

Seek The Old Paths

"Stand ye in the ways, and see, and ask for the old paths...and walk therein."

(Jeremiah 6.16)



A study of The Church at Corinth

Editor
Garland M. Robinson

TENTH ANNUAL
"SEEK THE OLD PATHS"
LECTURESHIP

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THEME:
The Church At Corinth
*A study of the rewards and problems
of the church at Corinth.*

Editor:
Garland M. Robinson

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FORWARD

This book contains, in outline form, the sermons which were preached at the 10th Annual **Seek The Old Paths** Lectureship which is held each year at the East Corinth Church of Christ in Corinth, Mississippi, the week of the fourth Sunday in July.

The theme for this year's lectureship, **The Church At Corinth**, was chosen because of its appropriateness to our present world. The Word of God is timeless and its precepts are always applicable to every generation. Whatever was true concerning the various congregations in the New Testament is also true today. Whatever problems were among them will also be among us. Whatever blessings and rewards they received can also be received by us. Therefore, to study about the church at Corinth (or any congregation written about in the New Testament) provides much needed admonition for us now. Let the day be hastened that men and women, boys and girls, everywhere would commit their very lives to a diligent and serious study of God's most wonderful Word. Having learned the truth, let each practice the same every day of our lives.

This book was printed by **Old Paths Publishing**. Several hundred copies of this year's book was purchased by the East Corinth Church of Christ and were given free to those who attended the lectureship. If you received your book from the church while attending the lectureship, then you owe your thanks to the generosity of the elders and the good membership there.

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Garland M. Robinson
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The City of Corinth in Paul's Day

Windell R. Fikes

- I. The ancient city of Corinth (1200 B.C.?–146 B.C.).
- II. The ancient city destroyed by Romans — rebuilt by Julius Caesar in 46 B.C. — Corinth in Paul's day.
- III. The ethnic background of the people of Corinth in Paul's day.
- IV. The character of the city of Corinth in Paul's day.
 - A. Political
 - B. Population
 - C. Geographical
 - D. Commercial
 - E. Economical
 - F. Military
 - G. Architectural (use map and pictures)
 - H. Art and Sculpture
 - I. Literature and Poetry
 - J. Morality
 - K. Isthmian Games
 - L. Religion (use pictures of temple)

DISCUSSION:

I. THE ANCIENT CITY OF CORINTH.

The ancient city of Corinth is thought to have been founded by Sisyphus before the siege of Troy (1200-1100? B.C.). Some historians think that Homer, the Greek poet (900?-700? B.C.), gave the city its earliest name, Ephyro.

According to history, a city was probably located on this ancient site, perhaps as far back as 1500 B.C. Centuries later, the name Corinth was supposed to have been given by Corinthus sometime between 600 and 500 B.C. The name Corinth was prominently in use by 510-475 B.C., maybe earlier. By about 450 B.C., Corinth was a powerful, prosperous, and commercial city dominant in the Peloponnesus (the Southern part of the mainland of Greece) ranking with the famous city of Sparta. Trading and shipping became important and flourished because of Corinth's location on the Isthmus of Corinth. Corinth controlled the paved roadway over the narrow strip of land (4 miles) between the Gulf of Corinth and the Saronic Gulf. Cargo could be moved across this 4 mile strip of land from one seaport to another, thus allowing ships to avoid the stormy and dangerous

voyage around the tip of the Peloponnesus, which was 200 miles and several days by sailing ship. Corinth between 400-146 B.C. became wealthy, and from the very beginning was idolatrous and sensual. The Corinthians, as a whole, believed in myths and false gods such as the goddess Aphrodite (goddess of love and beauty). The Aphrodite worshippers sought first the pleasure of the body. One historian wrote, "The reputation of Corinth as a city of pleasure was unrivaled in Greece." The Isthmian games were played, and a festival was held every two years in Corinth. This city, with its wealth, pleasure, and vice was destroyed in 146 B.C. by the Roman army of Lucius Mummius and the people were enslaved or killed.

II. THE REBUILT CORINTH IN PAUL'S DAY.

The first city of Corinth joined with the Achaian League in revolt against Rome. Roman soldiers under the command of General Lucius Mummius razed the prestigious ancient city to the ground in 146 B.C. Mummius killed and sold the people of Corinth into slavery. He plundered and burned the city and took to Rome the wealth, art, pottery, bronze, and metal work. He took so much treasure that Hodge wrote, "...the conqueror carried with him to Rome the richest spoils that ever graced the triumph of a Roman general!" It is said that General Mummius brought back to Rome a plague and Rome died of the plague, a spoil that obviously was not a treasure! Remember, disease and sickness is a product of lust, drunkenness and immorality. The proud, wicked, and famous Corinth lay derelict, in ruins and ashes for the next 100 years.

Julius Caesar, knowing the value and importance of Corinth's strategic location militarily and commercially, re-founded the city of Corinth, and, in fact, began the rebuilding and repopulation of this ancient world-renowned city in 46 B.C., 100 years after its destruction by Mummius. Caesar renamed this colony, now under Roman rule, *Laus Iulia Corinthiensis*.

So, by the time Paul visited the rebuilt city of Corinth, between A.D. 50 and A.D. 60, 110 years later, the city had re-established its power (capital of Achaia, under senatorial administration and a proconsul, Gallio, brother of the Stoic philosopher Seneca), prominence, wealth, commerce, luxurious lifestyles of vice, filth, sin, and corruption that had characterized the original city. It was a cesspool of lust and immoral pleasures that was known throughout the social world. People from all parts of the Roman Empire drank and engaged in excessive, sensual, fleshly appetites

in all manner of sexual practices.

III. THE ETHNICITY OF CORINTH WAS:

- A. Romans
 - 1. Freed men from Rome (nucleus colony for new city)
 - 2. Roman veterans after war service
- B. Greeks — merchants and business men come to Corinth from all parts of Greece.
- C. Jews (Acts 18:1-18; Rom. 16:21; I Cor. 9:20)
 - 1. Aquila (of Pontus in Asia Minor — lately from Italy), Priscilla his wife, because Claudius had driven the Jews from Rome.
 - 2. Paul — an apostle and tent-maker (Acts 18:2-4).
- D. Mixed Peoples — there was a sprinkling of Phoenicians and Phrygians and people from the east, with their exotic customs and their hysterical ways. Farrar speaks of "this mongrel and heterogeneous population of Greek adventurers and Roman bourgeois, with a tainting infusion of Phoenicians; this mass of Jew, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, trades-people, hucksters, and agents of every from of vice." He characterizes her as a colony "without aristocracy, without traditions and well-established citizens." William Barkley.
 - 1. "Its character remained more entirely Greek than that of any other place." Conybeare E. Howson.

IV. THE CHARACTER OF THE CITY OF CORINTH IN PAUL'S DAY.

- A. Political
 - 1. Corinth was a Roman colony established by Julius Caesar in 46 B.C.
 - 2. Corinth was the capital of the Roman province of Achaia, which included most of Southern Greece in the "Peloponnesus Peninsula."
 - 3. Corinth was governed under senatorial administration and a proconsul from Rome.
 - 4. Gallio, brother of the Stoic philosopher Seneca, became proconsul in midsummer or fall of A.D. 51.
 - a. Archaeologists found a monument in Delphi with the inscription from Emperor Claudius about Gallio "...as Lucius Junius Gallio, my friend, and the proconsul of Achaia..."
 - b. Unger wrote: "The Emperor styles himself 'Tiberius

Claudius Caesar Augustus Germanicus, Pontifex Maximus of Tribunican Authority for the twelfth time, Imperator the twenty-sixth time, father of the country, consul for the fifth time..." The 12th Tribunican year and the 26th imperatorship of Claudius date the imperial communication between January and August of A.D. 52. Therefore, most likely Gallio had arrived earlier to have given the Emperor information concerning the people of Delphi.

- c. Paul was accused by the Jews before the judgment-seat of Gallio (Acts 18:12-17). Gallio decreed that matters regarding the Jewish law and practices did not belong in Roman court of law. The hearing was probably conducted in the agora (an assembly place or market place) on a platform or a level lower than the proconsul.
 5. According to Unger, the name Erastus was found inscribed on a piece of pavement in Corinth. He was "Commissioner of Public Works [*aedilis*], an important official." Though not certain he may be Erastus, "The chamberlain of the city" or "The treasurer of the city" mentioned in Rom. 16:23, Acts 19:22, and II Tim. 4:20.
- B. Population of Corinth in Paul's Day
1. J.W. McGarvey and Halley — about 400,000
 2. Langes Commentary 400,000 — 500,000
 3. Pulpit Commentary 600,000
 4. Some writers say as many as 700,000
 5. Corinth was 4th in size in the Roman Empire, after Rome, Alexandria, and Antioch.
 6. From all accounts, the city of Corinth in Paul's day was larger than Atlanta, GA (394,010) and smaller than Memphis, TN (610,337). (1990 census.)
- C. Corinth — Its geographical location (use map).
1. The city was situated on a narrow strip of land (called an isthmus). The narrow neck of land 3½-4 miles long was the land route between Northern Greece and the Peloponnesus on the south. The isthmus separated the Gulf of Corinth and the Saronic Gulf. Corinth's port city to the west was Lechaem, while the eastern port city was Cencrea. The city of Corinth lay 1½ miles south of this tiny isthmus, built at the foot of a high hill (1900 ft.) called Acro-Corinthus. A citadel or fortress was built on top. The sides of the Acro-Corinthus were incredibly steep. They

were almost 2000 feet above sea level, and nearly straight up, making it relatively safe from enemies. According to Xenophon, the city of Corinth was 40 stadia, or about 4.6 miles in circumference, and 85 stadia, or about 9.8 miles in circumference including the Acro-Corinthus.

2. So well did Conybeare and Howson sum up its place in all the world history, "Thus Corinth might be called the 'eye of Greece...' and the mountain of the isthmus was truly named 'the Acropolis of the Greeks'." From the summit of the Acropolis, on a clear day, across the sea to the east, the Acropolis of Athens could be seen 45 miles away. Corinth's geographical location on this tiny isthmus and its relation between the land and the sea affected the entire course of Greek history.

D. The commercial city of Corinth in Paul's day.

The city was located in such a strategic place that all land travel from Europe to the Peloponnese, North and South, had to go by way of Corinth. Corinth was the "land-bridge" on the 4 mile wide isthmus between the East and Western sea traffic. Cargo off large ships was hauled over land and reloaded on waiting ships at the other side. Small ships were hoisted out of the water and pulled across to the other port on a sliding or roller device. Corinth was a shipping gateway to Egypt, Asia Minor, Italy, and the entire Mediterranean world. Merchants chose the "loading and unloading" and "dragging" methods from the Gulf of Corinth to the Saronic Gulf because of the distance; the 200 miles around the tip of Greece is known as Cape Malea, and was a most dangerous area for ships. The Greeks had two sayings about the danger of sailing round Malea: "Let him who sails round Malea forget his home," and "Let him who sails round Malea first make his will."

"Objects of luxury soon found their way to the markets which were visited by every nation in the civilized world — Arabian balsam, Phoenician dates, Libyan ivory, Babylonian carpets, Cilician goats' hair, Lycaonian wool, Phrygian slaves." The King of Macedon (300 B.C.) dreamed of a canal. Both Julius Caesar and Nero started a canal. The present canal was finished in 1893 (show pictures of the canal).

E. The economy of Corinth in Paul's day.

Wealth was brought to Corinth from every part of the world. By the 7th century B.C., the Ionians learned about coined money. This new aid enhanced business and trade. Lust, luxury, and pleasure lured the rich and adventurous to

Corinth. "Corinth was the emporium of the richest trade of the East and West" (Conybeare and Howson, pg. 297). The city ranked second in the Roman Empire, only surpassed by Rome, the capital of the Empire.

F. The military character of the city of Corinth in Paul's day.

The city of Corinth, because of its location, and topography was a military fortress and stronghold that provided a look-out from the Acro-Corinthus and was easy to defend with relative few soldiers. According to Plutarch, "it was guarded by 400 soldiers, 50 dogs, and as many keepers." The narrow neck of land between the north and south and the seas was the only place to march for either invading or retreating. From a military perspective the isthmus and Corinth was "the bridge of the sea," "the eye of Greece," and the "gate of the Peloponnesus." The area was also fortified by walls in Paul's day and for centuries afterward.

G. The architecture of Corinth in Paul's day.

Use pictures and overhead displays. The ruins of Greek temples exhibit post and lintel construction, gable roofs, marble and stone columns. Some buildings and temples were massive in size and height. The Greeks desired their buildings and temples to be harmonious to the eyes. "We love beauty without extravagance," said Pericles. Therefore they were precise with the spacing of the Columns, the curvature of floors, and roofs to achieve perfect balance.

Merrill F. Unger writes: "As in other Greek cities, the agora was the center of the town's life, and was surrounded by columns, buildings, shops, and monuments. The road from Lechaeum entered the agora from the north side through an ornate propylaea or gateway. The fountain of Pierene was situated just east of this, and the road to Cenchraea ran from the eastern end of the marketplace.

"North of the agora was the Temple of Apollo with its fine Doric columns. This structure dates from the sixth century B.C., and was a characteristic landmark, locating the ancient ruins previous to modern diggings.

"One of the features of the agora was the elevated platform or bema (Latin rostra), undoubtedly marking the very spot where Paul faced his Jewish accusers in the presence of Gallio (Acts 18:12-17). Another interesting discovery in the agora were ships used for vending meats and other perishable foodstuffs. These were equipped with an underground channel connecting to a well. An inscription from the Augustan Age,

or a little later, calls one of these vending places a 'market,' using the Latin term '*macellum*' which Paul used in the Greek '*makkellon*' in I Cor. 10:25." *Archeology of the New Testament*, pg. 246-47.

Corinth, according to Wallbank and Taylor, developed a very ornate style of its own, called the Corinthian order.

H. Art and sculpture of the city of Corinth in Paul's day.

The Greek sculptures and "carved gods" were numerous when Paul visited Corinth and Athens. Aphrodite, Poseidon, and Apollo were at Corinth.

I. Literature and poetry in the city of Corinth in Paul's day.

Paul referred to the Greek poets on his visit to Athens (Acts 17:28). The Greeks were noted for their elaborate theaters, in Athens and a few miles south of Corinth in the well preserved outdoor theater at Epidaurus, in which the Greeks held their great orations. Hippocrates is referred to as the father of medicine. The Hippocratic oath is still pledged today! No doubt this kind of thinking was common in the Corinth of Paul's day.

J. Morality in the city of Corinth in Paul's day.

You name the lust, desire, and the practice, it was there, in its most degraded form, in its most sensual degree, and most debauched state. Historians use such terms as "Corinthianize," meaning to live like a Corinthian in drunkenness and immoral debauchery (extreme indulgence in sexual pleasure and orgies). A Corinthian was one of the wealthy young bucks who lived in reckless and riotous living. Allian, a Greek writer, wrote that "if ever a Corinthian was shown upon the stage in a Greek play, he was shown drunk." "It is not every man who can afford a journey to Corinth," became a Greek proverb. The temple of Aphrodite on the top of the Acro-Corinthus was served by 1000 priestesses, prostitutes who came down to Corinth in the evening and engaged in their perverted sexual sins.

The books of I and II Corinthians name sins practiced in Corinth: homosexuality, thievery, fornication, idolatry, incest (a man taking his father's wife), adultery, effeminacy, covetousness, drunkenness, reviling, and extortion, as well as the wicked schemes and imaginations of the men of Corinth (I Cor. 5:1, 6:9-10; II Cor. 10:3-5). Thus, Corinth became a byword and synonym for evil, wealth, luxury, drunkenness, debauchery and filth.

K. The Isthmian Games of Corinth in Paul's day.

The Isthmian games were 2nd only to the Olympics, and were held in Corinth every two years. They were celebrated with festivals and the winners were given garlands made of leaves of olive, pine, apple, or even parsley, for their rigorous discipline, training, and victory. Such perishable crowns were most likely what Paul referred to in I Cor. 9:24-25.

L. Religion in the city of Corinth in Paul's day.

The city of Corinth was infamous for idolatry. The temple of Aphrodite (Venus), which housed the "goddess of love," boasted having 1000 prostitute priestesses who's services were used in worship to this false goddess. Poseidon was the Greek "god of the sea" (known as Neptune to the Romans). This idol god was built near the site of the Isthmian games because supposedly, he required discipline of the body and mind. The temple of Apollo, of which 7 giant columns still stand today (see photos in reference books), was in the ancient city. It was to this idolatrous city that Paul, perhaps the greatest man to ever preach Jesus the Christ, came, preached the gospel, established the congregation at Corinth (Acts 18:8), lived and worked for a year and six months (Acts 18:11).

CONCLUSION:

1. Such were some of the characteristics of the city of Corinth that the apostles saw and preached against.
2. Many of the Corinthians heard, believed, and were baptized (Acts 18:8).
3. Such were some of you (I Cor. 6:11).

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The Financial Support Of Those Who Preach The Gospel 1 Cor. 9:9-14

Walter W. Pigg

1. The first allusion to God's plan of salvation refers to the Divine side.
 - a. The "seed" of woman would bruise the serpent's "head" (Gen. 3:15).
2. God's plan of salvation would necessarily involve man's part.
 - a. God's promise would be handed down through the lineage of Abraham.
 - b. The promise would be fulfilled in Christ (Gal. 3:16).
3. God's message of salvation would be proclaimed through His word.
 - a. The "gospel of Christ" is God's power unto salvation (Rom. 1:16).
 - b. "The truth" would make men free (John 8:32).
 - c. God was pleased to save men "by the foolishness of preaching" (I Cor. 1:21).
 - d. The Great Commission sends men into "all nations" in "all the world" (Matt. 28:18-20; Mark 16:15-16).

4. The preaching of the gospel requires preachers.
 - a. Lost man cannot hear unless a preacher is sent (Rom. 10:14-15).
 - b. Necessary faith comes through the "hearing" of God's word (Rom. 10:17).
5. God has ordained that gospel preachers be supported in a financial way.
 - a. Paul deals with this subject in a clear and forceful way in our assigned text, I Cor. 9:9-14, and in other passages.
6. There is great need to learn and put into practice God's will relative to the support of gospel preachers.
 - a. Failure in the above area results in the tragic loss of souls.
 - b. Many misunderstandings on the subject need to be examined.
 - c. A wide range of matters involving the preacher's support need to be considered with a view to better complying with God's will.

DISCUSSION:

1. THE FINANCIAL SUPPORT OF GOSPEL PREACHERS AFFIRMED BY OUR TEXT: I Cor. 9:9-14.

- A. Paul's appeal to "the law of Moses" (vs. 9-10).
 1. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."
 - a. This is a quotation from Deut. 25:4.
 - b. As the ox toiled, he was allowed to eat of the grain he was treading.
 2. "Doth God take care for oxen?" Paul asks.
 - a. God not only cares for oxen, but there is much more involved here.
 - b. God says what He does about oxen more especially "For our sakes" (v.10).
 - c. Two examples are given to make this clear.
 - 1) The one plowing should "plow in hope," with the expectation of benefiting from his labor.
 - 2) The one that "thresheth in hope" should do so in expectation of partaking of the fruit of his labor.
- B. The sowers of "spiritual things" are entitled to reap "carnal things" from the recipients of the spiritual things (v.11).
 1. The above rule applies to the gospel preacher and his financial support.
 2. If "others" were receiving support from the Corinthians, Paul and his fellow workers were entitled to do so as well (v. 12).
- C. Paul and his fellow workers had chosen not to exercise their right to receive financial support (v.12).

1. They chose to suffer this lack rather than "*hinder the gospel of Christ.*"
 2. In what way this would have hindered the gospel we cannot be certain.
 - a. It is likely that some would have unjustly accused them of preaching for material reward.
 3. The willingness of these brethren to forgo their privilege of material support for the sake of the gospel is a superb example of their love for the gospel.
 - a. How many of us would do the same today?
 - b. The time is swiftly coming that some who love the gospel will have to preach without material support.
- D. Paul again appeals to the Mosaical arrangement to strengthen his case for material support (v.13).
1. The Corinthians well knew that those who ministered at the temple live of the temple.
 2. The priests and Levites who worked at the temple received their support from the temple.
 - a. Again, the fact that Paul would forgo his right of support, shows his love.
- E. Paul appeals to the Lord as final proof for support of gospel preachers (v.14).
1. When the Lord has "*ordained*" something, it cannot rightfully be questioned.
 2. Paul has now shown conclusively that gospel preachers are entitled to material support.
 - a. Paul has also shown that one may forgo the right of support if he chooses.
 - b. It appears that Paul's demonstration of love by not taking support from the Corinthians may have occasioned some unjust criticism (II Cor. 11:7-8).
 - c. In some cases it may not be wise for a preacher to refuse support from a congregation when they are able to give support.
 - 1) It could cause them to be ungrateful, and forget their responsibility.
- F. Passages, other than our text, considered.
1. In verses 6-8 of I Cor. 9, we find additional material on our subject.
 - a. In verse 6, Paul implies that he and Barnabas had the "*power to forbear working.*"
 - b. This suggests they had the right to take support from the Corinthians.

2. In verse 7, Paul gives three examples from the general practice of people.
 - a. He asks who goes "*a warfare*" and supports himself? No one does.
 - b. Then he asks, "*who planteth a vineyard, and eateth not of the fruit thereof?*" The Corinthians knew the answer. No one.
 - c. Third, who would feed a flock and not eat of the milk? Again, no one.
 - d. In verse 8, Paul suggests that the above principles were upheld by "*the law*," and they were not of his own devising.
3. Paul's statement to the Galatian brethren teaches support of preachers (6:6).
 - a. "*Let him that is taught in the word communicate unto him that teacheth in all good things.*"
 - 1) The "good things," though not limited to material things, would include such support.

II. VARIOUS CONCEPTS CONCERNING THE SUPPORT OF PREACHERS.

- A. The ideas of brethren concerning the support of preachers are quite varied, and in some instances very odd.
 1. Sometimes support is more than is deserved, but in more instances it is less.
 - a. Someone said, "A preacher only has to worry about being **humble**, the brethren will keep him **poor**."
 - b. This is certainly not always the case, but it is sometimes true.
 - c. In the following, we shall consider some ideas about preacher support.
- B. The preacher's work is "A work of faith."
 1. A person called me about working with a congregation in St. Louis.
 2. Only about \$200.00 per week in support was available.
 - a. When I said it would be difficult to live on that amount, the response was: "Oh, it will be a work of faith."
 - b. "Faith" will not buy groceries, pay utilities, medical bills, purchase clothing, and provide the many other necessities.
 - 1) People use "food stamps," but I don't know of "faith stamps."
- C. I have been asked, "How much do you think you will have to

have to get by?"

1. This seems to assume that a preacher and his family are only entitled to "get by." But is this all that elders and brethren expect for themselves?
- D. One elder said, "We don't want to support the preacher more than what the average member makes."
 1. This rule might be fair in some cases, but in others it would be very unfair.
 2. This would rule out a number of important considerations relative to support.
- E. Brother Louie Ward stated that the support of missionaries was "benevolence."
 1. Preachers are some times made to feel that their support is "benevolence," but this is not in accordance with Paul's teaching that we have considered.
- F. Disparity in preacher's support is some times the case.
 1. Take for example, a congregation contributes to the support of a missionary who is supported about twice the amount of their own local preacher, who is just as deserving. This is showing partiality without cause.

III. **MATTERS TO BE CONSIDERED IN A PREACHER'S SUPPORT.**

- A. Things pertaining to the preacher's qualifications.
 1. How much preparation has the preacher made for his work?
 - a. Does he continue to better prepare himself?
 2. How much experience has the preacher had?
 3. How hard does he work? and how much time does he spend?
 4. How devoted to the proclamation of the truth is he?
- B. Things involved and to be considered in the preacher's support.
 1. The cost of adequate health insurance.
 2. The amount of Social Security payments each year.
 3. Will he be able to make any preparation for retirement?
 4. How much vacation time is he allowed?
 5. Will the support provide for a decent automobile, furniture, clothing, etc.?
 6. Is the preacher's wife a part of "a team" to work with the church?
 7. Does the preacher always preach the truth and uphold it?
 - a. A preacher of error is not worthy of any support!

- b. But some receive more support for preaching error than most receive for preaching the uncompromised truth.
- C. Does the preacher preach just for the money, and would he continue to preach as he could if he received no support?
 - 1. A teacher once said, "If a preacher will preach for the money, he would also not preach for money."
 - a. With the above statement, properly understood, I agree.
 - 2. With some preachers it appears that preaching is simply a "job," "work," or a way to make a living.
 - a. More than once I have been asked, "Walter, do you know of anything that is open?"
 - 1) When I mentioned some place, the first questions was, "How much does it pay?"
 - 2) While "pay" is to be considered, I get the impression some times that pay is the most important thing with some preachers.

CONCLUSION:

1. That a faithful gospel preacher is entitled to material support is without question.
 2. If the church is to accomplish its God-given task, faithful preachers are necessary.
 3. In view of this, it is imperative that God's will relative to the support of preachers be learned and put into practice.
 - a. This important task cannot be accomplished without serious and concerted effort on the part of a great many brethren.
 - b. We should not rest until such is done.
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Jesus Christ, The Only Foundation

I Cor. 3:11-15

Melvin Sapp

1. Webster defines foundation as the base on which something rests; the supporting part of a wall or house usually of concrete. The fundamental principle upon which something is established.
2. Paul employs a figure of speech known as a metaphor when he

calls Jesus Christ the "Foundation." Jesus is not a concrete slab, but the principle or fundamental base upon which Christianity stands (Acts 4:12).

3. The church at Corinth was plagued with division as men sought to establish themselves as essential elements in the body of Christ (I Cor. 1:10-13).
4. This division was a sign of carnality and was sarcastically denounced by the inspired apostle (I Cor. 3:3-5).
5. They were reminded to labor together with God, for the spiritual building of which they were a part belonged to God (v.9).
6. As a wise master builder, Paul laid the foundation for the establishment of the congregation at Corinth and warned others to take care how they built upon it (v.10).
7. The foundation upon which the church was built is Jesus Christ (3:11). He is that precious foundation stone that is tried and sure that Isaiah prophesied concerning (Isa. 28:16).
8. One must exercise care as to how converts are made, because they will be tried by fire (vs.12-13; Matt. 28:18-20).
9. Some converts will withstand trials and judgment, others will suffer loss (vs.14-15; I Peter 1:7).
10. Honesty with those whom we teach demands that we present Jesus Christ as the Only Foundation (v.11; II Tim. 2:19).

DISCUSSION:

I. JESUS IS THE ONLY FOUNDATION OF THE TRUTH.

- A. He is the source of truth (John 1:17).
- B. Jesus is the Truth (John 14:6).
- C. His word is the truth (John 8:31-32).
- D. All truth was revealed to apostles and prophets in the 1st Century (John 16:13; II Tim. 3:16-17; II Peter 1:3).
- E. The apostle's doctrine is to be continued in today (Acts 2:42; II John 9-11).

II. JESUS IS THE ONLY FOUNDATION OF THE GOSPEL.

- A. The Facts of the Gospel are based on Jesus:
 1. Jesus died for our sins (I Cor. 15:1-4; I Peter 2:24).
 2. Jesus was buried (I Cor. 15:4; Matt. 27:57-60).
 3. Jesus was resurrected (I Cor. 15:4; Acts 2:30-32).
- B. Our response to the gospel parallels Jesus' death, burial and resurrection.
 1. We must believe that Jesus died for our sins (Mark 16:15-16; John 20:30-31).
 2. We must repent of sins, for which Christ died (Acts 17:30-

31; Luke 24:46-47).

3. We confess him as the Christ the Son of God (Act 2:36; Rom. 10:9-10).
 4. We are buried and raised with him in Baptism (Rom. 6:1-4).
- C. There is only one saving gospel.
1. The gospel of Christ is universal (Matt. 28:19-20; Mark 16:15-16).
 2. It is God's power to save (Rom. 1:16).
 3. Perverters of it will be cursed (Gal. 1:6-9).
 4. All who will not obey the gospel will be punished (II Thess. 1:7-9).

III. JESUS IS THE ONLY FOUNDATION OF THE CHURCH.

- A. He is the founder and builder (Matt. 16:18).
- B. He is the foundation and chief cornerstone (I Cor. 3:11; Eph. 2:20; I Peter 2:4-8).
- C. He is the head and the church is his body (Eph. 1:19-23).
- D. His teaching is the fundamental doctrine of the church (Matt. 16:18-19).

IV. JESUS IS THE FOUNDATION OF JUDGMENT.

- A. Jesus will be judge of all (John 5:28-29; Matt. 25:31-33).
- B. Jesus' word will be the standard of judgment (John 12:48; Rev. 20:12-15).

CONCLUSION:

1. Jesus is the foundation upon which Christianity stands.
 2. All the fundamental doctrines of Christianity were laid in the 1st century and are still the pillars of Christianity today.
 3. At the judgment, only those who are standing on the foundation of Jesus Christ, will hear him say, *"Come ye blessed of my father, inherit the kingdom, prepared for you from the foundation of the world."*
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My Grace Is Sufficient For Thee **II Cor. 12:9**

Charles Blair

1. THERE IS NO SOUL WHICH CAN BE SAVED TODAY WITHOUT THE GRACE OF GOD.
 - a. Such an important topic deserves our best efforts to understand about the grace of God.
 - b. The understanding must come because we have opened up and searched out the scriptures of God.
 - 1) II Tim. 3:16-17
 - 2) John 17:17
 - 3) Col. 3:17
2. TODAY THERE IS A GREAT DEAL OF FALSE IDEAS ABOUT THE GRACE OF GOD.
 - a. This is nothing new as Paul himself dealt with growing ideas which did not come from God (Rom. 6:1-2).
 - b. The denominational world has long misunderstood the grace of God.
 - 1) This is seen in such doctrines as "faith only" and "once saved, always saved."
 - c. Now we have those trying to influence the church with false ideas.
3. Before we can come to see the strength offered by God in our text of II Cor. 12:9, we must of necessity clear the air of the false in order to get to the truth.
4. Once we clear the air, then we will turn to the passage in Corinthians in order to find grace to help in time of need:

DISCUSSION:

1. **LET US BEGIN TO CLEAR THE AIR BY LOOKING AT THE PASSAGE ON GRACE FOUND IN Eph. 2:8-10:**
 - A. A good Bible student should make the effort to understand who is under consideration in any given passage:
 1. Eph. 2:12 points to Paul's audience as being the Gentiles.
 2. Verse 19 of the chapter shows it to be Gentiles to whom Paul is writing.
 3. Eph. 3:1 shows it is the Gentiles.
 - B. Likewise, good Bible students will look to other passages which may shed light on what they are studying.
 1. Look with us now to the passage in Rom. 3:30.

- a. God saves the Jew, "by faith."
 - 1) That is, Jesus was a Jew and hence salvation came "by the Jews" as a race of people.
 - b. God saves the Gentile, "through faith."
 - 1) Saving faith for the Gentiles was through faith.
 - c. The summation is that both Jew and Gentile are saved by Jesus.
2. While here in Rom. 3, let us now consider verse 27.
- a. The idea of boasting has been excluded.
 - 1) If salvation was by the law of Moses, then the Jew could boast or brag.
 - b. How was the boasting excluded?
 - 1) Salvation is by the law of faith and not by the law of Moses.
- C. What then is under consideration in the passage in Ephesians?
- 1. Verse 8 "*For by grace are ye saved....*"
 - a. Who is under consideration in Paul's writings here? Gentiles.
 - b. According to Rom. 3:30, how is the Gentile saved? He is saved through faith.
 - 2. What does verse 8 show how the Gentile is saved by the grace of God?
 - a. verse 8 "*...through faith*"
 - 3. "*...and that not of yourselves; it is the gift of God.*"
 - a. Jesus was not a Gentile.
 - b. Salvation then did not come "*of the Gentiles;*" "*of yourselves.*"
 - 4. verse 9 "*Not of works....*"
 - a. Go back and read now from Rom. 3:27 and see who it is that would try to boast.
 - b. The Jew would boast if salvation were of the law of Moses.
 - c. "*...lest any man should boast.*"
 - 5. verse 10 states "*we*" (both Jew and Gentile) are the workmanship of God.
 - a. Verse 8 deals with how the Gentiles are saved by grace.
 - b. Verse 9 deals with the issue of Jews.
 - c. Verse 10 shows what it is all about. We are one in Christ.

II. ANOTHER COMMON ERROR TODAY IS THAT WE ARE NO LONGER UNDER LAW BUT UNDER GRACE:

- A. The idea here is that grace and law cannot function together.

