

- I. The Body of Christ is a unity.
 - A. All believers in Jesus Christ are in the body.
 1. All who have believed into Jesus Christ have been placed into (baptized) Christ (1 Cor. 12:13).
 - a) Jews and Greeks were put in Christ.
 - b) Slaves and free were put in Christ.
 2. All who are in the new man share in a new identity (Col. 3:10-11).
 - a) There is no Greek or Jew.
 - b) There is no circumcised or uncircumcised.
 - c) There is no Barbarian or Scythian.
 - d) There is no slave or free.
 - e) Christ is all things in all of them.
 3. All who are put into Christ have a new identity (Gal. 3:27-28).
 - a) There is no Jew or Greek.
 - b) There is no slave or free.
 - c) There is no male or female.
 - d) You are all one in Christ Jesus.
 - B. Since we are all one in Christ with a new identity, how does that affect our service?
- II. This unity can be harmed by misunderstanding God's plans for service in the body of Christ.
 - A. Spiritual gifts are gifts of grace or *charismata* - *charis* (grace) + *ma* (result of)=result of grace.
 1. The grace was given to each (Eph. 4:7).
 2. We each have a gift or result of God's grace [*charismata*] (Rom. 12:6).
 3. If our gift is given by God's grace, then we don't earn it.
 - a) If our gift is given by God's grace, then He doesn't give it to us based on some earthly quality we may have: good speech/communication skills, clear thinking, organization skills, intelligence and/or education.
 - B. An office is distinct from a gift.
 1. The church in Jerusalem chose seven men to make sure the widows in the church received equal care (Acts 6:1-6).
 - a) The words "service" and "ministry" translate *diakonia* (6:1, 2, 4).
 - b) We derive from their task the idea of a deacon who attended to the church's material possessions for a Scriptural use (Php. 1:1; 1 Tim. 3:8).
 - c) Stephen was one of these and appears to be an evangelist by gift from his encounter with the Sanhedrin in Acts 6:8-7:59.
 - d) Philip was an evangelist who God relocated to Caesarea (Acts 8:5; 21:8).
 2. We mix gifts up with the office of bishop/overseer by referring to them as "pastors."
 - a) "Pastor" is part of a gift for tending to God's sheep with the food of God's Word and leading them by example (Eph. 4:11; Acts 20:28; 1 Pet. 5:1-3).
 - b) Pastor is not the office but the gift.
 - c) "Overseer" or "bishop" is the "office" or position that one with a pastor-teacher gift may fill.
 - d) A bishop or overseer is required to be a one-woman-man (1 Tim. 3:1).
 - (1) "Man" is *anēr* - a male.
 - (2) Therefore, one quality to be a bishop is one must be a male.
 - C. Because an overseer must be a male and we confuse overseer with "pastor" some assume a woman cannot have a pastor-teacher gift because she could never use it.
 1. A pastor-teacher can serve outside the office of overseer.
 2. This means a woman may have this gift.
 3. If her gift is given by grace, then it cannot be given based on some earthly quality: gender, intelligence, etc.
- III. Christians normally align with one of two views on the role of women in the Church.
 - A. Complementarians (not compliment) view men and women filling distinct but complementary roles.
 1. They may hold strictly to the idea that women are to be entirely silent when the church meets with the exception of singing.
 2. They may allow women to teach children or women's studies.
 - B. Egalitarians view men and women as filling all roles equally.
 1. They normally interpret texts that seem to differentiate as reflecting the cultural norms of the day but not stating God's plan for the Church.
 - C. Christians may fall at various points on this spectrum.
 - D. I (Tim) am a complementarian recognizing a greater latitude of service for women than many complementarians do.

IV. God has women prophets.

A. The Old Testament identifies several women as prophets.

1. Deborah, Huldah, Isaiah's wife, Miriam, and Anna are all called prophetesses.
2. The masculine Hebrew noun for prophet is nabvi [נָבִיא].
3. The feminine form is neviah [נְבִיָּאָה].
4. A prophet spoke forth God's Word, what He had done or will do combined with a call for people to respond with praise or a change of behavior.
5. Miriam led the women in a responsive song to praise God for saving them from the Egyptian army (Ex. 15:20). Their song not only focused on the army's defeat but on the fear and defeat in the peoples they would meet.
6. Deborah was a judge and a prophet (Jdg. 4:4-5).
 - a) She was a judge for Israel.
 - b) She received people from Israel who came to her for judgment.
 - c) She called Barak to war against the Canaanite king but Barak would only go if she accompanied him (4:6ff).
 - d) She prophesied that the Lord would sell Sisera (the Canaanite military commander) into the hands of a woman (4:9).
 - (1) Jael the wife of Heber the Kenite (Midianites joined to Israel) killed him with a tent peg through his head (4:18-22).
 - e) Deborah and Barak sang a song (5:1-31).
7. Huldah was a prophet (2 Ki. 22:14).
 - a) The leaders of Judah found the book of the Law in the temple (22:8).
 - b) When King Josiah and others heard the Law, they were grieved and very worried about God's wrath against them (22:11-13).
 - c) King Josiah instructed them to seek (inquire) of the Lord, and they went to Huldah (22:14).
 - d) Huldah prophesied that God would punish Judah but the time of Josiah would be spared because he grieved and sought the Lord (22:15-20). God chose to give a response to Josiah and his advisors through Huldah.
8. Isaiah's wife was a prophet (Isa. 8:3).

- a) Isaiah knew what a prophet is and could identify a prophet's qualifications.
- b) Isaiah has no problem identifying his wife as a prophet.
- c) Isaiah heard his wife give a prophecy.
9. Anna was a prophet (Lk. 2:36).
 - a) She served night and day at the temple (2:37).
 - b) She was looking for the redemption of Jerusalem (2:38).
 - c) The text does not tell us what she prophesied but it may have been about the redemption and like Simeon, that the Lord's Christ would appear soon (Lk. 2:25-27).
 - d) Simeon had been told by the Lord that he would not see death until he saw the Lord's Christ anointed king.
10. Joel prophesied that God would pour out His Spirit on all people so both young men and women would prophesy (Jl 2:28).

B. The Church has women prophets.

1. Philip the evangelist had four daughters who were prophets (Acts 21:9).
2. The churches had women who prophesied and in Corinth they were not to pray or prophesy without their head covered (1 Cor. 11:4-5).
3. Prophecy must be spoken to an assembly for them to benefit (1 Cor. 14:3-4).
- C. People had to watch for false prophets.'
 1. Women in the Babylonian deportation claimed to prophesy for God but it came from their own heart to discourage people with lies (Ezk. 13:17, 22).
 2. Noadiah prophesied to frighten and stop the rebuilding Jerusalem (Neh. 6:14).
 3. The pastor of the Thyatira church was wrong to allow the woman Jezebel to falsely prophesy leading believers to be immoral and eat things sacrificed to idols (Rev. 2:20).
 4. False prophets were not limited to women but included many men. It is never an issue that they are women, but that the prophecy is false and misleads God's people.

V. Christ engaged with women.

A. He met with the Samaritan (Jh. 4:5-9).

1. Jesus spoke with her though she was a woman and a Samaritan (4:9).
2. Jesus' disciples were surprised that He was speaking with a woman (4:27).
3. Jesus turned the conversation from physical thirst to spiritual thirst (4:11-14).
4. Jesus revealed Himself as the Christ to her (4:25-26).
5. The woman left her waterpot to tell the men of the city to come see Jesus (4:28).
6. The woman asked in a culturally appropriate manner, asking the question expecting a negative answer (4:28).
 - a) The negative particle *mē*, rather than *ou*, expects a, NO to a question.
 - b) She does this so as not to come across as pressuring the men.
7. God used the woman to bring many people to faith in Jesus (4:39). Many more believed on hearing Jesus (4:41).

B. He was confronted with a woman taken in adultery (Jh. 8).

1. Most modern Greek textual scholars reject this as genuine because it does not occur in Greek manuscript before AD 400.
2. This text is referenced in other writings.
 - a) Ambrose of Milan referenced this account in a letter about 374.
 - b) Augustine of Hippo (N. Africa, Algeria) wrote, "Certain persons of little faith, or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord's act of forgiveness toward the adulteress, as if he who had said, sin no more, had granted permission to sin." c. AD 400. Early New Testament papyri are found in Africa and omit this text.
 - c) Jerome wrote, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord." c. AD 415.
 - d) Eusebius [History of the Church] references Papias in letter (c. 100) speaking about this event.
 - e) This text supports John's theme showing God's glory in Christ full of grace and truth. He exhibits both.

3. Jesus was confronted by religious leaders wanting to know what Jesus thought they should do with this woman (Jh. 8:3-5).

4. Jesus tells them if they are sinless throw the first stone and ignored them (8:6-8).

5. Jesus expressed grace to the woman after all the men left and none condemned her (8:10-11).

a) He did not condemn her. illustrating the freedom from condemnation that comes with grace.

b) He called her to go an sin no more. This illustrates the freedom from sin that comes with grace.

c) He deals with the woman condemned by men who amazingly showed up without the man.

C. He was friends with Mary and Martha (Lk. 10 and Jh. 11).

1. Martha welcomed Him in her home (10:38).

a) Martha was troubled or disturbed about many things, serving others as their culture expected (10:41).

b) Jesus identified one need, which Mary was doing (10:42).

(1) She was sitting at Jesus' feet listening to His words.

(2) Women did not do this in their culture.

(3) Jesus was changing the cultural norm and indicating that women too should sit down and hear.

c) Jesus said this good thing could not be taken from Mary.

d) We learn that things we think are important are not always as important, especially when it involves taking in truth.

2. Mary and Martha's brother Lazarus was sick and they called for Jesus (Jh. 11:1-3).

a) Mary anointed the Lord with ointment and wiped his feet with her hair (11:2).

b) Jesus loved the sisters (11:5).

c) Martha stated her confidence that Jesus could have kept her brother from dying (11:21).

d) Martha asserted that she believed that Jesus is the Christ the Son of God (11:26). She is a believer.

e) Mary states her confidence in Jesus as her sister did (11:32).

- f) Martha's comment about how long her brother had been dead indicates she did not believe Jesus could or would raise him at that time (11:39).
- 3. Mary and Martha made a supper for Jesus (Jh. 12:2).
 - a) Martha was serving (12:2).
 - b) Mary anointed Jesus' feet with an expensive perfume (12:3). It was worth three hundred denarii or three hundred days' wages.
 - c) Mary wiped his feet with her hair (12:3).
 - d) Jesus defended her actions, that she did it for His burial (12:7). She doesn't know this, but we might presume it was something that God set in her heart.
- 4. Jesus spent a lot of time with them..
 - a) He loved them.
 - b) He taught them.
 - c) He stayed with them.
 - d) He came to their help in grief.
 - e) He bothered to engage with them when they had doubts.
- D. He was friends with Mary Magdalene (Mk. 16:9; Lk. 8:1-2).
 - 1. Mary was from Magdala a city on the NW side of the sea of Galilee.
 - 2. Jesus cast seven demons out of Mary (Mk. 16:9).
 - 3. Jesus allowed her to follow Him with other women (Lk. 8:1-2).
 - 4. She may be the women who anointed His head and wiped His feet with her tears and hair (Lk. 7:36).
 - a) The Pharisee considered her "what sort" and a "sinner."
 - b) Jesus compared them as one who was forgiven many sins (her) and one forgiven few (7:47, 50).
 - c) Jesus stated that her faith had saved her (7:49-50).
 - 5. She stood at the cross as Jesus suffered and died (Jh. 19:25).
 - 6. She is among the women who came with spices for Jesus' body (Mk. 15:47; 16:1).
 - 7. She is the first person to whom Jesus appears after rising (Jh. 20:14-17).
 - a) She recognized Him by how He spoke to her (20:16).
 - b) She was the first to bring word to His disciples (20:18).
- E. A Canaanite woman asked Jesus to save her daughter (Mt. 15:21).
 - 1. She was crying out after Him (15:22).
 - 2. He refused as she was a Gentile (15:24).
 - 3. She bowed to Him (15:25).
 - 4. He referred to her as a dog unworthy of the children's bread (15:26).
 - 5. She didn't disagree but claimed that even dogs eat the crumbs (15:27).
 - 6. He acknowledged her faith as great and He cured her daughter (15:28).
- F. A woman who suffered from bleeding was healed due to her faith in Jesus (Mk. 5:25).
 - 1. She would have been unclean.
 - 2. She knew she would be well if she just touched His garment (5:27-28).
 - 3. She was healed (5:29).
 - 4. She came in fear and fell before Him when He asked who touched Him (5:33).
 - 5. He said her faith had healed her from her severe problem (5:34). Jesus used *mastigos* which was a whipping, a strong identification of her problem.
- G. He healed a woman bent over for eighteen years (Lk. 13:11-16).
- H. Some of the women who had followed and helped Jesus watched His crucifixion and were the first to see Him resurrected.
 - 1. Mary Magdalene, Mary the mother of James and Joses, Salome, the mother of John and James watched the crucifixion and His burial (Mk. 15:40-41, 47; Mt. 27:56, 61).
 - 2. Jesus appeared to these women after appearing separately to Mary Magdalene.
 - a) They first heard He was raised but ran and told no one due to fear (Mk. 16:6, 8).
 - b) He appeared to Mary (Jh. 20:11-18).
 - c) Jesus then appeared to the other women as they were going away in fear and not telling anyone what the angels had told them to say (Mt. 28:8-10).

VI. Women played active roles in the churches.

A. Women waited in the upstairs room with the apostles and others (Acts 1:14).

B. Men and women were added to the Church (Acts 5:14). This means they believed in Jesus Christ.

1. Both men and women responded in faith in Jesus Christ in Samaria (Acts 8:12).
2. Lydia was the first believer in Macedonia (Acts 16:13).
3. Some prominent women of the Thessalonica, Berea, and Athens believed (Acts 17:4, 12, 34).

C. Women were involved in serving.

1. Peter took along his wife as he traveled (1 Cor. 9:5). The churches supported both Peter and His wife.
2. Dorcas made clothing as gifts for believers (Acts 9:36).
 - a) She did good works for others.
 - b) She showed mercy to others.
3. Lydia was a business woman in Philippi and the first person saved in Macedonia (Acts 16).
 - a) She provided lodging for Paul and his companions (Acts 16:15).
 - b) She was judged dependable by Paul.
4. Prisca and her husband Aquila were Paul's coworkers (Rom. 16:3).
 - a) They put their lives on the line for Paul (16:4).
 - b) They served Gentile churches (16:4).
 - c) They hosted a church meeting in their home in Rome (16:5).
5. Mary labored among the Roman believers (Rom. 16:6).
6. Junia/s and her husband Andronicus, were in Christ (Rom. 16:7).
 - a) They were kinsman of Paul, either as part of his family or just as Jews.
 - b) They were fellow prisoners of Paul, likely imprisoned as believers.
 - c) They were notable among the apostles.
 - (1) This can mean that the apostles knew them well.
 - (2) This can mean that they were apostles by gifting. Apostles were not only appointed by Jesus during His earthly ministry, but He gave some as apostles by gifting (Eph. 4:8, 11).

d) They were in Christ before Paul was, meaning they believed for him.

7. Tryphaena and Trphosa (sisters?) were laborers in the Lord (Rom. 16:12).
8. Persis labored hard in the Lord (Rom. 16:12).
9. Rufus' mother was like a mother to Paul (Rom. 16:13).
10. Julia appears to be the wife of Philologus and hosted a church (Rom. 16:15).
11. Nereus and his sister hosted a church (Rom. 16:15).
12. Olympas helped host a church meeting in their home in Rome (Rom. 16:15).
13. Nympha hosted a church in her home in Colossae (Col. 4:15).
14. Apphia, thought to be Philemon's wife, welcomed believers in to her (their) home (Phlm. 2).
15. Claudia was a sister in Rome who was spending time with Paul to encourage him during his final imprisonment (2 Tim. 4:21).
16. Euodia and Syntche worked together with Paul and others in Philippi (Php. 4:2-3).
 - a) They were
 - b) Though were not getting along, it did not change what they had done.

D. Were there women apostles?

1. Junia is mentioned as notable among the apostles (Rom. 16:7).
2. John Chrysostom (4th C.) wrote, "Indeed, how great is the devotion of this woman that she should be counted worthy of the appellation of apostle!" [Homilies on Romans: 31, ¶ 3] though He was opposed to women bishops.
3. William Newell (1938) refers to her as "Having the apostolic gift (though not among the twelve)." [Romans: 552]. Newell also gives an enlightening extended footnote on the role of women in churches. As God formed the body of Christ, this new thing with a new relationship to the Godhead, and has changed the status of all within the confines of this body, it seems fit that He chose women along with men to serve as apostles in laying the foundation.

E. Phoebe served believers (Rom. 16:1).

1. Paul commended Phoebe to the believers in Rome, which involved several churches.
 - a) Commend or recommend is to set something or someone together with an/ others to consider the significance of the thing or person.
 - b) God commends His love for us (Rom. 5:8). He sets it out by Christ dying for us while we were sinners so we can see its importance.
 - c) Paul commended her because she was worthy of their attention.
2. Phoebe was a servant of the church in Cenchrea, the location of Corinth.
3. Paul suggested that the Roman believers should welcome her. Suggest is because the verb “welcome” is in the subjunctive mood (16:2).
 - a) They should receive her in the Lord.
 - (1) They should view her in Christ with emphasis on His Lordship.
 - (2) They should be operating in the Lord recognizing that He is in charge of the body’s activity.
 - b) They should receive her in a manner worthy of the saints. She is a saint, one set apart to God, and the Roman believers needed to relate to her as they would any saint.
4. Paul suggested that Roman believers present themselves to her for whatever matter she might have need (16:2).
 - a) The verb “present” means to present for a purpose, to be used, or ready to put to work.
 - (1) We are not to present our members to the sin nature (6:13).
 - (2) We are to present our members to God as tools for righteousness (6:13).
 - (3) We are to present our bodies to God as living sacrifices (12:1).
 - b) The Romans are to make themselves available for whatever matter Phoebe might have need.
5. Paul told the Roman believers that Phoebe had been made a “helper” of many including Paul (16:2).
 - a) “Had been made” translates a passive form of the verb “to become.”
 - (1) God had made her a “helper.”
 - (2) God gave her a gift.

b) Helper, patron, benefactor are attempt to translate *prostatis*.

- (1) *Prostatis* is built from the preposition *pro*-before and the noun *statis* standing, therefore, one standing before others.
 - (2) *Prostatis* was sometimes used of a financial benefactor.
 - (a) This definition doesn’t fit Paul’s call to “present to her in whatever matter she has need.”
 - (3) *Prostatis* (a feminine noun) can mean “a woman set over others” [Thayer: #4368].
 - (4) The verb *prohistēmi* means to stand before to lead, set things in order, organize.
 - (a) Some believers are gifted to organize others (Rm. 12:8).
 - (b) Some believers organize others in the Lord (1 Th. 5:12).
 - i) This includes those who teach others how to set their minds in Christ but as He is the Lord or the one in charge of the body of Christ.
 - ii) This includes those with the gift of organization who are organizing others in the exercise of their gifts to address needs in the body of Christ.
 - (c) Shepherds and deacons are to organize their households well (1 Tim. 3:4,5, 12).
 - (d) Some elders (shepherds) organize (rule) well (1 Tim. 5:17).
 - i) This may refer back to his family.
 - ii) This may be organizing believers in the Lord.
 - (e) Believers should set their minds to organize good works (Tit. 3:8, 14). This is the exercise of their spiritual gifts as well as other works.
 - (f) “Rule” is not a good translation.
 - (g) It is organizing others in the Lord and to serve others.
- c) God gave Phoebe the gift of organization.
- (1) She could see needs and others who either had the gift or ability to meet that need and she worked to connect the two.

- (2) She had even done this for Paul. He didn't see every need before him and needed others to point out needs.
- 6. Paul called the Roman believers to present themselves to her when she organized them. They were not to refuse her but listen to her as she points out various needs.
- 7. Phoebe used her gift in Cenchrea.
 - a) She was their servant.
 - (1) Servant sometimes translates *doulos* a slave, one who acted as a slave to a specific individual or master. THIS IS NOT THE WORD.
 - (2) Servant sometimes translates *diakonos* of one who did common service to many. IT IS THIS WORD.
 - (3) *diakonos* is a masculine noun, though most Greek helps say that it is feminine in this place because it is use of a woman. ???
 - (a) The form is **ΔΙΑΚΟΝΟΝ**.
 - (b) The form **ΔΙΑΚΟΝΟΝ** occurs in 15:8 of Christ.
 - (c) The word *diakonos* is used of many.
 - i) Tychicus - (Eph. 6:21).
 - ii) Paul - (Col. 1:23).
 - iii) Those in the office of deacon (1 Tim. 3:12).
 - (d) The feminine form *diakonia* refers to the service of our spiritual gift (Eph. 4:12).
 - (e) She was a servant of the church.
 - (f) She was not a deaconess!!!
 - b) Phoebe used her gift for many.
- 8. God gave her a gift to organize others.
- 9. God can still give that gift or men or women to organize others.

- F. Women spoke in the churches.
1. Two texts address women's silence in the churches.
 - a) 1 Timothy 2:11-12 "women are to learn in silence ... I do not permit a woman to teach"
 - b) 1 Corinthians 14:34 "women in the churches, let them be silent. For it is not permitted for them to speak."
 - c) Both texts offer challenges to the roles of women in the assemblies.
 2. We may read 1 Corinthians 14:34 with one of five common interpretations.
 - a) It applies only to situations where others abused the right to speak. NOT LIKELY
 - b) It refers only to women speaking in tongues or prophesying. BUT women were allowed to prophesy in 11:5.
 - c) It refers only to women who speak to take authority, but not normal speaking in church. THIS has some merit.
 - d) It refers to women judging prophecies. THIS fits the immediate context before and after these verses and involves an element of "c)."
 - e) It is an absolute rule that women are never to speak up when the church meets in a normal meeting. THIS has problems because what constituted a normal meeting? This views how we do church in recent centuries, but the first century Church met daily. Could women speak only if they met with just one or two other people, and why isn't that also an assembly?
 3. 1 Corinthians 14:34 falls in the midst of Paul's instructions about order or decorum during the gathering.
 - a) Their shepherd Apollos has left and they are struggling with chaos (confusion) in their meeting (14:33).
 - b) They gathered and everyone wanted to say something (14:26).
 - c) They needed to operate for the edification of others, (14:26) properly, and orderly (14:40).
 - d) They needed to limit activities to two or three (14:27, 29). Since the church met daily, over the course of a week, everyone could participate if they did so orderly. The noun "order" in 14:40 refers to a group or platoon coming up in their order.
- e) They needed to allow two or three prophets to prophesy (14:29).
 - (1) Other prophets (others is *allos* similar ones) evaluate the prophecy to be certain it was from God (14:29; cp 1 Jh. 4:1-3).
 - (2) One prophet who may be clarifying their prophecy was to be silent if another prophet had a prophecy to give (14:30).
 - (3) Anyone who is of the reputation of a prophet, should know that Paul is giving them the Lord's command (14:37).
 - f) Prophecy is the context for Paul's words about the women (14:34-35).
 - (1) Women are to be silent in the churches.
 - (a) Women is plural.
 - (b) Churches is plural.
 - (c) "Silent" means silent. It is the same word for how someone with tongues was to respond if there is no interpreter (14:28) and for one prophet's actions if something is revealed to a second prophet (14:30).
 - (2) Women were not to speak (14:34).
 - (a) The verb is *laleō* not *legō*.
 - (b) *Laleō* emphasized making a sound, making one's self heard, while *legō* emphasizes the content.
 - (c) This distinction implies a problem of some people wanting to say SOMETHING and be heard, versus, contributing real help.
 - (d) This problem is true for men and women.
 - (3) Women were not to make their voices heard in these discussions. This is God's will for the churches' practice.
 - (a) She is to submit to her husband, rather than argue.
 - (b) Men must pay attention so they can answer their wives' questions.
 - (c) Paul uses *eperōtaō* to ask as an equal of her question with her husband (14:34).
 - (d) Too often, women engage in Bible study and step up to fill the void left by the men's indifference to truth.

- g) Women prophesied in the assembly but didn't engage in the evaluation of prophecies.
4. Paul did not permit a woman to teach over a man (1 Tim. 2:12).
- a) This section begins with a call for people (*anthropos*) to talk to God rather than raise their voices in protest (2:1-2).
- b) Paul instructed the men (*andres*) to lift up holy hands (2:8).
- (1) "Holy" is *hosios* fit for a God-given task but to do so with kindness.
- (2) Fitness connects with "without anger and contentious discussion."
- (3) The lifting up fitting hands shows themselves to be clean rather than bloodied and clenched in hostility.
- (4) The men had some issues.
- c) Paul then addresses the demeanor of the women (1 Tim. 2:9-10).
- (1) They were to be "modest" not making a show of themselves, drawing attention to themselves.
- (2) They were to demonstrate a character that honors God well.
- (3) They were to learn in silence (2:11).
- (a) "Silence" is *hesukia*, (same word in 2:2). It meant a quiet calmness rather than an angry boisterous protest.
- (b) So was the Jew's conduct on the Sabbath (Lk. 23:56).
- (c) The Jerusalem believers were calm after Peter explained God's saving the Gentiles (Acts 11:18).
- (d) It describes submission.
- (e) To learn in "quietness" is not silence but contrasted to argumentativeness and making one's voice heard.
- (4) Paul did not "permit."
- (a) "Permit" is *epitrepō* - "to give over, to leave to the entire trust or management of anyone; hence to permit, allow, suffer." [Mounce: G2205].
- (b) Moses turned over the authority of divorce to men (Mt. 19:8).
- (c) Pilate turned over to Joseph the care and burial of Jesus' body (Lk 19:38).
- (d) The Roman commander turned over to Paul authority to speak to the crowd (Acts 21:39-40; 28:16).
- (e) A noun form refers to a minor's guardians to whom fathers turned over the care for their son (Gal. 4:2).
- (f) Paul is not turning over to the women the control of the teaching. Their teaching was under the eye of both husbands and bishops.
- (g) NOTE: even bishops answer to the Lord and to the people.
- d) Priscilla taught with her husband Aquila (Acts 18:1-4).
- (1) **They** laid out more accurately the way of the Lord (18:26).
- (2) She is mentioned first.
- (3) They refers to both wife and man.
- (4) She is named first in four of six texts, likely due to her teaching gift (Rom. 16:3; 2 Tim. 4:19).
5. Paul did not permit a woman to exercise authority over a man (1 Tim. 2:12).
- a) Exercise authority is *authentēō* - "to assume a stance of independent authority, give orders to, dictate to" [Bauer: p. 150].
- b) This word means to appoint one's self as the authority.
- c) Paul commended Phoebe, she did not commend herself (Rom. 16:1-2).
- d) The Jerusalem church identified, chose, and set seven men over the ministry of the tables (Acts 6:3). The men did not appoint themselves.
- e) A woman who is of quiet demeanor will not appoint herself, but will allow others to recognize her giftedness from God.
- f) This corrects her curse of wanting to be over her husband (Gen. 3:16).
6. The precedent of history (1 Tim. 2:13-14).
- a) Adam was created first. God gave him the responsibilities.
- b) Adam wasn't deceived [*apataō*]. He knew what he was doing when he sinned.
- c) Eve was completely deceived [*exapataō*]. She did not know what she was doing and was not in sin but transgression. Paul says this again in 2 Corinthians 11:3.
- d) Paul does not claim that women are mentally weak or easily deceived, but that there is even now a reversal of the curse by her demeanor.