1. Rom. 6:23
2. John 1:17
- B. A good example to look at now is the man, Noah.
 1. Genesis 6:8 teaches that Noah found grace in the eyes of the Lord.
 2. I John 3:4 shows that sin is a transgression of the law.
 3. I Peter 3:20 reveals those of Noah's day as being "*disobedient*."
 - a. If sin is breaking the law, then what did these people do to be described as being "*disobedient*?"
 - b. We have present here in the life and times of Noah both the grace of God and the law of God.
- C. The scriptures themselves serve as the best commentary on what is the will of God concerning this or any other issue.
 1. Rom. 8:2 "*the law of the Spirit of life in Christ Jesus*"
 2. Gal. 6:2 "*the law of Christ*"
 3. Heb. 10:9 "*he taketh away the first, that he may establish the second*"
 4. James 1:25 "*perfect law of liberty*"

III. STILL FURTHER, SOME ARGUE WE CAN DO NOTHING TO CONTRIBUTE TO OUR OWN SALVATION:

- A. This kind of language does not come from scripture but from the doctrine of men.
 1. Acts 2:40 "*save yourselves*"
 2. Phil. 2:12 "*work out your own salvation*"
 3. Heb. 5:9 "*unto all them that obey him*"

IV. ANOTHER FALSE IDEA IS THAT WE ARE UNDER AN "UMBRELLA OF GRACE" WHICH MEANS GOD WILL SAVE US WITHOUT REPENTANCE OR CHANGE IN OUR LIVES.

- A. The law of God has changed at different times but the nature of God does not change. cf. Heb. 13:8
- B. Whatever we learn about the nature of God in the Old Testament should help us to understand God in the New Testament.
 1. Rom. 15:4
 2. Exodus 34:7 "*by no means clear the guilty*"
- C. At least two passages in the New Testament will help us to know how it is that God will justify a man or how it is that a person will not be cleared of his guilt.
 1. Acts 2:38

2. I John 1:7-10

V. NOW LET US TURN OUR ATTENTION TO II COR. 12:9.

- A. Paul had received a great deal of revelations from God (v.7).
 - 1. There was an apparent danger of Paul being lifted up in pride.
 - 2. For this reason, Paul was given a "*thorn in the flesh.*" No one knows what the thorn was, all we could do is speculate.
 - 3. Whatever it was is described as a "*messenger of Satan.*"
 - a. It was something which "*buffeted Paul.*"
 - b. To "buffet" means to strike with the palm of the hand or fist.
 - c. Paul was therefore suffering something physical.
- B. Whatever it was, Paul sought God to remove it from him.
 - 1. Paul believed it was in God's power to remove this thing.
 - 2. He asked the Lord on three occasions to remove it.
- C. God's answer to Paul is where we can find our strength for our daily struggles in life.
 - 1. My grace or help is sufficient for you to deal with this thing.
 - 2. There is no statement here concerning doing wrong.
 - 3. John 14:18
- D. If there were no struggles for us in our life, we would soon think we do not need God.
 - 1. Consider these passages in that regard.
 - a. II Tim. 2:3
 - b. James 1:2-3
 - c. Rom. 5:3
 - d. I Peter 4:16
 - e. Heb. 12:1

CONCLUSION:

- 1. God's grace is something we cannot merit, deserve or earn.
 - a. The favor or help which He willingly gave to man through Jesus, continues with us even today in our struggles.
 - b. No one can get to heaven without the help or favor of God.
 - 2. In time of our weakness when we are tempted, let us turn and trust in the grace of God to get us through it.
 - 3. May each of us tell all we can about the marvelous grace of God which bringeth salvation to mankind.
 - a. Titus 2:11-12
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For We Walk By Faith, Not By Sight II Cor. 4:7

Terry Joe Kee

1. Paul's second epistle to the Corinthians was written about 57 A.D. from Macedonia (II Cor. 8, 9).
2. This epistle is written primarily to defend the apostleship of Paul.
3. The fifth chapter of II Corinthians is the outgrowth of the final verses of chapter four.
 - a. Paul has just said, "*We faint not*" (II Cor. 4:16-18).
 - b. He speaks of the hope we have beyond the grave.
4. From our text we want to notice four things:

DISCUSSION:

I. "WE"

- A. "We" are the children of God.
 1. This is what God calls those who follow Him (Rom. 8:14-17).
 2. "We" who have come to Jesus can come only through the gospel (II Thess. 2:11-14).
 3. "We" who have chosen to receive the Lord (John 1:11-12).
 4. "We" who are beloved of the Lord (I John 3:1).
 5. "We" are the ones who have heard, believed, repented, confessed and been baptized into Christ (John 6:44-45; John 8:24; Luke 13:3; Rom. 10:9-10; Rom. 6:3-4; Gal. 3:26-27).
- B. "We" are the ones who have been washed in the blood of Christ (Rev. 1:5; Acts 22:16; I Peter 1:18-19; I John 1:7).

II. "WALK"

- A. The word "walk" is in the present tense, meaning continue or keep on walking.
- B. This word is used almost three hundred times in the Bible.
 1. Used repeatedly to encourage and rebuke the Old Testament Jews to continue in the path that God has prescribed (Deut. 5:33; Deut. 8:6).
 2. This word is used to signify the spiritual activity demanded of those who will live in such a way so as to please the Lord.
- C. What is the "walk" of a Christian?
 1. It is walking in newness of life (Rom. 6:4).

2. It is walking after the Spirit (Rom. 8:4).
 3. It is walking in honesty before men (Rom. 13:13).
 4. It is walking by faith (II Cor. 5:7).
 5. It is walking in good works (Eph. 2:8-10).
 6. It is a walk of love (Eph. 5:2).
 7. We must all walk in wisdom (Col. 4:5).
 8. We must walk in the truth (II John 4).
 9. We must walk after the commandments of the Lord (II John 6).
- D. God also tells us how we must **NOT** walk.
1. We must not walk after the flesh (Rom. 8:4).
 2. We must not walk after the manner of men (I Cor. 3:3).
 3. We must not walk in craftiness (II Cor. 4:2).
 4. We must not walk by sight (II Cor. 5:7).
 5. We must not walk in the vanity of our minds (Eph. 4:17).
- E. This walk is so important that we must "withdraw" ourselves from all who walk disorderly (II Thess. 3:6).

III. "BY FAITH"

- A. "Faith" is not a better felt than told experience.
1. Faith is not a subjective feeling we have about God, Christ or things divine.
 2. Faith is the firm persuasion and conviction based upon objective truth, the New Testament.
- B. Faith is that upon which we stand to walk.
1. Faith is our "substance" (Heb. 11:1).
 - a. This word indicates faith is that which stands under us and upon which we walk.
 - b. Our "substance" is rock solid and firm (Matt. 16:13-18; I Cor. 3:11).
 - c. Our rock will lead us through the wilderness of sin, just as Christ, that spiritual Rock, led the children of Israel (I Cor. 10:4).
 2. Faith is based upon evidence (Heb. 11:1).
 - a. No one is asked to believe anything without sufficient evidence to prove it.
 - b. Everything a Christian is to believe is based upon evidence.
 - c. No one is called upon to walk before God without proving that direction to be from God (I Thess. 5:21).
- C. Faith is the assurance and confidence which sustains us through life.
1. No one can walk without this full assurance.

- a. Some are walking with little faith (Matt. 6:30).
- b. Some are walking with no faith (Mark 4:40).
2. Christians must have great faith (Matt. 15:28).
- D. Those who walk by faith are those who respect **THE** faith, the system of faith, the gospel of Jesus Christ.

IV. "NOT BY SIGHT."

- A. The word "sight" here means "that which strikes the eye, that which is exposed to view, it notes the external appearance, form or shape."
- B. The believer is one who sets his eye on the invisible (Heb. 11:27).
- C. Believers see the unseen and look for the eternal (II Cor. 4:16-18).
- D. Paul is pleading for the Corinthian brethren to set their eyes on the eternal and to quit being beset by earthly troubles, trials and persecutions (II Cor. 5:1-11).
- E. One of the great dangers facing man is his desiring to see with the naked eye every step, rather than trusting in God.
 1. The multitude followed Jesus for the physical loaves and fish, and walked away when the "*bread of life*" and "*water of life*" were offered to them (John 6:35; John 4:14; Rev. 22:17).
 2. That same multitude prefers the riches of this life to the eternal riches of heaven (Matt. 6:24; I Tim. 6:9-10; Matt. 19:16-22; John 14:2; Rev. 21; Heb. 11:10; Eph. 3:8; Heb. 11:26).
 3. By sight many look to the friendship of the world, rather than the friendship of God (James 4:4; 2:23).
 4. Many are walking by sight looking for the praise of men rather than walking by faith to receive the praise of God (John 12:42-43; Rom. 2:28-29).
 5. Many can see the sickness of the body, but cannot see their sickness of soul.

CONCLUSION:

1. Men must work to number themselves among the children of God.
 2. Let us acknowledge that being in Christ involves walking in the steps of the Savior.
 3. Christians walk by faith, according to the will of God.
 4. The eyes of Christians are set on things above, not on things on this earth (Col. 3:1-3).
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The Corinthian Carnality

I Cor. 3:1-3; 6:9-11

Dan Bailey

1. Corinth was a very prosperous city.
 - a. Corinth was a wealthy city of commerce.
 - b. The prosperity of Corinth paved the way for its carnality.
2. The principal deity worshiped was Venus.
 - a. Corinth prided itself in the goddess of "love, licentiousness, lewdness."
3. On the south side of the city there was a mountain about one-half mile in height.
 - a. The temple of Venus stood on the northern slope of this mountain.
 - b. By law there were a thousand public prostitutes who officiated before Venus, "the goddess of love."
4. The city of Corinth became the most corrupt, dissipated and most effeminate city in Greece and no doubt the whole world.
5. Corinth was also known as a city of great refinement and learning.
 - a. But great refinement and learning will not save a single soul (Luke 8:11; I Peter 1:23; James 1:18).
 - b. Corinth needed the gospel of Christ. Paul proclaimed that precious gospel (I Cor. 1:18-26).
6. It is ironic that Corinth was called "the light of Greece."
 - a. It was from the city of Corinth that Paul wrote the book of Romans stating what we read in Romans 1:14-17.
 - b. Acts 18:8 — *"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."*
 - c. I Cor. 4:15 — *"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."*

DISCUSSION:

I. DEFINITIONS OF CARNALITY.

- A. Noah Webster's definition in 1856 (p. 176).
 1. Carnality — "Fleshly lust or desires, or the indulgences of those lusts; sensuality. 2. Grossness of mind or desire; love of sensual pleasures."
 2. Carnal — "Pertaining to flesh; fleshly; sensual; opposed to spiritual; as, **carnal** pleasure."

- B. Read I Cor. 3:1-6.
1. Paul reproved the Corinthians for being carnal.
 - a. II Tim. 3:16-17 — The scriptures are profitable for reproving.
 - b. II Tim. 4:1-4 — Preachers are commanded to reprove whenever it is needed.
 2. Their carnality had prompted them to remain as babes in Christ when they should have grown spiritually as Christians — I Peter 3:18 (see also Heb. 5:12-14)
 3. Paul defines carnality in I Cor. 3:3 as, "Envyng, strife, and division," or in essence, "to walk as men" (Jer. 10:23).
- C. Let us consider the Greek definitions of these words under consideration.
1. Carnal (*sarkikos*) — is defined by Thayer's Greek Lexicon as "having the nature of flesh" (p.569).
 - a. Thayer comments further by affirming that to be carnal is to be "under the control of the animal appetites... governed by mere human nature not by the Spirit of God. Having its seat in the animal nature or roused by the animal nature."
 - b. The apostle John (I John 2:15-17).
 - c. "*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul*" (I Peter 2:11).
 - d. Paul wrote to the brethren in Rome (Rom. 8:1-2; 6:23).
 - e. Man must learn to control himself (Prov. 4:23).
 - f. He must learn to rise above the beasts of the field, for man was created in the image of God (Gen. 1:26-27).
 2. Envy (*zelos*) — This is the Greek word for zeal.
 - a. It is also defined as: "2. an envious and contentious rivalry, jealousy" (Thayer, p.271).
 - b. "*Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby*" (I Peter 2:1-2).
 3. Strife (*eris*) — "Contention, strife, wrangling" (Thayer, p.249).
 4. Division (*dichostasia*) — "dissension, division" (Thayer, p.153).
 5. The Corinthians were divided over men. They were jealous and envious of one another. They were fighting and contending with one another.
 6. I Cor. 1:10-15 Paul said...

7. Brethren, whatever happened to Psalm 133:1? "*Behold, how good and how pleasant it is for brethren to dwell together in unity!*"
- D. In I Cor. 6:9-10, we have another list of sins of a carnal nature that the Corinthians engaged in prior to their conversion.
1. Fornication (*pornos*) — "a man who prostitutes his body to another's lust for hire, a male prostitute." "A man who indulges in unlawful sexual intercourse, a fornicator" (Thayer, p.532).
 2. Idolater (*eidololatrios*) — worshipper of idols.
 3. Adulterer (*moichos*) — "a man guilty of adultery; a man who has sexual commerce with any woman other than his wife" (Webster, p.21).
 4. Effeminate (*malakos*) — "Soft; soft to the touch." "Of a catamite, a male who submits his body to unnatural lewdness" (Thayer, p.387).
 5. Abusers of themselves with mankind (*arsenokoites*) — in the singular, "one who lies with a male as with a female, a sodomite" (Thayer, p.75).
 6. Thieves (*kleptes*) — those who steal, embezzle or pilfer (Thayer, p.348).
 7. Covetous (*pleonektes*) — "1. One eager to have more, especially what belong to others. 2. Greedy of gain, covetous" (Thayer, p.516). Luke 12:15
 8. Drunkards (*methusos*) — "drunken, intoxicated" (Thayer, p.396).
 9. Revilers (*loidoros*) — "a railer, reviler" (Thayer, p.382).
 10. Extortioner (*harpax*) — As an adjective, the word means "rapacious or ravenous." As a substantive, it means "a robber, an extortioner" (Thayer, p.75). Webster defines it as: "The act of extorting; the act or practice of wresting any thing from a person by force, duress menaces, authority, as by undue exercise of power; illegal exaction; illegal compulsion to pay money, or to do some other act" (p.428).

II. SOURCES OF CARNALITY.

- A. Devil — Matt. 4:1; I Peter 5:8
- B. Lust of man — James 1:13-15
- C. Wicked companions — I Cor. 15:33; Prov. 1:10

III. SOLUTIONS TO CARNALITY.

- A. If not a Christian, become one — Acts 26:28.
- B. If one is a carnal child of God, repent and pray to God — Acts

8:22.

- C. Confess sins to God — I John 1:9.
- D. Fear God and keep his commandments — Eccl. 12:13-14.
- E. Love God — Matt. 22:37.
- F. Study the Bible — II Tim. 2:15; Psalm 1:1-3; 119:18,97.
- G. Watch and pray — Matt. 26:41.
- H. Follow the golden rule — Matt. 7:12.
- I. Give God your whole heart — Psalm 119:2,10; Matt. 6:33.

CONCLUSION:

*"Know ye not that the unrighteous **shall not** inherit the kingdom of God? **Be not deceived:** neither fornicator, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Cor. 6:9-10).*

One Body But Many Members

I Cor. 12:12-27

Virgil L. Hale

1. We live in a world of multiplicity.
2. It is hard for some to grasp the fact that there can possibly be just *one* of anything.
3. In our text and also in Rom. 12:1-8 Paul compares the church to the human body.

DISCUSSION:

I. THERE IS ONE BODY.

- A. Paul said "one," he meant "one" and there is "one" and only "one."
- B. There are a number of passages that make this clear.
 1. Eph. 4:4 *"one body"*
 2. In our text, I Cor. 12:20, *"yet but one body"*
 3. Eph. 3:6 *"fellowheirs, and of the same body"*
 4. Rom. 12:4-5 *"many members—one body"* *"being many"*
 5. Eph. 2:16 reconciliation is found *"in one body"*

- C. This one body is the one church.
 - 1. Eph. 1:22-23 "*the church* which is *his body*"
 - 2. Col. 1:18 "*the body, the church*"
 - 3. Col. 3:15 "*called in one body*"
- D. Christ is the Head (one and only Head) of the one body.
 - 1. Eph. 1:22-23; Col. 1:18
 - 2. Col. 2:19 "And not holding *the Head*, from which all *the body*...."
 - 3. The church is not a democracy.
- E. Christ is *the Saviour of the body* (Eph. 5:23).
- F. We are baptized into the *one body* (I Cor. 12:13).
- G. We are also baptized into *Christ* (Rom. 6:4; Gal. 3:27).
 - 1. If one is saved outside the body, he is saved outside of Christ.
 - a. But in Christ we have:
 - 1) "All spiritual blessings" (Eph. 1:3).
 - 2) "Redemption" "the forgiveness of sins" (Eph. 1:7).

II. EVERY MEMBER IS IMPORTANT.

- A. There are not any unimportant members of the body.
 - 1. There are some who feel unimportant, unneeded.
- B. We all have different talents or abilities.
 - 1. We are responsible to do what we *can* — not what we *can't* (Matt. 25:14-30).
 - 2. The more ability we have, the more God expects of us.
- C. Some, because of knowledge, experience and training can do what others may not be able to do.
 - 1. This is often the case with elders and preachers.
 - a. If other members do what they can, this frees the elders and preacher to do more in the realm of teaching the lost, etc.
 - b. However, let it be made clear that no one is more important than another, nor are some too good to do menial tasks.
 - 1) I am simply saying that each one is to do his or her part, without exception.
 - c. We do have a Bible precedent for what I am trying now to emphasize. Please read Acts 6:1-4.
- D. There is to be no schism in the body.
 - 1. Cannot accomplish what must be accomplished working against each other.
 - a. Scissors are the only thing that can accomplish anything working in opposite directions.

- E. We are to help other members care for aid — assist them.
 - 1. We are not isolated from one another, but are in the same body.
 - 2. Note Gal. 6:10 — Our first responsibility is to other members of the body.

III. THERE MUST BE DISCIPLINE IN THE BODY.

- A. Please note: I Cor. 5; II Thess. 3:6,14-15.
- B. There are times when we must give up a member of the physical body in order to save our life.
 - 1. Not because we want to, but because we must.
 - 2. This is always painful, though necessary.
- C. The same is true in the spiritual body of Christ — the church.
 - 1. Discipline is for the good of the sinner.
 - a. It shows a love and concern for his soul.
 - 2. Discipline is also for the good of the body, the church.
 - a. It always hurts, but is necessary for the life of the body.
 - 1) Sin must not be tolerated in the Lord's church, His body.
 - 3. Lack of discipline does several things.
 - a. It shows a lack of love for the sinner.
 - b. It destroys respect for the church in the community.
 - c. It causes other members to feel that they can do as they please with no fear of repercussions.
 - d. It definitely weakens the spiritual strength of the body.
 - 4. I am convinced that lack of discipline is responsible for most of our problems in the home, in society, and in the church.

CONCLUSION:

- 1. Are you a part of the body of Christ?
 - 2. If so, are you doing your part in the body?
 - a. You are important, and need to recognize this!
 - 3. Let us truly be "*workers together with him*" (II Cor. 6:1).
 - 4. We are "*labourers together with God*" (I Cor. 3:9).
 - 5. If we truly work together in the body and have God as our partner, we will be successful.
 - a. There are many who work together, but God is not involved in what they are doing.
 - b. Our "*labor is not in vain*" only if we are "*in the Lord*" (I Cor. 15:58).
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Instructions On Marriage #1

I Cor. 7:1-24

Kenneth Burleson

1. Marriage is ordained of God (Gen. 2:18-24).
2. Therefore, it is of utmost importance.
3. Jesus spoke regarding it in Matt. 19:3-9.
4. Paul taught on the subject of marriage, not only in I Cor. 7, but in many other passages (cf. Eph. 5:22-31).
5. As we approach this study we must do so with an open mind. Let the Bible teach us instead of entering into a study of the Bible with pre-conceived ideas and therefore, trying to justify those ideas. One cannot come to a knowledge of the truth except by taking what the Bible teaches (John 8:32; 17:17).

DISCUSSION:

I. TO MARRY OR NOT TO MARRY. I Cor. 7:1-7.

In this chapter Paul deals with the Corinthians questions about the relationship of husbands and wives.

- A. *"It is good for a man not to touch a woman"* (v.1).
 1. Sometimes it is good not to marry. He is not setting aside Gen. 2:24. Note: I Cor. 7:7,8,26,27,31,32.
 2. It is because of the distress upon them (v.26) — the persecution raging against the Christians at that time.
 3. Marriage is honorable to all (Heb. 13:4).
 4. It remains true that *"it is not good for man to be alone."*
- B. *"To avoid fornication"* (v.2).
 1. Let each husband have his own wife.
 2. Let each wife have her own husband.
 3. This emphasizes one wife and one husband.
- C. The knowledge that each spouse must have (v.3).
 1. I Peter 3:7
 2. The husband is to render unto the wife due benevolence and likewise the wife unto the husband. (control of the body)
 - a. The husband is to please the wife in her desires.
 - b. The wife is to please the husband in his desires.
 3. If one fails in this it may cause the other to seek satisfaction with others, thereby, committing fornication.
 4. Fornication comes about most of the time because of the ignorance of the need of the wife or husband.

5. Marriage is for procreation and control of the body.
- D. The power over one's body is by the other spouse (v.4).
 1. In marriage, the power over one's body is surrendered to the other.
 2. The wife has not the power over her own body to refuse the marriage privilege to the husband nor does the husband have the power over his own body to refuse the marriage privilege to the wife.
 3. Marriage is a holy bond.
 4. No longer his and hers but ours because the two have become one (Gen. 2:24; Matt. 19:5; Eph. 5:31).
- E. These marriage rights must not be refused except by mutual consent (v.5).
 1. Fasting in this verse is sexual fast.
 2. It is not to be for a prolonged time.
 3. Must come together again that ye be not tempted.
 4. Abstinence for a time (Ex. 19:15).
 5. Incontinency — Lack of control. Satan tempts when one does not have control.
 6. Sex is not to just satisfy one's self but to satisfy the other partner (wife or husband).
- F. It is not a commandment not to marry (v.6).
 1. It is not a command to remain single but it is permissible if you can control.
 2. But if you cannot control you had better marry (v.9).
- G. Each must act as he is able.
 1. Paul said it would be better if all men were as he (able to control) for he could live right without being married.
 2. If one can live a faithful Christian life without being married, then do so.
 3. But, if one cannot control his desires then he had better marry.

II. PAUL SPEAKS TO THE UNMARRIED AND THE MARRIED. 7:8-16

- A. Paul speaks to the unmarried and widows (vs.8,9).
 1. Again he says it is better for them to remain as he is (v.8).
 2. What may have been best under the "distress" might not be so under other conditions.
 - a. Marriage is honorable (Heb. 13:4).
 - b. Paul respects marriage (Eph. 5:23-31).
 - c. He spoke against the forbidding to marry (I Tim. 4:3).
 3. Paul said young widows should marry (I Tim. 5:14).

4. If they cannot contain their sexual desires it is better to marry (v.9).
 - a. Better to marry than to burn.
 - b. Not in hell but burn in their lust (Rom. 1:27).
 - c. Word used as sexual desire.
- B. To the married (vs. 10-16).
 1. Command of the Lord (v.10).
 - a. Matt. 19:9; Matt. 5:32
 - b. It did not originate with Paul, but the Lord taught it in the passages above.
 - c. This is not a distinction between inspired and uninspired. But, what Christ taught on earth and Paul taught by inspiration.
 2. If they do not obey verse 10 then let them remain unmarried or else be reconciled to their mate (v.11). **Note:** Some say that verses 10 and 11 pertain only to Christians married to Christians and that verses 12 and 13 refer to marriages of Christians to non-Christians. Therefore, they have no relationship. They connect verses 10 and 11 to Matt. 19:9 and thereby claiming Matt. 19:9 only applies to Christians. It is not the case that verses 12 and 13 have no relationship with verses 10 and 11. Verses 12 and 13 identify specific cases over which the law of verses 10 and 11 apply. Verses 10 and 11 apply to all marriages and verses 12 and 13 to specific marriages.
 3. "*But to the rest*" (vs.12,13).
 - a. This refers to the rest of the questions asked by the Corinthians.
 - b. If the unbelieving wife is pleased to dwell with the Christian husband let him not leave her.
 - c. If the unbelieving husband is pleased to dwell with the Christian wife let her not leave him.
 4. The unbeliever is sanctified by the believer (v.14).
 - a. Unbelieving husband is sanctified by the wife.
 - b. Unbelieving wife is sanctified by the husband.
 - 1) "*Sanctified*" does not mean they are Christians.
 - 2) It means that their marriage is morally right and recognized by God or else their children would be illegitimate. Therefore, the children are holy.
 5. Not under bondage (v.15).
 - a. If the unbeliever depart let him depart.
 - b. A brother or sister is not under bondage in such cases.
 - 1) Some claim, based on this scripture, that the

- deserted Christian has a right to remarry.
- 2) This idea contradicts Matt. 19:9. The "except" in Matt. 19:9 means that there is only one ground for divorce and remarriage therefore I Cor. 7:15 does not give another exception.
 - c. The "bondage" in this passage and the marriage "bond" are two different matters.
 - d. So desertion does not give one the right to remarry.
 - e. It simply means that the Christian is not to give up his faith and turn his back upon Christ in order to keep the marriage together.
 6. The believer may be able to save the unbeliever (v.16).
 - a. The Christian wife is to live with her husband if he desires because she might be able to save him.
 - b. The Christian husband may be able to save his unbelieving wife.
 - c. When one is in such a marriage he should not seek separation, but live in such a way with that partner to influence him to obey the gospel. This is the responsibility for the Christian wife to her unbelieving husband and the Christian husband to his unbelieving wife.
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Instructions On Marriage, #2

I Cor. 7:25-40

Kenneth Burleson

1. Marriage is honorable (Heb. 13:4).
2. Marriage is to be a wonderful relationship.
3. There will be difficulties but if husband and wife love one another they will be able to work through them.

DISCUSSION:

I. PAUL'S ADVICE TO VIRGINS. I Cor. 7:25-35

- A. Now concerning virgins (v.25).
 1. He could very well be speaking of man and woman.
 2. Paul previously discussed the husband and wife relation-

- ship.
3. Now he turns to those not yet married.
- B. I give my judgment (v.25).
1. This is inspired judgment.
 2. Paul is writing by inspiration (I Cor. 14:37).
- C. For the present distress (v.26).
1. It is good if you remain unmarried.
 2. This is a peculiar situation.
- D. Remain as you are (v.27).
1. If you are married remain married.
 2. If you are not married then remain unmarried.
 3. Because of the distress, Paul discourages change.
 4. The first time the word "loosed" in this verse is used it is from the Greek word that means breaking up the marriage, in another word, divorce.
 5. The second time the word is used it is translated from the Greek word that does not mean breaking up of the marriage or divorce.
 6. If it means the same as in the first, then Paul contradicts what he said in verses 10 and 11.
 7. In Matt. 19:9 Jesus said remarrying without the cause of fornication is adultery.
 8. One cannot use the "seek not to be loosed" to justify living in an adulterous marriage.
 9. One abides in the Lord's calling as long as it is in keeping with the commandments of God.
- E. If you do marry you have not sinned (v.28).
1. If one cannot control himself and marries he has not sinned.
 2. If a virgin marries she has not sinned.
 3. If you follow the advice or if you do not follow the advice you are not involved in sin.
- F. Paul gives reasons for not marrying (vs.29-35).
1. Paul's readers are encouraged to have as little to do with the secular world as possible (vs.21-31).
 - a. Paul emphasizes the point that time is short that there is some disaster in the making.
 - b. Paul states that during this time it is best not to marry.
 2. Paul explains that the unmarried state leaves one in a position to serve the Lord with fewer distractions (vs.32-35).
 - a. One that has a family, for which to provide, does not have as much time to do other service to the Lord.

- One that is not married has more time.
- b. The married man is obligated to care for his family (I Tim. 5:8).
 - c. The unmarried man is careful for the things of the Lord. His time is not divided between his wife and the Lord. Neither would the unmarried woman have the divided allegiance.
3. Paul did not intend that this advice be a snare unto them. He did not want to lead them into temptation.
 4. He wanted them to know that if they chose to marry that his advice was not a command to restrain them from doing so. It was for the distress (v.26).
 5. As a rule among men and women the married state promotes virtue and devotion more than does the unmarried state.
- G. Paul advises the father regarding the marriage of his daughters (vs. 36-38).
1. Toward his virgin. This is the man's daughter according to verse 38.
 - a. During that time fathers arranged for the marriage of their daughters without consulting them.
 - b. This is not the father marrying the daughter.
 - c. But the father arranging the marriage of his daughter.
 - d. If he thinks he has done wrong in forbidding her to marry, let her marry he has not sinned in doing so.
 - e. If she cannot live satisfied in the unmarried state then he is to allow her to be married.
 2. "*He that keepeth his virgin doeth well*" (v.37).
 - a. If he is fully persuaded of the inexpediency of his daughter's marriage he is permitted to act on his best judgment.
 - b. If he allows her to marry or if he keeps her from marrying he has not sinned.
 - c. In either case he does right.
 3. If he allows her to marry he doeth well. But if he giveth her not in marriage he doeth better (v.38).
 - a. Paul did not give a command.
 - b. He leaves it to be settled by each individual case.

II. PAUL'S ADVICE TO WIDOWS REGARDING MARRIAGE. vs. 39-40

- A. The wife is bound by the law regarding marriage as long as her husband liveth.

1. The teaching of the Bible is clear on the marriage contract. It is for life.
 2. It does not make any difference how men may try to change God's marriage law, the Bible remains true.
 3. Any attempt to change it in any way lowers the state of man.
- B. But if her husband be dead she is free to marry.
1. "*What therefore God hath joined together let not man put asunder*" (Matt. 19:6).
 2. Rom. 7:1-4
 3. Therefore, the death of a spouse leaves the survivor free to marry again.
- C. "*Only in the Lord*" (v.39).
1. It seems that in earlier centuries this was generally understood that the widow may marry only a Christian.
 2. But in recent years many have come to the conclusion that it means that she may marry "only in harmony with God's will." In other words she must not marry a man that is unscripturally divorced.
 3. The widow must marry a Christian. The phrase "*only in the Lord*" refers to the husband not to the widow.
 4. Why are children told to obey their parents "*in all things*" (Col. 3:20)? Because those parents are in the Lord (Eph. 6:1). They are Christians.
 5. There are many passages where "*in the Lord*" or "*in Christ*" means Christians (Eph. 4:1; 6:21; II Cor. 12:2; Gal. 1:22; I Thess. 2:14; 4:16).
- D. According to Paul's judgment the widow will be happier if she remain unmarried (v.40).
1. Could be of different age since he told the younger widows to marry (I Tim. 5:14).
 2. Paul makes it clear that his judgment was inspired judgment.
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Come Out From Among Them And Be Ye Separate II Cor. 6:14-17

Nat Evans

1. Purpose: To present a discussion of some practical principles from our text for our preaching and practice today.
2. Primary point: A pointed plea for the pursuit of purity and a clarion call for separation from the world.

DISCUSSION:

I. POINTING OUT THE PREACHER'S PRIDE AND JOY.

- A. The context (II Cor. 6:11—7:4) shows that the best way for brethren to show appreciation for their preacher is for them to separate from the world and live for Christ. *"Greater joy have I none than this, to hear of my Children walking in the truth"* (III John 4; II John 4).

II. PAUL'S PRESENTATION PROVIDES PROTECTION AND PRESERVATION.

- A. Paul has opponents at Corinth (false teachers).
- B. Paul gives a call for separation from the world and error, in order to preserve their identity as a New Testament church. It is still God's will that preachers charge certain men not to teach a different doctrine (I Tim. 1:3). Only sound doctrine should be spoken or written (I Tim. 1:10; I Tim. 4:16; Titus 2:1).
- C. Evil is all about us. We must overcome it or be overcome by it (Rom. 12:21). There is no such thing as a peaceful co-existence with evil (Matt. 12:25,30). There must be a separation between the followers of Christ and those of the evil one. This separation would include:
 1. A separation from impenitent worldly brethren (I Cor. 5:1-13).
 2. No spiritual fellowship with false teachers and their followers.
 3. We must not extend an "In Christ" fellowship to those who remain "Outside of Christ" (Gal. 3:26-27).

III. PERILOUS PARTNERSHIPS PICTURED AND PROHIBITED, Text Examined...

- A. *"Do not be unequally yoked"* (6:14).
1. Persons should not be so bound together that the believer would be controlled by the unbeliever, thus hindering or preventing him from serving the Lord.
 2. Christians cannot have fellowship with false religious systems (II John 9-11). This principle here would include religious denominations and fraternal organizations which teach error and claim to offer spiritual benefits that can only be found and enjoyed in the Lord's church (Matt. 15:9,13; Eph. 13; Acts 2:47; Eph. 5:23).
- B. *"With unbelievers"* (6:14).
1. Isn't this a pitiful sight? A believer has his head under the unbelievers yoke and is helping him pull the plow or wagon of unbelief! A child of God should not be found in union with those who repudiate any part of the word of God. The only yoke we need to be wearing is the Lord's (Matt. 11:28-30).
 2. We are to abstain from all connection and association with unbelievers when such association identifies us with them as being partakers with them in their evil.

IV. PECULIAR PAIRS.

- A. *"For what fellowship have righteousness and iniquity"* (6:14)?
1. The line is clearly drawn, there is no middle ground. They are mutually exclusive; you cannot participate in both at the same time.
 2. Fellowship means partnership, participation, sharing together. What partnership is there between right and wrong? Answer, there is none.
- B. *"Or what communion hath light with darkness"* (6:14)?
1. Light and darkness are also mutually exclusive. Where one is the other is not. Darkness is the absence of light. God is "Light" (I John 1:5). Jesus is the "Light" of the world (John 1:9; 8:12). Christians are children of "Light" (Eph. 5:8). They have turned from "darkness" to "Light" (Acts 26:18). Christians are to walk in the "Light" of truth (I John 1:7).
- C. *"And what concord hath Christ with Belial"* (6:15)?
1. Belial is a name of Satan. The contrast is between the forces of good and evil.
 2. Christians should be separate from the wicked world as Christ was separate from all the feelings, purposes, and

plans of Satan. He had no participation with them. He formed no union with them.

- D. "*Or what portion hath a believer with an unbeliever*" (6:15)?
1. God directs the life of the believer, Satan the unbeliever. As subjects of their respective lords, what portion, partnership, fellowship have they together? NONE.
- E. "*And what agreement hath a temple of God with idols*" (6:16)?
1. Just as idols had no place in the temple of God, enemies of the gospel have no place for recognition of fellowship in the church (Eph. 5:11).
- F. "*Agreement*"
1. This word originally meant, "approved by putting together the votes, depositing votes together." False religions may decide to fellowship each other and they often do, but Christ's church can not endorse them in their error. One could just as well argue for the acceptance of idolatry in the church today as to contend for fellowship with religious error (II John 9-11).

V. PLACE OF GOD'S PRESENCE.

- A. "*For we are a temple of the living God*" (6:16).
1. "Living God," is contrasted with lifeless, dead idols (I Thess. 1:9; Acts 14:15).
 2. Paul brings together a group of Old Testament passages. The purpose is:
 - a. To confirm that the church is God's temple, and therefore the place of God's presence; and,
 - b. To give scriptural grounds for his exhortation that the church should remain pure.

VI. PERFECT-PROCLAMATION.

- A. "*Even as God said*" (6:16).
1. We have here the New Testament's endorsement of the Old Testament as being from God. Note: "*even as God said*" (6:16). "*Saith the Lord*" (6:17). "*Saith the Lord Almighty*" (6:18).
 2. God's Word is perfect. We can depend on it (Psa. 19:7).

VII. PRICELESS PROVIDENTIAL PEARLS.

- A. "*I will dwell in them, and walk in them; and I will be their God, and they shall be my people*" (6:16).

1. Oh, how precious to know that God in heaven loves me and cares for me (I Peter 5:7; John 3:16; Heb. 4:14-16). He is with us and for us when we live for Him (Rom. 8:31, 32,37; Lev. 26:11-12; Ezek. 27:27; John 14:20,23).

VIII. POINTED PREACHING ABOUT PURSUING PURITY AND PERFECTION.

- A. *"Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing"* (v.17).
1. His concern is preserving the purity of the church.
 2. *"Come ye out,"* denotes a complete separation from; leave its activities alone.
 3. We are to guard against evil associations (I Thess. 5:22).
 4. By perfection here I mean maturity, trying to be complete spiritually.

IX. PERFECT PARDON.

- A. *"And I will receive you"* (v.17).
1. God will receive us when we come to him through Christ (John 14:6; Eph. 1:7; Heb. 2:9).
 2. Salvation is conditional (Heb. 5:8-9; Matt. 7:21).
 3. How wonderful the joy of the forgiveness of sins (Acts 2:38; Acts 8:29-40).
 4. If we are not willing to come OUT (of the world), then there won't be any going IN (into heaven) (Matt. 5:8; Heb. 12:14).

X. PRECIOUS PATERNAL PARTNERSHIP.

- A. *"And I will be to you as a Father, and ye shall be to me sons and daughters"* (v.18).
1. God has promised that he will love us and care for us, with the tender care of a loving compassionate Father for his children (Matt. 7:7-11; 6:32-33).
 2. No higher honor can be conferred on mortals than to be adopted into the family of God.

XI. PREEMINENT POWER.

- A. *"Saith the Lord Almighty"* (v.18).
1. He has all power and the term Almighty is applied to God in contrast with the helplessness of idols.
 2. God is able to protect and provide for his people when they serve him and put their trust in Him (Prov. 3:5-6).

XII. PRECIOUS PROMISES PROVIDE PERSUASION.**A. "Having therefore these promises, beloved" (7:1).**

1. These promises are so assuring that they should motivate us to action. An appreciation for God's great Love, Grace, and Mercy ought to bring us to Him and motivate us to faithfully serve Him (Rom. 2:4; Eph. 2:8-9; Gal. 5:6; John 14:15; I John 5:3).

XIII. PENITENT PLEDGE.**A. "Let us cleanse ourselves" (7:1).**

1. This is not simply a one time cleansing, but refers to a continuous process (I Cor. 9:27; Rom. 12:1-2).
2. We must ever be on guard against our enemy (I Peter 5:8; Eph. 6:10-17; James 1:21,27).

XIV. THE PROCESS OF BECOMING PERFECT (Complete).**A. "From all defilement of flesh and spirit" (7:1).**

1. We should be willing to put aside everything that would in any way defile either our body or spirit.

XV. PROHIBITED PASSIONS.**A. "From all filthiness of the flesh" (7:1).**

1. This would seem to refer to all sensual sins, such as that to which the Corinthians had been addicted before they became Christians (I Cor. 6:9-11).

XVI. PRESSING ON TOWARD THE PRIZE.**A. "Perfecting holiness" (7:1).**

1. Every Christian is to strive to imitate Christ (I Peter 2:21). Holiness is mandatory, it is not optional (Heb. 12:14).

- B. Perfecting holiness, involves a continuous process. We are to take the way of purity every time we are tempted to sin (I Cor. 10:12-13; Phil. 3:12-14).

XVII. PRUDENT PERSUASION.**A. "In the fear of God" (7:1).**

1. Is fear a legitimate means of motivation today? Yes.
2. Love is the positive side, fear (awe, reverence) is the negative. Love prompts one to do that which is pleasing to God; whereas fear prompts one to refrain from what displeases God. They work together (Eccl. 12:13-14).

XVIII. PRACTICAL POINTS AND PRINCIPLES FOR PEOPLE IN

THE PRESENT.

- A. The saviour associated with sinners, but He never participated with them in their sin. So we may mingle with them, without partaking of their wicked feelings and plans, so far as we can do them good, and exert over them a holy and saving influence (Matt. 5:11-16). In all these situations, the Christian must maintain his principles and seek to preserve a good conscience. He must never compromise the principles of Christianity.
- B. Johnny Ramsey has well said, "We cannot walk in the narrow path and the broad road at the same time." "We cannot eat at the Lord's table and sop the devil's gravy, too!" (Matt. 7:13-14)
- C. Tolerating sin in the Lord's body is not the loving thing to do either for ourselves, the impenitent sinner, nor the Lord (Eph. 5:26-27). The tolerance of false doctrine and the teachers thereof in the church is not a sign of maturity and love, but of cowardice and compromise. It shows a total disregard for the authority of Christ.
- D. It is a shame when our silence gives false teachers an advantage. All that is necessary for evil to win is for good men to remain silent.

XIX. PROGRESS OR POLLUTION?

- A. Is it really progress when congregations ignore parts of God's word to please the people in order to promote their attendance? Do we measure a congregation by whether or not the worldly can fit right in and be comfortable in their sin? Must we compromise truth and give up conviction to appeal to the masses (Prov. 23:23; Gal. 1:6-9)? Departure from God's truth for any excuse is pollution and not progress.

XX. PARALLEL PASSAGES.

- A. II Tim. 2:19; I John 2:15-17; Eph. 5:7-11; James 1:21,27; 4:4; Rom. 12:1-2; Eph. 5:26-27

XXI. PAYING THE PRICE TO FOLLOW THE PATTERN.

- A. Brethren, the last time I checked, to reprove did not mean to be silent. When Paul said to, "*stop the mouths of false teachers,*" I don't believe he meant that these wolves should be granted an open door and special invitations to come in and gnaw on the sheep and to fleece the flock.
- B. The admonition to come out and be separate and to have no

fellowship with, does not mean to go and participate with them in unauthorized practices such as the religious celebration of special days such as Lent, Easter and the religious celebration of Christmas, etc. The Scripture does not allow hobnobbing with false teachers whether they are in the church or out of it (II John 9-11; Eph. 5:11).

- C. COME OUT does not mean to STAY IN.
 - D. SEPARATION does not mean to be in UNION AND COMPANY WITH.
 - E. To have NO FELLOWSHIP WITH (Eph. 5:11) does not mean that it is alright to have SOME FELLOWSHIP WITH.
 - F. To MARK FALSE TEACHERS (Rom. 16:17,18) does not mean to RUN WITH, MOLLY-CODDLE, OVER LOOK and to GIVE FREE REIGN TO under the guise of academic freedom or love.
 - G. Some in our day want to leave the old paths. They want to abandon the New Testament as a pattern. They want to open the door of fellowship with those in error.
 - H. Have we convinced ourselves that a certain amount of immorality and toleration of error in a congregation is normal? Compromise and Toleration of sin in the camp has brought about this sad condition. Many are asleep spiritually (Rom. 13:11-14; Eph. 5:15). Brethren, WAKE UP! Look around at all the departures from sound doctrine. It's time to take a stand (Jude 3).
 - I. Brethren, we must be willing to accept the stigma of coming out and being separate from the world (II Cor. 6:14-7:1; Josh. 24:14-15).
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Not To Think Above That Which Is Written I Cor. 4:6

Melvin Sapp

- 1. Many of the ills of the church and society are the result of the pride of man as he magnifies himself against God.

2. Yet, the thoughts and ways of God are superior to those of man (Isa. 55:8-9) and should be recognized as such.
3. The church at Corinth was divided over men and Paul wrote to them "*not to think above that which is written.*"
4. Ministers of the Word contributes much to the growth and development of a congregation and should be respected and supported.
5. As laborers in the vineyard, they should be faithful stewards over the gospel treasures entrusted into their hands (4:1-2).
6. Yet, the preacher's ultimate judge of his labor is the Lord who knows the secrets of his heart and the motivation behind his work (4:3-5).
7. Paul magnifies the written word of God above men as he warns the Corinthians not to think above that which is written (4:6).

DISCUSSION:

I. THE AUTHORITATIVE WORD OF GOD PROVIDES THE PERIMETERS OF OUR FAITH AND PRACTICE.

- A. The written word of God is Inspired.
 1. It is God-breathed (II Tim. 3:16-17).
 2. The Holy Spirit guided holy men of God in its production (I Cor. 2:10-13; II Peter 1:20-21).
- B. The written word of God is Authoritative.
 1. As mediator of the New Testament, Jesus has all authority in religious matters (Heb. 9:14; Matt. 28:18-20; Matt. 17:1-5; Heb. 1:1-2).
 2. The New Testament of Jesus Christ was written down by inspired apostles and prophets and carries the same authority as when spoken by the Lord (Eph. 3:1-6; Heb. 2:3-4; John 20:30-31).
 3. It determines our faith and practice (Col. 3:17; James 1:22-25; I Cor. 4:6).
- C. The written word of God is the object of faith (Rom. 10:17; Heb. 11:6; II Cor. 5:7).
- D. The written word of God legislates how to worship God (John 4:24; 17:17; Matt. 7:21-23; Rev. 22:18-19; I Cor. 4:6).
- E. There are consequences for going beyond the Word of God.
 1. Termination of fellowship with God (II John 9-11).
 2. Subject to withdrawal of fellowship (I Tim. 6:3-5).
 3. Teachers of error are accursed (Gal. 1:6-9).
 4. Causers of division by strange doctrines are to be marked and avoided (Rom. 16:17-18).
 5. It leads to destruction (Matt. 15:14; II Peter 2:1-3).

II. THE EXALTATION OF THE THEORIES OF MEN IS A MAJOR CAUSE OF DIVISION IN AND OUT OF THE CHURCH.

- A. The exaltation of men was the cause of division at Corinth.
 1. Corinth was divided because of their "party" spirit (I Cor. 1:10-13).
 2. Good men can be the object of division when too much emphasis is placed upon them by the church.
 3. Most of the division in the church involves preachers (I Cor. 4:6).
- B. Human theories of salvation abound, but are foolishness to God and are incapable of saving man (I Cor. 1:21).
 1. Salvation by grace only (Eph. 2:8-9; Titus 2:11-12).
 2. Salvation by faith only (Mark 16:15-16; Gal. 3:26-27; James 2:24).
 3. Saved by sincerity of heart (Matt. 7:21-23; Acts 10:1-6).
- C. The religious world is hopelessly divided because of its demand for doctrinal diversity and its refusal to be bound by that which is written.
 1. There can't be unity without agreement (Amos 3:3).
 2. Unity must be based upon the apostles' doctrine (John 17:20-21; Acts 2:42).
 3. A plan for unity is useless to those who possess no desire to be bound by what is written (Eph. 4:3-6).
- D. Division within the Lord's church can be contributed to the exaltation of philosophies of men above the Word of God.
 1. Extending fellowship to those not in fellowship with God (I John 1:5-7; Eph. 5:11; II Cor. 6:14-17; Col. 1:13).
 2. Accepting the use of Mechanical Instruments of Music in worship a matter of opinion (Col. 3:16-17; Heb. 7:14; Gen. 6:14).
 3. Rejection of sound doctrine in favor of skits, drama and fables (II Tim. 4:1-4; Rom. 1:16; Gal. 1:10-12).

III. HUMBLE SERVANTS OF CHRIST WOULD NOT ALLOW THEIR LABOR TO CONTRIBUTE TO DIVISION IN THE LORD'S BODY.

- A. Paul refused to allow himself to be exalted by carnal brethren, but rather rebuked them (I Cor. 3:1-5).
- B. Humble servants acknowledge God as the giver of increase and themselves as nothing, in comparison (I Cor. 3:6-9).
- C. Ambitious men who allow brethren to fight over them possess neither love for the Lord nor for his church (4:6).

- D. Humility as servants and stewards will keep us from thinking of ourselves or allowing others to look upon us as being above that what is written.

CONCLUSION:

1. Respect for the word of God will keep us from going beyond what is written.
 2. The division that is damaging the church can be healed by demanding that no man be thought of above that which is written.
 3. Let each of us submit to the authority of the Word of God and not go beyond that which is written.
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Be Ye Obedient In All Things

II Cor. 2:9

Garland M. Robinson

1. *"For to this end also did I write, that I might know the proof of you, whether ye be **obedient in all things.**"*
 - a. **Obedient** — "attentively listening, by implication, submissive, obedient. Root word: to listen attentively in view of heeding or conforming to a command or authority.
 - b. **All** — "any, every, the whole, every one, as many as, whatsoever, whosoever."
 - c. **Things** — an implied word that is part of the word "all."
2. There are so many religious people in the world that are deeply devoted to their particular belief — though as foreign to the Bible as it may be.
 - a. There are those who are very radical in their religious practice.
 - 1) They espouse the view of physically enforcing people to follow their belief.
 - 2) This practice leaves out one's obedience being from the heart (cf. Rom. 6:17-18).
 - b. There are those who are very loose or liberal in their "theology."
 - 1) They feel very comfortable in allowing everyone to form their own convictions.
 - 2) The idea is espoused and encouraged that what one may

believe to be right (or wrong) for him would not necessarily be right (or wrong) for someone else.

- 3) They allow everyone to "do their own thing."
3. Then there is the correct view that is the concern of this lesson.
 - a. By faith, individuals lovingly, from the heart, conform to the rules, regulations, commandments of God.
 - b. There is a pattern or blueprint to follow!
I Peter 2:21 *"For even hereunto were ye called: because Christ also suffered for us, leaving us an **example**, that ye should follow his steps:"*
 - c. This pattern demands that we obedient in ALL THINGS.
 - d. Paul was writing unto the brethren at Corinth to bring to their attention that they must be obedient in "all things."

DISCUSSION:

I. THE BIBLE IS FILLED WITH REFERENCES TO BEING OBEDIENT IN ALL THINGS.

A. In the Old Testament.

1. Lev. 19:37 *"Therefore shall ye observe **all my statutes**, and **all my judgments**, and do them...."*
2. Deut. 6:25 *"And it shall be our righteousness, if we observe to do **all these commandments** before the LORD our God, as he hath commanded us."*
3. Isa. 1:18-20 *"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. ¹⁹If ye be **willing and obedient**, ye shall eat the good of the land: ²⁰But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it."*
4. Deut. 5:32 *"Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left."* (cf. Deut. 8:1; 11:32; 12:28,32; 15:5; 28:1,15,58; 31:12,46; Josh. 1:7,8; 13:14; II Kings 21:8; II Chron. 7:17; Neh. 10:29)

B. In the New Testament.

1. Matt. 28:20 *"Teaching them to **observe all things whatsoever I have commanded you...**"*
2. I Cor. 11:1-2 *"Be ye followers of me, even as I also am of Christ. ²Now I praise you, brethren, that ye remember me **in all things**, and **keep the ordinances**, as I delivered them to you."*
3. Titus 2:10 *"Not purloining, but shewing all good*

*fidelity; that they may adorn the doctrine of God our Saviour **in all things.**"*

4. I John 3:22,24 *"And whatsoever we ask, we receive of him, because we **keep his commandments**, and do those things that are pleasing in his sight. ²⁴And he that **keepeth his commandments** dwelleth in him, and he in him...."*
 5. John 14:21 *"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (cf. John 14:23)*
- C. There are many examples of children of God being obedient in all things.
1. Luke 1:6 Zechariah and Elisabeth *"...were both righteous before God, walking in **all the commandments and ordinances of the Lord** blameless."*
 2. Acts 2:42 *"And they **continued stedfastly** in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."*
 3. Acts chapters 5-6 Peter and John continued faithful in all things. After being threatened they went to the temple and preached Jesus, i.e., the Word of the Lord.
 4. Acts 10:33 *"Now therefore are we all here present before God, to hear **all things that are commanded thee of God.**"*
 5. Acts 20:20,26-27 *"And how I **kept back nothing** that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, ... ²⁶Wherefore I take you to record this day, that I am pure from the blood of all men. ²⁷For I have not shunned to declare unto you **all the counsel of God.**"*
- D. Those who are obedient in all things will be blessed by God.
1. Neh. 1:5 *"And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and **observe his commandments.**"*
 2. Psalm 107:43 *"Whoso is **wise, and will observe these things**, even they shall understand the lovingkindness of the LORD."*
 3. Matt. 7:21,24 *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²⁴Therefore whosoever **heareth these sayings***

of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:"

4. James 1:25 *"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."*
5. Rev. 22:14 *"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."*

II. ONE MUST BE OBEDIENT IN ALL THINGS IN REGARDS TO BECOMING A CHRISTIAN. One must:

- A. Hear the gospel — Rom. 10:17; John 6:44-45; Acts 11:14.
- B. Believe in Jesus, the Christ — John 8:24; Mark 16:16; John 3:16.
- C. Repent of sins — Luke 13:3,5; Acts 2:38; 3:19; Acts 17:30.
- D. Confess faith in Christ — Matt. 10:32-33; Acts 8:37; Rom. 10:9-10.
- E. Be baptized (immersed) in water for the forgiveness of sins — Mark 16:16; Acts 2:38; 3:19; 22:16; Rom. 6:3-6,17-18; I Peter 3:21.
- F. Live faithful to the Lord in all things — I Cor. 15:58; Rev. 2:10.

III. ONE MUST BE OBEDIENT IN ALL THINGS IN REGARDS TO WORSHIP.

- A. *Praying* (I Thess. 5:17; Acts 12:5; 4:2).
 1. Addressed to God the Father (Matt. 6:6,9).
 2. In the name of Jesus the Christ (John 15:16; 14:13-14; 16:23,26; Col. 3:17).
 3. Prayers are offered in reverence and godly fear. We are not talking to the "big daddy in the sky."
- B. *Singing* (Eph. 5:19; Col. 3:16).
 1. Acappella (without the accompaniment of mechanical instruments of music).
 2. Congregational (same verses as above).
 - a. Group singing such as choirs, choruses, quartets, solos, etc. are not authorized.
 - b. No one can sing for you any more than they can take the Lord's supper for you.
- C. *Giving* (I Cor. 16:1-2; II Cor. 9:6-7).
 1. On the first day of every week.
 2. Free-will offering by the members.
 3. Scriptural giving does not allow fund raisers: pie suppers,

benefit dinners, car washes, rummage sales, etc.

- D. *Lord's supper* (I Cor. 11:23-29; Acts 20:7; Matt. 26:26-29).
1. Consists of unleavened bread and fruit of the vine (grape juice).
 2. Eaten every first day of the week.
 3. Is not an annual, semi-annual, quarterly, or even daily observance.
- E. *Preaching* (II Tim. 4:2-4; Titus 2:1,15).
1. The "*whole counsel of God*" is proclaimed (Acts 20:26-27).
 2. Preaching consists of what people **need to hear**, not what they may **like to hear**.

IV. ONE MUST BE OBEDIENT IN ALL THINGS IN REGARDS TO CHRISTIAN LIVING.

- A. *Morals* (I Cor. 5:1-2; 6:9-11,15-20; 7:1-40; 10:1-14; Titus 2:11-12; I Tim. 2:9; Acts 24:25; I Thess. 4:1-7)
1. There is a high standard of Biblical morals by which we live.
 2. Christians are to live blameless and harmless as the sons of God. We shine as lights in a world of darkness (Phil. 2:14-15).
- B. *Spiritual growth* (I Cor. 3:1-9; 15:58; II Cor. 8:7; II Tim. 2:15; II Peter 3:18).
1. Some do not grow as they should (Heb. 5:12-14; I Cor. 11:30).
 2. Col. 1:10 "*That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;*"

V. THE WORD OF GOD DEMANDS THAT WE BE OBEDIENT IN ALL THINGS.

- A. Evangelism (Mark 16:15-16; Matt. 28:18-20; Acts 20:20; Rom. 10:18; Col. 1:23).
- B. Benevolence.
1. Needy brethren (Acts 11:29-30).
 2. Needy non-brethren (Gal. 6:10; II Cor. 9:12-13).
- C. Edification (Acts 20:7; 9:31; I Cor. 14:3-5,12,26; Eph. 4:11-12).
- D. Discipline of the wayward (I Cor. 5:1-13; II Thess. 3:6).
1. So many desire to take great care in following God's pattern but leave off this command of God.
 2. We cannot be "obedient in all things" and ignore church discipline!

- E. Contending for the faith (Jude 3).
1. So many in the brotherhood today act as though this is not in the Bible.
 2. We must **plead for unity** (I Cor. 1:10-13).
 3. Num. 32:11-12 *"Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because **they have not wholly followed me**: ¹²Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for **they have wholly followed the LORD.**"*
 4. Eph. 5:11 *"And have no fellowship with the unfruitful works of darkness, but **rather reprove them.**"*
 5. Rom. 16:17 *"Now I beseech you, brethren, **mark them which cause divisions and offences contrary to the doctrine** which ye have learned; and avoid them."*
 6. II John 1:9-11 *"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into [your] house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."*

CONCLUSION:

1. To obey is always God's way.
 - A. I Sam. 15:22 *"And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, **to obey is better than sacrifice, and to hearken than the fat of rams.**"*
 - B. Prov. 21:3 *"To do justice and judgment [is] more acceptable to the LORD than sacrifice."*
 - C. Naaman, II Kings 5.
 2. Are you obedient in all things?
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The Preaching Of The Cross

I Cor. 1:18; 15:1-4

John Shannon

Our Salvation is centered in the cross of Jesus Christ, and all men everywhere should be grateful to God for the cross of Christ and what it means to mankind.

1. *"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God"* (I Cor. 1:18).
2. What does it mean to preach the cross? Many have the idea that just mentioning the word "cross" in a sermon is preaching the cross. Others think that telling the story of the crucifixion is preaching the cross. Many died on crosses before and after Christ died on his cross.
 - a. In Greek, the preaching (*ho logos*) is literally *"the Word of the cross."*
 - b. The *"preaching of the cross...is the power of God"* (I Cor. 1:18).
 - c. Paul declared in Romans 1:16-17 that the gospel of Christ is the power of God...and therein is the righteousness of God. It is revealed in the gospel of Christ how a person is made righteous or justified before God.
3. Sin separates, but the cross of Christ reconciles. What was lost in the Garden of Eden was regained on the Hill of Calvary (I Cor. 15:22; Rom. 5:18).
 - a. *"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body, having slain the enmity thereby"* (Eph. 2:15-16).
4. Are people saved today just because they hear a story about a man dying on a cross?
5. Let us notice some things that are involved in preaching the cross or the gospel of Christ.

DISCUSSION:

I. PREACHING THE MESSIAH (JESUS CHRIST):

- A. The preaching of the cross involves preaching Christ. Luke wrote, *"Then Philip went down to the city of Samaria, and preached Christ unto them"* (Acts 8:5).

1. When one preaches Christ he preaches the virgin birth of Christ. Notice the prophecy and fulfillment of this birth. *"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"* (isaiah 7:14). And note, *"How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man"* (Jer. 31:22).
 2. Now notice the fulfillment. *"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us"* (Matt. 1:23). Also notice, *"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons"* (Gal. 4:4-5).
- B. Preaching the cross of Christ involves preaching the death, burial and resurrection of Christ. *"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures"* (I Cor. 15:1-4).
1. His Death: His Blood was shed in His death. *"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water"* (John 19:34).
 - a. The importance of His Blood; *"...without shedding of blood is no remission"* (Heb. 9:22).
 - b. He purchased His Church: Acts 20:28, *"to feed the church of God, which he hath purchased with his own blood."*
 - c. The benefits of the blood is in the church: *"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body"* (Eph. 5:23).
 - 1) Our Lord said, *"For this is my blood of the new testament, which is shed for many for the remission of sins"* (Matt. 26:28).
 2. His Burial. Joseph begged the body of Jesus *"And laid it in his own new tomb, which he had hewn out in the*

- rock: and he rolled a great stone to the door of the sepulchre, and departed" (Matt. 27:58-60).*
- a. *"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Isa. 53:9).*
3. His Resurrection: *"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils" (Mark 16:9).*
 - a. *"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, the shall prolong his days, and the pleasure of the LORD shall prosper in his hand" (Isa. 53:10).*
 - b. Seen to be without any questions, the Son of God. *"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).*
 - 1) *"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep" (I Cor. 15:6).*
 - 2) He was raised for our justification. *"Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25).*
 4. His Authority: *"While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).*
 - a. The Hebrew writer wrote, *"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1-2).*
 - b. Jesus said, *"All power is given unto me in heaven and in earth" (Matt. 28:18).*
 - 1) JEHOVAH gave him a kingdom. Daniel said, *"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom,*

that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14).

II. PREACHING THE MESSIAH'S MESSAGE (THE GOSPEL OF CHRIST):

- A. The preaching of the cross of Christ involves preaching the message of salvation offered as a result of the cross (John 12:48-50; 8:31-32; I Cor. 15:1-4).
1. I Cor. 1:18 *"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."*
 - a. The preaching of the cross, means the Word of the cross. To many it is foolishness, but unto us it is God's power to save man.
 - b. A sharp contrast is being drawn between the *"wisdom of words"* in (I Cor. 1:17), and the Word of the cross in (v.18). The world's wisdom includes many words that is, many false ways to find the true meaning of life and salvation, but the Word of the cross is the only way to the real meaning of life and salvation (II Peter. 1:3).
 2. Salvation and Perishing: Men are placed into one of two categories here, perishing or being saved. In the Greek, both words are continuous action; that is, a man is perishing or is being saved.
- B. I Cor. 15:1-4, Paul said the Gospel, when preached and received, would save man. He also stated that the fundamental facts of the Gospel of Christ, how Christ died for our sins and that he was buried and rose again the third day according to the scriptures (Isa 53:10-12; Psa. 2:5-7; 16:8-11).
1. When one preaches the message of salvation he is preaching the Gospel of Christ, God's power to save (Rom. 1:16).
 - a. The One Faith (Eph. 4:5; Jude 3; Gal. 3:25), notice Galatians 1:23, *"But they had heard only, That he which persecuted us in time past now preacheth the faith which once he destroyed."*
 - b. The Law of Christ, Gal. 6:2, *"Bear ye one another's burdens, and so fulfil the law of Christ."*
 - 1) The Doctrine of Christ. II John 1:9, *"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the*

doctrine of Christ, he hath both the Father and the Son.

- 2) The New Testament. II Cor. 3:6, *Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*
 - 3) There is no difference in, the one faith, the law of Christ, the doctrine of Christ, and the New Testament, it is the same body of truth!!
- C. The preaching of the cross of Christ involves preaching the plan of salvation.
1. Let us notice what Philip the evangelist preached when he preached Christ.
 - a. *"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"* (Acts 8:12).
 - b. He preached the Kingdom or the Church, and there isn't but one in which a person can be saved (Matt. 16:18-19; Eph. 1:22-23; I Cor. 12:20; Eph. 2:16; 3:6; 4:4; 5:23; Acts 2:47).
 - 1) The name of Jesus Christ means life, power, authority, and salvation (John 20:30-31; 1:11-12; Acts 4:7; 4:12).
 - 2) The people of Samaria had Faith in Christ when they heard the gospel preached (Acts 8:12).
 - a) Jesus said, *"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins"* (John 8:24).
 - b) Repentance and remission of sins must be preached in His name. *"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem"* (Luke 24:47).
 - c) Confession faith in Christ the Son of God is necessary unto salvation. We can find an example of this great confession in Acts 8:37. *"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God."*
 - 3) When the people of Samaria believed the things

concerning the kingdom (*church*) and the name of Jesus Christ, they were baptized into Christ (Acts 8:12).

- a) When one talks about the benefits of the cross of Christ he is talking about the blood of Christ. Eph. 1:7, "*In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*"
 - b) Col. 1:20, "*And, having made peace through the blood of his cross, by him to reconcile all things unto himself.*"
 - c) We must understand that baptism is for the remission of sins (Acts 2:38; 22:16; Mark 16:16).
 - d) In Romans 6 Paul taught that those who "*were baptized into Jesus Christ were baptized into his death.*" Jesus Christ shed his blood in his death and we are saved by the blood which was shed on the cross. Therefore, when one is scripturally baptized into Christ, he contacts the blood and his sins are forgiven. This is what Paul taught in Romans 6, and Romans 5:9 teaches that we are "*justified by his blood.*"
- D. The preaching of the cross of Christ involves preaching faithfulness to Christ unto death.
1. "*Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life*" (Rev. 2:10).

CONCLUSION:

1. We have discussed the preaching of the cross of Jesus Christ, which means preaching the Word of the cross, the gospel of Christ. We have discussed two main points.
 - a. Preaching the Messiah (Jesus Christ).
 - b. Preaching the Messiah's Message (The Gospel of Christ).
 2. Certainly there is a lot more involved in preaching the cross of Christ than just mentioning the word cross in a sermon or just telling the story of the crucifixion. We hope this lesson will be helpful to many in understanding the meaning of preaching the cross of Christ. I thank you!
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Godly Sorrow Worketh Repentance II Cor 7:8-10

Ferrell Hester

1. "For Godly sorrow worketh repentance to salvation" (II Cor. 7:10).
 - a. Repentance has been called the hardest command to obey.
 - 1) Baptism presents no difficulty for the one who has genuinely repented.
 - 2) Admittance of, and the confession of sins, will not be hard for the child of God who has repented.
 - b. The Bible places great emphasis upon repentance (Acts 17:30; Luke 13:3).
 - 1) Numerous are the passages that give emphasis to it.
 - 2) John the Baptist (Matt. 3:2).
 - 3) Jesus (Luke 24:47).
 - 4) Peter (Acts 2:38; 3:19).