VII. Glory defined

- A. Hebrew - Chabod כבוד כבוד - *Theological Wordbook of the Old Testament* - "The basic meaning is 'to be heavy, weighty,' a meaning which is only rarely used literally, the figurative (e.g. "heavy with sin") being more common. From this figurative usage it is an easy step to the concept of a 'weighty' person in society, someone who is honorable, impressive, worthy of respect. This latter usage is prevalent in more than half the occurrences." (John N. Oswalt, *Theological Wordbook of the Old Testament*, (Moody Press, 1980).
- B. Hebrew - Chabod כבוד כבוד *Student's Hebrew and Chaldee Dictionary to the Old Testament* - "1. to be heavy, weighty... 2. to be dull... 3. to be important, honored, glorified... 4. to be heavy (in the sense of abundance), to be rich." Alexander Harkvay, *Student's Hebrew and Chaldee Dictionary to the Old Testament*, (New York: Hebrew Publishing Co. 1914)
- C. Greek - Doxa δόξα - G. Abbott-Smith - "1. expectation, judgment, opinion ... 2. opinion, estimation in which one is held, repute; in NT, always good opinion, hence reputation, praise, honour, glory" (*A Manual Greek Lexicon of the New Testament*: p. 121).
- D. Greek - Doxa δόξα - Gingrich and Danker - "1. brightness, radiance, splendor...2. fame, renown, honor, prestige... 3. glorious angelic beings" (F. Wilbur Gingrich, rev. Frederick W. Danker, *Shorter Lexicon of the Greek New Testament*, (Chicago: The University of Chicago Press, 1979).
- E. Therefore, God's glory will be actions and attitudes that demonstrate something about God deserving of honor and/or is impressive. Such actions express God's reputation.

God is ONE God, the same from eternity past, through the Old Testament into our era and into eternity yet to be. When we read about God in the Old Testament, we need to remind ourselves HE IS OUR GOD!!!

God's glory is illustrated by Old Testament stories where the words for glory are used.

- I. God received glory by means of Pharaoh and his army when they pursued Israel (Ex. 14:4).
- Israel was to stand and see God's deliverance of them (14:13).
 - God would receive glory by Pharaoh and his army (14:18).
 - God's cloud where His glory was seen went between the two nations (14:20).
 - God in the pillar of fire and cloud looked down on the Egyptian army and caused a panic among the Egyptian army (14:24).
 - God's glory is seen in rescuing Israel.
 - God's glory is seen in defeating Egypt.
 - God's glory is seen as a column that is simultaneously cloud and fire.
- II. God showed His glory to Israel when they grumbled about food (Ex. 16).
- This is a month and a half after Israel left Egypt (16:1).
 - All Israel grumbled for food (16:2-3).
 - God promised to give them food: quail and bread (16:12-15).
 - They saw God's glory in the morning when they saw the bread (16:7).
 - God's glory was seen in the cloud when He came to speak with Moses (16:10).
 - GOD'S GLORY involved His powerful act to send this bread for Israel.
 - GOD'S GLORY is also something visible that Israel could see. We don't yet know what this looks like.
- III. God showed His glory when He appeared to some of the Israelis (Ex. 24).
- Moses and others went up into the mountain (24:9).
 - Moses and others saw God (24:10-11).
 - Moses and Joshua went further up the mountain (24:12).
 - The cloud covered the mountain (24:15).
 - God's glory dwelled (rested) on the mountain (24:16).
 - The verb "rest" in Hebrew is *shakhan* to dwell.
 - This is where Shekina comes from, referring to God's glory that dwelt with Israel.
 - Israel saw the glory like a raging fire, that is a fire that is consuming (24:17).
 - GOD'S GLORY looked something like a powerful fire. It isn't a fire, but it looked

- to them like a fierce fire. This gives us a vivid picture of one way His glory is seen.
- IV. God showed His glory when He came to dwell in the tent that Moses built (40:34-38).
- The cloud covered the tent (40:34). "Covered" is the same word for the cloud on the mountain in chapter 24.
 - God's glory filled the tent (40:34).
 - Moses could not enter the tent because of the glory (40:35).
 - We do not know why Moses could not enter, but if it appeared as an intense fire, it may have been too much for Moses to present.
 - The fire that appeared in the tent at night is a manifestation of God's glory (40:38).
- V. God showed His glory as He set apart Aaron and his sons to serve as priests (Lev. 9).
- God gave Moses commands for Aaron and his sons so His glory might be seen by them (9:6).
 - The LORD's glory appeared when Aaron completed the sacrifices and offerings (9:23).
 - Fire went out from before the LORD and consumed the offering (9:24).
 - The people saw and were terrified (9:24).
 - GOD'S GLORY is simply said to be visible to these people but it also involved fire going out.
- VI. God showed His glory when Israel rebelled and would not enter the land (Nu. 14).
- The people refused to enter the land, thinking they could not conquer it, because they did not think about what God had done.
 - The people were going to stone Joshua and Caleb (14:6, 10).
 - The LORD's glory appeared in the tent to these people (14:10).
 - God refused to let anyone enter the land who had witnessed His glory He performed in Egypt to bring them out but now refused to enter (14:22-23).
 - God promised that He would bring Caleb into the land (14:24).
 - GOD'S GLORY appears to save the lives of Joshua and Caleb. We do not know what the people saw but it was visible and intense enough to keep them from harming these two men.
- VII. God showed His glory when Korah and others rebelled against Moses and Aaron (Nu. 16).
- Korah and others rejected the leadership of Moses and Aaron (16:1-3).
 - Moses challenged a large group of their men to offer incense at the altar to see if God would accept them (16:6-7).
 - God's glory appeared as Moses and Korah's clan assembled (16:19). Everyone saw the glory.
 - Moses explained that God would show He had chosen Moses by doing something different and taking the wrong people alive into Sheol, rather than going via death (16:28-30).
 - God immediately caused the ground to open and Korah and all his people went down alive into Sheol (not the grave!!) (16:32).
 - Fire also came out from the LORD and consumed (same word as in Ex. 24) those who were offering incense (16:35).
 - The people still assembled against Moses and Aaron the next day (16:41).
 - The LORD's glory appeared at the tent and God spoke with Moses and was going to kill all these rebels (16:42-50).
 - GOD'S GLORY stops another rebellion and demonstrates that He had chosen Moses.
- VIII. God showed His glory when He gave Moses the ten commands (Deut. 5).
- God spoke to Israel from the fire (5:4-5).
 - God gave Israel the ten commands (5:6-21).
 - God spoke these words to Israel from the fire, the cloud, and intense darkness (5:22).
 - God spoke to the people while the mountain blazed with fire (5:23).
 - Israel acknowledged that the LORD caused the to see His glory (5:24).
 - GOD'S GLORY appeared to Israel and involved intense fire, the cloud, and darkness.

Let's compare the presence of glory among the people in the past to the present.

- I. God's glory came down and filled the tent (tabernacle, *miskān*) (Ex. 40:34).
 - A. Moses could not enter the tent when God's glory was within (40:35).
 - B. God's glory appeared to people at the doorway to the tent (Nu. 20:6). This was about the people grumbling against Moses and Aaron due to lack of water (20:2-5).
- II. God's glory filled the house of the Lord (temple) that Solomon built (1 Ki. 8:10-11).
 - A. The priests could not stand to minister due to the glory (8:11).
 - B. The LORD said He would dwell/rest (*shekina*) in the thick darkness (8:12).
- III. God's glory left the temple (Ezk. 9-11).
 - A. God showed Ezekiel the idolatry people were practicing near the entrance of the temple (8:7-13).
 - B. God showed Ezekiel the idolatry people were practicing, bowing east toward the sun rather than praying toward the temple (8:14-16).
 - C. God's glory began to leave the house (temple) going to the threshold (9:3; 10:4).
 - D. God's glory went from the threshold to the real cherubs (10:18).
 - E. God's glory went to the mountain east of the city (11:23).
 - F. God's glory is/was absent in the temple from this time until...
- IV. God's glory was seen when the WORD became man (Jh. 1:14).
 - A. The WORD is the Son, the Lord Jesus Christ.
 - B. The WORD became human.
 - C. The WORD **tented out** among us.
 1. This indicates something temporary.
 2. The connects with God's OT tent where people met with God. They now could meet with Jesus, who is God.
 - D. John and other people saw the glory.
 1. "Saw" represent *theaomai* means to see as in a theater or presentation so that one can consider what they are watching.
 2. People were considering what they were seeing in God's glory in Christ.
 - E. Jesus went to the temple on many occasions during His life, several are recorded in the gospels. God's glory was present there while He was there.
- V. God's glory is/can be present in/with us.
 - A. Our bodies are a temple of the Holy Spirit (1 Cor. 6:19).
 - B. Collectively all New Testament believers make up God's temple or dwelling place today (1 Cor. 3:16; Eph. 2:19-22).
 - C. When we were saved, God caused us to see the Light of the experiential knowledge of the glory of God in the person of Christ (2 Cor. 4:6).
 1. He made the light shine so we could see who Christ really is.
 2. We have this treasure in clay pots (4:7).
 - a) Our bodies are not glorious of themselves.
 - b) God's power in us is glorious.
 3. We go through many difficult situations during this life (4:8-12)
 - a) Our outer man is daily breaking down (4:16).
 - b) Our inner man is renewed daily (4:16).
 - c) Our problems are a light pressure (4:17).
 - d) Our problems are working for us an eternal weight of glory (4:17).
 - e) Our bodies are tents in which we experience these problems (5:1).
GOD'S GLORY DWELLS IN OUR TENTS!!!
 - D. Christ dwells in us so we have the hope of glory (Col. 1:27).
 1. Christ in us is how we have eternal life (cp 1 Jh. 5:11-12).
 2. Christ in us is how God makes it possible for us to walk worthy of the LORD (Col. 1:10-12).
 - a) This involves good works.
 - b) This involves bearing fruit.
 - c) Both of these connect to how we function with the body of Christ.
 - E. God allows us to share in His glory by how we face hardships and how we live our lives with others.

The psalmists pointed to God and His glory.

- I. God's glory is visible in creation (Ps. 19:1).
 - A. The vastness of creation declares God's work.
 - B. Day and night they make knowledge known (19:2-3).
 - C. The measuring line of creation goes out and its fullness to express goes to the end of the earth (19:4).
 - D. The sun crosses our sky daily and communicates about God's glory and nothing can hide from it (19:4b-6).
 - E. The Law of the LORD gives precise revelation that helps people recognize how God wanted them to live (19:7-14).
 - F. Creation shows us God's glory in terms of power and orderliness.
 - G. The Law shows us God's glory in terms of wisdom and instruction that could keep people back from sin, transgression, and the consequences of the same.
- II. The psalmist called Israel to sing and give God glory so all know who He is (Ps. 96).
 - A. They are to tell of God's glory among the nations (96:3). They tell His wonderful deeds. His works demonstrate who He is.
 1. He is above all gods for they are idols (96:5).
 2. He made the heavens (96:5b).
 3. He alone has the splendor and majesty and strength and beauty are His holy dwelling place (96:6).
 - B. They are to give God the glory due Him (96:7ff).
 1. Due His strength.
 2. Due His name (character).
 - C. They are to treat Him as holy even in what they wear (96:9).
 - D. They are to say to the nations that He alone reigns (96:10).
 - E. They are to say that He judges in fairness (96:10).
 - F. They are to relate that creation will recognize that He is coming (96:11-13).
 1. He comes to judge the earth.
 2. He comes to judge the world in righteousness.
 3. He comes to judge the people in truth.
 - G. The call to relate His glory is about His character, that He alone is worthy and that nothing said here is inaccurate. He is to be taken seriously or give Him His full weight.
- III. The psalmist blesses the LORD (Ps. 104). To bless [*barakh*] is to pronounce one powerful for success normally in a specified area but sometimes broadly as here.
 - A. The LORD clothes Himself with splendor and majesty (104:1).
 - B. The LORD covers Himself with light like clothing (104:2).
 - C. The LORD is creator of all things (104:3-22)
 - D. The Lord's works fill the earth (104:25).
 - E. The LORD's glory continues forever (104:31).
 - F. The psalmist will sing to the Lord as long as he lives (104:33).
- IV. The psalmist ascribes glory to the LORD because He alone is the true God who can hear, speak, and act (Ps. 115:1).
 - A. He does what He pleases (115:3).
 - B. The shaped things (idols) do nothing (115:4-7).
 - C. Those who make them and trust in them will be just like them (115:8).
 - D. God's people should trust in Him (115:9ff).
- V. We have opportunities to glorify God that parallel these Old Testament issues.
 - A. We can shine when we get along (Php. 2:12-15).
 - B. We can openly serve the living and true God (1 Thess. 1:9).
 - C. We can speak by God's power so His reputation is heard (1 Pet. 4:11).
 - D. We can speak of His goodness (Acts 14:16-17).

God's Glory during Jesus' earthly ministry

- I. Our English word "glory" translates *doxa*, and "glorify" *doxadzō*.
 - A. The verb *dokēō* illustrates the possible meanings of glory.
 1. People are of the **opinion** that repeated prayer compels God to hear (Mt. 6:7).
 2. When the disciples saw Jesus walking on the sea, they **thought** He was a ghost (Mk. 6:49).
 - B. The noun *doxa* illustrates the possible meanings of glory.
 1. A person could have **honor** (Lk. 14:10).
 2. Some love man's approval (Jh. 12:43).
 3. Light has brightness (Acts 22:11).
 - C. Satan displayed to Jesus all the kingdoms of the world and their glory (Mt. 4:8; Lk. 4:6) Here glory likely refers to their power, wealth, and respect from other kingdoms.
 - D. Solomon had glory in how he clothed himself (Mt. 6:29; Lk. 12:27). He didn't wear drab clothing but clothing that projected an image of style and importance.
 - E. A seat of **honor** was a place of glory (Lk. 14:10).
 - F. People received glory from one another (Jh. 5:44). They wanted others to talk about their reputation (cp Jh. 7:18).
- II. Jesus did acts that pointed to God's glory, His reputation, specifically as a God who is compassionate and merciful, as opposed to the religious leaders who did not.
 - A. A paralyzed man glorified God when Jesus healed Him (Lk. 5:25).
 - B. The people glorified God when they saw Jesus heal this man (Lk. 5:26).
 - C. A woman glorified God when Jesus healed her from being bent over for a long time (Lk. 13:13).
 - D. One leper, from among ten returned to Jesus glorifying God after Jesus healed him (Lk. 17:15). He was a Samaritan - "another race"
 - E. A formerly blind man glorified God when Jesus healed Him (Lk. 18:43).
 - F. People saw Him do a sign of changing water to wine and in so doing He made it visible (Jh. 2:11).
 - G. Martha was able to see the glory of God by Jesus raising her brother (Jh. 11:40, 4).
- III. The Son of Man was seen in His Kingdom and glory by three of His disciples (Lk. 9:26-36).
- IV. The disciples saw His glory (Jh. 1:14).
 1. They saw the glory of one who was special from the Father.
 2. They saw His glory full of grace and truth.
 - a) They saw Jesus demonstrate grace and truth to the woman (Jh. 8:1-11).
 3. They see His **REPUTATION** as one full of grace and truth in His conduct.
- V. Glory during Jesus' earthly ministry involved three things.
 - A. Glory was seen by the works Jesus did to make His reputation as the God-man visible to others.
 - B. Glory was seen as visible shining light characteristic of God's life.
 - C. Glory was the words that people spoke to praise God and recognize His reputation.
- VI. We can live and act to draw attention to God's reputation/glory.
 - A. We can be filled with righteous activity to bring glory to God (Php. 1:11).
 - B. We can demonstrate compassion, kindness, and grace (Eph. 4:32).
 - C. In both cases we have to have experienced God's righteousness, compassion, kindness, and grace in order to demonstrate them.

God's Glory in Acts

- I. Stephen saw God's glory (Acts 7:55).
 - A. Stephen was seized and taken before the Jewish council (Acts 6:11-12).
 - B. Stephen walked the council through Israel's history and stubborn rebellion against God.
 - C. Stephen saw the glory of God in heaven and Jesus standing out from the Father's right hand (7:55).
 - D. Stephen saw visible light.
- II. Paul saw the glory of Christ (Acts 22:11).
 - A. He saw the glory of Jesus appear (22:6).
 - B. He saw the glory as an intensely bright flashing light (22:6).
 - C. Others saw the light (22:9).
 - D. He was blinded due to the light (22:11).

God's Glory in the Church letters

The goal of this study is to get here, how does God's glory relate to the Church? Is there a role that we play in God's glory? Should God's glory affect how we do Church, how we serve, what we pursue?

- I. We are to glorify God in whatever you do (1 Cor. 10:31).
 - A. The first issue involves partaking in the Gentile's sacrificial system.
 1. We share around the communion supper (10:16-17).
 2. Idols are nothing (10:19).
 3. The Gentiles sacrifice to demons not to God. You share with demons if you participate in their rites (10:20).
 4. All things are permissible but all things do not really contribute positively (10:23)
 5. All things do not edify or build up (10:23).
 - B. The second issue involves considering your relationship to others.
 1. Don't ask about meat from the market place (10:25-26)
 - a) It is all acceptable to eat because it is from the Lord
 2. Don't ask about meat given to you by unbelievers (10:27)
 3. Don't eat meat if an unbeliever informs you that it was offered to idols (10:28)
 - a) You want the unbeliever to see a difference in you.
 - b) You don't want to interfere with their conscience.

- c) You need to know that all things are available for you, so you aren't limited to only one food.
4. Let's consider the two questions about your relationships to others (These are retranslations)
 - a) Why is my freedom judged when I eat by means of grace (10:29b-30a)?
 - b) Why am I slandered because of a thing I thank God for (10:30b)?
The issue in both questions is, if there is something good and related to grace going on in my life, why should there be a bad result or response?
 - c) Why should it become the basis of slander or judgement that hinders another?
 - (1) All these things may be my right but may not be right under the circumstances.
 - (2) Maturity is not measured by what I can do, but how I discern and respond to what I should do.
 - (3) The immature think of growing up as being able to stay up late, be married, decide where we want to go, but a grown up knows that a good bed time is still important, that marriage involves tremendous responsibility, and it isn't always advisable to go everywhere one wishes to go.
- C. Whatever you do, the object of the judgement should be God's glory.
 1. I can do all these things but when I choose to watch out for areas that other's are sensitive to, God is more glorified (10:31)
- D. Whatever you do, should be done so as not to trip up either the unsaved or the saved (10:32)
- E. Whatever you do should be done, not for what you get out of it but how it helps others (10:33).
 1. Our conduct before the Gentiles says something about God.
 2. We should act that it says something good about God.
- F. The Church is a gathering of believers and our individual conduct contributes to what we show about God's reputation to other believers and the world.

- II. We are to glorify God in our body, our spirit and God's temple (1 Cor. 6:20).
- A. We must not join God's temple to unbelievers.
1. All things are lawful (6:12).
 2. All things are not beneficial (6:12).
 3. Nothing should master us (6:12).
 - a) Food and the belly are made for each other (6:13).
 - b) God will render both idle (6:13).
 - c) So, don't be mastered by food, trying to find the best...whatever.
 - d) The body is not for sexual immorality (6:13).
 - (1) Our bodies are for the Lord.
 - (2) The Lord is for our bodies.
 - (a) This will be explained in 6:17.
 - (3) God raised our Lord (6:14).
 - (4) God will raise us through His power (6:14).
 - (a) He will change us like the Lord's body of glory (Php. 3:20-21).
 - (5) Our bodies are Christ's members (6:15). We are mutually joined.
 - (6) We shouldn't take the members of Christ (our bodies) and make them a member of a prostitute (6:15).
 - (7) This puts sexual immorality in a new light, as it joins the members of Christ to unbelievers by an immoral act.
 - (a) Cleaving makes us one body (6:16).
 - (b) Cleaving to the Lord makes us one spirit as we're joined in spirit (6:17).
 - i) We are not joined to His physical body.
 - ii) We are the vessels by which the Lord is seen.
 - (8) We should run from sexual immorality (6:18).
 - (a) We should run from people and situations that are leading to immorality.
 - (b) All sin is outside our body; it is something we DO not just think about or imagine (6:18).
 - (c) Sexual immorality intimately involves our own body making us one (6:18).
- B. Our Bodies are the temple of the Holy Spirit who lives in us (6:19).
1. We don't belong to ourselves (6:20).
 - a) God paid a price for us
 - b) We are to glorify God.
 - c) We belong to God, and we are to show that we belong to God.
 2. We should glorify God (6:20).
 - a) We should show His worth or reputation by how we live.
 - b) We glorify Him with our body.
 - c) We glorify Him with our spirit.
 - (1) Spirit does not occur in several old Greek manuscripts.
 - (2) Spirit may have been added by one with a negative view of the body.
- C. Believers need to use our physical bodies correctly and this requires our spirits. Our spirit is how we relate to God's Truth. God is spirit. For us to give an accurate opinion of who God is, we must use our spirit to enable our bodies to be a living sacrifice (Rom. 12:1-2).
1. Paul told us to not present our members to the sin nature (Rom. 6:13).
 2. Paul called us to present our members as instruments for doing righteousness (Rom. 6:13).
 3. Paul called the Corinthians to be spiritual in 2:15-3:4.
 - a) They were carnal (3:1)
 - b) They could be spiritual relating to the truths revealed by the Spirit (2:9-13).
 - c) They could be spiritual by relating to God's wisdom in a mystery (2:7). This wisdom involves God's grace and our position in Christ (Eph. 3:9-13).
 4. The Church is a gathering of believers who are each a temple of the Holy Spirit and **collectively we make up God's temple**. Our actions individually and collectively should demonstrate God's reputation in His temple (us).
 - a) Don't ruin this temple by following certain people as though they are better than others (1 Cor. 3:17).
 - b) We should value all believers equally.

- III. We can glorify God by our behavior, suffering, and even dying (1 Pet.).
- A. We can behave so others glorify God (1 Pet. 2:12).
1. We are not citizens of the place in which we walk (2:11; cp Php. 3:20).
 2. We are to abstain from the fleshly lusts that war against our soul (2:11). Don't give them a good reason to point fingers at us.
 3. We are to have good daily conduct among the Gentiles (2:12).
 - a) Gentiles speak against us, accusing us of being evildoers (2:12).
 - b) Gentiles will glorify God when we live consistently just as when we have some one oversee our activities. This is the day the pastor-teachers take up their responsibilities again (2:12).
 - (1) The day of "visitation" or "the day he visits us" can be understood as the day the Lord comes and visits judgment upon the people of earth.
 - (a) People see our good deeds.
 - (b) They glorify God or express/agree regarding God's reputation.
 - (c) They curse God in the day of judgment.
 - (2) The day of "visitation" can be understood as the day the day that the bishops/overseers (pastor/elders) begin doing their work again (5:1ff).
 - (a) They can watch us NOW and glorify God as the pastors begin serving again NOW!
 - (b) Some of the pastors stopped serving due to persecution.
 4. We are to submit to human institutions because of the Lord (2:13).
 - a) Submit to kings.
 - b) Submit to regional rulers.
 - (1) They punish evil doers.
 - (2) They praise those doing good.
 - c) God desires to silence the ignorance of men who have no proper frame of mind by our doing the right thing (2:15).
 - (1) Use your freedom properly as a slave of God (2:16).
 - (2) Honor all.
 - (3) Love the brothers.
 - (4) Fear God.
 - (5) Honor the king.
 - (6) Slaves submit to your masters whether good or bad (2:18).
- d) This is grace, if we suffer unrighteously because of our conscience concerning God (2:19).
- e) This is grace from God if we are patient under suffering for doing good (2:20).
- f) We were called to do good and still suffer.
- g) Christ left us an example of how to suffer (2:21).
 - (1) He did nothing wrong (2:22).
 - (2) He responded right to unrighteous treatment (2:23).
 - (3) He committed Himself to the one judging righteously (2:23).
 - (4) He carried our sins in His body (2:24).
 - (5) He made it possible for us to live in the righteousness (2:24).
- B. We can glorify God by how we suffer related to the Christ (1 Pet. 4:12-16).
1. Believers may endure a fiery trial (4:12)
 2. We share in the sufferings which are common to the Christ (4:13).
 - a) The Christ refers to Christ and His body together as one new creation.
 - b) The Christ suffers in many places and we get our turn to share in the sufferings that others experience.
 - c) We should rejoice when we share in those sufferings (4:13).
 - (1) When Jesus Christ appears we will also appear with Him in glory.
 - (2) When Jesus Christ appears we will rejoice with a giddy, trembling type of joy.
 3. He is glorified when others ridicule us because of Christ's character but we respond well(4:14).
 - a) "Christ" has no definite article and refers to Jesus Christ.
 - b) "Name" is more than just His title but living His character. It refers back to His examples of how to suffer (2:21ff).
 - (1) We can be happy (blessed) ones.