DISCUSSION:

- I. "GODLY SORROW WORKETH REPENTANCE."
 - A. There is a certain kind of sorrow involved in repentance — "godly sorrow."
 1. Not sorrow because one has been hurt.
 2. But sorrow because God has been hurt.
 - B. It is sorrow that recognizes sin to be not only a violation of God's law, but also his love.
 1. It causes him not only to be horrified because of his sins.
 - a. He is also humbled because of his sins.
 - b. He hates the practice of sin more than the penalty of sin.
- II. HOW REPENTANCE AFFECTS MAN.
 - A. Repentance affects the intellect, the ability to think or reason.
 1. Before a sinner can repent he must reflect upon his actions.
 - a. "The greatest sin of all is to be conscious of none."
 2. Not only must there be a consciousness of sin but a conviction of sin.
 - a. Simon (Acts 8:22-24).
 - b. Must realize that every sin is against God.
 - c. Must want to get things right with God.
 - B. Repentance affects the will-power, the ability to do or act.

1. There must be a change of will, deeds and life (Matt. 21:28-29).
 - a. A man had two sons, to one son the father said, "*Go work today in my vineyard.*" The boy answered, "I will not," but afterward he repented and went.
 - b. Jesus tells us that this boy repented.
 - c. He changed both his thinking and his conduct.
2. The men of Nineveh (Matt. 12:41).
 - a. Jesus tells us that these people repented.
 - b. If we can find what they did, we can understand what repentance is.
 - 1) "*They turned from their evil ways*" (Jonah 3:10).
 - 2) Repentance involves a complete change of attitude that leads to a change in conduct (Isa. 55:7).
 - 3) Repentance will affect both the thoughts and the ways of a man.
- C. Repentance affects the emotion, the ability to love or hate.
 1. A man can be sorry for his sins and still not repent.
 2. A preacher visited with a man who had fallen to about as low a level as a man could go.
 - a. The man sat on the side of his bed and wept bitterly.
 - b. He told the preacher how he had let sin get the best of him.
 - c. It had destroyed his home, destroyed his former Christian life, alienated him from all his former friends, and robbed him of his own sense of self respect.
 - d. He was deeply sorry for all that he had lost, weeping in his misery and self-pity, but gave no indication of being sorry for the sin itself.
 - e. Here is another case of sorrow, but not "godly sorrow which worketh repentance."
 3. While a man can be sorry for his sins and not repent, he cannot repent without being sorry for his sins.
 - a. There must be "*a broken and contrite heart*" (Psalm 51:17).
 - b. "*I will declare mine iniquity; I will be sorry for my sin*" (Psalm 38:18).
 - c. "*I thought on my ways, and turned my feet unto thy testimonies*" (Psalm 119:59).
4. In contrast, look at the people of Jeremiah's day (Jer. 8:12).
 - a. These people were so hardened in sin that they could engage in it without batting an eye.

- b. Paul speaks of those who have their consciences seared with a hot iron (1 Tim. 4:2).
 - c. The people of Jeremiah's day apparently had their consciences so seared.
5. We find much the same throughout the world today.
- a. We live in a day of very loose morals.
 - b. People speak lightly of things that are sacred.
 - c. They talk freely about things that are vulgar.
 - d. Things that are sinful are being displayed more openly and shamelessly than ever before.
 - e. Those things that were once frowned upon (divorce, adultery, homosexuality, etc.) are now being winked at.
 - f. Many call this "broad-mindedness."
 - g. I am afraid we have become so broad minded that our thinking has become shallow.
 - h. May we never allow ourselves to come to a place where we can no longer be made ashamed of our sins, nor be made to blush because of wrong doing.
 - i. *"Godly sorrow worketh repentance unto salvation."*

CONCLUSION:

1. Let us be sure that we understand what it means to repent.
 2. Repentance is a big hurdle for the sinner to clear.
 - a. It is a challenge to his will, his intellect and his emotions.
 - b. Man's attitude, conduct and love for sin must be changed before he can repent.
 - c. What leads him to do this?
 - d. The Bible says, *"The goodness of God leadeth thee to repentance."*
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May A Brother Go To Law With A Brother? I Cor. 6:1-11

Charles A. Pledge

1. Going to law against brethren has been a close minded subject for

many years.

- a. So prejudiced and closed minded have we been, many have been forced to take positions contrary to plain Scripture.
 - 1) Example of elderly couple in Wyoming who lost their home.
 - 2) Example of widow in Arkansas who lost her savings to an embezzler in stock fraud.
 - 3) Example of a deacon who swindled scores in Georgia, was protected by his elders and moved to Florida to do it over again.
 - 4) Example of fast talking preacher who swindled dozens before finally being caught by the law.
 - 5) Example of group who took church building, church treasury, fired preacher and replaced treasurer.
 - 6) These do not even begin to introduce the number of those who have cheated, stolen, swindled, and done many things condemned by law.
 - 7) Brethren have violated Scripture to protect the scoundrels and threatened the righteous who thought of appealing to the law.

DISCUSSION:

I. THE CORINTHIANS WERE PLAGUED WITH SERIOUS PROBLEMS.

- A. Not the least of which was their proclivity to go to law among themselves.
 1. Must understand their attitude toward wisdom (philosophers) and orators.
 2. Considered themselves wise but no record of any great philosopher coming from Corinth.
 3. Their attitude toward wisdom and oratory is alluded to by Paul in I Cor. 2:1-5.
- B. The matters they carried before unbelievers were small matters (6:2).
 1. In the context, they were small spiritual matters which dealt with this life.
 2. Set in context of fornication and other matters which were obviously sinful, these appeared to be matters relating to life practices, not beliefs.
 3. Were matters not even mentioned because of lack of importance when compared to the context.
 4. Were obviously matters some of them misunderstood (Cf. Rom. 14:15-17).
- C. Given their love for pseudo-wisdom and their infatuation with

oratory, it seems obvious they would jump at the chance to get their favorite lawyer to represent them before some judge of their choice.

1. All would thrill at the great skills of the lawyers and the wisdom of the judge.
 2. Unbelievers though, would all the time ridicule the church for having stupid members who would air such little matters before the public.
 - a. It is like using the radio and newspaper to hang the dirty laundry of a local congregation out to dry.
 - b. Perhaps an impasse would be reached and a brother would buy an ad in a newspaper and print his side of the version, or buy radio time and do the same.
 3. It was a reprehensible matter that should never have occurred.
 - a. Paul admonished them in 6:4-5 to set brethren to judge between brethren in these matters.
 - b. They were matters which could be settled by the church even though they pertained to life practices.
 4. The context proves these to be spiritual matters that must be judged by the church, not civil law matters.
- D. We want to use four arguments to prove that in some instances it is not only right, but necessary to go to law with brethren.

II. THE FIRST ARGUMENT IS A BIBLE EXAMPLE OF APPROVAL OF BRETHREN GOING TO LAW WITH BRETHREN.

- A. Divorce for the right cause is approved by the Lord. The church cannot, in the United States of America, grant a divorce. But members (husband and wife) may, with God's approval, go to court in a divorce for the right cause.
1. Some object by arguing that the guilty may go against the innocent.
 2. But the Lord said the innocent may go, so there is no sound, scriptural objection against the exception to the rule.
 3. Some object by arguing that this is but one example.
 4. But it is an exception to a statement, or rule, Paul made.
 5. An exception proves a rule is not universal.
- B. If the rule stated is not universal, then there must be restrictions.
1. The context of the rule must determine the restrictions. If not, why not?

2. If the statement is found only once, and there is no apparent connection to other rules and/or passages, the immediate context must determine the extent of application.
 3. An exception to a rule is not a breaking of the rule, merely the application of a different rule that excepts the rule considered.
- C. The rule against going to law with brethren is stated only once.
1. The context is clearly spiritual matters determining life practices.
 2. The context deals with serious, fatal matters.
 3. The rule deals with the smallest matters.
 4. Such could well have been related to eating meats, or other non-fatal life practices which some connected to the kingdom (Cf. I Cor. 8:1-13; Rom. 14:1-23).
- D. The rule, correctly used, is always unbreakable when it comes from God.
1. Incorrectly stated and used, the rule becomes a violation of God's will.
 - a. If a rule has an exception, and that exception is stated, then the exception must be noted.
 - b. To argue that a rule with a stated exception has no exception, is a false argument and will not stand.
 - c. The fact Jesus stated one might go to law is positive proof of an exception to the rule that brethren may not go to law against brethren.
 2. He who denies it is ever right to go to law before unbelievers must deal with the exception and the context.
 3. If one argues there is only one exception, that one must prove why there is only one exception.
 4. The exception is admittedly based upon the fact that the church can't function in a particular area of activity.
 5. This compels the question whether there might be other areas where the church may not, with God's approval, act regarding decisions of law.

III. A SECOND ARGUMENT IS THE FACT JESUS EXCLUDED HIMSELF FROM SERVING AS JUDGE IN CIVIL MATTERS, LUKE 12:13-14.

- A. Jesus refused to be drawn into civil law suits because that was contrary to his mission.
1. The mission of the church is same basic mission of Jesus, Eph. 1:22-23.

2. If the church gets drawn into areas that will make it impossible to function as spiritual body, then its mission will be frustrated.
- B. To draw the church into the arena of civil law will polarize and divide sentiment toward it over matters that could correctly and scripturally be better done by others.
 1. The church has no expertise in civil law; that is not its function.
 - a. The fact that some members may be experts in law does not justify the church participating as the church in such matters.
 - b. To allow a small minority to function as the church has no scriptural basis.
 2. When serious civil matters must be settled by a judge (or the court system), usually there will be at least two opposite sides for life.
 - a. Sometimes families are divided to the point where they will no longer speak.
 - b. Bitterness is raised against all on the winning/losing side — sometimes both sides.
 - c. If the church gets in the middle of civil action, it is possible both sides (at least some on both sides) will be embittered and the gospel will suffer.
 3. In matters others are better disposed to handle, it is sinful for the church to inject itself at the risk of losing influence with good people.

IV. AN ARGUMENT USED BY SOME AGAINST OTHERS BUT IGNORED IN THIS SETTING IS THE ARGUMENT OF PURPOSE.

- A. A divinely ordained entity may function with God's approval only within the scope of divine purpose.
 1. This is established by apostolic argument in Acts 5:29.
 2. The Jewish rulers commanded the apostles to cease doing something God authorized them to do.
 3. The fact is, the Jewish rulers had no divine authority over the apostles, or over the church in matters of doctrine. Their authority lay elsewhere.
 4. Authority in one area does not necessarily authorize action in another area of function.
 5. Civil does not function over spiritual, nor spiritual over civil. The home has no authority outside the home.
 6. Each entity may function with God's approval only in that

area of function and purpose of their existence and the design of their function demands.

- B. What father will sit still and let the elders come into their house and administer physical punishment upon their children?
1. Elders are elders over the church, not parents to my children.
 2. Elders may discipline me if I allow my children to roam in life undisciplined.
 3. An argument used against the anti doctrine has been that the elders are elders of the church, not parents over the homes of others.
- C. The church is the new child on the block, compared with the home and civil government.
1. Without specific authority revealed, what authority does the church have to intervene in those matters that do not relate to the kingdom; non-spiritual matters?
 2. If someone has a clear, specific passage in hand, they have done better than anyone else the past 1900 years.
 3. God created three institutions with divine authority.
 - a. The home is the oldest of the three.
 - b. Civil government is the second oldest of the three.
 - c. The church is the youngest of the three and has never been delegated authority to judge others in non-spiritual matters.
 4. If one claims the church has such authority, that one is obligated to show where this authority is found or remain silent.
- D. Observe the purpose and function of each of the three as concerned with judging.
1. The purpose of the church (in addition to preaching the gospel and practicing compassion toward the needy; this is covered in the statement but reiterated to clarify) is to regulate itself in spiritual matters in harmony with what God reveals in His word. This is seen in I Cor. 5:12—6:5.
 - a. Church discipline is a matter of point here.
 - b. The few cases which have been carried (or attempted to carry) to court relative to the biblical practice of church discipline, have flagrantly violated the authority belonging to the church.
 2. The church not only has the right, it has divine responsibility to discipline itself.
 - a. The greatest reason is the holiness of God (I Peter 1:13-15).

- b. The second greatest reason is to retain the form of its purpose and function assigned by God.
3. The home is designed by God to regulate itself with wives submitting to their husbands and husbands loving and caring for their wives as themselves (Eph. 5:21-24), and children being obedient to their parents (Eph. 6:2-3), and fathers rearing them in the nurture and admonition of the Lord. God provides perfect revelation for a complete home to exist in the best of conditions without interference from external sources.
4. God assigned the civil government the purpose and function of making and enforcing laws to protect the righteous (Rom. 13:1-6).
5. Acts 5:29 proves none of the three may infringe upon the purpose and function of the other.

V. THE THIRD ARGUMENT IS THE ARGUMENT OF AUTHORITY. GOD ORDAINED CIVIL GOVERNMENT, AND ONLY THE CIVIL GOVERNMENT, TO BE THE AUTHORITY IN CIVIL MATTERS, Rom. 13:1-6.

- A. Civil government is the minister of God to enforce civil law (Rom. 13:4).
 1. The church has no more right to infringe upon the role of civil government than civil government has to infringe upon the church.
 2. Would any of you sit still and submit to civil government telling you how to worship God? What about Acts 5:29 right here?
 3. Will any of you sit still and allow any individual to infringe on the right of the church to serve God in the ways revealed by God in His word? Suppose one comes, as a father in his home, and presumes that fact gives him authority over the church?
 4. Obviously, God ordained three entities for the welfare of mankind: the home is the oldest; civil government next in order, then the church. It takes all three to provide for mankind what mankind needs to be complete, happy, safe, and accepted by God.
- B. If God ordained civil government to be the authority in civil matters, but one argues the church may interfere in those matters, the same authority the church has the individual has in the matter. If not, why not? God's word is a two-edged sword (Heb. 4:12).

1. Clearly, such a position compels anarchy and confusion, contrary to God's purpose for humanity.
 2. No authority can be shown for such a conclusion.
 3. Consistency demands we abide by this truth.
- C. If God has ordained civil government to rule in civil law, and He has, then civil government, and only civil government, may exercise authority in all matters that are civil matters (Rom. 13:1-6).
1. What if any or all the following occurred?
 - a. Some brethren began arguing and one picked up a club and killed another? Can the church settle that?
 - b. Suppose a brother commits stock fraud and the church knows about it. Does the church have authority to settle that matter when several other brethren are affected?
 - c. Suppose a brother begins stealing and is caught stealing from a number of brethren, as well as from others in the community. The guilty refuses to repent. What can the church do with divine authority?
 - 1) Discipline is all it can do with authority.
 - 2) But discipline will not affect a hardened sinner, nor correct all the civil infractions involved. Let the church cover up for the thief and the church becomes guilty of stealing after the fact.
 - d. Suppose a brother or sister is a confirmed child molester. What can the church do beyond disciplining that one. What if they molested your child and the children of others you know. Do you have any obligation under civil law? What if the molester is a counselor employed by the church and the elders knew about the molestation but did nothing about it? May the parents of that child go to law to stop the molestation?
 - e. The point is that all civil law enforcement resides within the scope of civil government. No individual, nor group of individuals have the right to change God's will in the matter.
 - 1) If they do, they have more authority than God.
 - 2) If they don't have authority to change God's will, they merely break it, either in ignorance or presumption.
 2. It remains a firm truth that civil government is that entity ordained by God to handle civil law, and no other entity has the divine right to violate that authority.

- a. The church may not, with God's approval, judge in civil matters.
- b. If the church presumes to interfere in a civil matter and overrule the civil government, then the church becomes guilty of the sin the brother committed (Lev. 5:1; John 8:3-10; II John 9-11).
- c. No civil matter falls under the authority of church action. Only in spiritual matters may the church judge with the approval of God.
- d. Only civil government may, with God's approval, judge in civil matters.

CONCLUSION:

1. **It is time we recognize what God teaches in the matter of judging.**
 - a. Let the home function as God ordained.
 - b. Let the civil government function in the area God ordained it to function.
 - c. Let the church restrict itself to the area of function (spiritual area) which God ordained it to function.
 2. **We plead for consistency in truth in all matters.**
 3. **Lay aside long standing prejudice and accept what is plainly taught in scripture.**
 4. **Let each of the three God ordained entities function as God ordained them to function.**
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The Open Door of God's Providence

I Cor. 16:9; II Cor. 2:12

John T. Ferguson

1. The passages under consideration deals with both the will of God and the work of one of the greatest preachers to have roamed the terrestrial ball — Paul.
2. During his ministry, the gospel was said to have been preached to the known world of his day (Col. 1:23).
3. Not satisfied with his past success, he seeks to take advantage of yet

another God-given opportunity to teach and to change the hearts of not a few.

DISCUSSION:

I. GOD'S OPPORTUNITIES BECOME MAN'S RESPONSIBILITIES.

- A. A great "Door" is opened.
1. The Greek word for door ("*thura*") is defined as a gate or a porch. It carries a meaning of an entrance by which one enters. Jesus said unto the church, "*Behold I stand at the door...I will come in*" (Rev. 3:20).
 2. Paul was enthused about the opportunity of entering someone's world in order to bring them into God's.
- B. The "Door" was effectual.
1. It is amazing that the word for effectual is the Greek word *energes*. From this word we get the English word "energy." Therefore, Paul wasn't only willing to be physically involved, he was emotionally involved as well.
 2. In order for us to understand his eagerness, we must be able to see what he saw; feel what he felt and hope for that which he dreamed.
 3. Jesus saw the lost as being misguided souls who were in need of care and direction in life when grieving he said "*How often I would have gathered you*" (Matt. 23:37).
- C. The "Door" was an opportunity to evangelize.
1. He had dealt with the social outcasts of the time (1 Cor. 6:9-11).
 2. He was to minister unto the Gentiles as well as to Jews (Col. 4:3).
 3. As a body of God's people, we cannot close our eyes and hearts to those who are in need of Christ the most and become nothing more than religious country clubs catering only to the privileged few (Matt. 28:18-20).
- D. The "Door" offered a large audience.
1. The Christians at Ephesus needed to be grounded in the faith as well as the heathens needed to be taught of God.
 2. Paul sought and took advantage of every opportunity made available.
 3. The church is the upholder of truth, therefore, we must be about our Father's business.

II. PAUL AND THE PROVIDENCE OF GOD.

- A. What is Providence?

1. "Everything that happens in the world is part of a great plan of God" so says H. W. Beecher.
 2. Paul hints that it is God's working behind the scenes for the betterment of His supreme creation when he said to Philemon "Perhaps" (Philemon 15).
 3. Providence, in simple terms, is the foresight, providence and protection of God for his chosen (Psa. 37:25; Phil. 4:19; II Tim. 3:11).
- B. Providence And God's Presence.
1. Jesus promised this hand-picked apostle that he would be with him during his trouble-plagued ministry (Acts 9:16).
 2. We must be mindful of the fact that Divinity is always near when we seek to do heaven's will.
 3. Jesus reminded his disciples that he would ever be with them (Matt. 28:20).
- C. Providence And God's Purpose.
1. God is a being of order and purpose. He does not aimlessly exert his power and will upon humanity as a popular jingle says, "For the fun of it."
 2. Paul said that the church was the result of God's eternal purpose (Eph. 3:10-12). This means that God intricately placed all the pieces into place.
 3. God providentially prepared Paul to preach the gospel unto the world with no exceptions whatsoever (Gal. 1:15-17).
 4. The church is God's voice in the world. It was established in order to glorify God and to proclaim his saving message (Eph. 3:10; I Tim. 3:15).
- D. Providence And God's Power.
1. The Kingdom would come with power (Mark 9:11).
 - a. Miraculous power.
 - b. Emotive power.
 2. Paul, as well as the other apostles, were endued with a miraculous outpouring of God's grace which proved them to be the ambassadors of our Lord Jesus (I Cor. 2:4; II Cor. 5:20).
 3. Being that the miraculous moments have long since ended, we know that our power lieth within the Gospel of God. This medium must motivate us unto righteous living and soul saving (Rom. 1:16-17; Gal. 2:20).
 4. Paul, mentally, physically and spiritually sustained by God, was ready, willing and able to preach the Gospel of peace when and wherever he had an opportunity to do so. And boy did he!!!!

III. THERE ARE MANY ADVERSARIES.

- A. "Adversaries" (*antikeimai*) means to lie opposite to. It is to be against something or someone.
1. Paul lets us know that being a Christian is to bring one into conflict with the world and its standards.
 2. Knowing that opposition awaits, we must prepare our hearts for the defense and deliverance of the Gospel (Phil. 1:17; I Peter 3:15).
- B. The Adversaries That Awaited Him.
1. Religious Prejudiceness.
 - a. The Temple of Diana was located there (Acts 19:24-35).
 - b. The church was often maligned in the mind of many (Acts 28:20-22).
 - c. Paul was seen as being mad with his new found religion (Acts 26:24).
 - d. In the midst of this ridicule and rejection, we, like Paul, must continue to march to the cries of our commander Jesus Christ.
 2. Gross Immorality.
 - a. Ephesus was filled with opportunities for wantonness. The criminals and visitors set the amoral tone of things.
 - b. Christians were encouraged to live clean correct lives (Eph. 5:11).
 - c. Paul was able to keep himself pure before God and man (I Cor. 9:27).
 3. False Teachers.
 - a. These teachers were from within the fold (Acts 20:28; I Cor. 9:3).
 - b. We must keep this one thing in mind, we are in a battle to win the hearts and souls of man.
 - c. We must oppose every pointer and principle which turns one from Christ unto the Devil (II Cor. 6:14).

CONCLUSION:

1. Our God has sent us into the world to seek the lost. Will we go?
 2. Jesus continues to whisper saying, "*The harvest is plenteous, but the labourers are few*" (Matt. 9:37).
 3. Paul knew that with God's orders there also came power, protection and his daily providence.
 4. In the mind set of an old Negro spiritual, "Get right church and lets go home" Amen!
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Our Light Afflictions

II Cor. 4:17-18

Sidney White

1. Paul was writing to Christians at Corinth (II Cor. 1:1).
 - a. Christians are people who have been buried in baptism and raised to walk in newness of life (Rom. 6:1-4).
 - b. Christians are people who are in Christ (Gal. 3:26-27).
 - c. Christians are people who, because they are in Christ, are new creatures (II Cor. 5:17).
 - d. Christians are people who have been called by the gospel (II Thess. 2:14), have answered that call and are expected to have a quality of life that is far above a life of worldliness (Eph. 4:1ff; Phil. 1:27).
 - e. Christians are people who are dead with Christ (Col. 2:20) and are raised with Christ (Col. 2:12).
 - f. Colossians 3:1-4, speaking of those who have been raised with Christ, gives what has been called "the golden secret of progress."
 - 1) They have been raised with Christ.
 - 2) They now possess a new outlook on life.
 - 3) They now have a new standard by which to measure the values of life.
2. If Christ is our life (Col. 3:4), we will then be content to make whatever sacrifices necessary to please Him.
 - a. That means we will be able to distinguish between good and bad (Heb. 5:12-14).
 - b. That means we will "*seek first the kingdom of God and His righteousness*" (Matt. 6:33).
 - c. That means our life's pursuit will be to "*seek those things which are above*" (Col. 3:1ff).
 - 1) What do people seek who are not converted to Christ (Col. 3:5-11) ?
 - 2) Having a new life means we cultivate new things (Col. 3:12-17).
 - 3) Having a new life means we now seek to please Christ (II Cor. 5:9).

DISCUSSION:

- I. **AFFLICTIONS — A BACKGROUND STUDY TO THE TEXT:
II COR. 4:5-18.**

- A. For a further study of this section of outline see the 1963 Annual Lesson Commentary, pp. 250-255.
- B. Consider the character of Paul's message (II Cor. 4:5-6).
1. Paul was constantly giving a defense of his ministry (II Cor. 2:17; 4:1-2).
 2. A further description of the shameful conduct of the Judaizing teachers is found in the last four chapters of II Corinthians.
 3. Paul makes 3 distinct points in these verses.
 - a. He states clearly what he does not do.
 - b. He gives the aim of his preaching.
 - c. He shows the 3-fold relationship which characterized it.
 4. "*We preach not ourselves*" (cf. II Cor. 10:12).
 - a. Preaching "self" is the poorest theme ever taken by a preacher.
 - b. Preaching "self" is bad homiletics and bad religion.
 5. "*We preach Christ Jesus the Lord*" (cf. I Cor. 2:2).
 6. "*We preach ourselves your servants*" (Matt. 20:20-28).
- C. Consider the source of the power which sustained Paul (II Cor. 4:7-15).
1. He speaks of "*this treasure*" which is the same as "*the light of the knowledge of the glory of God*" (v.6), which may very well refer to the inspiration of the apostolic ministry (cf. II Cor. 5:18-19).
 2. Paul was often criticized as weak in bodily appearance and rude in speech (II Cor. 10:10; 11:6), yet his success is one great proof that God used him.
 - a. Handsome appearance and an impressive personality doesn't always mean the possessor of such speaks the truth (cf. I Sam. 16:6-7).
 - b. Some churches might learn from this in preacher selection (Gal. 2:20).
 3. Regardless of his afflictions, Paul kept speaking (v.13; cf. Jer. 20:9).
- D. Paul then states the reason for his great optimism (II Cor. 4:16-18).
1. The phrase "while we look not" suggests "since we are not gazing at things invisible..."
 2. Through his afflictions Paul realized he was being fitted for higher services.

II. AFFLICTIONS ARE A CERTAINTY.

- A. Physical afflictions can be expected.

1. Some of these we bring on ourselves by misconduct.
 2. Others come just by process of natural law.
 - B. Other afflictions come in the form of persecution and ridicule because of our godly living.
 1. Moses chose to suffer affliction (Heb. 11:24-25).
 2. David suffered affliction (Psalm 119:67).
 3. *"It is better to go to the house of mourning, than to go to the house of feasting..."* (Eccl. 7:2).
 4. Paul said that those who *"live godly in Christ Jesus shall suffer persecution"* (II Tim. 3:12).
 5. The Hebrew writer discusses the matter of chastening and its benefit to us (Heb. 12:5ff).
 - C. It is a dangerous thing to try to avoid persecution (Luke 6:26).
 - D. Numerous examples of both Old and New Testament characters could be cited relative to afflictions.
- III. **THE NATURE OF AFFLICTIONS IS SAID TO BE "LIGHT."**
- A. It seems within the context that Paul is referring to affliction brought on by godly living.
 - B. Consider the idea of "light afflictions" with the following examples.
 1. Were Job's afflictions light (Job 1:13-19; 2:7)?
 2. Would we consider Paul's affliction light (II Cor. 11:23-27)?
 3. If afflictions are viewed with regard to temporal affairs, they seem heavy and profitless.
 - C. We must use a proper balance to see them as "light."
 1. Afflictions are light when compared to the great rewards of faithfulness.
 2. Afflictions are light when compared to what we deserve.
 3. Afflictions are light when compared to eternal punishment.
 4. Our afflictions are light when compared to the suffering of others, especially that of Christ (Isaiah 53).
- IV. **THE DURATION OF AFFLICTIONS IS SAID TO BE "BUT FOR A MOMENT."**
- A. Consider some Biblical examples in this regard.
 1. Would Joseph consider his years of mistreatment just a moment?
 2. Would the years of captivity for the Israelites in Babylon seem as just a moment?
 3. Would Christ's suffering the day of His crucifixion seem only a moment?
 4. Again, the proper standard of measurement must be used.

- B. Afflictions here are but for a moment compared to eternity either in heaven or hell.
- C. Peter speaks of "*manifold temptations*" and "*the trial of your faith*" being "*for a season*" (I Peter 1:6-7).

V. THE PROMISED RESULTS OF THESE AFFLICTIONS ARE GREAT.

- A. "*Worketh for us*" in verse 17 simply means "brings about for us, produces or equips."
- B. Afflictions equip us even for this life.
 - 1. James speaks of this in James 1:2-4.
 - 2. Consider some things that our afflictions do for us here.
 - a. Afflictions develop patience, the power to be quiet and wait.
 - b. Afflictions develop trust, causing us to commit our keeping to God.
 - c. Afflictions help to refine holiness, enabling us to be delivered from the enslaving power of evil.
 - 3. Note II Corinthians 4:16 of our context.
 - a. Paul presents a dual nature of man, "outward" and "inward" — one decaying while the other is growing.
 - b. While bodily strength declines, the life of the faithful Christian grows stronger spiritually.
 - 1) Soul growth implies soul life. Dead things do not grow (Rom. 6:4; Eph. 2:1-5).
 - 2) Soul growth implies soul nourishment (Heb. 5:12-14; I Peter 2:2).
 - 3) Soul growth implies soul exercise (I Tim. 4:7-8).
 - 4. That is why, in the midst of suffering, the faithful Christian does not "*faint*" (cf. 4:1).
 - a. Based upon the truth there is inward renewal.
 - b. Thus, we are upheld by hope.
 - c. The Christian is able to live by the same principle that governed the life of Christ (Heb. 12:1ff, esp. v.2; Phil. 2:1ff).
 - d. "Though" means "even if."
 - e. "Renewed" suggests "is being renewed."
 - 5. Consider the source of Paul's remarkable endurance (See the 1989 Denton Lectures, pp. 121ff, by William S. Cline).
 - a. He believed God's word (v.13).
 - b. He knew death would not rob him of his crown of life (v.13).
 - c. He knew his hardships actually contributed to the

- conversion of others (v.15).
- d. He knew his sufferings glorified God by bringing others to Christ and strengthening them (v.15).
- e. He knew that no matter how severe the suffering, heaven would surely be worth it all (v.17).
- 6. We then see our afflictions as a part of God's discipline which prepares us for an unseen world.
- 7. These temporal things will pass away. Then what?
- C. Afflictions bring about for us, produce for us, equip us for glorious results in the hereafter.
 1. Paul refers to a "*far more exceeding and eternal weight of glory*" (v.17).
 - a. Literally that phrase is "in excess unto excess."
 - b. The strongest possible language is used to make this point.
 2. The glorious results will be great, far beyond our comprehension.
 3. "*Rejoice, and be exceeding glad; for great is your reward in heaven*" (Matt. 5:12).
 4. "*...The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*" (Rom. 8:17-18).
 5. "*I have suffered the loss of all things, ...that I may win Christ*" (Phil. 3:7-11).
 6. "*If we suffer, we shall also reign with Him*" (II Tim. 2:12).
 7. Chastening is "*for our profit, that we might be partakers of his holiness*" (Heb. 12:10).
 8. "*...When his glory shall be revealed, ye may be glad also with exceeding joy*" (I Peter 4:12-19; cf. I Peter 5:10).

CONCLUSION:

1. Verses 17-18 give us a good commentary on comparing the value of temporal things and spiritual things.
 - a. Temporal things are deceptive and fleeting.
 - b. Spiritual things are priceless and eternal.
2. Afflictions, even to the point of death, cannot take from us that crown of life reserved for us (Rev. 2:10; II Tim. 4:6-8; I Peter 1:4).
3. Note some truths from II Cor. 4 (E. H. Ljams; "*For the Perfecting Of The Saints*; II Corinthians, p. 35).
 - a. All enduring blessedness comes from God through Christ and His gospel.
 - b. The greatest of all earthly privileges is to be an active, faithful

servant of Jesus Christ.

- c. Christians, Christ's ministers, must not faint, nor grow weary in well doing.
 - d. The key to all endurance in righteousness is to look at things not seen (spiritual), and not the things seen (temporal, material).
4. *"For affliction, here is glory; for light affliction, a weight of glory; for momentary affliction, eternal glory."*
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Faithful Stewards

I Cor. 4:2

Dan Jones

1. Stewardship is truly one of the great concepts of the Bible; it is an idea that permeates every obligation and responsibility of the Christian in both physical and spiritual matters.
2. Understanding and implementing the principle of stewardship is the only way by which we can prove ourselves faithful in God's sight.
 - a. The degree to which an individual Christian is involved in the work of the Lord is determined by his view of himself as a steward.
 - b. The effectiveness of the Lord's church in today's world depends, in large measure, upon our willingness both to learn and to live this marvelous precept.
 - c. In reality, problems being faced by the church today would fade from view if all would be impressed with the reality of stewardship and order their lives accordingly.
3. The power of genuine stewardship can be seen in the willingness of Christians in the first century to share their material blessings with those who were in need.
 - a. **Acts 2:44-45** — From hearts filled with genuine love and concern, they sold possessions to help others.
 - b. **Acts 4:32** says, "...neither said any of them that aught of the things which he possessed was his own..." This is stewardship in action.
4. It serves us well, then, to study the subject of stewardship and to

stamp indelibly upon our minds that faithfulness in executing our duties as stewards is absolutely essential.