- (2) The Spirit of glory refreshes Himself on us.
 - c) A Christian may suffer for wrong things - this is wrong (4:15).
 - d) A Christian can suffer for living as an anointed one - the Spirit's work (4:15).
 - (1) We ought to express God's true reputation (glory) .
 - (2) We are the beginning, however imperfect, of God's judgment against the world. Our lifestyle brings judgment upon them just as Jesus' works and lifestyle brought judgment upon the people in His day (Jh. 3:19; 12:47-48).
 - (3) We don't condemn them by our mouths but by our transformed character (4:17).
 - (4) If God's judgment begins from us, and we are so imperfect, imagine what the final judgment will be like.
- C. Peter would glorify God by how he dies (Jh. 21:19).
1. It is appointed for all people to die once (Heb. 7:29).
 - a) Elijah and Enoch were OT exceptions.
 - b) A generation of Church saints who will be living when Christ returns for us will be an exception.
 - c) A generation of Jews and Gentiles who will be alive when Christ comes to rule will be an exception.
 2. Peter did what he wanted in his younger days (21:18).
 3. Christ predicted Peter's future death (21:18)
 - a) He would stretch out his hands.
 - b) Someone else would dress him.
 - c) Someone else would carry him where he didn't want to go.
 - d) This was how Peter was going to die.
 4. Peter would suffer in this way before others and this would glorify God (21:19).
 5. Christ called Peter to follow Him (21:19).
 - a) Jesus told Peter that he could not follow Him to the cross at that time, though Peter didn't know it was the cross (Jh. 13:36).
 - b) Jesus told Peter that he would follow Him later (Jh. 13:36).
 - c) Peter wrote his second letter knowing he was about to die and that he would die as the Lord made clear to him (2 Pet. 1:14).
 - d) Peter would use His remaining breath to remind others of the present truth in which they were already established (2 Pet. 1:12-13).
 - (1) Even Paul in 2 Timothy 4:7-8 indicates that he knows his death is near but is still concerned for others rather than himself.
 - e) This encourages us to face death well serving and glorifying God to the end.
 6. God has determined the number of days for all people (Ps. 139:16; Job 14:5).
 - a) God does not treat lightly the death of His lovingly kind ones (Ps. 116:15).
 - b) Christ has removed for us the fear of death (Heb. 2:14-15).
 - (1) Satan had the might of death by manipulating people in fear of death.
 - (2) Christ died and rose so that Satan has lost that power over us.
- D. Our lifestyle from beginning to end says something about God's reputation.

IV. We glorify God by how we serve others.

A. We glorify God when we walk worthy of God (1 Thess. 2:12).

1. Paul cared for the new believers (2:7-11).
 - a) Paul could have been a burden (2:6).
 - b) Paul was gentle like a mother with a nursing child (2:7).
 - c) Paul imparted to them the good news about God (2:8).
 - (1) The good news about God is about His work in us.
 - (a) We are in Him (1:1).
 - (b) God is in us, i.e. the kingdom.
 - i) God's personally works in us (2:13), indicated by the verb *energeō* (ἐνεργέω).
 - ii) God's power is part of regeneration.
 - iii) God's power is about the kingdom.
 - d) Paul and Silvanus imparted also their souls. **THAT'S SERVICE!!** As a parent with children (2:8, 11).
 2. Paul exhorted, comforted, and witnessed to them to walk worthy of God (2:12).
 - a) He called us into His kingdom.
 - (1) We share in His kingdom by regeneration (Jh. 3:3, 5).
 - (2) We live in His kingdom (1 Cor. 4:20).
 - (a) The kingdom is not about how well we speak or communicate truth.
 - (b) The kingdom is how we live the truth we hold and teach.
 - b) He called us into His glory.
 - (1) We can live out regeneration so that's God's reputation is visible.
 - (a) His divine power has given us all things for life (2 Pet. 1:3)
 - (b) His divine power has given us all things to honor Him (2 Pet. 1:3).
 - (c) He called us to His own glory (2 Pet. 1:3).
 - (d) He called us to His own virtue (excellent activity worthy of praise; 2 Pet. 1:3).
 - i) We are to add virtue to our faith (1:5). This virtue would be living out the provisions of His divine power.

- ii) We are to add LOVE to FOND BROTHERLY LOVE (1:7).

THAT'S SERVICE.

- (2) We are to lay hold of eternal life in practice (1 Tim. 6:12).
 - (a) Paul warned Timothy away from the pursuit of wealth (6:8-10).
 - (b) Paul called Timothy to pursue qualities that make for God-honoring service (6:11).
 - (c) We were called to lay hold of eternal life (6:12).
 - (d) We are called to keep the command spotless (6:13-14).
 - i) The command/charge is love from a clean heart (1:4; Jh. 13:34).
 - ii) The command involves service.
3. The Thessalonians glorified God (1 Thess. 2:13-16).
 - a) They welcomed God's Word as believers. This is Christian teaching not the evangelization of unbelievers (2:13).
 - b) The Word of God worked in them (2:13).
 - c) They were caused to become imitators of the churches in Judea (2:14). This is the effect of God's Word in their lives.
 - d) They had not personally known the saints in Judea but endured the same kind of suffering (2:14-15).
 - e) They continued having faith and love (3:6). **THAT'S SERVICE.**
 - f) They glorified the LIVING and TRUE GOD (1:9).

B. We can glorify God by serving others even when we are persecuted (Heb. 13:21). The context of Hebrews involves believers who were attempting to avoid persecution by forsaking their active participation in Christianity. This naturally involves the neglect of their spiritual gifts.

1. They needed to think of others while leaving Judaism.
 - a) Paul calls them to leave Judaism, "let us go outside the gate" (13:13).
 - b) Paul calls them to bear Christ's ridicule (13:13). He was rejected and abused and those who leave Judaism may experience the same.
 - c) We may apply this to any believer who needs to leave a non-Biblical religious system.
 - d) We have no city here. Christianity is not built around any earthly location.
2. They should continue serving as priests even while bearing Christ's ridicule (13:15).
 - a) They could bring a sacrifice of praise.
 - (1) This is verbal praise as it is the fruit of their lips.
 - (2) This sacrifice helps others who are also suffering and/or being persecuted, for they need to hear someone agreeing about God's character (name).
 - b) They could bring the sacrifice of doing good (13:16).
 - c) They could bring the sacrifice of fellowship (13:16).
 - (1) Doing good and having fellowship seem broad but in Hebrews, Paul has mentioned several actions for these believers.
 - (2) Hold firm our our boldness and boast related to our hope (3:6).
 - (3) Don't harden your heart but believe God can give you rest (3:8; 4:11).
 - (4) Encourage one another while you have the opportunity (3:13).
 - (5) Approach God's gracious throne (4:16).
 - (6) Leave behind the beginning things and let God carry you to maturity (6:1).

- (7) Approach with a heart cleansed from the conscience problem of not obeying the law (10:22).
 - (8) Hold fast what we agree about Christ (10:23).
 - (9) Consider one another (10:24).
 - (a) Prod each other on.
 - (b) Don't give up being together.
 - (c) Encourage each other.
 - (10) Run the race before you, considering what Jesus the author of our salvation endured (12:1-2).
 - (11) Pursue peace with everyone (12:14).
 - (12) Watch so no one lacks by operating away from grace (12:15). So help them see God's grace.
 - (13) Have grace in order to serve God (12:28). You choose whether you will relate to God's grace.
 - (14) Continue exercising brother love (13:1).
 - (15) Show hospitality (13:2).
 - (16) Remember prisoners (for the cause of Christ; 13:3).
 - (17) Treat marriage with respect (13:4).
 - (18) Don't live as a greedy person (13:5).
 - (19) Remember those believers who lead you (13:7).
 - (20) These are good works that will affect others.
3. They needed to obey those who were leading them. (13:17)
 - a) The Pastor-teachers functioning in the office of Overseer are to lead by their example (1 Pet. 5:1-3) not as lords who drive the flock.
 - (1) The Overseers will respond to your behavior.
 - (2) John desired that they give the word with joy. (3 Jh. 4)
 - b) Don't make them respond groaning. Groaning is not profitable for you.
 - c) Obeying those who lead you sets a good example for other believers.
 4. They needed to remember God's work and the work of the real Shepherd, Jesus Christ (13:20).

- a) God raised the real Shepherd of the sheep from the dead, therefore the Shepherd is Christ.
- b) There is an eternal covenant between the Father and Son.
 - (1) The Father would raise the Son (13:20).
 - (2) The Son is a Shepherd of sheep (us).
 - (3) That covenant encourages us that God will accomplish in us what He promised the Son, because God always keeps His word.
- c) God will thoroughly adjust believers in every good thing. (13:21).
 - (1) Good works refer to deeds one does for others (13:16; cp Acts 9:36).
 - (2) Good works refer to our sharing with the necessary needs of others.
 - (3) The good works of a woman qualified to be supported by the church (1 Tim. 5:10).
 - (4) The people should organize good works in view of other's needs (Titus 3:14).
 - (5) Good works refer to the use of our spiritual gifts in the body.
 - (a) We were created unto good works (Eph. 2:10).
 - (b) Titus was to be an example of good works by his teaching style (Tit. 2:7).
 - (c) - Ministry in the body - remember we are able to do many things, our gift is a special ability in one of those areas (Tit. 2:14).
 - (d) Believers need to direct their reflective minds to the good works which they have the potential to do (Tit. 3:8).
 - (6) Good works are God's will for believers and doing them glorifies God (Heb. 13:21).

C. We glorify God by serving others' needs even when persecuted (1 Pet. 4:7-11).

1. Peter wrote to scattered saints (1:1-2).
 - a) They were threatened with persecution because of their faith.
 - b) Many had ceased serving others due to persecution (1 Pet. 4:11; 5:1).
 - c) They needed to remember the end is near. It will not go on forever.
2. Peter identified some areas of service in which they needed to improve.
 - a) They need a saved frame of mind (4:7). Focusing on persecution, we may neglect our salvation.
 - b) They needed to be sober for worship (4:7). Focusing on God's character requires clarity.
 - c) They needed fervent love (4:8).
 - (1) Fervent mean to stretch out, extend, or strain one's self to reach something.
 - (2) Believers need to extend themselves to love others. Love isn't always easy or convenient, especially under persecution.
 - (3) Love covers a multitude of sins.
 - (a) Does this mean "overlooks"?
 - (b) Does this mean it moves us to help people in their sin? This is consistent with Galatians 6:1 and James 5:20.
 - d) Be hospitable (4:9).
 - (1) Persecution should remind us that we're family and need family.
 - (2) Believers need to show warm, kind love for each other by being together. With no "church" buildings they met in their homes and shared their meals (Acts 2:46).
 - (3) Believers might extend the invitation but complain about the work and inconvenience.
 - (a) We can do this without complaining.
 - (b) This is the same word in Philippians 2:14.
 - e) Minister your gift (4:10-11).
 - (1) You received a gift. It's from God.
 - (2) Your gift is a thing of grace.
 - (3) If you speak, know you are not speaking just a human thought but a word from God.

(4) If you serve, do not do so by your own strength, but by the strength which God supplies.

3. Peter wants us to minister our gift as God intends, so God is glorified. God's reputation is seen in our service - He's doing the work through us!
 - a) When a teacher, exhorter, evangelist exercises their gift recognizing that they are speaking **small** words from God, they show something about God.
 - (1) God's revelation is greater than anyone can speak in full.
 - (2) God's word is authoritative (2 Tim. 4:2). There is a great difference between being a good teacher with wit and finesse and a teacher who teaches God's truth.
 - (a) One may be interesting to listen to but lack authority from the Word (cp Matt. 7:28-29).
 - (b) We do not bring authority to the Word.
 - (c) When we think we have figured out a text or a truth, be certain it is the plain reading of God's Word.
 - b) The one who serves by God's strength shows something about God.
 - (1) God's strength can accomplish what God desires (1 Cor. 12:6).
 - (2) God's strength is made clear in our weaknesses (2 Cor. 12:9). He can do through us what we can NEVER accomplish apart from Him.
 - (a) We may serve from our strength but God's reputation is not seen in this.
 - (b) We should serve from the strength God supplies. In this God's glory (strength) is seen.
 - (c) When you think you can do it, make sure you are relying on God and not just white knuckling it.
4. What if we are not being persecuted? Does this have any validity for us?
 - a) What Peter has said is true in good or bad situations. Bad situations simply amplify the need.
 - b) We should always minister our gifts.

- V. We can glorify God by how we receive other believers.
- A. We are to receive even those who are weak in the Faith (Rom. 14:1).
1. Weak in the faith means they do not know or do not believe God's promises that nothing can separate us from His love and Christ's love (Rom. 8:38-39).
 2. Weak in the faith means they worry that their failures might cause God to stop loving them.
 3. Weak in the faith believers do not need us to start arguing or debating them over certain practices.
- B. The Romans church had a mix of mature and immature believers and each held different views about what was acceptable behavior.
1. Some were vegetarians in order to avoid eating meat that was likely offered to a Roman god and was now being sold in the market (14:2-3; cp 1 Cor. 10:25).
 2. Others ate anything not worrying about idols for they knew idols are nothing (14:2).
 3. Some treated on day special, probably the Sabbath due to their coming out of Judaism (14:5).
 4. Others treated every day the same, knowing God has designated no day as special today (14:5).
 5. We may find modern counterparts to this problem among believers today.
- C. We receive them by pursuing character that expresses God's kingdom (Rom. 14:17-19).
1. The kingdom of God is righteousness, peace, and joy by the Holy Spirit (14:17).
 2. We are to pursue the things that make for peace (14:19).
 3. We are not to tear down God's work so we can eat what we want (14:20).
- D. We who are strong are to bear the weakness of those who are not strong (Rom. 15:1).
1. We don't please ourselves (and 15:2).
 2. We do what is good so they can mature (be built up) (15:2).
 3. We have the example of Christ who did not please Himself (15:3).
 - a) People did not treat God with approval.
 - (1) Paul quotes from Ps. 69:9.
 - (2) This passage is applied to Christ when He cleansed the temple (Jh. 2:13-17).
 - (3) Others responded to His actions by asking that He show them a sign to authorize the actions.
 - b) Their disapproval of God, by disregarding His temple (house) fell on Christ. He was doing what was right but they did not approve.
- E. We can pray that God will help us have the same attitude (frame of mind) toward one another (Rom. 15:5).
1. He's the God of patience and we need patience when we have to put up with the struggles of others.
 2. He's the God of encouragement and we need encouragement in dealing with weak believers and they need encouragement regarding God's promises.
 3. We can unite our voices to glorify the God even Father of our Lord Jesus Christ (15:6).
 - a) We glorify God by speaking of His character, His reputation: God of patience and encouragement.
 - b) We can do this if our attitude is right.
 - c) We can do this if we are patient with others.
 - d) We can do this if we receive one another, even if we're not at the same stage of maturity.
- F. We are to receive them as Christ received us (Rom. 15:7).
1. Christ did not receive us because we were worthy, mature, or helpful.
 2. Christ did not receive us because we committed to being better.
 3. Christ received us through faith while we were weak, ungodly, sinners, and hostile (Rom. 5:6-10).
 4. Christ received us because of the reputation of the God (i.e. Father).
- G. We need to have the joy and peace God gives us to believe that He will accomplish in these weak believers just as He is doing with us (Rom. 15:13).