DISCUSSION:

I. THE MEANING OF STEWARDSHIP.

- A. We sometimes have a very limited view of stewardship.
 - 1. Some connect it only with the idea of raising and distributing money.
 - 2. Still others think that being a steward is simply managing material possessions.
 - 3. Another idea is that being a good steward just means being a liberal, generous giver (being a good steward means being a liberal giver, but there is more to it than that).
 - 4. Others have thought that "steward" applies to a certain circle of devout people in the church.
- B. The word "steward" comes from two old English words: *sti* and *ward*.
 - 1. A *sti* was a pen or an enclosure for the keeping of livestock.
 - 2. A *ward* was a person who watched after the animals for the owner.
 - 3. A steward, then, was a person who cared for someone else's livestock.
 - 4. In time, the word took on a broader application, referring to a person who managed the household or property of another.
- C. In the New Testament, two Greek words are combined to form the word translated "steward."
 - 1. *Oikos* (a house), and *nemo* (to arrange).
 - 2. Thus, it meant a house manager, administrator or caretaker; someone who looked after and cared for someone else's house.
- D. Generally, a steward, as pictured by Jesus in some of his parables, was one (a slave or hired freedman) who was entrusted with the goods (sometimes an entire estate) belonging to his master.
 - 1. The steward, then, was given great freedom and authority in making decisions about the use of his master's property.
 - 2. However, the steward was to recognize the responsibility that was his to administer these things prudently and with great discretion for at some point the master would call for an accounting.
- E. The idea of responsibility is essential to our understanding of

stewardship.

1. One is not being a steward while overseeing his own property, for ownership is not involved in the idea of stewardship.
 2. Being a steward means being responsible and accountable for the possessions of another.
- F. In the Old Testament, Joseph serves as a good illustration of what it means to be a steward.
1. We first see him filling the role of steward in Potiphar's house (Gen. 39:1-9).
 2. Though faithful to Potiphar, he is falsely accused and cast into prison (Gen. 39:12-20).
 3. In prison, he again becomes a steward (Gen. 39:21-23).
 4. His ultimate service as a steward is rendered to the entire nation of Egypt when he interprets Pharaoh's dreams concerning the seven years of plenty followed by seven years of famine. Because of this, Pharaoh elevates Joseph to the second highest position in the land and places him in charge of storing food during the years of plenty in preparation for the lean years to follow (Gen. 41).

II. THE APPLICATION OF THE PRINCIPLE OF STEWARDSHIP.

- A. Whether they admit it or not, all men are stewards.
1. We like to boast and strut about all the things that we have and that we possess as though we really owned them — but what do we really own?
 2. Consider Psalm 24:1 and compare it with I Tim. 6:7. Again, what do we really own?
 3. Think about the teaching of Jesus in the parable of the rich fool (Luke 12:15-21).
 - a. After saying that his soul would be required of him that night, the Lord asked, "*then whose shall those things be, which thou hast provided?*"
 - b. Had they really belonged to the man he could have taken them with him, he would not have to leave them behind.
 4. We actually own nothing; everything we have and are is God's (we speak of "our possessions" only in an accommodative sense).
 5. It is simply placed in our trust and care and God expects us to use it wisely to His glory.
- B. Of what things are we stewards?

1. Material possessions.
2. Ourselves (this includes our minds, our bodies, our talents and abilities and our eternal souls).
3. God's word (as indicated in the text of I Cor. 4:1-2).

III. THE CHARGE OF STEWARDSHIP.

- A. The basic requirement of stewards is faithfulness (I Cor. 4:2).
 1. We must be reliable, dependable, trustworthy, willing and capable of discharging our duties as stewards.
 2. Remember the day of accounting is approaching; all time marches toward that event (II Cor. 5:10; Rom. 2:6; 14:12).
- B. We are stewards, we cannot escape that fact; but how do we stand with regard to faithfulness in the exercise of our stewardship?
 1. Are we faithful in using the material possessions God has placed in our trust? (Acts 5:3-4; I Tim. 6:9-10; 17-18).
 2. Are we caring for ourselves (body and soul) as God would have us to do? (I Cor. 6:19-20).
 3. Are our minds attuned to and filled with God's will? (Rom. 12:2).
 4. Are we developing our talents and abilities as fully as possible for use in the Master's service? (II Cor. 12:15).
 5. What about God's word? Are we faithfully exercising our stewardship in this area?
 - a. Do we study it regularly (Acts 17:11)?
 - b. Is our faith firmly established in God's word (I Peter 4:11; Eph. 4:14; Col. 2:7)?
 - c. Are we ready to give an answer, contend for and defend the faith (I Peter 3:15; Jude 3, Phil. 1:17)?
 - d. Do we demand that both we and others teach it as is, without addition, subtraction, revision or modification (Gal. 1:6-9; Rev. 22:18-19)?

CONCLUSION:

1. It is somewhat overwhelming to realize that the God of heaven and earth has entrusted feeble man with such precious possessions.
 2. God has not only made us capable of being faithful stewards of these things, but He expects and demands that we do so.
 3. May we strive to understand the magnitude of stewardship and struggle daily to fulfill our duty, in every area of life, as faithful stewards of God.
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A More Excellent Way I Cor. 12:31

Wayne Coats

1. The text is a response to problems at Corinth.
2. Paul was not derelict in his teaching (I Cor. 11:2,23).
3. He promised to, "set in order" when he arrived (v.34).
4. What Paul taught was directed by the Holy Spirit.
5. According to I Cor. 14:38, some were willfully ignorant.

DISCUSSION:

- I. **SPIRITUAL GIFTS AS "HELPS" WERE BECOMING HINDRANCES.**
 - A. The gifts did not add perfection to a life.
 1. Rom. 12:3 — "*knowledge puffed up.*"
 2. Corinth had division.
 - B. Special gifts were supreme ends for some.
 1. Most important quality was missing.
 2. Paul calls it, "*...the more excellent way*".
 3. Special gifts were to cease (I Cor. 13:8).

- II. **THE MORE EXCELLENT WAY IS THE GREATEST.**
 - A. Special gifts were miraculous.
 1. A special endowment from God.
 2. The recipients were no more noble.
 - B. The more excellent way is cultivated.
 1. It is a choice, a decision within the heart.
 2. It can increase or decrease.

- III. **WHAT ARE SOME FACTORS WHICH CAUSE LOVE TO BE MORE EXCELLENT?**
 - A. It is most like God.
 1. We never read "God is faith."
 2. No passage says, "God is hope."
 3. We do read, "*God is love*" (I John 4:8).
 - B. Love Is Older Than Faith or Hope.
 1. Since God is love, then love is eternal.
 2. Faith and hope are limited to time.
 - C. Love is an everlasting quality.
 1. Faith will be realized, consummated.
 2. Hope will end.

3. Love will be perfected forever.

IV. JESUS PROCLAIMED THE SUPERIORITY OF LOVE.

- A. A lawyer tempted *Jesus* (Matt. 22:36-38).
 - 1. Love is the first and the greatest.
 - 2. The Rabbis argued some 600 things as greatest.
- B. Adventists claim the ten commands are all.
 - 1. Jesus said, "*but I say unto you.*"
 - 2. He showed us how to love.
 - 3. Love is the badge of Christians (John 13:35).

V. THE MORE EXCELLENT WAY CAN BE SEEN (I Cor. 13).

- A. Love suffers long, v.4 (Gal. 5:22; Eph. 4:1; II Tim. 4:2).
- B. Love is kind, v.4 (Eph. 4:32; Rom. 12:10).
- C. Love envies not, v.4 (Rom. 12:15; Gal. 5:21).
- D. Vaunteth not itself, v.4.
 - 1. Arrogance is ever wrong.
 - 2. Rom. 12:16
- E. Is not puffed up, v.4.
 - 1. Pride is condemned (Prov. 16:18).
 - 2. Corinth was puffed up (I Cor. 13:4).
- F. Envieth not, v.4.
 - 1. Envy destroys the "silly ones" (Job 5:2).
 - 2. Envy is as rottenness of the bones" (Prov. 14:30).
- G. Does not behave itself unseemly, v.5.
 - 1. Courteous behavior (Acts 27:3; 28:7; I Peter 3:8).
 - 2. I Tim. 3:15 "know how to behave."
- H. Seeketh not her own, v.5.
 - 1. Self-willed.
 - 2. The my syndrome of babies.
- I. Is not easily provoked, v.5 (James 1:19; Eph. 4:26).
- J. Thinketh no evil, v.5 (Matt. 7:1,6).
- K. Rejoices not in iniquity, v.6.
 - 1. The world has not one thing that lasts.
 - 2. Pleasure of the world to be rejected.
- L. Beareth all things, v.7.
 - 1. Opposition endured.
 - 2. Trials do not destroy love.
- M. Hopeth all things, v.7.
 - 1. Defeatism is no part of love.
 - 2. I Peter 1:13
- N. Endures all things, v.7 (Matt. 10:22; James 1:12).

CONCLUSION:

1. The more excellent way is needed in a time when excellent matters have been all but forgotten.
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Corrupting The Word Of God**II Cor. 2:17****Handling The Word Of God Deceitfully****II Cor. 4:2***Gilbert Gough*

1. I Peter 1:22, 23, We need the incorruptible word of God...
 - a. **To know God.** If we fail to know God, then when Jesus returns He will take *"vengeance on them that know not God... Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"* (II Thess. 1:8, 9).
 - b. **To be saved from sin.** We should *"receive with meekness the engrafted word, which is able to save your souls"* (James 1:21; cf. Psalm 119:11).
 - c. **To learn how to live and be happy in this finite existence** (Col. 1:9, 10).
2. Thus, we should be concerned about the *"many, which corrupt the word of God"* (II Cor. 2:17) and make sure we are not guilty of *"handling the word of God deceitfully"* (II Cor. 4:2).

DISCUSSION:**1. THE CONTEXT OF OUR KEY VERSES.**

- A. In II Cor. 2:12-17 Paul continues to tell the Corinthians of his deep affection for them and of his interest in them.
 1. He tells of his recent activities, and how that when he came to Troas "to preach Christ's gospel," a door was opened "of the Lord."
 - a. An open door indicates an unusual opportunity for service (cf. I Cor. 16:9; Col. 4:3).
 - b. However, Paul took his leave of Troas and went into Macedonia.

2. He departed because he had no relief for his spirit due to his failure to find Titus in Troas.
 - a. Paul was in such tension that he passed by the open door and went on to Macedonia where he did meet Titus (cf. 7:6).
 - b. He did not know what sort of news Titus would bring regarding the Corinthians and regarding their reaction toward what Paul had written to them.
- B. In verse 14 Paul expresses his gratitude to God.
 1. He sees God leading him and his co-workers in this triumph which had occurred at Corinth.
 2. He uses imagery borrowed from a triumphal march of an emperor, an emperor leading his hosts in procession down a street.
 3. For the victors the odor was sweet, but for the conquered ones who marched as captives it meant death.
 4. Paul carries through with the figure: God "*maketh manifest the savor,*" the sweet odor of the knowledge of Christ in every place visited by these inspired messengers (v.14).
 5. Next, Paul changes the figure by saying that these messengers are Christ's sweet savor offered to the Father; and they are accepted by the Father as such whether they labor among those who accept their message or those who reject it.
 6. Paul raises a question: "*who is sufficient for these things?*"
 - a. This question challenges the Corinthians to weigh their teachers.
 - b. Next, Paul brings out a contrast between the many false teachers and himself and his helpers: "*For we are not as many, which corrupt the word of God.*"
 - 1) Some of these "many" were in Corinth and they evidently claimed sufficiency for their work, intending to discredit the true teachers.
 - 2) Paul declares they were adulterating the gospel, corrupting the word of truth.
 7. And how have Paul and his associates dealt with the Corinthians regarding the word of God?
 - a. "*But as of sincerity, but as of God, in the sight of God speak we in Christ.*"
 - b. Their motives, Paul declares, had been pure. What they had preached had been done in sincerity.
 - c. Furthermore, they had spoken "as of God," as com-

missioned by Him and as being His spokesmen.

- d. They had realized that everything they said was in the sight, the presence, of God, and they had spoken with the realization that they must give account to God for every word they spoke.
 - e. They had also realized that the sphere of their action, the realm of their speaking, was **in Christ**.
- C. In our second text of II Cor. 4:1, 2, Paul considers his and his helpers unworthiness realizing that it is only by the grace of God that they have this ministry: "as we have received mercy."
1. Their entire sufficiency is from God.
 2. Because of this he can say, "*therefore...we faint not.*"
- D. Then Paul describes the methods of this ministry when he says they "*have renounced the hidden things of dishonesty.*"
1. Their methods had always been honest and good.
 2. They had not acted like unscrupulous politicians, using devices in which disguise and deceit were employed to keep it hidden.
 3. By "renounced," Paul does not mean to say that they had ever used such tactics, but simply to say that they had always scorned such, with the utmost aversion.
 4. In this statement Paul is defining more in detail what he means by "*the hidden things of dishonesty.*"
 - a. They did not walk "*in craftiness.*"
 - b. Nor had they handled the word of God deceitfully, or they had not adulterated the word by treating it in a dishonest manner.
 5. But he proceeds to describe their own behavior in a positive manner: "*by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*"
 - a. They had made the truth known openly and honestly; by this they had recommended themselves to the consciences of men.
 - b. They realize that all of their work has been "in the sight of God" and they are willing to undergo the judgment and verdict of God (v.2).

II. **SO, WHO ARE THE "MANY WHICH CORRUPT THE WORD OF GOD?"**

- A. Ravening wolves (Matt. 7:15).
- B. Grievous wolves (Acts 20:29).
- C. Those who cause divisions and offences (Rom. 16:17).

- D. Those who would pervert the gospel (Gal. 1:6-9).
- E. Those who walk disorderly (II Thess. 3:6).
- F. Heretics (Titus 3:10).
- G. False teachers (II Peter 2:1).
- H. Those who would wrest the scriptures (II Peter 3:16).
- I. Those who do not abide in the doctrine (II John 9).
- J. Ungodly men, dreamers (Jude 4, 8).

III. HOW DO THE "MANY" CORRUPT THE WORD OF GOD?

- A. By not "*rightly dividing*" or "*handling aright*" (ASV) the word of God (II Tim. 2:15) in regards to:
 1. The Old and New Testaments.
 - a. This failure to understand this distinction is a great cause of confusion in Biblical study.
 - b. No one can understand his duty to God without knowing to what law he is subject.
 - c. The law of Moses is the covenant agreement God made with the Jews (Exodus 34:27, 28; Rom. 2:17; 3:1, 2).
 - d. This covenant God would keep with the Jewish people until the time that Christ would come and establish a new covenant that would pertain, not only to the Jews, but to every human being (Jer. 31:31-34; Gal. 3:19-25; Heb. 8:6-13; Mark 16:15, 16; Acts 17:30, 31; Rom. 1:16,17).
 - e. The New Testament makes it very clear as to the time the New Covenant was to replace the Old.
 - 1) When Jesus instituted the Lord's Supper, He said "*For this is my blood of the new testament, which is shed for many for remission of sins*" (Matt. 26:28).
 - 2) Jesus' blood was shed upon the cross in order to (1) establish the New Covenant and (2) to take away our sins.
 - 3) Thus the Testament Jesus replaced was the Old Testament when He died on the cross and shed His blood (Heb. 9:15-17; Col. 2:14-17).
 - 4) Failure to understand leads to many false ideas.
 2. Faith and Opinion
 3. What is temporarily binding and what is permanently binding.
 4. What is circumstantial and what is conditional.
 5. What is incidental and what is essential.
 6. What is means and what is principle.

7. What is custom and what is law.
- B. By not understanding how God establishes authority for our words and deeds (Col. 3:17).
 1. God authorizes by approved actions constituting an example.
 2. God authorizes by direct statements.
 3. God authorizes by implication.
 4. And when God approves a word or a deed by an approved action, by a direct statement, or by implication, then expedients are authorized to carry out the obligation of the word or deed.
- C. By willfully perverting the truth. Men are perverting the truth regarding:
 1. The integrity of the Bible.
 2. The person (divinity and humanity) of Christ.
 3. The nature of God.
 4. The nature of the kingdom.
 5. The mission of the church.
 6. The nature of salvation.
- D. By purposely tampering with the word of God.
 1. The modern, perverted translations and paraphrases of the Bible.
 2. Changing the meaning of words and phrases to support one's false ideas or practices.
- E. By overlooking the context of certain verses or phrases; not examining them in their immediate and remote context.
 1. What does the scripture say before and after the verse?
 2. What does the rest of the scripture say in regard to the verse under consideration?
 3. How is the word or phrase used in the verse?
 4. Who is doing the speaking?
 5. Who is being spoken to?
 6. What does the text say and not say?
 7. Does the text contradict any other passage of scripture?

IV. WHY DO THE "MANY" CORRUPT THE WORD OF GOD?

- A. Because they are ignorant of God's word (Hosea 4:6; Acts 3:17; 17:30; Eph. 4:18; I Peter 1:14).
- B. Because they love not the truth (II Thess. 2:10; Zech. 8:19; II Tim. 3:7; John 8:32).
- C. Because of desire for a new gospel or doctrine (Gal. 1:6-9; II Tim. 4:3, 4).
- D. Because of desire to follow those who espouse a new gospel

- or doctrine (II Peter 2:1-3; Acts 20:29, 30).
- E. Because of pride, not admitting wrong (II Tim. 3:2-9; I Tim. 3:6).
 - F. Because of filthy lucre (I Tim. 6:10; Titus 1:10, 11).
 - G. Because of misconceptions.
 - 1. "As long as one is sincere, it does not matter what one believes."
 - 2. "We need additional revelation; God's word is not complete."
 - 3. "There are many roads that lead to heaven."
 - 4. "All religious groups worship the same God and therefore will go to heaven."
 - 5. "Christ is the vine and the denominations are the branches."
 - 6. "God will surely not send all people in denominations to hell."
 - 7. "My preacher is such a good man; surely he won't teach me error."
 - 8. "It does not matter if one changes the word of God because it must be made relevant for the 20th century."
 - 9. "The majority must be right."
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God Loveth A Cheerful Giver **I Cor. 16:1-2; II Cor. 9:6-7**

Guy Hester

- 1. From the reading of these texts it is apparent that giving is a duty of the Christian life.
 - a. However, we should regard giving as an opportunity rather than a duty.
 - 1) When giving is regarded as an opportunity it will enable one to be "a cheerful giver."
- 2. Those who have pleased God in every dispensation of time have been those who have given to Him.
 - a. We have examples in both the Old and New Testaments.
 - 1) Cain and Abel (Gen. 4:3-5).

- 2) Poor widow (Mark 12:41).
- 3) Ananias and Sapphira (Acts 5:1-11).

DISCUSSION:

I. THE PASSAGES OF OUR TEXT GIVE COMPLETE INSTRUCTIONS ON GIVING.

A. *"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come"* (I Cor. 16:2).

1. WHEN? *"Upon the first day of the week."*
2. WHO? *"Let every one of you."*
3. WHAT? *"Lay by in store."*
 - a. This tells us what to do and every Christian should plan to do it (II Cor. 9:7).
 - b. We should not give *"grudgingly or of necessity"* but cheerfully.
4. HOW MUCH? *"As the Lord hath prospered him."*
 - a. Tithing was commanded under the Patriarchal and Jewish dispensations (Gen. 14:17-2-; 28:22; Lev. 27:30,32).
 - 1) Anything less than a tenth was robbing God (Mal. 3:8).
 - 2) Tithing cannot be followed as an infallible standard today because it is not commanded of Christians.
 - b. Christians should not do less but more (Matt. 5:20).

II. SOME THINGS WE SHOULD REMEMBER RELATIVE TO GIVING.

- A. We are stewards (I Cor. 4:1-2).
 1. A steward is held accountable (Luke 16:1-13).
- B. Churches of Macedonia (II Cor. 8:1-5).
 1. They were strong in giving.
 - a. In deep poverty but rich in liberality.
 - b. They gave *"beyond their power."*
 - c. Pleaded with Paul *"with much entreaty"* to receive their gift.
 - d. They had first given themselves to the Lord.
- C. Giving is a grace to be cultivated (II Cor. 8:7).
 1. How much have we grown in our giving?

III. WHY DO MANY FAIL IN THEIR GIVING?

- A. Some fail because of a lack of teaching.
 1. We are what we have been taught.

- a. Christian or denominationalist.
 - b. Liberal or stingy giver.
- B. Some fail because of rebellion toward God.
 - 1. The word of God teaches us to give (I Cor. 16:2; II Cor. 9:7).
 - a. To understand this and not obey is rebellion.
 - b. It is to have the attitude, **my** will be done.
- C. Some fail because they believe only parts of the Bible.
 - 1. They believe that a sinner has to be baptized to be saved (Acts 2:38) but not that a Christian must give (I Cor. 16:2).
- D. A lack of faith causes some not to give (James 2:18).
 - 1. Can tell what one believes by what he does.
- E. Others fail to give because they do not believe in mission work.
 - 1. The church is to go into all the world with the gospel (Mark 16:15-16).
 - a. Support the truth (I Tim. 3:15).
 - b. Send gospel preachers (Rom. 10:13-15).
 - c. Church can't go, support, nor send without finances.
- F. Some do not give because they are not interested in benevolence.
 - 1. The church is the only benevolent institution known to the Bible.
 - a. Jerusalem church had daily ministrations.
- G. Some do not give because they are not interested in the local church.
 - 1. It takes money to build the local congregation.
 - a. Some say, "Let the church die" by the way they contribute.
- H. A refusal to cooperate causes others not to give.
 - 1. Christians are to be workers together with one another and with God (II Cor. 6:1).
 - a. One may not be able to give much but all giving together can.
- I. One of the main reasons people fail to give is because of the "*love of money*" (I Tim. 6:10).
 - 1. Covetousness is idolatry (Col. 3:5).
 - a. Should lay up our treasures in heaven (Matt. 6:19-20).

CONCLUSION:

1. It is a Christian duty to give liberally and cheerfully. "*God loveth a cheerful giver.*"
2. Can't take your money with you but you can send it ahead.

3. "What I saved I lost, What I spent I used, What I gave I have."
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Difficult Passages In I Corinthians 2:9,14; 3:15; 8:13; 9:22; 11:22; 15:29

Sidney White

DISCUSSION:

- I. **I Cor. 2:9** *"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."*
 - A. False explanation — a reference to heaven when this life is over.
Context:
 - B. Fulfillment of prophecy (Isa. 64:4) — Lit. "It stands written and still stands."
 - C. What God had in mind to accomplish in Christ.
 1. Not seen nor heard — who would have dreamed God would send His only begotten Son to live and die for our sins?
 2. Great blessings of salvation through Jesus Christ.
 3. Revealed by the Holy Spirit through the N. T.
 4. Truth men needed to know to be saved — Christ's life, death, atoning blood, resurrection, second coming, plan of salvation, moral living, etc.
 - D. By God's arranging, ordaining, — He prepared it, arranged it for our good and His eternal glory.

- II. **I Cor. 2:14** *"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."*
 - A. False explanation — stems from Calvinism.
 1. Man is wholly passive in salvation — grace alone, plus nothing, minus nothing.
 2. Man cannot understand the Scriptures without special illumination of the Holy Spirit.

Context: Two possible ideas

- B. Inspired men — vs — uninspired men.
 1. Chapter 2 contrasts Greek philosophers and Paul (an inspired apostle).
 2. Vs.4-6 "man's wisdom", "men", "wisdom of the world"
 3. Man, by natural faculties, without revelation — vs. — inspired man.
- C. Natural (sensual, proud, haughty, self-confident) vs. spiritual; James 3:15; Jude 19.
 1. Worldly minded — vs — spiritually minded.
 2. Worldly minded could even include some in the church, ch. 3.
 3. "Receiveth" — comprehend, embrace
 4. "Know" — understand, appreciate.
 5. What has been revealed by the Holy Spirit committed to writing by inspiration, can be understood by those who want to understand, Eph. 3:1-4.
 6. "Foolishness" — without meaning to the sensual man; cf. 1:18-28.
 7. "Cannot know" — by depending solely on his intellect apart from revelation; cf. Acts 17:11; John 5:39.

III. **I Cor. 3:15** *"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."*

- A. False explanation.
 1. Man's evil deeds, not man himself, will be burned.
 2. Man building on proper foundation, no matter how wrong his ideas, will be cleansed from all wrong and be saved — see Barnes' Notes.
 3. Set forth by those who teach man cannot so sin as to be lost eternally; cf. I Cor. 10:12; Gal. 5:4; 1:6; Rom. 14:15; I Cor. 8:11.

Context:

- B. Man's work — converts (II Cor. 3:2; I Thess. 2:19-20) may be lost, would cause the man a sense of loss, while he still would be saved. A man's salvation does not depend upon the faithfulness of those he teaches.
- C. V.5 — ministers by whom Corinthians had believed.
- D. V.9 — laborers together with God.
- E. V.12 — various kinds of material affected by fire (representing converts).

IV. **I Cor. 8:13** *"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my*

brother to offend."

A. False explanation — must allow weak, contentious or ignorant brethren to have their way.

Context:

B. "Wherefore" — reaching a conclusion.

C. "Make a brother to offend" —

1. Lead him to sin.

2. Not talking of hurting someone's feelings, irritating some.

D. No more eating — ever!

1. Forgo privileges, honor, pleasure, enjoyments if such will cause a brother to sin.

2. Such action and attitude seeks the good of others; Rom. 14:21; 15:1.

3. "Weak" — v.12 — without sufficient knowledge to overcome inheritance, environment, prejudice, fear, etc.

4. Not dealing with a cantankerous brother who refuses to study and learn better.

E. Making personal comfort and gratification subservient to the good of others.

V. **I Cor. 9:22** *"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."*

A. False explanation.

1. Become a drunkard to save a drunkard.

2. The end justifies the means.

Context:

B. *"To the weak..."*

1. Refer back to 8:13.

2. To those with tender and untaught consciences, Paul did not go contrary to them just because he could — but took their feelings and prejudices into consideration.

3. Conformed to their manner of life (eat no meat) if it would help them.

C. *"All things to all men"*

1. Accommodate himself to prejudices and preferences of others (so long as it does not violate conscience, nor sacrifice truth and righteousness) if it would help win them to Christ (cf. Acts 4:19-20; 5:29; Gal. 1:10-12).

2. *"By all means"* use every endeavor within right, make highest possible exertions, deny self when necessary, to save one soul.

3. Not done for personal gain.

4. Limited to realms where God allows a choice — absurd to suggest otherwise.

VI. **I Cor. 11:22** *"What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."*

- A. False explanation — this passage condemns eating a common meal in the church building.

Context:

- B. No reference to eating in the meeting place of the church even if it was a rented hall, etc. Many meeting places were houses of members (Rom. 16:5; I Cor. 16:19; Col. 4:15).
- C. "Church" — people; not despising a place but showing no respect for their own brethren.
- D. If this were to have been the Lord's Supper, it was an abuse, making it a common meal.
- E. If this were a love feast (Jude 12), it was an abuse, because some were drunk; eating when other had not, etc.
- F. "Eat" and "drink" — most who oppose eating in the building never object to a water fountain, babies and small children "eating and drinking," etc.

VII. **I Cor. 15:29** *"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"*

- A. Various explanation(s) all cannot be right — see Barnes' notes.
 1. "The dead" — "the dead one" (the Messiah).
 2. Washing, cleansing, purifying — the dead carefully washed and purified when buried, in preparation for the resurrection.
 3. Be baptized as dead — by their immersion regarded as dead.
 4. Custom of vicarious baptism — one baptized for another who had died without being baptized.
 - a. No evidence of such a custom in Paul's day.
 - b. Why would Paul include such an unscriptural practice in his argument, even it were a custom of the day?
 5. "Baptized" used as in Matt: 20:22-23; Mark 10:39; Luke. 7:50 — over whelmed with calamities, trials and sufferings; why be subjected to such of no resurrection?
 6. Baptized with the hope and expectation of the resurrection of the dead.

- a. *"For the dead"* — with reference to the dead, with direct allusion to the condition of the dead and their hopes.

Context:

- B. Whatever the meaning, Paul is making an argument to prove there will be a resurrection.
- C. Lipscomb — reference to being baptized in view of the resurrection or in the hope of the resurrection.
- D. *"They"* — third person; church at Corinth would be second person. Doesn't say what shall "we," "you" do, but "they." If a practice of some to be baptized for others, it could be one of those things Paul will set in order later (11:34).
- E. Camp — "they" — note in vs. 18-19 the change in pronoun. "They" — the dead; "we" — those still alive; same "they" in v.29, thus those who had died and those still alive were baptized in view of the resurrected body. Dead to sin — baptized — raised (Rom. 6:3-11) a picture of forgiveness as well as in behalf of a bodily resurrection.
- F. E. H. Jams — "someone has listed more than 40 interpretations of v.29 alone."
 "What is to become of those, who, on being baptized, do so knowing it may prove their death, IF the dead don not rise" is the idea implied in v.29.
- G. Thought — if an act on behalf of someone else, what about faith, repentance, confession (prerequisites to N.T. baptism)?
"repent and be baptized every one of you."
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Proper Treatment Of A Brother In Sin I Cor. 5

Eddy Craft

1. I Corinthians chapter five gives some very helpful information on how to treat a brother or sister in sin.
2. The importance of this lesson, as will be seen later, is in the fact, that not only the brother in sin, but the church itself would stand in danger.

3. Just as the Lord was concerned about all His sheep, we should be concerned about every member of the body of Christ.
4. The proper understanding of how to treat a brother in sin will eliminate the confusion that exists over many of the passages which will be discussed later.

DISCUSSION:

I. IT IS NOT IMPROPER TREATMENT OF A BROTHER TO JUDGE HIS CONDITION.

- A. Paul made a judgment and he was not even present. If he could judge and be absent, what about the Corinthians that were present?
- B. Many misunderstand the following verses:
 1. Matt. 7:1, "*Judge not, that ye be not judged.*"
 2. Rom. 2:1-3, *¹Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ²But we are sure that the judgment of God is according to truth against them which commit such things. ³And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"*
 3. James 4:11-12, "*Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. ¹²There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"*
- C. We are commanded to judge
 1. John 7:24 "*Judge not according to the appearance, but judge righteous judgment.*"
 2. The kind of judging that the Scriptures condemn is hypocritical judgement.

II. IT IS NOT IMPROPER TO WITHDRAW FROM A BROTHER.

- A. How many churches practice this?
- B. Notice the following statements in I Cor. 5:
 1. Be taken away from among you (v.2)
 2. Deliver such a one unto Satan (v.5)
 3. Purge out (v.7)

4. Not to keep company (v.9)
 5. Not to eat (v.11)
 6. Put away from among yourselves (v.13).
- C. This is to be done in the name of the Lord (v.4).

III. IT IS NOT IMPROPER TO BE MY BROTHER'S KEEPER.

- A. Cain asked God, "*Am I my brother's keeper*" (Gen. 6:9)?
- B. God wants us to be our brother's keeper.
 1. Gal. 6:1, "*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*"
 2. Soul winning should start at home, Jesus demonstrated this in the parable of the lost sheep (Luke 15:4).

IV. IT IS NOT IMPROPER FOR ONE TO ADMONISH THE CHURCH TO DO THE RIGHT THING CONCERNING A BROTHER IN SIN:

- A. If the church doesn't do the right thing, then they will be corrupted by the leaven (I Cor. 5:1-2, 6-7).
- B. Paul also taught the same thing in II Thess. 3:14.
- C. The man who had his father's wife was committing one of the works of the flesh but so was the church in being puffed up (I Cor. 5:2).

V. IT IS NOT IMPROPER TREATMENT OF A BROTHER TO MOURN OVER HIS LOST STATE (I Cor. 5:2):

- A. To mourn for shame as if for one dead. It ought to break our hearts any time to see one in such a condition.
- B. When is the last time you mourned over one being lost?
- C. To mourn in contrast with gladness or joy, often implying both inward sorrow and outward expression. It may refer to grieving over one's sins (James 4:9) or the sins of others (I Cor. 5:2; II Cor. 12:21), as well as other matters (Mark 16:10).

VI. IT IS NOT IMPROPER TREATMENT OF A BROTHER IN SIN TO DELIVER HIM UNTO SATAN (I Cor. 5:5):

- A. We find the same thing said about Hymenaeus and Alexander;
 1. I Tim. 1:20, "*Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.*"
 2. The final salvation of the man in the day of Christ is the

goal and this is to be attained by not condoning his sin.

- B. When we fail to do this, we are doing our brother a favor and we are also demonstrating a lack of authority for God's Word.

VII. IT IS NOT IMPROPER TREATMENT OF A BROTHER IN SIN TO MARK AND AVOID:

- A. Rom. 16:18, "*For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*"
1. "Mark" means keep an eye on as to avoid.
 2. To keep your eye on as keeping your eye on the goal.
- B. We are not to treat him as an enemy but we are to admonish him as a brother (II Thess. 3:15).

CONCLUSION:

1. It is very important for each and every one of us to properly treat a brother in sin. To mistreat him or anyone else would make us violaters of the Scriptures.
 2. To practice church discipline is an act of love and a failure to do so demonstrates a lack of love for the lost brother, for God and for ourselves. It is improper to listen to other people and fail to do what God's Word teaches concerning church discipline.
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First Corinthians Fourteen And Women's Role

Alan Adams

1. Christians generally agree that there is a divinely built-in order as relates to authority and subordination (I Cor. 11:3; I Tim. 2:12-13; Eph. 6:1).
 - a. Man is not an island (Rom. 14:7). We live in relation to others. Every aspect of our lives involves the principles of authority and subordination.
 - 1) Thus, there are teachers and students (Matt. 10:24); employers and employees (Matt. 20:1-16).
 - 2) The three Divinely established institutions: home, civil

government, and the church, must all adhere to these noble principles. Wives are subordinate to their husbands and children to their parents (Eph. 5:22; 6:1). Citizens are subject to their governments and laws (Rom. 13:1-6). Members of the church are to obey the elders of their respective congregations (Heb. 13:17; Acts 20:28).

- b. Authority does not necessarily imply superior in quality or ability, nor does subordination necessarily imply inferiority in the same. These principles relate to roles or positions that we assume within our homes, our countries, and within the church. The Biblical doctrine of submission, like all of God's commands and teachings, is one that people, who desire to please God, will willingly accept and obey.
 - 1) The Word of God (John 1:1); He is equal with God (Phil. 2:6); yet, he willingly let go of his glorious position and took on the form of a servant (Phil. 2:7), and he willingly learned obedience (Heb. 5:8).
 - 2) Man, woman, child: All are equal as pertains to their value and nature (Acts 17:29); as pertains to redemption (Gal. 3:28); but, all are not equal as pertains to role or position. Being in Christ does not erase social or gender distinctions, and these distinctions must reflect the principles of authority and subordination.
 - 3) A child may be smarter or more capable than his parents, a wife than her husband, and a sister in Christ than a brother; nevertheless, God yet demands submission in their respective roles.
2. When "*the whole church comes together*" (I Cor. 14:23), the principles of authority and subordination come into play in a unique way.
 - a. When one in the assembly leads a prayer, the others follow his lead and say "*amen*" at his "*giving of thanks*" (v.16). When there are those who will speak to or teach the assembly, they must do so "*in turn*" (v.27), and all others must remain silent, so that they may listen, learn and be exhorted (v.31). Even one who speaks another language may speak so as to edify the assembly, but only if he, or another, can interpret the message into the language of the hearers (vs.5,9-11,19,27). In the absence of an interpreter, the foreign language speaker must remain silent.
 - b. As pertains to any and all of these leading roles within the "*assemblies of the saints*" the women are to "*keep silence in the assemblies*" (v.34; ASV). They are not permitted to "*speak*"

- in these roles of leading the assembly, but rather they must be *"in subjection"* (v.35).
- c. In *"every place,"* where men and women are assembled together, as regards leading that assembly, only the men may lead the prayers. The women are to *"learn in silence with all subjection."* In fact, in this situation a woman may not *"teach, nor have dominion over the man."* She is, as regards leading the assembly, *"to be in silence"* (I Tim. 2:8-12).
3. Because people of different languages are brought together in Christ, in the early days of the church as well as now, it is not uncommon to have a brother of one language address a particular assembly of brethren who speak a different language. In such an assembly there must be an interpreter (I Cor. 14:27). In this case, it takes two in order that the church *"may receive edifying"* (v.5).
 - a. Learned and sincere brethren believe that a woman may fill the role of "interpreter" in such a case and they have been freely using women to serve in this capacity.
 - b. Ironically, I Cor. 14, is the one place in the Bible which speaks of an assembly of the whole church — that is, with men and women both present. In this assembly a man of one language leads those assembled either in prayer or teaching (vs.14,19), and another interprets for him (v.28). In this assembly, in fact *"in all the assemblies of the saints"* with regard to leading those assembled, whether as speaker or interpreter, the Holy Spirit unequivocally says, *"let the women keep silence in the churches, for it is not permitted unto them to speak"* (v.34, ASV).
 - c. One would think, "Well, that's that," but alas, it is not so.
 4. To avoid the obvious force of I Cor. 14, some argue that it doesn't count, and others that it counts, but it doesn't apply.
 - a. One brother admits that if "Paul's injunction that 'women keep silence in the churches'...was intended to cover all church assemblies...[then]...certainly women would be forbidden to speak as translators to church assemblies in non-miraculous times, [that is now, AA]."
 - 1) He believes that because "the meetings considered in I Cor. 14 were ones in which miraculous gifts were exercised," that said meetings were special and totally different from what he could only describe as the "regular" assembly mentioned in I Cor. 11:18-33, and II Tim. 2:8-12).
 - 2) In other words, the brother believes that a woman was forbidden to serve as a translator in the assembly of I Cor. 14; but, he also believes that the activities and restrictions of

this assembly do not count as far as the regular assembly is concerned.

- b. Another brother says, "I do not accept that conclusion. It seems to me that all the evidence points to both chapters speaking of the same assembly..."
 - 1) But, this brother makes a distinction between "interpreting" and "translating." He accepts that a woman must keep silence in regard to interpretation, but he says "Such a silence was required concerning that of a type of interpretation... [which he describes as]...expounding, engaging in didactic discourse..." He further says, "there is no authority for women interpreters"; but, he believes that interpreting is different from "simple translation," in which act, he avers the women "are not teaching."
 - 2) In other words, he believes that I Cor. 14 counts, but it doesn't apply to women translators today who are giving "only simple translation."
- 5: The burden of this lesson will be to examine I Cor. 14 in light of the present practice of brethren inviting women to stand before and speak to the assembly as an interpreter or "simple" translator.
- a. We will examine the I Cor. 14 assembly within its remote First Century context, as well as within its general, and immediate contexts.
 - b. We intend to show that this chapter forbids the present use of women in the assembly whether they be called interpreters or translators.
 - c. We also hope to show some further applications, particularly with reference to the worship assembly.

DISCUSSION:

I. AN ANALYSIS OF FIRST CORINTHIANS 14.

- A. Its Content.
 1. The tongue gift has no place in the assembly without the accompaniment of the interpretation gift (vs.1-19).
 2. Brethren must be mature in their use of spiritual gifts in the assembly. Those with the tongue gift should admit that it is more expedient to use the prophet gift in the assembly (vs.20-25).
 3. Brethren leading the assembly must abide by certain rules:
 - a. Regardless of the spiritual gift used, all things must be done to edify (v.26).
 - b. In any given assembly there should be no more than three speakers using the tongue gift. They should take

- turns; but, if they have no interpreter, they are not permitted to address the assembly (vs.27-28). And, they should, of course, speak of important matters (see verse 6).
- c. Likewise, two or three speakers with the prophecy gift may address the assembly. While one speaker has the floor, another may butt in. By their speaking in an orderly fashion, everyone in the assembly can benefit. Though these marvelous gifts come from the Holy Spirit, yet, the recipients are in control of "when" and "how" they are used (vs.29-33a).
 - d. Women may not rise and direct the assembly in any of these matters. If they have something to say or some point to make, it should be done at home. This matter of subjection is not Paul's own idea, but is as old as the Law itself. It is an amazing fact that someone in the church at Corinth would think themselves to have a greater insight into this matter of women in the assembly than an inspired apostle (vs.33b-36; cf I Cor. 2:12-16).
 - e. Those who are endowed with spiritual gifts will know that what Paul says comes from the Lord. Those who don't; they are neither recognized by God, nor should they be given any recognition by the brethren (vs.37-38).
 - f. The Prophecy gift is still the most beneficial to the assembly, but the tongue gift should not be disallowed. Let all that is done in the assembly be done with decorum and propriety (vs.39-40).
- B. Its remote context.
1. Through Paul's preaching in Corinth, many people there obeyed the Gospel (Acts 18:8); these converts became the foundation of the church of God which was established in Corinth (I Cor. 3:10; 1:2).
 2. Paul and the other apostles went all over the world preaching the Gospel. They were not linguists, yet, they went into many foreign countries. They didn't take tracts, bulletins, New Testaments, song books, or correspondence courses. They didn't even prepare what they were going to say before they got where they were going (Matt. 10:19).
 3. Christ came when the time was right (Gal. 4:4). After his resurrection, Christianity literally exploded in a once-and-

for-all fashion into human history. This all happened within about thirty years (see Col. 1:23).

4. This amazing feat was possible only because the original band of apostles, and later Paul, had been baptized in the Holy Spirit and had received special heaven-sent powers, called spiritual gifts (Acts 1:5,8; Rom. 1:1; I Cor. 15:8-9; I Cor. 12).
 - a. They could, without prolonged discussion, convince anyone that they were from God and what they had to say came from God (Mark 16:20; Acts 8:6).
 - b. They didn't need sermon outlines or memory work (Matt. 10:19).
 - c. They didn't spend any time in language studies: They could immediately speak any foreign tongue (Acts 2:4).
 - d. They alone had the power to dispense any of these gifts to others by laying their hands on them (Acts 8:18).
- C. Its general context.
 1. The church in Corinth was initially Paul's work, but later Apollos also did some preaching there (I Cor. 3:6,10).
 2. So that the brethren could carry on the various functions of the church, particularly worship, through the apostle Paul, many of the Corinthian Christians, men and women, had been endowed with spiritual gifts (I Cor. 12:4-31).
 3. The gifts were a source of problems. Like churlish children, some were viewing these gifts as toys to be showed off. They were insisting on the spotlight for themselves and their gift.
 - a. Whether our endowments come supernaturally, as then, or naturally, as now; we should be humble and thankful and determined to use them to God's glory, not our own.
 - b. It's sad when brethren get cocky, arrogant, and divisive; even thinking of themselves as indispensable (Rom. 12:3-8).
 4. People with the tongue gift seemed to be the most ornery! This gift had a bit more panache than the others. Even now, it's easy to wow some people just by speaking in a learned foreign language. This reaction by others can sometimes cause the speaker to be pretty amazed with himself.
 5. The gifts were not to be used for personal gratification, rather to edify the church (I Cor. 14:5). That's why Paul

explained that "faith, hope, and love" were for more important than the gifts (13:13).

6. The tongue gift, as well as the other spiritual gifts, were temporarily on loan from God. Their purpose was specific and their time to end was set (vs.8-12).
- D. Its immediate context: The Whole Church Assembled Together (14:23).
1. The tongue gift was especially given to convince unbelievers (I Cor. 14:22; Acts 2:4-11), but it could be used to address the assembly together with the interpreting gift in order to edify, make known the meaning of the speaker: so that others could say 'Amen' to what was said; so that others might be instructed; and to keep visitors from having a bad impression (vs.5,11,16,18,23).
 2. Brothers with the prophet gift might also address the assembly, but they must also observe certain rules (vs.29-31).
 3. Unbelievers were welcome to visit these assemblies with the hope that some might be convinced, convicted and converted (vs.23-25).
 4. With regards to leading the assembly, whether by prayer (vs.14-16), song (vs.15,26), speaking in a foreign language (vs.26,27), speaking as an interpreter (vs.26,28), speaking with the prophet gift (vs.26,29-31): Only the men may do so.
 - a. The women must "keep silence" (v.34) and they are not permitted to "speak" with regard to leading the assembly in these activities.
 - b. They may not inject themselves, even with questions or comments, into the role of leading the assembly (v.35).

II. THE ASSEMBLY.

- A. One of the meanings of "*ekklesia*" is that of the whole church gathered together for worship (v.23).
- B. It is important to know that in the New Testament there is a *thing* called "the assembly." First Cor. 11:17; 16:9 contains a beautiful picture of brethren assembled together and the acts of worship they engaged in.
 1. Brethren "*come together in the assembly*" (11:18); they "*assemble...together*" (v.20); and it should be "*the whole church...assembled together*" (14:23).
 2. Though not limited to the "*first day of the week.*" Christians particularly "*gathered together*" on that day (Acts

- 20:7).
3. Christians may not "*forsake*" such "*assemblies*" (Heb. 10:24-25); for in such assemblies they are to "*consider*" and "*provoke...(one another)...unto love and good works.*"
 4. All Christians, both men and women, the "whole church," are to be present in this assembly (I Cor. 14:23,33-34). Since all Moms and Dads are to be in this assembly, their children are of necessity there. There's no authority for dividing the assembly.
 5. This assembly must be at a particularly designated place: "*one place*" (11:20; KJV); "*every place*" (I Tim. 2:8). By implication, it must be at a particularly designated time. A Christian may not presume to set his own time and place to "be close to God," such as 5:00a.m. out on the lake!
 6. How sad, some today, in order to justify innovations such as Children's Worship, have declared that the meetings or assemblies of the church are not an integral part of the Christian life, but merely incidental or convenient.
- C. This is uniquely a worship assembly.
1. Even unbelievers present in the assembly, if convicted by the preaching, may "*fall down on their faces and worship God*" (I Cor. 14:25).
 2. Certainly a person may fall down on his face and worship God in other non-assembly settings, but the assembly is a situation where people are uniquely gathered together "*in the sight of God*" (cf. Acts 10:33).
 3. The activities of the assembly are all "*God-ward*" (II Cor. 3:4) or "*unto God*" (Col. 3:16) in nature. They are in fact "acts of reverence paid to God" — which is precisely what "worship" means.
 4. There are five such acts of worship in the assembly which meets on the Lord's Day. Only one of the five, the Lord's supper, is limited to the Lord's Day assembly.
 - a. One brother "*speaks*" or "*discourses*" to the assembly so that the church might "*receive edifying*" (I Cor. 14:27, 29; Acts 20:7; I Cor. 14:5). A good example of "*speaking, preaching, or discoursing*" to an assembly as an act of worship is found in Neh. 8:2-6.
 - b. Christians "*eat the Lord's supper*" (I Cor. 11:20); of necessity, someone leads the activity.
 - c. A brother leads the assembly in prayer to God (14:15-16).

- d. A brother leads the assembly in song (14:15,26).
- e. The brethren "*lay by in store*" (16:1-2). Each person participating in this act is to be a "*cheerful giver*" (II Cor. 9:7). Certainly this is an act, and it is a "God-ward" act. It is an act of reverence in that those who did it "*first...gave their own selves to the Lord*" (8:5).
 - 1) Note: The wise men "*fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh*" (Matt. 2:11).
 - 2) Taking up a collection, per se, is not limited to the Lord's Day assembly in the same way that neither singing, praying, or preaching is. We have the authority to give any time the "*opportunity to do good unto all men*" arises (Gal. 6:10).
- D. Yes, there were miracles in the First Corinthians 14 Assembly; but, there were miracles in all of the First Century assemblies.
 - 1. There were no song books, outlines, preacher training schools in the First Century.
 - 2. When Paul "discoursed" in Acts 20:7, he did not speak from prepared notes or from memory.
 - 3. When the "*men prayed in every place*" mentioned in I Timothy 2:8, they did not speak prayers that had been planned or thought out based on their study of the New Testament.
 - 4. All of the activities of the assembly, that had to do with speaking or teaching were carried out by certain ones exercising their "spiritual gifts."

III. ARGUMENTS TO THE EFFECT THAT I COR. 14 DOES NOT PROHIBIT A WOMAN FROM SERVING AS AN INTERPRETER/TRANSLATOR BEFORE AN ASSEMBLY OF MEN AND WOMEN.

- A. The assembly in I Corinthians 14 was unique to the miraculous age and so the restrictions and prohibitions on women in that assembly ceased to apply when the miraculous age ended.
 - 1. One brother has written that if "Paul's injunction that 'women keep silence in the churches'...was intended to cover all church assemblies..." then "...certainly women would be forbidden to speak as translators to church assemblies in non-miraculous times."
 - 2. He believes that this assembly was a "special setting." He says, "Plainly, the meetings considered in I Cor. 14 were

ones in which miraculous gifts were exercised."

- a. Yes, there were miracles — spiritual gifts — present in the I Cor. 14 assembly; but, as shown above, they were present in all of the First Century assemblies. If the presence of miracles makes an assembly unique, then they were all unique. Where then does the Bible speak as to our "regular" assemblies of today?
 - b. The spiritual gifts were an integral necessary part of the First Century church, including her assemblies. They were for the purpose of "*the perfecting of the saints... the building up of the body of Christ*" (Eph. 4:8-16). They are no longer, the church is "fullgrown" (v.13).
 - c. There's no such thing as a special miraculous "show-and-tell" assembly in the New Testament.
 - d. The women in I Cor. 14 were to "*keep silence in the assemblies,*" not because there were miracles, rather this is what "*also saith the law*" (14:33-34). The "law" says nothing about women not speaking when spiritual gifts are being exercised; but, it does have something to say about authority and subjection (cf. I Tim. 2:12-13).
 - e. All of this has to do with the position or role a woman may assume in leading the assembly. I Cor. 14 makes it clear that she may not assume any such role, including interpreting/translating.
3. It is further averred by the same brother that I Cor. 14 must be a special assembly and not the regular assembly because Paul said the women are to "*keep silence*" in this assembly.
 - a. He says, correctly, that "*silence*" comes from the Greek *sigao*, which means "absolute silence." From this, and the command, "*not permitted to speak,*" he concludes,
 - 1) If this "silence" and "not speaking" applies to "regular" assemblies, then women could neither participate in the singing nor confess their faith, both of which involve speaking.
 - 2) If this "silence" applies today, then women could not speak in Bible classes.
 - b. This proves too much.
 - 1) There was singing in I Cor. 14. So, the women were not allowed to participate in this "speaking-one-to-another" activity? No.
 - 2) Unbelievers were welcomed into this assembly in the hope that they might be convicted and con-

- verted (14:25). If the unbeliever were a man, then he could confess his faith and be baptized, but if a woman, she could not? No.
- 3) The brother fails to mention that not only were women commanded to "keep silence," but also certain of the tongue speakers and the prophets. Does this mean they also were not allowed to sing?
 - 4) *Sigao* is a verb and refers to a specific action in I Cor. 14, that of "leading" the assembly in the various acts of worship.
 - a) When one prophet or tongue speaker was addressing the assembly, the rest were to "keep silence" as regards standing and leading the assembly at the same time.
 - b) The women were to "keep silence" with regard to leading any and all of the acts of worship. This prohibition as to leading no more forbade her to participate in the singing of I Cor. 14 than it did the men who were told to "keep silence."
 - 5) Equating the assembly with Bible classes is also an assumption. The assembly is the "whole church assembled together," the Bible class arrangement is not.
4. Our brother differentiates between I Cor. 14 and I Tim. 2. He says the former is unique, but the latter is regular.
- a. He says that I Cor. 14 says a woman must maintain absolute silence (*sigao*) which would even prohibit singing; but I Tim. 2:12 says she must "be in quietness" (*hesucia*) which would permit her to speak, so as to sing, but not to preach to or otherwise lead the assembly.
 - b. He also assumes that miracles had no part in the I Tim. 2 assembly.
 - c. *Hesucia* is a noun, with its adjective form seen in I Peter 3:4.
 - 1) It refers not to specific actions, rather to overall demeanor and deportment, particularly in the assembly.
 - 2) A true comparison would be between the specific verbs "keep silence" and "not speak" (I Cor. 14:28, 30,34) and "not to teach" (I Tim. 2:12).
 - 3) If, as our brother avers, "keep silence" precludes even joining the singing because singing involves

- speaking (Eph. 5:19); then why not conclude that "not teaching" also prohibits a woman singing, because singing involves teaching (Col. 3:16)?
- 4) Actually, I Cor. 14 and I Tim. 2 are parallel with regard to the limitations placed upon women as to leading those assembled.
 5. There is no reason to cull out I Cor. 14 as some kind of "show-and-tell" for miracle workers where women could sit but not utter a peep, not to translate, not even to sing; and, to assume that First Timothy is a regular assembly, like today, and in this assembly a woman may utter a peep, to sing, and even to translate. This is total disingenuousness.
 - a. None of this has anything to do with miracles. As "*in all the assemblies of the saints*" (I Cor 14:34); as "*also saith the law*" (v.34), and because "*Adam was first formed and then Eve*" (I Tim. 2:12);
 - b. Women are to "*keep silence*"; they are not to "*teach nor have dominion over a man*" with regard to the specific acts of leading the assembly, including "interpreting."
- B. Another brother argues that I Cor. 14 is not a "special assembly." But, he says that there is a distinction between "interpreting" mentioned in this chapter and "simple translation."
1. He mentions three Greek words: *Hermeneuo*, *Diermeneuo*, and *Methermeneuo*. He says that...
 - a. *Hermeneuo* means to explain or interpret;
 - b. *Diermeneuo* means to interpret fully or engage in didactic discourse; and
 - c. *Methermeneuo* means simple translation.
 2. The brother believes that it is scriptural for a woman to stand before an assembly and *methermeneuo* (simple translation), but that she may not stand before the church and *diermeneuo* (engage in didactic discourse).
 3. A least two brethren who have defended the use of women translators have written several times of "simple translation," "simply translating," "simply putting the male preacher's words into another language." Oral translation is not quite that "simple."
 - a. If the difference between doing right and wrong in this case is the difference between whether the woman is "interpreting" or "translating," where then are the clear

distinct parameters in which she may operate without sinning? Brethren today who are using women to translate have absolutely no idea whether that woman is "simply translating" or "engaging in didactic discourse." What would they base it on?

- b. When doing word studies, you have to do more than look up the words in Vine's or Thayer's. You need to compare all the cases where the particular words are used.
 - 1) Every word must be defined within its particular context, especially, when it is used in various senses in different contexts.
 - 2) These words are used interchangeably. Get a concordance and look up such terms as "interpret," "being interpreted," and "by interpretation." Pay particular attention to passages such as: John 1:39, 42,43; Mark 5:41; Acts 9:36; and I Cor. 14:5,13,26. Notice in each case the Greek word that is used.
 - a) There is no inherent difference in meaning. Only context can determine what is meant in a particular case.
 - b) The Analytical Greek Lexicon points out that any of these words can mean "translate, explain, or interpret" as demanded by the particular context. And when it deals with going from one language to another, there is no difference between them.
 - 3) On what grounds would anyone define "interpret" in I Cor. 14 as anything other than putting the meaning of what is said in one language into another language.
 - a) Some people, like Mr. Thayer, believes the "tongues" in this chapter are "ecstatic utterances."
 - b) Context makes clear that reference in this chapter (14:11) is the same as in Acts 2. Both have reference to "*speaking the mighty works of God*" in the "tongue" or "language" of others (Acts 2:6,11).
 - 4) Trying to qualify and therefore distinguish between "simple translation" and "interpretation" where different languages are involved is an elusive and impossible task. Women may not stand before an

assembly whether to interpret, simply translate, or explain.

IV. SOME ADDITIONAL ARGUMENTS IN FAVOR OF WOMEN TRANSLATORS.

- A. Aid or expedient similar to microphone or blackboard.
1. An aid is something that may or may not be used.
 2. When one addresses an assembly in a foreign language, interpretation must be used (I Cor. 14:28). It is an inherent part of the act. A "place" is an inherent part of "assembling," not an expedient. We may choose what kind of place: bought, rented, somebody's house, but a place is essential.
 3. As regards a mixed assembly, a "preacher" is essential to "preaching," and only a man may do that. An "interpreter" is essential to "speaking" to the assembly in a foreign language, an only a man may do that.
- B. Equivalent to confession of faith before baptism, and equivalent to congregational singing.
1. Both of these actions are authorized forms of speaking.
 2. Neither involves a woman in a role or position of leading the assembly.
- C. In some places, if we don't use women as translators, the gospel can't be preached, and people will be lost.
1. This is classic "ends-justifies-the-means" argumentation. For that matter, there are many places which could be hearing the gospel right now if we would only let women preach.
 2. This is no different from "no-water-in-the-desert" thinking and should be dispatched with in the same way.
- D. Argument from analogy: Judges, translators, and defendants. It is averred that a court-appointed translator has no authority and that the defendant is in subjection only to the judge and in no way to the translator.
1. Analogies or illustrations prove nothing, they only serve to amplify or clarify that which has already been proved.
 2. Actually the defendant is subject to the law, which authority is expressed through the judge, then through the translator, and finally to the defendant.
 3. The authority of the translator, or of the judge for that matter, is not one of substance, but of position. It is a chain of command: Like Paul said, *"the head of every man is Christ; and the head of the woman is the man;*

and the head of Christ is God" (I Cor. 11:3).

4. Anyone who has ever dealt with a translator in legal matters will know quickly that he is in subjection, to some degree, to that translator. Try it and see.
- E. Whole equal to the sum of its parts.
 1. We often, and correctly, use this method to show that a total situation is scriptural; that is, by showing each of the integral parts to be scriptural.
 2. There is one integral part of the woman translator situation that no one can show to be scriptural: that of a woman standing before, so as to lead, the assembly.
- F. She is simply translating, not teaching.
 1. This was dealt with to some extent in the discussion of "translate/interpret/explain."
 2. First Cor. 14 clearly teaches that "edifying, exhorting, consoling, instructing, reproving, and judging," in an assembly being addressed by someone speaking a foreign language, cannot occur until an interpreter/translator enters the scene.
 3. Whether I translate "on the hoof," that is, right there on the spot for another speaker; or, I take that speakers outline and translate from it, either way, I am teaching to some degree.

CONCLUSION:

1. The burden of this lesson has been to exegete and apply I Cor. 14.
 2. I hope from this that we have a clearer picture of what the First Century assemblies must have been like.
 3. This is a wonderful section of Scripture with many lessons and applications for us today.
 - a. I hope that no one reads it only for the purpose of proving that women may not serve as translators in a mixed assembly.
 - b. But that it does indeed prohibit women from doing such cannot be successfully denied.
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Unity And Division: To Be Desired And To Be Avoided Gal. 5:12

Wayne Coats

1. The church in Galatia was suffering due to digression just as the church is being hurt today.
2. Then, as now, the havoc was widespread. Jerusalem, Antioch and Galatia had problems.

DISCUSSION:

- I. **EACH NEW DIGRESSION FORMULATES ITS OWN "GOSPEL."**
 - A. Some lessons to consider.
 1. The division came "soon" (Gal. 1:6-ff).
 2. The false teachers were "troublers" (Gal. 1:7; 5:10; 6:17).
 - B. Good men can be carried away.
 1. Gal. 2:11-14 — Peter and Barnabas.
 2. Acts 15 — They had stood together during the Jerusalem trouble.
 - a. Acts 15:16 — Hazarded their lives.
 - b. Paul and Barnabas never together again.
 - c. II Peter 3:15 — Peter commends Paul.
 - d. Gal. 6:17 — The *stigmata*

- II. **WE OBSERVE THAT A MERE MAKE-BELIEVE UNITY IS A FARCE.**
 - A. Only Bible unity is acceptable (Eph. 2:14ff; John 17:20ff).
 - B. The Holy Spirit mandates unity.
 1. Rom. 14:19; 15:5-6; I Cor. 1:10; II Cor. 13:11
 2. Eph. 4:3; Phil. 1:27; 3:16; I Peter 3:8

- III. **WE ARE NOT ALLOWED TO UNITE WITH ERROR.**
 - A. God has suffered some things, but never has he allowed men to mix error with truth.
 1. Gen. 49:6; Exodus 34:13-16; Num. 25:1-8; Josh. 23:12-13; Psalm 26:4; I Cor. 5:11
 2. II Peter 2:18; Rom. 16:17; II Cor. 6:14-17; Eph. 5:11; I Tim. 6:3; II John 9-11

IV. DIVISION CAN BE DESIRABLE AT TIMES.

- A. Jesus never sacrificed truth to gain a follower (Mark 10:34; John 14:27; James 3:17).
- B. The Holy Spirit through Paul would not coddle error (Acts 15:37-39; II Tim. 1:15; 2:17; 4:10,14)

V. DIGRESSION HAS BEEN FORCED UPON BRETHREN.

- A. Division has developed "so soon."
 - 1. Liberals vs Conservatives.
 - 2. "Enlightened" vs "Unenlightened."
 - 3. Scholars vs Traditionalists.
 - 4. "Somewhats" vs Nobodies.
- B. Who has caused the SPLIT?
 - 1. Who changed?
 - 2. Which congregation in Alcorn County has moved away from the old paths?
 - 3. Who hob-nobs and supports false teachers in Corinth?
 - 4. Who brings in heretics rather than endeavor to keep peace with faithful congregations?
 - 5. Who refuses to hear me preach today the same Word of God which I preached in Corinth in days gone by?
 - 6. Who will burn in Hell for dividing the church?

VI. EVEN A TYRO CAN SEE WHO IS ACTING LIKE THE OLD DIGRESSIVES.

- A. The Missionary Society split the church in North Mississippi.
 - 1. The digressives said it was just an "*opinion.*"
 - a. They declared war over an "opinion" (??).
 - b. Churches were stolen over an "opinion" (??).
- B. Instrumental music also split the church in Mississippi.
 - 1. The digressives said it was an "opinion."
 - 2. Some said it was only an "aid."
 - 3. "Aids" cannot be cured in liberals.
- C. Liberals will split every congregation in Mississippi by bringing in heretics, and troublers, in order to have their own opinions.
 - 1. Liberals laugh at unity.
 - 2. Hell is a high price to pay for division.

VII. ON THE WORLD-WIDE SCENE.

- A. Liberal mechanics are overhauling the church.
 - 1. Schools are the training areas.
 - 2. The product brings division.
- B. Some digressive matters of today.
 - 1. "Renewal" really means *revamping*.

2. "Change" actually means non-conformity to truth.
3. Unity-in-Diversity means destroying the peace, unity and harmony of God's people.

CONCLUSION:

1. Like Pergamas and Thyatira (Rev. 2) there are still congregations who suffer false teachers.
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The Letter Killeth, But The Spirit Giveth Life II Cor. 3:6-18

Jimmy W. Bates

1. Many make no distinction between the Old and New Testaments.
 - a. Fail to "rightly divide" (II Tim. 2:15).
 - b. Fail to recognize the principles of type and antetype; shadow and substance; copy and original; figure and real.
 - c. Fail to understand God's scheme of redemption for man as revealed in the Old and New Testaments.
2. In our text (II Cor. 3:6-18), Paul draws a contrast between the Law of Moses and the Law of Christ, the Gospel, and shows the superiority of the Gospel.

DISCUSSION:

I. AN ANALYSIS OF II COR. 3:6-18.

- A. Background: Verses 1-5
 1. Answers accusations of false (Judaizing) teachers, v.1
 2. They were living examples of Paul's apostleship, v.2
 3. Their conversion was the work of Christ through the Gospel preached by Paul, v.3
 4. Paul's sufficiency is of God, vs.4,5
- B. Verses 6-18: A contrast of the Old and New Covenant. Shows the superiority of the New Testament, the Gospel of Christ.
 1. Verse 6: God had made Paul an able minister.
 - a. "*Minister*": "One who executes the commands of another, especially of a master; a servant, attendant,

- minister." (Thayer)
- 1) Paul was made able to administer the commands of Christ by the Spirit of God as stated in verse 3.
 - 2) Cf. Acts 26:16; Gal. 1:11,12; I Tim. 1:15,16.
- b. "*Of the New Testament*"
- 1) The Gospel of Christ — Rom. 1:16.
 - 2) The Law of Christ — Gal. 6:2.
 - 3) "New" in contrast to the "Old" — Heb. 9:15-17
- c. "*Not of the letter*" — the Law of Moses (Old Testament)
- d. "*But of the Spirit*" — the Gospel (New Testament)
- 1) The facts, conditions, and promises of the Gospel emphasize the spiritual.
 - 2) Its purpose is man's spiritual well-being (Luke 8:5-15; Rom. 10:13-17)
- e. "*For the letter killeth,*"
- 1) The Law of Moses produced a state of condemnation. (Cf. Gal. 3:10-12)
 - 2) It brought the knowledge of sin and death but did not give life (cf. Heb. 10:4).
 - 3) Rom. 7:9-11
 - 4) The purpose of the Law was to:
 - a) make man aware of sin.
 - b) make him aware of the need of the Saviour.
 - c) Bring him to Christ and "the faith" (Gal. 3:23,24).
- f. "*But the Spirit giveth life*" (John 6:63,68; Rom. 1:16; John 8:31-34,51; Eph. 2:1-16).
2. V.7: Old Covenant glorious, but temporary.
- a. It was destined to be fulfilled (Matt. 5:17,18) and replaced with that which was permanently glorious — the Gospel.
 - b. "*The ministration of death*" (Law Moses) could not remove sin (cf. Heb. 10:1-4).
 - c. The Law of Moses was given with glory. "*The children of Israel could not steadfastly behold the face of Moses...*" (Ex. 34:29-35).
 - d. "*Done away*" — the covenant that was written upon stones and all the glory that went with it was to pass away.
3. Vs.8,9: New Covenant more glorious.
- a. Old Covenant (ministration of condemnation) could only minister death and would be done away (cf. Rom.