VI. Christ in us is a hope of glory (Col. 1:27).

- A. Paul worshipped and asked for the Colossians (Col. 1:9).
1. They needed to really know God's (1:9).
 - a) They needed wisdom - how to use it.
 - b) They needed understanding - putting it together with circumstances.
 2. They needed to walk in a manner that worthy of the Lord (1:10).
 - a) They could be pleasing in all things.
 - b) They could be bearing fruit.
 - c) They could be growing.
 - d) -all the real knowledge about God.
 3. They needed God's empowerment in keeping with His reputation (1:11).
 - a) It is power for endurance.
 - b) It is power for patience (longsuffering) with people.
 4. They needed to see that God has made us qualified to share with the saints in light (1:12).
 - a) Light is eternal life seen in action (Jh. 1:4).
 - b) Light depends on Christ's indwelling that gives us eternal life (1 Jh. 5:11).
 - c) Light is used among the saints. This is church life.
 - d) Light is part of the kingdom of His beloved Son and the opposite of the realm of darkness where no one has eternal life (1:13).
 5. They needed to know how they are related to Christ now, being in Him (1:14-23).
- B. Paul was made a minister for the Church of God (1:24-29).
1. He rejoiced in his suffering in place of other believers (1:24). This required that empowerment.
 2. He was completing God's Word (1:25).
 - a) He was writing new things God was revealing to fill up His Word.
 - b) He wrote mysteries that were new truths (1:26; cp 1 Cor. 4:1).
 - (1) God hid them from ages, so spirit being didn't know them.
 - (2) God hid them from generations, so men didn't know them.
 - (3) God now revealed them to His saints.
 - c) He wrote this mystery for the saints about Christ indwelling us.

- (1) Under law, Christ did not indwell anyone.
- (2) Under law, no one had eternal life.
- (3) Now Christ indwells us.
 - (a) This is true for Gentiles.
 - (b) This means Gentiles do not need to become spiritual Jews.
 - (c) This means Gentiles do not need to keep the Law.
 - (d) This means Gentiles can have God's reputation seen visibly through them even though they do not keep law.

GOD IS SHOWING HIS GLORY THROUGH HIS PEOPLE THE CHURCH BY GIVING US ETERNAL LIFE TO BE LIVED.

- C. Paul announced Christ to them (1:28).
1. He warned everyone to consider his lifestyle in light of who Christ is and that Christ lives in Him.
 2. He taught everyone about Christ's relationship to us.
 - a) They need to know they are in Him.
 - b) They need to know He is in them.
 3. He taught them in wisdom, showing them the practical benefit and application of this truth.
 4. He taught them so he could present each one mature IN CHRIST!
 - a) The goal is maturity.
 - b) The use of Christ's indwelling depends upon who we are in Christ. We must set our minds to who we are in Christ as He is our life (3:1-4).
- D. Paul labored to see them mature (1:29).
1. God worked in Him.
 2. God worked power in Him.
 3. God made it possible for Paul to have this proper attitude in his suffering and teaching so believers might mature.
 4. God works in us so we can live with other believers and demonstrate something about God's reputation when we do. Like Paul we can endure and be patient with others.
- E. We can lay hold of the REAL LIFE (1 Tim. 6:19).
1. Eternal life is the real life.
 2. Pursuing earthly success is not.

- F. We can reflect the Lord's glory because we share in a new covenant. This section is about how we do ministry. This covenant is about Christ in us.
1. This new covenant was established by Christ shedding His blood (1 Cor. 11:25).
 2. We share in His blood because we share in the result of His blood being shed, namely the new covenant (1 Cor. 10:16).
 3. We are the aroma of Christ among both those being saved and those perishing (2 Cor. 2:14-15). We express something about Him.
 - a) We are not competent of ourselves for this (2:16).
 - b) We are not peddling God's Word like salesmen (2:17). The false apostles use God's Word like merchandise.
 - c) We speak God's Word sincerely (2:17).
 - (1) It is from God. He gave it.
 - (2) It is before God. He watches it.
 - (3) It is in Christ. He empowers it.
 4. We are letters of Christ (2 Cor. 3:2-3). We express something about Him.
 - a) We do this because we have been written by the Holy Spirit (3:3). The Spirit put Christ in us.
 - b) We have been made capable ministers due to a New Kind of Covenant (3:6).
 - (1) We are not ministering the covenant.
 - (2) We are ministering from what the Spirit has provided us as part of this covenant.
 - (a) Our competency is not from [apo] ourselves (3:5).
 - (b) Our competency is from God (3:6).
 - c) We have a ministry contrasted to that of the Law (3:7-16).
 - (1) The Law came with a kind of glory (3:7).
 - (2) Moses had a fading glory from his encounter with God on the mountain (3:7).
 - (3) Our ministry is that characterized by the work of the Spirit (3:8).
 - (4) Our ministry also has glory (3:8).
 - (5) Our ministry is one characterized by righteousness and increases in glory rather than fades (3:9).
 - d) We are like mirrors reflecting the glory of the Lord (3:18). We express something about Him.
 - (1) The Spirit brings freedom (3:17).
 - (2) The Spirit is transforming (changing) us from the inside out.
 - (3) The Spirit is causing us to reflect out one quality of glory to another quality of glory.
 - (a) This glory does not fade but grows.
 - (b) This glory worked out by the Spirit shows us to be the letters of Christ mentioned in 3:3.
 - (c) The Spirit is causing us to reflect Christ-likeness.
 5. We do not lose heart while we serve (2 Cor. 4:1). "This ministry" is one made possible by this new covenant, namely Christ in you. We can live out eternal life rather than resort to human methods.
 - a) We've sworn off shameful hidden things (4:2).
 - b) We don't live our lives in craftiness, which Mounce defines as "ready to do anything."
 - (1) God does not want us to do whatever it takes.
 - (2) God will accomplish His work through us HIS WAY!!
 - c) We don't handle the Word in a deceitful manner (4:2). Contrast this to those who peddle the Word and often make it say what it does not.
 - d) We serve in the plainness of the TRUTH (4:2).
 - e) We recognize that only God can make His light shine into the hearts of those who are blinded by the god of this age (4:3-6).
 - f) We have the treasure of God's glory in the person of Jesus Christ in us (2 Cor. 4:6-7).
 - (1) We know experientially God's glory in the person of Christ (4:6).
 - (2) We have this treasure in clay pots, that's a metaphor for our bodies made from dust (4:7).
 - (3) We have this treasure in clay pots so it is obviously God's power and not ours (4:7).

- (4) We experience God's power in these clay pots so that we can respond well to a variety of negative situations (4:8-11).
- g) We do not lose heart as we serve (4:16; cp 4:1).
 - (1) Our outer man is decaying, breaking down, getting older. If glory depended on this, it would fade.
 - (2) Our inner man is renewed daily. Because glory comes from the Spirit's work within us, this glory does not fade but continues and can even increase.
 - (3) Our present adversity is light and works an the excessive weight of glory (God's reputation) (4:17). When it is painfully and plainly obvious that we cannot, God's work becomes more obvious. Too often what passes for God's work is our efforts and ideas, which sometimes God has little to do with.
- h) When we minister (serve) by the work of the Spirit, we reflect Christ, we have His aroma, we are His letters.

God has made us able to serve because Christ is in us and the Holy Spirit alone can work Christ-likeness out through us.

G. We have been prepared for glory (Romans 9:23).

1. Romans is designed to help believers understand how God stabilizes us.
 - a) Paul wanted to give the Roman believers a spiritual truth that would help them become stable (Rom. 1:11).
 - b) Paul concluded that God is the One who will stabilize believers (Rom. 16:25).
 - c) Romans 1-3 demonstrate that we are all equally lost.
 - (1) People began long ago to replace God with other gods so they could do what they wanted to do (1:18-32). They are LOST and GUILTY (1:32).
 - (2) People who are moral judges do some of the same things (2:1-16). They are LOST and GUILTY (2:3, 16).
 - (3) People who stand on their national identity or religious rites do the same things they teach others not to do and so dishonor God (2:17-3:8). They are LOST and JUDGED by God (3:5-6).
 - (4) All, Jew or Gentile, are under sin (3:9-20).
 - d) Romans 3:21-4:25 demonstrates that all who are saved are saved through faith.
 - (1) Even the Law and the Prophets testified of a righteousness through faith (3:21-25, 28).
 - (2) Abraham was not declared righteous from works through faith (4:1-5).
 - (3) David was declared righteous apart from works (4:6-8).
 - (4) We are declared righteous when we believe apart from works (4:24).
 - e) Romans 5-8 assure us that nothing can separate us from God's love.
 - (1) Our access to God is based on His grace (5:2).
 - (2) Our relationship to God will not leave us shamed because of God's love through the Holy Spirit (5:5).
 - (a) God did not love us because we were lovable but while were

weak, sinners, and His enemies (5:6-10).

- (3) Our relationship to God is not endangered by the presence of the sin nature (5:12-8:39).
 - (a) The sin nature entered through Adam (5:12).
 - (b) The sin nature cannot outdo God's grace (5:20).
 - (c) We can experience freedom better than the sin nature because we have a new identity in Christ (6:11).
 - (d) We cannot beat the sin nature by living by law (Rom. 7).
 - (e) We are not condemned due to the sin nature because we are in Christ (8:1).
 - (f) We can experience freedom from the sin nature by relating to our life in Christ (8:2).
 - (g) We cannot be separated from Christ's love of interceding for us (8:34-35).
 - (h) We cannot be separated from God's love to us in Christ (8:38-39).
- f) Romans 9-10 assures us that even though Israel is under judgment, they are not separated from God's love for them (11:1).
- g) Romans 12-16 encourages believers to serve together and to help each other as God grows us.
2. Romans encourages us that God has prepared us for glory (Rom. 9:23).
 - a) We are not like those who have prepared themselves for ruin (9:22).
 - (1) "Prepared" is a middle or passive voice participle.
 - (a) A passive would indicate that God made them for destruction. God said all that He created was good (Gen. 1:31).
 - (b) A middle would indicate that they had a role in their own destruction, e.g. rejecting God.
 - i) They despise God's goodness and forbearance and treasure up wrath for themselves (Rom. 2:4-5). They are

- responsible for their state and future not God.
 - ii) They have not believed.
 - iii) They do not care about freedom from the sin nature.
 - (c) They are the objects or vessels of God's wrath (9:22).
- b) We are those God has previously prepared for glory (9:23).
 - (1) We are God's work.
 - (a) "Previously prepared" is an active verb indicating God's work.
 - (b) "Previously prepared" indicates that God has worked in our lives so we can show out His glory. This is the point of Romans; God has worked!
 - (2) We are the recipients of God's grace (Romans 5-8).
 - (a) God has given us a hope of His glory, that we can live out His reputation (5:2).
 - (b) We don't have to live like those destined for destruction.
 - (c) We demonstrate an aspect of God's glory even when we sin, His grace out performs our sin nature. We see that and angels see that (cp Eph. 3:9-11).
 - (d) We demonstrate God's glory when we use the freedom Christ won for us to walk in newness of life as Christ was raised through the glory of the Father (6:4).
 - (e) We will be jointly-glorified with Christ (8:17-18).
 - (f) We will experience freedom characteristic of God's reputation (8:21).
- (3) HE is making known riches of His reputation.
 - (a) We're the objects of His mercy: in Christ and regeneration.
 - (b) We're prepared (by Him) to show this.
- (4) He is the One who will stabilize believers (us) (Rom. 16:25-27). He receives glory (His reputation) for what He has accomplished in

those who are the objects of His work.

VII. God's glory is characterized by grace and worthy of praise (Eph. 1:6).

A. God gives us benefits in Christ by His grace.

1. We have all spiritual blessings (good words said about us) in Christ (1:3).
2. We are chosen to be holy in Christ (1:4).
3. We are chosen to be without blame in Christ (1:4).
4. We have the boundaries of being placed as sons through Jesus Christ (1:5).
5. We have been graced in Christ (1:6).
6. We have redemption that frees us in Christ (1:7).
7. We have the forgiveness of trespasses in Christ (1:7).
8. We have all these according to the riches characterized as grace (1:7). The "standard" (*kata*) indicates that grace is how God deals with us and this is because we are in a household of God governed by His grace (cp 3:2, 9).
 - a) His riches are not material like gold.
 - b) His riches are His character, His attributes.
 - c) His attributes are exercised toward us in keeping with His grace.

B. God intends us to use our mind to make use of these truths.

1. We relate to these truths with all wisdom, seeing them as practical (1:8).
2. We relate to these with a frame of mind, because we make them part of our frame of mind (attitude)(1:8).