- 8:1-3).
- b. New Covenant (ministration of the Spirit and of righteousness) could give life (offer freedom from sin) and is eternal and therefore much more glorious.
 - c. The Corinthians had been converted to Christ by the Gospel — thus, they should not be deceived by the Judaizers into returning to a system less glorious and which had been done away.
4. Vs.10,11: The Gospel excelled the Law of Moses and is permanent.
- a. Law of Moses "had no glory" when compared to the glory of the Gospel.
 - b. Old Testament Law done away, but the New Testament Law "remaineth" — will never be done away. (Matt. 24:35)
5. Vs.12-18: A contrast of the clearness and freedom of the Gospel with the obscurity of the Law of Moses.
- a. V.12: Our hope is in the Gospel.
 - b. V.13,14: They couldn't look from the veil to Jesus without seeing the Law of Moses.
 - 1) They thought the Law of Moses was eternal.
 - 2) But it was done away in Christ.
 - c. V.15: The veil was symbolic of the blindness which characterized the Jewish mind and prevented them from seeing the true glory — the Gospel. They rejected Christ and the Gospel.
 - d. V.16: When their heart turns to the Lord then they'll see and understand the truth.
 - e. V.17: Freedom is brought about by the Spirit of the Lord — the Godhead!
 - f. V.18: The product of the Gospel.
 - 1) The Corinthians beheld the unveiled glory of the Lord as if looking through a glass at His image in the glorious Gospel.
 - 2) As they applied the truths of the Gospel they were changed or transformed into the image of the Lord's glory and they reflected that glory among men (cf. II Cor. 3:2; Rom. 12:1,2; Matt. 5:14-16).
 - 3) "*From glory to glory*" — The glory originates from Christ, is perceived in the Gospel and is reflected in the lives of those who imitate Christ through application of the truth of the Gospel.

II. SUMMARY: PAUL'S CONTRAST OF THE TWO COVENANTS IN II COR. 3:6-18.

OLD TESTAMENT	NEW TESTAMENT
Old (3:14)	New (3:6,14)
Letter (3:6)	Spirit (3:6)
Killeth (3:6)	Giveth Life (3:6)
Ministration of Death (3:7)	Ministration of Spirit (3:8)
Ministration of Condemnation (3:9)	Ministration of Righteousness (3:9)
Written in Stone (3:7)	Written in Heart (3:3,15)
Glorious (3:7,9)	Exceeding in Glory (3:9)
Done Away (3:11,13)	Remains (3:11)
Veil Upon Hearts (3:15)	Veil Taken Away (3:16)

III. FALSE CONCEPTS AND ABUSES OF OLD AND NEW TESTAMENT.

- A. "Old Testament Law binding today."
 1. II Cor. 3:7,11,13,14
 2. Gal. 3:16-25; Rom. 7:1-4; Col. 2:14; Heb. 8:6-13; 9:15-17.
- B. "Only the ceremonial law was done away — not the ten commandments."
 1. Such terms as "the moral law," "the ceremonial law," and "the judicial law" are not found in the Bible.
 2. The law that was done away included the ten commandments (II Cor. 3:3,7).
- C. "No need to study Old Testament today"
 1. Written for our learning (Rom. 15:4).
 2. II Peter 1:20,21; II Tim. 3:16,17.
 3. The Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed.
- D. "The Old Testament is a system of law; the New Testament is a system of grace."
 1. The concepts of law and grace are not mutually exclusive. They go together!
 2. God has always blessed active, obedient faith. Such faith

- appropriates the grace of God.
3. There was law, faith, and grace in the Old Testament.
 - a. Noah — Gen. 6:8,9,22.
 - b. Abraham — Rom. 4:3,6,16.
 4. The Gospel of Christ is a "law of faith" (Rom. 3:21-30). (cf. Jam. 1:25, Rom. 8:2)
- E. Strict adherence to the Bible not necessary. Follow the "spirit" of the word and not the "letter."
1. Misapplication of II Cor. 3:6.
 2. Examples of God's strictness in the Old Testament.
 - a. Cain and Abel (Gen. 4:1-8; Heb. 11:4).
 - b. Nadab and Abihu (Lev. 10:1-2).
 - c. Uzzah (II Sam. 6:1-7).
 3. The Law of Christ stricter than Moses' Law.
 - a. Word of Christ unalterable, indestructible (Matt. 24:35; I Pet. 1:23).
 - b. Will meet it at the judgement (John 12:48-50; Acts 17:30-31).
 - c. To be saved must obey the will of God (Matt. 7:21-27; Rev. 22:14).

CONCLUSION:

1. The Law of Moses served its purpose and was "done away".
 2. The Law of Christ, the Gospel is far more glorious because it gives life.
 3. Adherence to the Gospel will change (transform) one into the image of Christ.
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The Resurrection Of The Dead

I Cor. 15:12-58; II Cor. 4:14

Dan Sikes

1. Man's belief in life after death is as old as mankind.
 - a. Job 14:14
 - b. A recent Gallop poll of 1108 Americans showed that 78% still believed in a real heaven and 60 percent believed in hell

- (Goldman: N. Y. Times News Service, March 26, 1991).
2. However, there remains a good number of people who either reject the idea of life after death or are skeptical.
 - a. One sampling revealed that in 1942, of 700 preachers surveyed, 33% (231) reject the idea of reward and punishment, and a more recent study showed that 80% of Protestant seminary students surveyed rejected belief in both heaven & hell.
 - b. Many find it impossible to believe that bodies corrupted in the grave, cremated, destroyed by the sea, or devoured by wild beasts could "stand again" (Greek, *anastasis*).
 3. We cannot think that the rejection of the resurrection of the dead is something new.
 - a. The Sadducees (Matt. 22:23; Acts 23:8).
 - b. The Essenes.
 - c. The Epicurians.
 - d. The Stoics.
 4. I Cor. 15:12-58 contains a detailed and irrefutable argument for the bodily resurrection of the dead and thus, for Christianity itself.
 - a. Using irresistible logic and divine revelation, the Apostle Paul shows conclusively:
 - 1) Christ rose from the dead as firstfruits.
 - 2) Afterward, they that are Christ's at his coming.
 - 3) Every man in his own order (I Cor. 15:23).
 - b. These truths based on:
 - 1) An appeal to Holy scripture.
 - 2) Eyewitness testimony and corroboration of over 500 who saw the Lord alive after his crucifixion.
 - 3) The absurdity and implications of concluding that there is no resurrection on the Christian faith.

DISCUSSION:

- I. **DID CHRIST RISE FROM THE DEAD? (I Cor. 15:12-19).**
 - A. (v.12) The question is a valid and vital one.
 1. All of Christ's claims rest upon the affirmative.
 2. Matt. 16:21; John 2:19; John 5:28-29; Acts 2:29-33; I Cor. 15:1-4.
 - B. Some in Corinth were apparently answering "No!"
 1. Was the body of the Lord stolen (Matt. 28:13)?
 2. Some at Corinth were unable to understand HOW the resurrection would be accomplished (I Cor. 15:35).
 3. Others had the mistaken idea that the resurrection was already past (II Tim. 2:18).
 - C. (vs.13-19) Paul refutes their error by using a series of negative

hypothetical assumptions.

- D. Thus, Paul demonstrates that to deny the resurrection is to deny Christ and the Gospel because they all stand or fall together.
- E. He boldly affirms that "Christ is risen from the dead..." (v.20).

II. RESULTS OF CHRIST'S RESURRECTION (I Cor. 15:20-28).

- A. (vs.20-23) Universal resurrection of all mankind.
 - 1. (v.20) "...*firstfruits of them that slept.*"
 - a. Denotes the beginning, with a view toward or pledge of the entire harvest.
 - b. The sheaf under the Mosaic law (Lev. 23:9-11).
 - c. Our faith in resurrection at judgement rests on fact of Jesus' resurrection (Acts 1:3; I Cor. 15:1-8; II Pet. 1:16; 1 John 1:1-3).
 - 2. (vs.21-22) Death of mortal body came as consequence of Adam's sin and all will be raised from the dead as a consequence of Christ's resurrection.
 - a. As surely as man's death followed man's sin, man's resurrection and eternal life follows Christ's resurrection.
 - b. The righteous will be raised triumphant over death as Christ was triumphant.
 - 3. (v.23) Each after own order (descending ranks).
 - a. Christ first.
 - b. Then they that are Christ's.
 - 1) After Christ's resurrection, but how long we do not know.
 - 2) "At his coming" (I Thess. 4:12-18).
 - c. Rest of the dead — Aliens and unfaithful.
 - 1) Daniel 12:2
 - 2) John 5:28-29
- B. (vs.24-28) Consummation and end of the final earthly dispensation.
 - 1. (v.24) "*Then cometh the end...*"
 - a. WHEN? **THEN!** At his coming and after the resurrection of the dead. No rapture or 1000 yrs. reign on earth!
 - b. END OF WHAT? Time, earthly existence, and opportunity to obey (II Pet. 3:10-12).
 - c. Christian age is last dispensation! No "rejuvenated earth."
 - 2. He shall deliver up the kingdom to God.

- a. The church (Matt. 16:18-19; Col. 1:13).
 - b. Christ is reigning **NOW!** (Matt. 28:19-20).
 - c. Christ's kingdom (church) is everlasting (Dan. 2:44), but not everlastingly his.
3. (vs.25-26) He reigns until the last enemy (death) is finally and forever subdued.
- C. (vs.27-28) Subjection of the Son to the Father.

III. CONSEQUENCES OF CONTINUING TO DENY THE RESURRECTION (I Cor. 15:29-34).

- A. (v.29) By denying the bodily resurrection some at Corinth denied the validity of their own baptism.
1. Baptism is used here to explain the bodily resurrection, not baptism itself.
 2. Rom. 6:3-4 shows that baptism is both a burial and a rising up again, but by denying the resurrection they nullified their baptism! (*Questions and Answers I*, Guy N. Woods. 116)
 3. Hence, if there is no bodily resurrection there is no change in life effected by the act of immersion.
 4. The Corinthians believed in baptism (Acts 18:8), so the argument was affective.
 5. Since the word "dead" is plural (lit. "dead ones"), it cannot refer to Christ.
 6. Also, Paul's use of the third person "they" removes himself and those at Corinth who had not accepted the false doctrine of no resurrection and asks the proponents of it to explain why they were baptized, if, indeed, there is no resurrection.
 7. The passage does not teach "proxy" baptism (did not exist until 2nd century and only by heretics).
- B. (vs.30-32a) By denying the resurrection they turned their suffering for the cause of Christ into folly.
1. I Peter 4:16
 2. Why order one's life for a future which will never be realized?
 3. Why suffer for a lie as though it were the truth?
 4. (v.31) "*I die daily...*" (Comp. II Cor. 11:23-28).
 5. He had fought with beasts at Ephesus (Acts 19:24-41; II Cor. 1:8).
- C. (v.32b) By denying resurrection they removed any deterrence against sin.
1. Quoted Greek philosophers who also denied resurrection

"eat and drink for tomorrow we die."

2. Christians with out resurrection Gospel become mere humanists and existentialists.
- D. (v.33) They were deceived by evil companions.
1. Finite man is more disposed to be influenced toward the wrong rather than the right.
 2. "Run with goats and smell like one."
 3. Why will professing Christians avoid small pox contamination, but associate with false teachers and evil-doers?
- E. (v.34) "*Awake to righteousness...*"
1. Spiritual lethargy leads to eternal ruin.
 2. Those who are asleep ought to be ashamed.
 3. Denial of resurrection shows ignorance of God (Matt. 22:29; 19:26).

IV. THE RESURRECTION OF THE BODY (I Cor. 15:35-50).

- A. Some have difficulty accepting bodily resurrection because of imperfect understanding/limited faculties.
1. Man is limited in what he knows.
 2. Our lack of understanding of a truth does not change the truthfulness of it.
- B. (vs.35-38) Some objections raised and answered.
1. "*How are the dead raised up?*"
 - a. Legitimate question — corruption of flesh.
 - b. Pertinent retort — Seed sown, decays, then brings forth after own kind (nature/name).
 2. "*With what body do they come?*"
 - a. Same particles as present body?
 - b. Creates problem since body returns to dust and particles of several bodies intermingled.
 - c. The apostle responds "*Thou sowest not that body that shall be...*" (v.37).
 - 1) Seed produces after kind (Gen. 1:11).
 - 2) The plant produced is not the seed, but remains connected to seed, producing a plant and grain of similar kind.
 - 3) Paul reasons by use of analogy (I John 3:2; Deut. 29:29).
 - 4) (v.38) God giveth it a body...
 - a) II Cor. 5:1-4
 - b) I John 3:2
 - c) But, we will retain a connection to our present identity.

- d) Even our present bodies are ever changing and never composed of the same elements, yet our identity remains constant.
- C. (vs.39-44) Different bodies and different glories.
1. Animal and humans have different flesh.
 2. Beasts, fish and birds have different flesh.
 3. Celestial and terrestrial (humans and angels).
 4. Sun, moon, stars.
- D. (vs.42-50) "*So also is the resurrection...*"
1. Sown in corruption, raised in incorruption.
 2. Sown in dishonor, raised in glory.
 3. Sown in weakness, raised in power.
 4. Sown natural, raised spiritual.
 5. There is a natural and a spiritual body — distinctly different in composition, but connected in identity.
 6. The first Adam was mortal, the second Adam (Christ) became a quickening (life-giving) spirit.
 - a. Logical order — Seed, plant, likewise physical, spiritual.
 - b. Since man's body is presently earthy (dust—Gen. 2:7), it logically follows that it will become a spiritual, heavenly type of body.
 - c. II Cor. 5:1, 3
 - d. Note: Only the righteous are discussed!
 7. Flesh and blood cannot inherit kingdom... (v.50).
 - a. New spiritual body will not be made up of same particles as our physical.
 - b. Flesh and blood represent corruption and "corruption cannot inherit incorruption."
- E. (vs.51-53) Revelation of a mystery.
1. "*We shall not all sleep...*"
 - a. Sleep used metaphorically of death.
 - b. Not "soul sleeping" as per Jehovah's Witnesses.
 - c. Appearance of sleep.
 - d. Some will be alive when Christ comes.
 2. "*We shall all be changed...*" (implied in v.50).
 3. How long?
 - a. "*Moment...twinkling of an eye...*"
 - b. Instantly, instantaneously, immediately.
 4. When?
 - a. "*At the last trump...*"
 - b. No rapture, tribulation or 1000 year reign!
 - c. Trumpet announces end of time.
 - d. Comp. I Thess. 4:16-17; John 5:28-29.

e. Living will be immediately changed.

V. FINAL, ULTIMATE, VICTORY OF THE RIGHTEOUS (I Cor. 15:54-57).

- A. (vs.54-55) Fulfillment of prophecy.
1. Isaiah 25:8
 2. Death will be destroyed (Rev. 20:14) and will have no place in heaven (Rev. 21:4).
 3. Verse 55 is from Hosea 13:14
- B. (v.56) The sting of death is sin.
1. The sting is not death itself, but sin, the consequences of which are administered to those who die under its guilt and condemnation.
 2. Rom. 6:23; II Thess. 1:7-9
 3. The strength of sin is the law.
 - a. God's law forbids sin and sentences those who commit it to eternal punishment (John 12:48).
 - b. The dead will be judged respectively according to the law under which they lived (Patriarchal, Mosaic, Christian).
- C. The righteous are given the victory through Christ whose blood atones for sins committed by those of every dispensation (Heb. 9:12-15).

CONCLUSION:

1. Paul's admonition to steadfastness (I Cor. 15:58).
 2. II Cor. 4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.
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Exhortation To Faithfulness I Cor. 15:58

Ed Casteel

1. The Christian life must be characterized by faithfulness.
 - a. Rev. 2:10, *"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye*

- may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."*
- b. Acts 14:22, Paul confirmed the souls of the disciples, and exhorted them to "*continue in the faith, and that we must through much tribulation enter into the kingdom of God.*"
 - c. The church at Rome was encouraged to continue, "*in well doing seek for glory and honour and immortality, eternal life*" (Rom. 2:7).
 - d. And, to the churches of Galatia, Paul encouraged, "*let us not be weary in well doing: for in due season we shall reap, if we faint not*" (Gal. 6:9).
2. All of us sing of faithfulness but few are ready to be faithful in the work of the Lord.
 - a. "I Want to be a Worker for the Lord"
 - b. "We'll Work Till Jesus Comes"
 3. The work of the Lord involves the greatest privileges, greatest responsibilities and greatest rewards possible.

DISCUSSION:

1. THE UNIVERSALITY OF THE EXHORTATION.

- A. The admonition is addressed to "*my beloved brethren.*"
 1. It is not just addressed to the elders, though they are to set the proper example for the congregation (I Peter 5:3).
 2. It is not just addressed to the deacons, though they are to be serving in the congregation (Acts 6:1-3).
 3. It is not just addressed to the preachers, though he also has a work to do (II Tim. 4:5).
- B. The New Testament teaches that every Christian must be a faithful worker in the kingdom of God.
 1. Consider the parable of the talents (Matt. 25:14ff). If we are only a one talent person, we still must remain faithful. If we are a 5 or even a 10 talent man we too must remain faithful to our work.
 2. The church is a body (Rom. 12; I Cor. 12). Each member of the body has to fulfill his proper function.
- C. There will be differences in people as to what they can do, but there is no exceptions to the command to be faithful workers.
 1. There will be differences as far as abilities, opportunities and even desires; but, all are expected to do their share of the work (Acts 8:4 "*therefore they that were scattered abroad went everywhere preaching the word.*")
 2. There will always be something to do for every Paul and Timothy as well. There will always be something to do for

every Eunice and Dorcas. The work of the church is for every member of the body of Christ.

II. THE BASIC REQUIREMENTS FOR THE WORK.

- A. We must be converted to the work of the church, therefore we will be steadfast and immovable.
1. The Corinthians were hindered in their work by doubts, and opinions. Illustrations: the problem of eating of meats (chapters 8-10); the question of the veil and the Lord's supper (chapter 11); the importance of the use of spiritual gifts (chapters 12-14).
 2. The Philippians were admonished to be steadfast and united as they would strive together for the faith of the gospel (Phil. 1:27).
- B. Zeal for the Lord's work is impossible without strong faith and conviction.
1. James 2:18
 2. Our work is in proportion to our faith, conviction and hope.

III. THE CONSTANCY OF THE EXHORTATION.

- A. The religion of Christ is the religion of always, and that demands faithfulness.
1. ALWAYS:
 - a. Let your speech be with grace (Col. 4:6)
 - b. Rejoice in the Lord (Phil. 4:4)
 - c. Obey (Phil. 2:12)
 - d. Be ready to give an answer (I Peter 3:15)
 2. To word always means to be "*urgent in season and out of season*" (II Tim. 4:2).
- B. Irregular service in the church is not acceptable before God, though it is practiced by many, because it is not faithfulness.
1. Always means seven days a week, not just on the Lord's day.
 2. Always means when we are watched and praised and when our work is unseen and unknown (Eph. 6:5-8).
 3. Always means during the gospel meeting, the Vacation Bible School, the lectureship, as well as every other week of the year.
- C. If we do not manifest a constancy to the work of the Lord it shows a lack of dependability; it shows that we may be either lukewarm or even cold (Rev. 3:16).

IV. THE FERVOR OF THE EXHORTATION.

- A. The word translated "abound" is an interesting word.
 - 1. It literally means: "to be over and above, to excel."
 - 2. It is used of excelling others in Matthew 5:20.
 - 3. It is used of exceeding the minimum in Luke 15:17.
 - 4. It is used of exceeding what was done in the past (Mark 15:14).
- B. Christian service must be abounding service.
 - 1. Abounding service is willing service (Matt. 20:1ff; I Tim. 3:1).
 - 2. Abounding service is fervent service (Rom 12:11).
 - 3. Abounding service is from the heart (Eph. 6:6).
 - 4. Abounding service is first place service (Matt. 6:33).

V. THE MOTIVES FOR THE EXHORTATION.

- A. The final resurrection and what is to follow is a motivation to faithful service in the Lord. Paul says "therefore" and connects verse 58 to the things that have preceded in this chapter.
- B. The entire chapter is a discussion of the resurrection and immortality.
 - 1. Proof of the resurrection to come is found in the fact that Jesus has been resurrected (I Cor. 15:12).
 - 2. Consider the consequences if there is no resurrection (I Cor. 15:14-19).
 - 3. The nature of the resurrection is a body that is incorruptible and glorious (I Cor. 15:35-49).
- C. In view of the fact that there will be a life beyond the grave, the Christian is encouraged to abound faithfully in the work of the Lord.
- D. The final judgment and what it can mean is a motivation for faithful service. The word "forasmuch" introduces the day of reckoning.
 - 1. The day of judgment will be a day of accounting for all (II Cor. 5:10; Rev. 20:12).
 - 2. The day of judgment will be a day of rewards for the faithful (Matt. 25:34).
 - 3. The day of judgment will be a day of sadness for the unfaithful (Matt. 25:41, 46).
 - 4. Because of this final judgment day, *"our labor is not in vain in the Lord."*

CONCLUSION:

- 1. Faithfully abounding in the work of the Lord means a better life

here and a much better life hereafter.

2. Are you faithful in the work of the Lord?
 3. Rev. 2:10 "...*be thou faithful unto death, and I will give thee a crown of life.*"
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The Lord's Supper I Cor. 11:20-34

Ben F. Vick, Jr.

1. The church at Corinth was troubled with many problems of which one was an abuse of the Lord's supper.
2. In our text the apostle Paul addresses the problem and gives the scriptural solution to it.
3. Our consideration of this passage is profitable because:
 - a. Worldly distractions can cause us to lose our concentration as we partake.
 - b. We need reminders (II Peter 1:12-15; 3:1-2).
 - c. Some have perverted the Lord's supper.

DISCUSSION:

I. THE LORD'S SUPPER IS AN ACT OF WORSHIP.

- A. "Worship" defined: "The Greek word denotes an act of reverence whether paid to a creature (see 4:9; 18:26), or to the Creator" (see ch. 4:10). Footnote in American Standard on Matthew 2:2.
- B. Our worship to God can be either acceptable or unacceptable, even as applied to the Lord's supper (John 4:24; Matt. 15:9; Acts 17:22-23; Col. 2:23).
- C. We need to speak as the oracles of God in all areas, including the Lord's Supper (I Peter 4:11; I Cor. 11:20).
 1. Scriptural terms: "*break bread*" (Acts 2:42; 20:7); "*communion*" (I Cor. 10:16); "*Lord's supper*" (I Cor. 11:20).
 2. Unscriptural terms are: "Mass," "sacrament" which means "an oath," and "Eucharist."

II. THE PROBLEM OF ABUSE OF THE LORD'S SUPPER AT CORINTH.

- A. It is clear from reading the New Testament that the early Christians ate together (Acts 2:46; II Peter 2:13; Jude 12; Gal. 2:12; I Cor. 5:11).
1. Acts 2:46 does not imply that the whole church came together in one place for a common meal. The marginal note on "house to house" says "at home."
 2. But other verses indicate that the early church did eat common meals together, promoting mutual love and for benevolent purposes, i.e., the wealthier members would provide food for the poor members. (See the word *agapai* in Thayer's lexicon, p. 4).
- B. But the church at Corinth had incorporated this common meal, also called feasts of charity, into the worship services, attaching it to the Lord's supper or putting it in lieu of the Lord's supper (I Cor. 11:22, 34).
1. Paul rebuked them by saying, "*It is not possible for you to eat the Lord's supper.*" This reproof gives the real object of their being in one place, though in the negative. It would be like a father's rebuke to his son, "You are not cleaning your room." Yet, that was the very reason the son was sent to his room.
 2. Note the colon at the end of verse 20 in the ASV of 1901. The colon "is used between parts so distinctly separated that the second appears as an explanation of the first." (Rigdon, Jonathan, Ph.D., *The English Sentence*, p. 26).
 3. Observe also the contrast between "the Lord's supper" and "his own supper" in verses 20 and 21.
- C. To add sin to sin, when the Corinthians did bring their "dinner on the ground" into the worship assembly, the rich were not sharing with the poor.
1. This was because of divisions among them caused by "heresies."
 2. "Heresies" — "a choosing, taking sides, holding views of one party, heresy" (our word). "Heresy is theoretical schism, schism practical heresy." (Robertson, *Word Pictures in the N.T.*, Vol. IV, p. 163).
 3. "*One is hungry and another is drunken.*"
 - a. The rich were not sharing with the poor.
 - b. "Drunken" here does not imply intoxication, but means that one had eaten and was satisfied" (*Johnson's Notes*, p. 208). See also the expression "well drunk" in

John 2:10 which means "drinks to the full."

III. THE SCRIPTURAL SOLUTION TO THE PROBLEM.

- A. Paul did not praise the Corinthians for their abuse of the Lord's supper. He rebuked them (I Cor. 11:17, 22; Isa. 5:20; 30:10).
- B. Paul emphasized that the observance of the Lord's supper was to take place when the saints assembled (I Cor. 11:17, 18, 20, 33, 34).
 1. It was always observed on the Lord's day, the first day of the week (Acts 20:7).
 2. Justin Martyr, *Apologia* 1:67 (He wrote about A.D. 140). "And on the day called Sunday, all who live in cities or in the country gather together to one place and the Memoirs of the Apostles or the Writings of the Prophets are read, as long as time permits; then when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and as we before said when our prayer is ended, bread and wine are brought and the president in like manner offers prayers and thanksgiving, according to his ability, and the people assent, saying, amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons."
 - a. No scriptural authority for water being a part of the Lord's supper.
 - b. No scriptural authority for taking the Lord's supper to those absent (Col. 3:17).
 3. The emphasis upon "together" shows one reason why the divided assembly is wrong.
 4. Wrong to send a small segment of brethren to some back room to partake on Sunday night. The Lord's supper was done in the assembly.
- C. The seriousness of the communion is shown by Paul's referring to the Lord's instituting it "*the same night in which he was betrayed*" (v.23).
 1. Contrary to the way in which the Corinthians, and even some brethren today, had been eating it.
 2. It is not a time to be flippant, frivolous, or frolicsome. The word "celebrate," in my judgment, has no business being attached to the Lord's supper. A memorial service is not a time of celebration.

- D. The Lord's supper is a simple, but profound memorial.
1. We are to give thanks for the bread which symbolizes our Lord's body that was broken for us.
 - a. "Broken" is not a contradiction with John 19:32-36, but is used metaphorically to describe a violent death.
 - b. Luke uses the word "*given*" (Luke 22:19).
 - c. The Greek word for "*broken*" is found in this verse in the vast majority of manuscripts in existence. It is not found in some of the older ones which are scandalous and corrupt.
 2. We are to give thanks for the fruit of the vine which represents his blood.
 - a. It reminds us of Christ's having shed his blood for us (Rev. 1:5; Acts 20:28).
 - b. We are to remember the reason he died (Titus 2:14; Matt. 20:28).
 - c. We should contemplate the benefits we derive from his death (Heb. 9:22; I John 1:7; Eph. 1:7).
- E. We are to partake in a worthy manner. "Unworthily" is an adverb of manner, describing the way in which we are to partake.
1. To fail to do so, makes us guilty of the body and blood of the Lord (v.27). We profane his body and blood represented by the elements. We, in such instances, are no better than those who crucified Jesus.
 2. To fail to do so brings condemnation upon us, by not discerning the Lord's body.
- F. Each member is to examine himself (v.28).

CONCLUSION:

1. It is my prayer that this lesson will help each of us as we partake of the Lord's supper upon the first day of the week as taught in the New Testament.
2. The following are interesting quotations taken from the work of R. C. Foster. I do not concur with every expression by these men, but their statements might be of help in dealing with some of their followers today:
 - a. **John Calvin** — "Every week, at least, the table should have been spread for Christian assemblies, and the promises declared by which, in partaking of it, we might be spiritually fed" (Book VI, Sec. 56).
 - b. **John Wesley** (Methodist) — "I also advise the elders to administer the supper of the Lord on every Lord's day"

(Letters to America, 1784).

- c. **Dr. John Mason** — "Mr. Fuller does not deny the Lord's Supper was observed by the first Christians every Lord's day (nor will this be denied by any man who has candidly investigated the subject)...Dr. Scott, in his valuable Commentary, observes on this passage (Acts 20:7): Breaking of bread or commemorating the death of Christ in the Eucharist, was one chief end of their assembling; this ordinance seems to have been constantly administered every Lord's day" (Fuller's *Strictures on Sandemanianism*; New York Edition, p. 188).
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Baptism And The New Creature

II Cor. 5:17

B. J. Clarke

1. The importance of this study is especially vital at this moment in time.
 - a. The significance of baptism is being minimized and ridiculed both within and without the body of Christ.
 - b. Some have argued that emphasis upon baptism as necessary for salvation detracts from the importance, power and necessity of the cross of Jesus Christ.
2. In this lesson, we will show by the Scriptures that the opposite is true. The fact is that one cannot properly reverence the cross and its power unless he is willing to submit to the divine commands necessary to enjoying and receiving its benefits.

DISCUSSION:

- I. **THE PROMINENCE OF CHRIST AND HIS CROSS IN PAUL'S PREACHING.**
 - A. The heart and soul of Paul's message is iterated in II Cor. 5:14-21.
 1. Paul extols the love of Christ and the fact that he died for all (vs.14-15).
 2. Paul explains that one becomes a new creation **in Christ** (v.17).

- a. Righteousness, sanctification and redemption are in Christ Jesus (I Cor. 1:2,30).
 - b. God causes us to triumph in Christ (II Cor. 2:14).
 - c. There is no condemnation to those who are in Christ Jesus who walk as the Spirit has directed in the law of the New Testament (Rom. 8:1, 3, 14).
 - d. All spiritual blessings are found in Christ Jesus (Eph. 1:3).
 - e. Grace is found in Jesus Christ (II Tim. 2:1).
 - f. Salvation is located in Christ Jesus (II Tim. 2:10).
 - g. The love of God is in Christ (Rom. 8:39).
 - h. The one body, the church, is in Christ (Rom. 12:5; Gal. 1:22; I Thess. 2:14).
 - i. Eternal life is in the Son of God, Jesus Christ (I John 5:11; Rom. 8:5; II Tim. 1:1).
 - j. All the promises of God are in him (II Cor. 2:20).
3. Paul declares that the world is reconciled to God by Jesus Christ (vs.18-19).
- a. Man's need to be reconciled to God is predicated upon his sinful and alienated condition (Rom. 3:10, 23; Eph. 2:11-12).
 - b. Jesus Christ is the only way that man can come to the Father (John 14:6; Acts 4:12).
 - c. Man can never earn or merit his salvation by the works of the law of Moses (Gal. 2:16) or by mere works of human righteousness (Eph. 2:8-9; Titus 3:5-7). There is nothing we can do to place God in our debt. God owes us nothing. He is not **obligated** to save us because of what we do. His grace, mercy and kindness toward us is completely unmerited.
- B. No one could ever successfully indict Paul of failing to give the power of the cross of Jesus Christ its proper significance.
1. Paul regarded the cross as a demonstration of the power and wisdom of God (I Cor. 1:18, 24).
 2. Paul reminded the Corinthians of how his devotion to the cross was manifested in his initial preaching to them: "*For I determined not to know anything among you, save Jesus Christ and him crucified*" (I Cor. 2:2).
 3. The apostle credited Jesus with the power to wash, sanctify and justify (I Cor. 6:11).
 4. Paul reminded the Corinthians of the price that was paid to purchase their souls (I Cor. 6:20; Cf. Acts 20:28; I Peter 1:18-20; II Peter 2:1).

5. Paul connected the cross of Christ with the Lord's Supper (I Cor. 11:23ff).
6. He pointed to the death, burial and resurrection of Christ as the fulfillment of Old Testament scripture (I Cor. 15:1-4).
7. He emphasized that victory is found only through Jesus Christ (I Cor. 15:57).
8. Paul believed that we should not trust in ourselves, but in God (II Cor. 1:9; 3:4).
9. Paul exalted Jesus in his preaching and not himself or others (II Cor. 4:5-7).
10. Paul capsulized the message of the gospel: *"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich"* (II Cor. 8:9).
11. Paul regarded Jesus and salvation through Him as an unspeakable **gift** (II Cor. 9:15; Cf. John 3:16).