C. God has made known to us a mystery related to these truths (1:9-10).

1. A mystery is a new truth at the time it was revealed. It had been kept secret in the past but is now made visible (cp 3:9).
2. This mystery is about something God desires or wants (*thelēma*).
 - a) His good pleasure, or what really pleases Him, is the standard of this mystery.
 - b) His good pleasure He set as His purpose in Him (in Christ).
3. This mystery is about the dispensation (house rule) of the fullness of times (1:10).
 - a) The fullness of times is when God brings all time to an end, after which,

He destroys the present heavens and earth, and time as we know it ceases.

b) The fullness of times is the first thousand years of the Son's kingdom (cp Rev. 20).

4. This mystery is about God's plan to head up all things by the Christ (1:10).

a) That Jesus Christ would rule was no mystery but well revealed in the Old Testament (e.g. Mt. 2:2; 21:5; Jh. 18:37; Isa. 9:6-7; Zech. 14:9; Ps. 45:6: 2:6-9).

b) In this text, "the Christ" refers to Jesus Christ sharing His identity with believers regardless of background (3:4, 6, 8).

c) All believers of the body of Christ will jointly rule with Jesus Christ (2 Tim. 2:12). The "if" and the verbal form (indicative) of "endure" forms a first class condition expressing a certainty but stated as a condition to make the audience think. Therefore, we do endure and we will reign with Him.

d) All believers will receive authority as Christ received and will shepherd (rule) the nations (Rev. 2:26-27).

e) WE will reign with Christ over all in heaven and earth (Eph. 1:10). THIS IS THE MYSTERY

D. God has made us Christ's inheritance in Christ (Eph. 1:11).

1. "Made an inheritance" is a passive form of the word inherit.

2. We were set within boundaries for this (cf. 1:5).

a) This is according to His purpose.

b) This is that we might be to the praise of His glory (reputation) (1:12). Think about God using us to rule. Who are we that we should rule with Christ?

3. We were sealed into Christ by the Holy Spirit so that Christ receives His full inheritance (1:13-14).

a) The Spirit also is the downpayment on our inheritance; we will be jointly glorified with Christ (Rom. 8:17; 1 Jh. 3:2). Part of this glory is reigning.

b) As we are His inheritance, He is ours (Rev. 2:17). He's the manna (Jh. 6:58).

4. God wants us to see the hope of His calling (1:18).

5. God wants us to see the riches of God's glory (reputation) among His inheritance (1:18).
 - a) This knowledge is in our hearts, so it affects how we think and act towards these other saints.
 - b) This is ALL the saints, the whole body of Christ.
 - c) This is not just some of the saints.
- E. God has made us one

VIII. God's glory is characterized by grace and worthy of praise (Eph. 1:6).

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 8. We have all these according to the riches characterized as grace (1:7). The "standard" (*kata*) indicates that grace is how God deals with us and this is because we are in a household of God governed by His grace (cp 3:2, 9).
 - a) His riches are not material like gold.
 - b) His riches are His character, His attributes.
 - c) His attributes are exercised toward us in keeping with His grace.

To the praise of His glory - 1:6

- B. God intends us to use our mind to make use of these truths.
1. We relate to these truths with all wisdom, seeing them as practical (1:8).
 2. We relate to these with a frame of mind, because we make them part of our frame of mind (attitude)(1:8).
- C. God has made known to us a mystery related to these truths (1:9-10).
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 - a) That Jesus Christ would rule was no mystery but well revealed in the Old Testament (e.g. Mt. 2:2; 21:5; Jh. 18:37; Isa. 9:6-7; Zech. 14:9; Ps. 45:6: 2:6-9).
 - b) In this text, "the Christ" refers to Jesus Christ sharing His identity with believers regardless of background (3:4, 6, 8).
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 - d) All believers will receive authority as Christ received and will shepherd (rule) the nations (Rev. 2:26-27).
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- D. God has made us Christ's inheritance in Christ (Eph. 1:11).
 1. "Made an inheritance" is a passive form of the word inherit.
 2. We were set within boundaries for this (cf. 1:5).
 - a) This is according to His purpose.
 - b) This is that we might be to the praise of His glory (reputation) (1:12). Think about God using us to rule. Who are we that we should rule with Christ?

To the praise of His glory - 1:12

3. We were sealed into Christ by the Holy Spirit so that Christ receives His full inheritance (1:13-14).
 - a) The Spirit also is the downpayment on our inheritance; we will be jointly glorified with Christ (Rom. 8:17; 1 Jh. 3:2). Part of this glory is reigning.
 - b) As we are His inheritance, He is ours (Rev. 2:17). He's the manna (Jh. 6:58).

To the praise of His glory - 1:14

4. We can live out faith and love to all the saints so others hear of it and thank God (1:15-16).
 - a) We need a Spirit of wisdom (1:17). We need to know how to use this information.
 - b) We need a Spirit of revelation (1:17). We need to see what God has done.
 - c) We have our heart's eyes enlightened so we can know what God has done and is doing among us (1:18).
 - (1) We should know what He called us to (1:18). We were called to peace in one body (4:1, 4; cp Col. 3:15).
 - (2) We should know the riches of His reputation (glory) made up of His inheritance among the saints (1:18). We are that inheritance and it shows us something about God's reputation.
 - (3) We should know the very greatness of His power in us (1:19). Paul mentions this power again in 3:16 regarding our inner man.
 - (a) He raised Christ with this power (1:20).
 - (b) He seated Christ in His right far above all created spirit beings with this power (1:20-21)).
 - (c) He put all things under Christ's feet with this power (1:22).
 - (d) He made Christ the Head of all things for the Church with this power (1:22).
 - i) The Church is His body (1:23).
 - ii) The Church is the fullness (1:23).
 - iii) The Church is the all things that He is filling (1:23).

The riches of His glory involve how we live together by His power as He fills us.

- E. God is rich in mercy (2:4).
 1. He made us all alive together in Christ (2:5; cp Col. 2:13).
 2. He raised us all together in Christ (2:6).
 3. He seated us all together in Christ (2:6).

He will display the excelling riches of His grace exhibited by means of His kindness upon us in Christ Jesus (2:7).

4. Christ has made us one new man in Himself (2:13-16).

5. The Spirit is making us into a holy temple, a dwelling place of God (2:19-22).
6. God has made us equal in Christ (3:6).
 - a) We're equal heirs.
 - b) We're equal members of the body.
 - c) We're equal partakers of the promise of access in Christ Jesus.
7. God deals with us by a rule of grace (3:9-11).
 - a) Spirit beings (angels) learn about God's multifaceted wisdom watching Him deal with us by grace (3:10).
 - b) We have access to God with boldness in Christ because of this grace (3:12).
 - c) We do not have to lose heart at adversity even if it isn't ours.

This is our glory/reputation. We can face adversity and show God's reputation.

8. God can empower us to know the love for the whole body of Christ (the Christ) (3:14-19).
 - a) Paul asked God for this power for the Ephesians.
 - b) Paul viewed this empowerment as being measured by the riches of God's glory (3:16).
 - (1) This empowerment will result in love for all saints.
 - (2) This empowered love draws attention to God's character.

The riches of God's glory reminds us that He wants us to be a loving people towards each other.

9. God can do far more than we ever ask (3:20).
10. God can do far more than even enters our mind (3:20).
11. God's power is working in us (3:20).
12. God will get glory by means of the Church (3:21).
13. God will get glory by means of Christ Jesus.
14. God will continue to get this glory into multiple ages in the future (3:21).

God's glory, His reputation made visible by what He is doing with the Church is not limited to the present but extends into the future.

IX. God fills our every need by the standard of His glory in Christ Jesus (Php. 4:19).

A. GOD WOULD SUPPLY ALL THE PHILIPPIANS' NEED (4:19).

1. Need is singular because they have one true need.
2. The need is met in accordance with the riches of God's glory in Christ Jesus.
3. This means their need could be met by the truths of being in Christ Jesus.
4. Their need was not material, though they were impoverished (2 Cor. 8:2), but a spiritual outlook on teamwork.

B. Paul thanked God for the Philippians when He talked to God about them (1:3-4).

1. He did this with joy (1:4).
2. He had joy because of their fellowship for the gospel (1:5).

C. What did the Philippians need?

1. They needed to rejoice in the Lord regardless of circumstances.
 - a) Paul demonstrated how unity could look by rejoicing that the gospel is proclaimed even if some had poor motives (1:12-18).
 - b) Paul demonstrated how unity puts others first by setting aside his desire to go home and be with the Lord and to remain here to help the Philippians (1:21-25).
 - c) Paul rejoiced when needy (poured out) so they could serve (2:17).
2. They needed unity in how they served together.
 - a) They needed to stand in one spirit (how they think objectively) (1:27).
 - b) They needed to work as a team in one soul (how they think subjectively) (1:27).
 - c) They needed to be like minded.
 - (1) They could frame their mind with the same thing (2:2a).
 - (2) They could frame their mind with one thing (2:2b).
 - (3) This one thing is the attitude Christ had: no service is beneath me (2:5-9). He humbled Himself and became a slave even to death.
 - d) They needed to let go of or even throw in the trash, their accomplishments and positions that divide mankind (3:4-8).

e) They could pursue the knowledge of Christ by sharing in the benefits of His death and resurrection so they could **suffer together** with Him when He suffers with the us (3:9-10).

f) They shouldn't live (walk) like people who serve only themselves (3:17-19).

D. They needed to help two women Euodia and Synteché who had practiced teamwork but were now not on the same page (4:2-3).

1. The mention of bishops and deacons in 1:1 may also suggest a part of the division. Perhaps this involved their husbands?
 2. It also may be that one of them had their feelings hurt.
 3. It also appears that someone's idea or goal was not chosen, therefore, they are told to be forbearing (gentle), meaning to be reasonable or fair by letting go of a goal (4:5).
 4. They needed to frame their minds with the same thing (truth)(4:2). NASB translates this "live in harmony."
 5. They needed to not be anxious about these problems but talk to God (4:6-7).
 6. They needed to relate properly to truth
- E. They needed to follow Paul's example and be content in whatever situation they found themselves (4:11-12).
1. The Spirit made him strong to be content in any situation (4:13).
 2. The Philippians had helped in Paul's need (4:15-18a).
 3. The Philippians needed to adjust their attitude in Christ Jesus.

X. What do we do when we gather?

A. Acts describes the actions of the early Church.

1. The believers were taking in the apostles' teaching (2:42). To be devoted (hold fast) means they had heard it.
2. The believers were devoted in fellowship (2:42). They spent time together.
3. The believers were devoted to breaking bread together (2:42). They shared meals with the Lord's supper. (20:7, 11; 1 Cor. 10:16).
4. The believers were devoted to worship (2:42). Worship was primarily talking about God's character and work.
5. The believers were sharing all their possessions with each other as they had need (2:44-45).
6. The believers continued to go to the temple for the Jewish rituals (2:46). They didn't know that God was done with the temple.
7. The believers were holding fast with one accord, they all felt the same about being together (2:46).
8. The believers were taking their meals together, breaking bread from house to house (2:46). Sharing meals was a vital part of fellowship and church life.
 - a) They shared their meals with gladness or happiness.
 - b) They shared their meals with sincerity of heart. They wanted to be together.
9. The believers were praising God, giving Him credit for what He was doing (2:47).
10. The believers had favor from all people (2:47). Their character did not offend others, at this time.

B. The Church met in this way (Acts).

1. They prayed to God with one accord, worshipping and asking (Acts 4:23-31). They responded to threats with prayer.
 - a) They fervently worshipped around Peter when Herod seized him to kill him (12:3-5, 12). They were asking for Peter while worshipping God.
2. They made sure no one was needy among them but using what God had given them to help others (4:34-35).
 - a) They provided for their widows (6:1).
 - b) This was about AD 30-32.
 - c) They also helped (oversee) orphans about AD 45 (Jas. 1:27).

d) They were still doing this about AD 63-64 (1 Tim. 5:3, 9).

3. They continued to hear and submit to teaching about Jesus Christ (Acts 5:42).
 - a) They continued to meet from house to house for this teaching (5:42).
 - b) They were taught by others (11:26).
 - c) They laid hands as a sign of unity in God's work (13:1-3).
 - d) They were being persuaded about continuing in God's grace (13:43).
 - (1) This happened between the sabbaths.
 - (2) The imperfect verb "persuade" means an ongoing activity in the past.
 - (3) Paul taught these brand new believers about God's grace for Christian living, in which they could "continue."
 - e) Paul taught by way of discussing truth with the disciples in Ephesus (19:9-10).
 - (1) He taught daily.
 - (2) He taught for two years.
 - (3) He taught them publicly (20:20). He didn't teach the elders in a closed session (e.g. a seminary setting).
 - (4) He taught from house to house (20:20).
4. They were making disciples in the cities they visited (Acts 14:20-23).
 - a) They strengthened their souls (14:22). This includes teaching about God's grace.
 - b) They encouraged the disciples to continue in the faith (the collection of God's promises to us) (14:22).
 - c) They encouraged the disciples that they must enter God's kingdom through MANY TRIBULATIONS (14:22). They didn't mislead anyone.
5. They hand-chose elders in every church (Acts 14:23).
 - a) The churches needed leaders.
 - b) They saw who was qualified by gifting and life.
 - c) They served together so that when Paul returned to Derbe, Timothy had demonstrated growth and gifting.
 - (1) He was likely saved on the previous visit in chapter 14.
 - (2) He has now become well-attested by the other brothers not only in Derbe but in Lystra and Iconium.
 - (3) He served believers with a teaching/apostolic gift.