II. THE PROCESS BY WHICH WE ENTER INTO CHRIST AND ACCESS THE BLESSINGS OF HIS CROSS.

- A. Salvation is the process of being translated out of darkness into the kingdom of God's dear Son (Col. 1:12-14). In order to enter the kingdom of heaven one must be born anew (John 3:3-5). If any man be in Christ he is a new creature (II Cor. 5:17). The implication is therefore obvious: if any man is not in Christ he is not a new creature, and thus, is not saved by the blood of the cross.
- B. Hence, one of the most important questions one can ever address is: "How do I enter into Christ in order that I might become a new creature?" Is there anything I must do in order to become a new creature?"
- C. The teaching of Scripture is that human activity **does not earn** for us salvation in Christ, but neither can salvation occur without it.
 1. God has decreed that His grace in Christ will save only those who are obedient to his will (Heb. 5:8-9; Matt. 7:21; Luke 6:46; I Peter 1:22-25). We must work righteousness in order to be accepted of him (Acts 10:35; I John 3:7). Since all of God's commandments are righteousness (Psalm 119:172), to work righteousness is to work obedience to the commands required of us by God.
 2. To say that human activity is necessary for salvation to occur is not to say that human activity alone can secure a right standing with God, nor is it to suggest that the cross

- of Christ failed to accomplish its divine purpose to redeem sinful man.
- a. The reason that human activity is necessary to become a new creature is because God has so decreed. God has determined that man must respond to the grace of the cross by performing certain non-meritorious actions. If man complies with God's requirements in faith he will be saved by the grace of a merciful and loving God. If man refuses to do the part God has given him to do, he will be damned.
 - b. Man's performance of these divinely required deeds does not mean that he deserves to be saved (Luke 17:10) and it does not mean that his obedience pays a debt for sin that the cross was unable to pay. The cross provided everything that God intended. Without the cross, no amount of human activity could ever bring about our salvation. But it can also be said that without human activity in obedience to the gospel, the cross alone will never bring about our salvation.
 - c. Brother Rubel Shelly's assertion that we don't contribute one whit to our salvation ignores the divine requirements for human activity in appropriating the blessings of the cross. Did Noah contribute one whit to his salvation from the flood? Absolutely! If he had not built the ark in accordance with divine instruction he would have drowned with the others! Does this mean that his salvation was by human activity alone separate and apart from the grace and mercy of God? Absolutely not! Noah did not save himself all by himself! But, he contributed to his salvation by grace when his faith moved him to obey God (Gen. 6:8, 22; Heb. 11:7).
- D. But, what acts of obedience are necessary to become a new creature in Christ?
1. Upon hearing the word of God, one must have faith and believe that Jesus Christ is the Son of God (Rom. 10:13-17; John 8:24; Heb. 11:6; Mark 16:16; John 6:28-29).
 2. God requires human beings to repent of their sins in order to have life and avoid perishing (Luke 13:3; Acts 11:18; 17:30; 26:20; Rom. 2:4; II Cor. 7:9-10).
 3. God expects for faith to manifest itself in the good confession (Acts 8:37; Rom. 10:9-10; Philip. 2:9-11; I Tim. 6:12).
 4. A penitent, confessing believer becomes a new creature at

the moment that he enters into Christ through water baptism (Rom. 6:3; Gal. 3:27).

- a. As noted earlier, the one body is in Christ (Rom.12:5).
- b. Paul reminded the Corinthians that baptism had inducted them into the body of Christ (I Cor. 12:13).
- c. Thus, it follows that since baptism puts us into the body and the body is in Christ, baptism puts us into Christ where all spiritual blessings are found.

III. SOME PRIMARY FEATURES OF THE BAPTISM WHERE-BY JESUS MAKES US NEW CREATURES.

- A. It's element is water (John 3:5; Acts 8:35-40; Eph. 5:26; I Peter 3:20-21).
- B. The desire to be baptized is preceded by faith, repentance and confession and created by hearing the message of the Holy Spirit through gospel preaching (John 3:5; Acts 8:26-40; Eph. 5:26; I Cor. 4:15; 12:13; James 1:18; I Peter 1:22-25; I Cor. 12:13).
- C. The administrator of this baptism is man (Matt. 28:18-20).
- D. It pictures the death, burial and resurrection of Christ. It is even called a burial (Rom. 6:4; Col. 2:12) thus indicating that it is immersion. Other scriptures corroborate this fact (Matt. 3:13-16; John 3:23; Acts 8:38-39).
- E. It is the moment when God forgives us of our past sins and adds us to His one body, the church (Mark 16:16; Acts 2:38; 22:16; I Peter 3:20-21; I Cor. 12:13; Acts 2:41, 47; Eph. 4:4; 1:22-23).
- F. It puts to death the old man, creates us anew and calls upon us as new creatures to exhibit new features (Rom. 6:1-22; Eph. 4:22-6:17; Col. 3:1-4:6).

IV. TWO POPULAR OBJECTIONS TO THE ESSENTIALITY OF WATER BAPTISM IN BECOMING A NEW CREATURE.

- A. Not everyone readily accepts the premise that water baptism is essential to becoming a new creature. Many objections have been lodged against the essentiality of baptism. Listed below are two popular ones from I Cor. 1:17 and 12:13.
 1. Even Paul himself said that Christ had not sent him to baptize. If baptism is so important, why did Paul say Christ had not sent him to baptize?
 - a. The immediate context is the key to understanding Paul's statement in I Cor. 1:17.
 - 1) Paul had heard from the household of Chloe that

- there were contentions among the Corinthians (I Cor. 1:11).
- 2) These contentions centered around various personalities. The Corinthians were placing undue importance upon the one who baptized them as their chief spiritual mentor even to the point of claiming supremacy over other Christians who were baptized by someone else. Hence, some were saying, "*I'm of Paul,*" "*I'm of Apollos,*" "*I'm of Cephas,*" etc. (I Cor. 1:12).
 - 3) Such division prompted Paul to ask, "*was Paul crucified for you? or were ye baptized in the name of Paul* (I Cor. 1:13)? He went on to say, "*I thank God that I baptized none of you but Crispus and Gaius*" (I Cor. 1:14). He later remembered baptizing the household of Stephanas and couldn't recall any others beyond that whom he had immersed (I Cor. 1:16).
 - 4) And why was Paul thankful that he had baptized only these few at Corinth? His answer is, "*Lest any should say that I had baptized in my own name*" (I Cor. 1:15). Please observe that Paul doesn't say, "I'm thankful I baptized so few lest any should get the false notion that baptism is essential for salvation."
 - 5) Thus, Paul's statement in verse 17 was not meant to de-emphasize baptism but rather to de-emphasize the prominence of the person doing the baptizing. In essence, Paul is saying, "Christ sent me primarily to preach the gospel and if someone responds to the gospel message I've preached but is baptized by someone else's hands other than mine, then that's fine. My primary purpose is to see people baptized into Jesus Christ and if my baptizing them is going to make them remember me more than the Christ who died for them, I don't want to be the one to baptize them."
- b. The remote context of Paul's ministry and epistles are key to understanding I Cor. 1:17.
- 1) Paul could not deny the essentiality of water baptism in I Cor. 1:17 without being a spiritual Jekyll and Hyde.
 - 2) When Paul first came to Corinth he preached the

necessity of baptism for "*many of the Corinthians hearing, believed and were baptized*" (Acts 18:8). Note the beautiful harmony between Mark 16:15-16 and Acts 18:8.

- 3) Paul preached water baptism to Lydia, the Philippian jailor, and the 12 men of Ephesus (Acts 16:14-15, 32-34; 19:1-6).
 - 4) Paul wrote of the necessity of water baptism in many of his epistles (Rom. 6:4; Col. 2:12; Eph. 4:5; Gal. 3:27).
2. Some say that Rom. 6:4, Col. 2:12, Gal. 3:27, and I Cor. 12:13 do not refer to water baptism but rather refer to some form of Spirit baptism.
- a. **Rom. 6:4, Col. 2:12, Gal. 3:27** — The baptism of these verses can be none other than water baptism.
 - 1) In Romans 6:3, Paul asks, "*Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?*" Emphasis should be placed upon the pronoun "us" in verse 3. Paul includes himself as having experienced the baptism under consideration in Romans 6:3.
 - 2) Someone might respond by saying that Paul experienced Holy Spirit baptism and that this is what he refers to in verse 3. However, such is impossible because Paul identifies this baptism as the one that put him and others into Jesus Christ. Even granting that Paul received Holy Spirit baptism to endow him with apostolic authority, it is definitely not the baptism of which he speaks in this passage. Almost all would agree that if Paul received Holy Spirit baptism he was already in Christ when he received it.
 - 3) The descriptions of the baptism in these passages harmonizes only with water baptism. Water baptism fits the description of a burial and resurrection whereas Spirit baptism does not.
 - 4) Therefore, Paul's reference to this baptism has to be a recollection of his being baptized in water in order to put on Christ and wash away his sins in the cleansing blood of Jesus (Gal. 3:27; Acts 22:16).
 - b. **I Cor. 12:13** — The phrase "*by one Spirit are we all baptized into one body*" has led some to the conclusion that water baptism is not under consideration here.

Others have concluded that we are baptized in the Holy Spirit at the same time that we are baptized in water. Star Bible Publications published a book by Robert Leon Gibson affirming this very thing. However, the reference to the Spirit in this passage does not necessitate or warrant such a conclusion.

- 1) Here again, the baptism under consideration is identified as that baptism which put Paul and the Corinthians into the body which is in Christ. No passage in the New Testament ever ascribes such a design to Holy Spirit baptism. As already shown, water baptism is described as that which puts us into Christ and his body, the church (Acts 2:41, 47).
- 2) But one may ask, why didn't Paul mention water baptism specifically here if such were in view? Why the reference to baptism by one Spirit? The answer lies in the context.
 - a) The context of chapter 12 is unity. Paul is emphasizing that the same Spirit, the one Spirit, who gave them their spiritual gifts was the one who led them to submit to the one baptism (Eph. 4:5) which brought them into the one body.
 - b) McGarvey notes, "Paul here proves the unity of the church by the method of its creation. One Spirit, acting through the apostles and all other evangelists and ministers (I Thess. 1:5) had begotten people of different races and nationalities and conditions" (John 3:5).
- 3) The connection between water baptism and the work of the Holy Spirit is found in several passages (John 3:5; Acts 8:26-40; 16:14-15; Eph. 5:26; Titus 3:5; I Peter 1:22-25). The Holy Spirit, through the agency of inspired teachers, taught the necessity of water baptism. Thus, I Corinthians 12:13 is simply a reference to the Spirit leading men to be baptized in water through the agency of his sword which is the word of God (Eph. 6:17).

CONCLUSION:

1. The apostle Paul gave the cross of Jesus Christ prominence in his preaching. However, he did not denigrate baptism in an attempt to exalt Christ as some feel must be done today. Rather, Paul

realized that proper exaltation of Christ requires emphasizing the plan of salvation given by His authority.

2. Inextricably connected to the person of Christ are the words of Christ (Mark 8:38). It is simply impossible to honor Christ without honoring his doctrine (II John 9).
 3. A vital aspect of the doctrine of Christ is the doctrine of salvation and the new birth. Jesus emphasized baptism as the means by which a penitent believer is saved by grace and enters into the kingdom (Matt. 28:18-20; Mark 16:16; John 3:5). Those who really desire to lift up Christ before men will also lift up his words before men.
 4. Paul passionately preached the mercy, grace, kindness and love of God as manifested in the cross of Christ. But he also emphasized the necessity of human faith coupled with obedience as a response to Christ's atoning work.
 5. In fact, the same Paul who preached the necessity of the cross preached the necessity of water baptism preceded by faith, repentance and confession in order to access the blessings of the cross and become a new creature. To teach baptism as essential to receiving the blessings of salvation offered at the cross is, in fact, to teach the true grace of God (I Peter 3:20-21; 5:12).
 6. After entering into Christ through baptism, we, as new creatures, must devote ourselves to manifesting new features.
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The Temple Of God **1 Cor. 3:16-17; 6:19-20**

John West

1. This lesson deals with two different subjects:
 - a. The temple of God (3:16-17).
 - b. The temple of the Holy Spirit (6:19-20).
 - c. These subjects will be broken down and dealt with according to their context.
 - d. Let us notice:

DISCUSSION:**I. THE TEMPLE OF GOD (3:16,17).****A. Background of the passage.**

1. There was carnality among the Corinthians (3:1-4).
 - a. Their carnality caused envy and strife (v.3).
 - b. Their carnality also caused divisions (v.3).
2. The proper attitude for the minister (3:5-9).
 - a. It is God that gives the increase (vs. 5-7).
 - b. We labor together for God (v.8-9).
3. We must build upon the proper foundation (3:10-15).
 - a. Eph. 2:20
 - b. Not the foundation of man, but Christ.

B. The view of the temple under the Old Law.

1. The temple itself under the old law was considered holy. It was the place where God dwelt.
2. Solomon built a temple in Jerusalem that was recognized as the "house of God."
 - a. In it was God's name recorded.
 - b. It was the place where prayer and praise was offered.

C. "Know ye not that ye are the temple of God?"

1. "You" is in the 2nd person plural and has reference to the Christians collectively.
2. Paul refers to the "temple of God" as the church (v.9).
 - a. It is not a physical building, but a spiritual one (I Peter 2:5,9; Eph. 2:21).
 - b. In it, not a man-made shrine, men are called to worship God. Meeting houses are *not* "true" sanctuaries.

D. "The Spirit of God dwelleth in you"

1. As God formerly dwelt in the temple, the Holy Spirit now dwells in the church.
2. The fact that he dwells there is not to be questioned, the question is, how does he dwell?
 - a. He dwells in the Christian through inspired truth, the word of God.
 - b. Eph. 2:22
 - c. The Holy Spirit dwells in the same manner as Christ (Eph. 3:17).

E. "If any man defiles the temple of God" (v.17).

1. The word "defiles" means to destroy.
2. The carnality of the Corinthians was destroying the church (vs.1-4).
3. They were dividing the church which "defiled the temple of God."

- F. *"Him shall God destroy."*
 1. Anyone defiling the temple in the Old Testament was put to death (ex. Lev. 10:1-2).
 2. Paul warned the Corinthians of God's wrath if they continued to cause division.
- G. *"The temple of God is holy whose temple ye are."*
 1. Paul reminded them that they were the temple of God.
 2. Collectively as the temple, they were to remain holy.

II. THE TEMPLE OF THE HOLY SPIRIT (6:19-20).

- A. Background of the passage.
 1. The body is not for fornication (6:13,16,18),
 2. The body belongs to the Lord (6:13-15, 17).
- B. *"Your body is the temple of the Holy Spirit which is in you."*
 1. Since many of them were committing fornication, Paul reminds them that their bodies are the temple of the Holy Spirit.
 2. The physical body must remain pure in order for the spiritual body, the church, to be pure.
- C. *"For ye are not your own."*
 1. Paul tells the Corinthians they do not own themselves, but they belong to God.
 2. Since they belong to God, they must not commit fornication and defile their body, the temple.
- D. *"For ye are bought with a price."*
 1. The Corinthians are now told that they have been bought.
 - a. The cost of this purchase was the greatest the world has ever known.
 - b. To purchase them (and us) it cost Jesus his life.
 - c. The price paid was the blood of Jesus (Acts 20:28; I Peter 1:18-19).
- E. *"Therefore glorify God in your body, and in your spirit, which are God's."*
 1. The body was not to be used for fornication (vs.13,18), but to give glory and honor to God in heaven.
 2. Since the price for salvation was so great, the Christian must use his body to glorify God.
 - a. It is the only way to appropriate the efficacy of the blood of Christ.

III. MISAPPLICATIONS OF THESE PASSAGES.

- A. Some think that both of these passages refer to the church,

- while others think that both refer to the physical body.
- B. I Cor. 3:16-17 refers to the spiritual body, the church.
1. Paul makes this clear beginning in verse 9.
 2. "Ye" in 3:16 is in the 2nd person plural referring to the Christians as a collective group, not individually.
 3. In Eph. 2:21-22 Paul makes a similar statement to the Ephesians. In this passage he is referring to the church, not individuals.
- C. I Cor. 6:19-20 refers to the physical body.
1. In 6:13-18, Paul discusses the sin of fornication.
 - a. He is not talking about "spiritual" fornication, but the physical act of having sex with the temple harlots in the pagan temples.
 - b. This cannot refer to the church.
 2. In verses 19-20, Paul says, "**YOUR** body is the temple of the Holy Spirit" and "glorify God in **YOUR** body."
 - a. He is not referring to the church, but the individual Christian.

IV. LESSONS TO BE LEARNED.

- A. Defilement of the temple, the church, will bring destruction (3:16-17).
1. The church is defiled when false doctrine is preached (II John 9-11).
 2. The church is defiled when worldliness is prevalent (I John 2:15-17).
- B. The physical body must not be defiled with the things of this world.
1. Fornication (6:13-18).
 2. Things that harm the body physically (Drugs, alcohol, etc.).
- C. Since we have been purchased by the blood of Christ, we must glorify God in our body (6:19-20).
1. Eph. 1:7; Col. 1:14; Matt. 26:28
 2. Heb. 9:12-14; I John 1:7

CONCLUSION:

1. To be pleasing to God, the temple must be free from defilement.
 2. Those who destroy the temple of God, will face God's wrath (Heb. 10:31).
 3. Let us so live our lives that we keep our bodies free from defilement.
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The Apostle Paul

I Cor. 14

Wayne Cox

1. What tremendous lessons can be learned from character studies of Bible personalities!
 - a. We learn to emulate the positive qualities of the faithful.
 - 1) They instruct us how to live.
 - 2) They offer us encouragement.
 - 3) They provide us an example.
 - b. We learn to shun the sins and failures of the disobedient.
 - 1) They tell us God's warnings are true.
 - 2) They inform us of the dreaded consequences of sin.
 - 3) They remind us of the timeless relevance of God's Word.
2. Some suggest that none but Jesus has influenced our world more than has Paul.
 - a. He was one person who made a difference.
 - b. He was one who made things happen!
3. Since our assignment is broad in scope, we will narrow our survey of Paul's biography considerably. Especially do we want to consider his relationship to the church at Corinth.

DISCUSSION:

I. HIS BACKGROUND.

A. Early life.

1. His name.
 - a. "Saul" was his Jewish designation (Acts 7:58).
 - b. "Paul" was his Roman designation (Acts 13:9).
 - 1) He had both names all the time.
 - 2) Since his work was primarily among the Gentiles, "Paul" was the name most often used.
 - 3) "Paul" means small.
2. His hometown: Tarsus in Cilicia (Acts 22:3).
3. A Roman citizen (Acts 22:27-28).
4. We know nothing concerning his birth but he was a "young man" at the time of Stephen's death (Acts 7:58).
5. Of his family, we have little information.
 - a. Acts 23:6,16; Rom. 16:13.
 - b. Some conjecture that Paul was disowned by his family after his conversion.

B. As a Jew.

1. Of the tribe of Benjamin — perhaps the greatest ever to have come from that tribe (Phil. 3:5).
 2. Brought up at Gamaliel's feet in Jerusalem (Acts 22:3).
 3. A Pharisee (Acts 23:6).
 4. As a Jew, Paul:
 - a. Was zealous for Mosaic Law (Phil. 3:6).
 - b. Was steeped in the traditions of his forefathers.
 - c. Persecuted the church (Acts 8,9; Phil. 3:6).
- C. His conversion (Acts 9,22,26).
1. "From persecutor to preacher."
 2. His was genuine conversion and reformation of life.
 3. Following his conversion, Paul devoted the remainder of his life preaching that which he had sought to destroy (Gal. 1:23).

II. PAUL AND THE CHURCH AT CORINTH.

- A. Arrival in Corinth. Our study of necessity involves a review of a portion of Acts 18.
1. "Paul came to Corinth" (Acts 18:1).
 - a. Paul was enthusiastic about mission work.
 - b. "The Spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we must become."
 2. Corinth — the city.
 - a. Capital city of Achaia.
 - b. Large metropolis.
 - c. An extremely wealthy city strategically located.
 - d. A city of sports.
 - e. A city of immorality.
 - 1) So wicked were the inhabitants of this metropolis the Greeks coined a verb — "to Corinthianize," which meant "to live a life of sinful debauchery."
 - 2) In Greece, if ever a Corinthian was shown on the stage, he was shown drunk.
 - 3) Proverb: "Not every man can afford to come to Corinth."
 - f. A highly unlikely place for a successful establishment of the church, but Paul's work proves otherwise.
- B. Establishment of the church at Corinth (Acts 18:2-18).
1. Devoted helpers (Acts 18:2-5).
 - a. Aquila and Priscilla.
 - 1) Two close friends and dedicated Christians.
 - 2) Risked their lives for Paul (Rom. 16:3-4).

- 3) Assisted Paul in Ephesus (Acts 18).
 - 4) Opened their home to the church in other locales (Rom. 16:5; I Cor. 16:19).
 - b. Silas and Timothy (Acts 18:5).
 - 1) Their arrival greatly encouraged Paul, as favorable reports were given to him of believers in Macedonia.
 - 2) Their financial assistance from Macedonian Christians freed him to "full-time" work in preaching (II Cor. 11:8-9; Phil. 4:14-15).
 - c. "God evidently does not intend us all to be rich or powerful or great, but He does intend us all to be friends."
2. Synagogue work (Acts 18:4-8).
- a. Paul was not endorsing Sabbath Day worship.
 - 1) Many Jews and proselytes familiar with Scripture would be there.
 - 2) Paul knew he would be given opportunity to speak.
 - b. Paul's burning desire to win the lost at Corinth is seen in the phrase "*pressed in the spirit*" (Acts 18:5).
 - 1) "*Constrained by the word*" (ASV).
 - 2) His emotions were churning; he had a fervent drive and compulsion.
 - c. Paul's "testimony" (Acts 18:5) was **firsthand** evidence he had that Jesus was Christ.
 - d. Initial opposition (Acts 18:6).
 - 1) "*Opposed and blasphemed.*"
 - a) To speak against with reproachful and reviling language.
 - b) Frequently, if one cannot answer the argument of another, he will resort to attacking his opponent's character.
 - c) The Jews' rejection of the gospel is indicated in their Twelfth Petition of Prayer:
 "And for the apostates let there be no hope: and may the insolent kingdom be quickly uprooted, in our days. And may the Nazarenes and the heretics perish quickly; and may they be erased from the book of Life; and may they not be inscribed with the righteous. Blessed art thou, Lord, who humblest the insolent."
 - 2) Paul's reaction:
 - a) "*Shook his raiment*" — to symbolize his break

- with the Jews (Matt. 10:4; Acts 13:51).
- b) "*Your blood be upon your own heads*" — "I'm not responsible" (Ezek. 3:18-21).
 - c) "*Go unto the Gentiles*" — those more receptive.
- e. Souls won (Acts 18:7-8).
- 1) This synagogue lost its rabbi (Crispus) due to his conversion.
 - 2) Others likewise were converted:
 - a) The house of Crispus, which could have included family members, relatives, and/or servants.
 - b) "*Many of the Corinthians*" (I Cor. 1:14, 16; 16:15).
 - c) Their response to gospel teaching was belief and baptism — true conversion (Mark 16:16)!
3. An encouraging word (Acts 18:9-11), consisting of three commands:
- a. "*Be not afraid.*"
 - 1) Fear strikes the best of people, including Paul (I Cor. 2:3).
 - 2) Fear is an effective tool Satan uses with precision to hinder the Lord's work.
 - b. "*Speak*" — keep teaching my word.
 - c. "*Hold not thy peace.*"
 - 1) "*Don't be silent*" — Jer. 20:9.
 - 2) If Paul continued to be under the grip of fear, he would not speak, the lost would not hear, and, as a result, would remain lost!
 - 3) From verse 11, it is evident Paul obeyed these commands, as he faithfully proclaimed God's Word for over a year and six months (Acts 18:11,18).
4. Further opposition, God's divine protection and providence (Acts 18:12-18).

III. CHARACTERISTICS OF PAUL AS SEEN IN THE CORINTHIAN EPISTLES.

- A. As to God, Paul was:
1. An apostle (I Cor. 1:1; II Cor. 1:1).
 2. An ambassador (II Cor. 5:20).
 3. An earthen vessel (II Cor. 4:7).
 4. A follower of Christ (I Cor. 11:1).
 5. Thankful (I Cor. 1:4; II Cor. 9:15).
 6. A steward (I Cor. 4:1-2).

7. One who trusted in Jehovah (II Cor. 1:9).
- B. As to the church at Corinth, Paul was:
 1. The writer of both epistles to them (I Cor. 1:1; 16:21; II Cor. 1:1; 13:10).
 2. Complimentary (I Cor. 6:11; 11:2; II Cor. 1:7; 7:4,16).
 3. Critical (I Cor. 11:17).
 4. Concerned (I Cor. 1:10; 5,6; 8:13; 11:34; 12:25).
 5. A preacher of Christ (I Cor. 1:17,23; 2:1-2; 5:3-6).
 6. A minister (I Cor. 3:5; 4:1).
 7. A laborer (I Cor. 3:9,10; II Cor. 5:9; 6:1).
 8. A comforter (II Cor. 1:4).
 9. A leader by example (I Cor. 4:16).
 10. A servant (I Cor. 9:19,22; II Cor. 12:15).
 11. One who sacrificed and suffered (I Cor. 4:11-13; II Cor. 4:8-12; 11:23-28).
- C. As to individual traits, Paul was:
 1. Concerned about his own soul (I Cor. 9:26-27).
 2. Honest (II Cor. 7:2; 8:21).
 3. A man of humility (I Cor. 3:6-7; 4:6-7,10).
 4. Unmarried (I Cor. 7:7-8).
 5. Free (I Cor. 9:1).
 6. Dependent on others (I Cor. 16:18).

CONCLUSION:

1. I Cor. 15:58
 2. On the basis of Paul's example, the challenge for each of us is to endure, to stand firm, to be steadfast, to be a model of faithfulness — come what may!
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Now Is The Day Of Salvation

II Cor. 6:2

Eddy Craft

1. *"(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)"*

2. The passage in Isaiah from which this comes is Isaiah 49:8. *"Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;"*
3. It is clear in his appeal to the Scripture, Paul was referring to the Gospel age as "the day of salvation" and the "acceptable time."

DISCUSSION:

I. NOW IS THE ACCEPTABLE TIME:

- A. The urgency of immediate acceptance of the Gospel was stressed here by Paul. This urgency was also stressed by the author of the book of Hebrews:
 1. Heb. 3:7-8, *"Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, ⁸Harden not your hearts, as in the provocation, in the day of temptation in the wilderness."*
 2. Heb. 3:13, *"But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."*
 3. The Phillipian jailor obeyed the gospel the same hour of the night demonstrating his understanding of the urgency of obedience. People in the New Testament that obeyed the Gospel understood the urgency of their response.
- B. Some who did not understand the urgency of obedience.
 1. The rich fool in Luke 12:16-20.
 2. Felix (Acts 24:25).
 3. King Agrippa (Acts 26:27-28).
- C. There are many other examples in the New Testament that can show those who failed to see the urgency of obedience. But these are sufficient to show the results of such. When God tells us to do something, we must do it immediately. Don't forget that the road to Hell is paved with good intentions. Procrastination can cost you your eternal destiny.
- D. If we understand the brevity of life it will help us to appreciate the need of immediate obedience. *"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: ¹⁴Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. ¹⁵For that ye ought to say, If the Lord will, we shall live, and do this, or that. ¹⁶But now ye rejoice in your boastings: all such rejoicing is*

evil. ¹⁷Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:13-17).

II. TODAY IS THE DAY OF SALVATION BECAUSE:

- A. We can be a new creature in Christ. *"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).*
- B. Because Jesus Christ is our reconciliation. *"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (II Cor. 5:18).*
- C. Because Christ became sin for us. *"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).*
- D. Because Jesus is our mediator. *"For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).*
- E. Because Jesus gave his life a ransom. *"Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:6).*
- F. Because Jesus tasted death for every man. *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9).*
- G. Because we are living under the age of grace. *"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (II Cor. 6:1).*
- H. Because we are living under a new covenant. *"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13).*
- I. Because our sins and iniquities will be remembered no more. *"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:12).*
- J. Because Jesus is our High Priest. *"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. ⁶As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Heb. 5:5-6).*
- K. Because we can be citizens in the kingdom. *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:18).*

III. IT'S NOW OR NEVER:

- A. The devil is doing his dirtiest, dead-level best to take away the "now." The devil doesn't care if you obey the gospel as long as you don't do it now.
- B. The Catholics are trying to take away the now by their false doctrine of purgatory. They want to give people a second chance but it is now or never.
- C. The Mormons are trying to take away the now with their false doctrine of the third heaven. This would give a second chance to those in the first heaven but the Bible says, it is now or never.
- D. I would like to encourage my denominational friends to once again read Luke 16.
 1. The rich man only had this lifetime to do the will of God. *"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented"* (Luke 16:25).
 2. He would not have a second chance. *"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence"* (Luke 16:26).

CONCLUSION:

1. II Cor. 6:2 is truly one of the great passages in the word of God. It stresses the need of salvation and the value of it.
 2. Don't wait until it is too late to obey the gospel. Don't wait until it is too late to become interested in personal evangelism. This was the mistake that the rich man made. *"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: ²⁸For I have five brethren; that he may testify unto them, lest they also come into this place of torment"* (Luke 16:27-28).
 3. The only way that the rich man's brethren could be saved would be by their obedience to the law by which they lived (Luke 16:31). If we are going to be saved, we must obey the gospel of Christ. If you have not obeyed why not do what the old hymn says, "WHY NOT NOW."
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The Judgment Seat Of Christ

Rom. 14:10; II Cor. 5:10

Charles Leonard

1. The expression "judgment seat" is found eleven times in the New Testament.
2. It has reference to a rostrum, throne or seat of power.
3. The one seated on the throne has the power to make a judgment regarding those who come before him.
4. Many ignore the plain Bible teaching of the judgment.
5. If the Bible teaches it, we should prepare for it.

DISCUSSION:

- I. **CAN WE BE SURE THERE WILL BE A JUDGMENT?**
 - A. Testimony of Abraham (Gen. 18:25).
 - B. Testimony of Solomon (Eccl. 12:13-14).
 - C. Testimony of Jesus (Matt. 11:20-24; 12:36,41,42; 25:31-32).
 - D. Testimony of Paul (Heb. 9:27; Acts 17:30-31; II Cor. 5:10).
 - E. Testimony of Peter (I Pet. 1:17; 4:17-18; II Pet. 3:10).
 - F. Testimony of John (I John 4:17; Rev. 20:12-13).

- II. **WHO WILL APPEAR AT THE JUDGMENT SEAT OF CHRIST?**
 - A. Fallen angels (II Peter 2:4).
 - B. The living and dead (II Tim. 4:1).
 - C. The small and great (Rev. 20:12).
 - D. The cities of the earth (Matt. 11:20-24).
 - E. The nations of the earth (Matt. 25:31-32).
 - F. The saved and unsaved (Matt. 25:31-46).
 - G. Individuals (II Cor. 5:10; Rom. 2:6; Rom. 14:12; Ezek. 18:20).

- III. **WHY IS IT CALLED THE JUDGMENT SEAT OF CHRIST?**
 - A. God will judge through Christ (John 5:22,27; Acts 17:31; II Tim. 4:1; Acts 10:42).
 - B. Why will Christ be the judge (Heb. 4:15; I Tim. 2:5)?
 1. He will judge without respect of persons (Acts 10:34).
 2. The judge cannot be swayed.

- IV. **WHAT WILL BE THE BASIS OF JUDGMENT AT THE JUDGMENT SEAT OF CHRIST?**
 - A. Judgment will be based on the law under which we lived

(Rom. 2:12-16; John 12:48; Rev. 20:12; Psa. 96:13).

B. We will be judged as we judge (Matt. 7:1-2).

C. Judgment will include:

1. Our thoughts (Prov. 23:7; 24:9; Matt. 5:27-28; Acts 8:22; Phil. 4:8; I Cor. 4:5).
2. Our words (Matt. 12:36-37; Psa. 19:14; James 1:26).
3. Our deeds (II Cor. 5:10; I John 3:4; Matt. 7:21-23).
4. Our failures (James 4:17; Matt. 25:45).

V. **WILL THE VERDICTS REALLY BE FINAL?**

A. The Bible speaks of eternal Judgment (Heb. 6:2).

B. Verdicts that will be rendered.

1. Righteous (Matt. 25:34).
2. Wicked (Matt. 25:41; John 5:28-29).
3. Verdict dependent upon life (Gal. 6:7-8).

CONCLUSION:

1. Do we believe we will appear at the Judgment Seat of Christ?
2. Are we prepared for that appearance?
3. Time and opportunity is on our side now, but not later.