XI. Gathering for church is about serving.

- A. "Serving" is often a word meaning common service (*diakonia*).
1. It is related to *koinos* - common.
 2. It was related to one who waited tables and so served many people.
 3. It is not a *doulos* or slave who belongs to one person.
- B. Serving may involve activity outside of our spiritual gift because we can all serve by virtue of salvation (e.g. Heb. 5:12). It may be the use of a skillset (e.g. good with budgeting, electrical skills, mechanic).
1. Believers who are not gifted as teachers can still teach, and those without the gift of mercy can still show mercy.
 2. Sometimes, churches get people busy because attendee retention is higher if people feel they have a job or are necessary. This is not the right reason to engage believers.
 3. Believers should serve because they want to help other believers in whatever way God allows.
 4. Believers should serve from love (1 Cor. 13:1-3).
- C. Service may involve helping someone who has a material need (2 Cor. 8:4; 9:1).
- D. Service may involve the use of our spiritual gift.
1. We all have a gift and should serve with that gift (Rom 12:6).
 2. We all have a gift intended to benefit the whole body (1 Cor. 12:7).
 - a) The gift isn't for our own benefit.
 - b) The gift is intended for serving others.
 - c) Four gifts help equip the rest of the body for their service (Eph. 4:11-12).
 - (1) They help others not be tossed around by bad doctrine (4:14).
 - (2) They help us to live truth in love (4:15).
 - (3) They help us see that Christ provides through all the parts of the body to other parts of the body (4:16).
 - (4) This is how the body grows, not numerically but spiritually, in maturity.
 3. We all have received a grace gift and we should use that gift to serve (1 Pet. 4:10).
 - a) Some speak (4:11).

b) Some serve (4:11). Here serve emphasizes gifts non-teaching gifts.

- E. 1 Corinthians 14 gives us a little glimpse of a church together.
1. This is a church whose leader (Apollos) left and is with Paul (1 Cor. 16:12). Paul's words "Now concerning Apollos" indicates that they asked about him.
 2. This church carried on their meetings (14:26ff). "When you come together."
 - a) Each had a psalm, some statement of praise for God's work.
 - b) Each had a teaching, instruction for the believers' conduct.
 - c) Each had a revelation, some new information or explanation from God.
 - d) Each had a tongue, a speaking in a foreign language that normally spoke about God's mighty works.
 - e) Each had an interpretation of a tongue.
 3. This church needed to do all things for edification or building up of other believers .
 - a) This implies that some were doing something but not to edify others but to be seen or heard.
 4. Paul gave them guidelines and limits for this activity, but it still illustrates how the people served together, came ready to share together, to work together. We can become so focused on the guidelines that we miss the good things they were doing.
- F. Serving may involve seeing others as greater and you as their slave (*douloō*).
1. We can serve in the Lord (Rom. 12:11). We can view Christ as our Divine Master, and serve Him by serving others.
 2. We can serve (slave) Christ by putting others' conscience issues ahead of our interests (Rom. 14:18). This is about what we can eat or drink.
 3. We are called to FREEDOM and can use it to serve (as a slave) one another (Gal. 5:13).

Gathering with other believers should involve service to one another.

XII. What is the role of music and worship in church?

- A. Music has played a key role in human society since the world system developed.
 1. Music originated in Cain's descendants (Gen. 4:16-17, 21). "Father of all" indicates that he originated this use of music.
 2. About Saul and David's conquest over Israel enemies (1 Sam 18:6ff).
- B. Israel sang.
 1. For God delivering them at the Red Sea (Ex. 15:1, 20-26).
 2. For God giving them water (Nu. 21:16-18)
 3. For God's deliverance of Israel (Jdg. 5:1ff).
- C. Music was part of Israel's religious activity.
 1. David appointed singers.
 - a) They sang for the return of the ark to Jerusalem (1 Chr. 15:16, 19, 25).
 - b) They sang when the ark came into the temple (2 Chr. 5:2, 12-13).
 - c) They sang at the temple and rebuilt temple (e.g. Ezra 7:7; Neh. 7:1; 11:22-23).
 2. The singers sang praise and thanks to God (Neh. 12:45-46).
 3. Israel sang to the Lord (Ps).
 - a) about His bounty (13:6).
 - b) about His power (21:23).
 - c) about His lovingkindness (89:1).
 - d) They sang about His great ways (138:5).
 4. Singing was distinct from worship (2 Ch. 29:28, 30; Ps. 66:4).
 - a) Worship involved bowing (Neh. 8:6).
 - b) People raised hands to acknowledge where God was (Ps. 28:2; Dan. 12:7).
- D. Jesus changed the nature of worship.
 1. Worship is communicating back to God who He is and what He has done.
 2. Worship is done in spirit (Jh. 4:24).
 - a) Worship is not restricted to a location but in/with our spirit.
 - b) Worship is not a physical posture or activity: bowing, kneeling, dancing, raising hands. We may do these but they are not to be confused with worship.
 3. Worship is done in truth (Jh. 4:24).
 - a) Worship is not about our impressions regarding God.
 - b) Worship is what is true about God.
 - c) Worship is not feelings: excitement, sorrow. We may feel moved while we worship but that is not worship.
- d) Worship is not instrumental music because it says nothing about God.
4. Luke defines the new worship in Acts 16.
 - a) In John 4, Jesus used *proskuneō* meaning "to do reverence or homage by kissing the hand; ... to do reverence or homage by prostration," [Mounce: G4352]. If He used another word, no one would have understood what He meant.
 - b) God took the verb *proseuchomai* which was used exclusively of communication to God and uses it for worship.
 - (1) Paul and Silas hymnized God by praying or worshipping (16:25).
 - (2) Jerome defined hymn, "... hymns are those which proclaim the strength and majesty of God, and always marvel at his benefits or deeds." [Commentary on Ephesians: 5:19]
 - c) *Proseuchomai* now serves for worship.
 - (1) *Proseuchomai* is translated "pray."
 - (2) It is not a general term for "praying" occurring **second** in a list (1 Tim. 2:1).
 - (3) Peter and John went to the temple at the hour of prayer-time of worship (Acts 3:1). The Jews worshipped at the evening sacrifice about 3 pm.
 - (4) When Peter was imprisoned and Herod planned to kill him, the church gathered and worshipped God around Peter (Acts 12:5, 12). When Peter arrived, the people didn't think he was alive, so they were not "praying" for his release.
- E. Music played a smaller role than worship.
 1. Ephesians 5:19 & Colossians 3:16 we sing **in our heart**, not necessarily aloud.
 - a) Sing a spiritual song; it expresses truth.
 - b) Psalm to God; this is a song of praise.
 - c) Hymns are songs of worship.
 2. Paul wanted to sing a song of praise (psalm) with both his spirit and his mind in order to understand what he said (1 Cor. 14:15).
 3. The church should do all things in an orderly manner (1 Cor. 14:26-33).
 - a) Each one came with a song of praise (psalm) to sing (14:26).
 4. A cheerful believer should sing a praise (Jas. 5:13).
 5. These are all the references to music in Scriptures for the Church.

6.

- F. What did worship in the Church look like?
1. Review: worship in the Old Testament was chiefly about a location and a posture.
 - a) Jesus changed this in John 4:24.
 - (1) Jesus used the Greek verb *proskuneō* which meant to kiss toward.
 - (2) *Proskuneō* is used only in 1 Corinthians 14:25 for the Church (14:23-25).
 - (a) This may be a new untaught believer.
 - (b) This may be an unbeliever.
 - b) Paul went up to Jerusalem for Jewish worship (Acts 24:11).
 - c) Certain unbelievers will worship Christ before our feet when they stand to be judged by Him (Rev. 3:9).
 2. Our worship is in spirit and God chose the verb *proseuchomai* and the noun *proseuchē* to indicate worship.
 3. We are to worship without ceasing (1 Thess. 5:17).
 - a) Worship is not something we do and then we're done until the next call to worship.
 - b) Worship is always appropriate.
 4. We are to hold fast in our worship (Rm. 12:12). This is in the context of serving and loving others in the body of Christ.
 5. Worship is often accompanied by other communication with God.
 - a) Paul remembered believers (presumably thanking and asking for them) while he worshipped God (Eph. 1:16).
 - b) We are to worship along with petition, thanks, and requests when we face cares/anxiety (Php. 4:6).
 - c) Paul worshipped and asked for the Colossians (Col. 1:9).
 - d) Epaphras agonized for the Colossians in his worship (Col. 4:12). Focusing on God's character often reminds us of others who need to see God's character.
 - e) Believers should be characterized as at ease in (the) petitions and (the) worship (1 Tim. 5:5). In Greek the two nouns each have a separate definite article and connected with the conjunction "and" [*kai*] share something but are distinct.
 6. Worship can be big as in Acts 4:24-28.
 - a) God is creator.
 - b) God has planned all that happened with Christ.
 7. Worship does not have to be a complicated matter. Note the simple statements about God, simple worship statements.
 - a) Knower of hearts Acts 2:24
 - b) God of the glory Acts 7:2
 - c) Creator blessed into the ages Rom. 1:25
 - d) no partiality with God Rom. 2:11
 - e) there is no injustice with God Rom. 9:14
 - f) God is able (powerful) Rom. 4:21; 11:23; 2 Cor. 9:8
 - g) Who has been His counselor, who gave to Him that He should be repaid Rom. 11:34-35
 - h) All things are from Him, through Him, and because of Him Rom. 11:36
 - i) the God of hope Rom. 15:13
 - j) God of peace Rom. 15:33; 16:20
 - k) God is faithful 1 Cor. 1:9; 10:13; 2 Cor. 1:18
 - l) God is wiser and stronger 1 Cor. 1:25
 - m) God is a God of peace not chaos 1 Cor. 14:33
 - n) The God of all comfort 2 Cor. 1:3
 - o) God of love and peace 2 Cor. 13:11
 - p) God is ONE Gal. 3:20
 - q) Father of glory Eph. 1:17
 - r) God, being rich in mercy Eph. 2:4
 - s) God who created all things Eph. 3:10
 - t) from whom every family is named Eph. 3:14
 - u) Him who is able to far more abundantly beyond all we ask or think Eph. 3:20
 - v) God's wrath comes Eph. 5:6
 - w) God of peace Php. 4:9
 - x) All things were created by Him Col. 1:16
 - y) He is preeminent over all things Col. 1:17
 - z) All things are held together by Him Col. 1:17
 - aa) the living and true God 1 Thess. 1:9
 - bb) God's throne is forever Heb. 1:8
 - cc) God is not unrighteous Heb. 6:10
 - dd) God is a consuming fire Heb. 12:29
 - ee) The eyes of the Lord are on the righteous and His ears are open to their petitions 1 Pet. 3:12
 - ff) God of all grace 1 Pet. 5:10
 - gg) God is light 1 Jh. 1:5
 - hh) God is love 1 Jh. 4:8
 - ii) The faithful and true witness Rev. 3:14
 - jj) Holy, holy, holy Lord God Almighty who was and is and is to come Rev. 4:8
 - kk) God of heaven Rev. 11:13

XIII. What is the role of fellowship in the Church?

- A. Fellowship is a word meaning to share in common.
1. It is the Greek word *koinonia*.
 2. *Koinonia* comes from *koinos* "common" (Acts 2:44).
 3. The church were dedicated to fellowship (Acts 2:42).
- B. Fellowship can be sharing something in salvation.
1. We fellowship with God's Son (1 Cor. 1:9).
 2. We share in a new covenant inaugurated with Christ's blood and sharing in the body of Christ (1 Cor. 10:16).
 3. We can share together because of the Holy Spirit's work with us (2 Cor. 13:14). This is fellowship as members of the body of Christ together (cp Php. 2:1).
 4. We can share with Christ as He suffers with other believers (Php. 3:10).
 - a) When believers face something difficult or are hurt, Christ "feels" it (e.g. Acts 9:4).
 - b) Believers can share in Christ's sufferings.
 5. We can share in eternal life by living it out (LIGHT) (1 Jh. 1:3, 7).
 - a) We can share this with each other.
 - b) We can share this with the Father and His Son Jesus Christ.
 - c) We know we have passed into life because we love. Love is the key demonstration of eternal life (3:14).
- C. Fellowship should not be neglected (Heb. 13:16).
1. It may be meeting and engaging with other believers rather than abandoning getting together with believers (10:24-25).
 2. It may be doing good to serve others.
- D. Fellowship can be the teaching and encouraging of others in/from God's Word (Rom. 15:27).
- E. Fellowship can be sharing our possessions.
1. Churches shared (a contribution) (Rom. 15:26; 2 Cor. 8:4; 9:13).
 2. Believers love by sharing in the needs of the saints (Rom. 12:9, 13).
 3. The Philippian church shared materially to support Paul's work (Php. 1:5; 4:15).
 4. Believers who are being taught can share with those who teach them (Gal. 6:6).
 - a) They can share in the truth they are taught.

b) They can share possessions to help those teaching.

F. Fellowship in summary.

1. Fellowship is sharing salvation.
2. Fellowship is sharing in the experiences of other believer.
3. Fellowship is sharing in teaching.
4. Fellowship is sharing in food.
5. Fellowship is sharing in activity together. Fellowship is sharing in other's needs.
6. Fellowship is sharing our lives as believers.

- XIV. What is the role of the Word of God in the life of the Church?
- A. The Church was devoted to the teaching of the apostles (Acts 2).
 - B. The Church's first issue involved not distracting the apostles waiting at tables and neglecting the word of God (Acts 6:2).
 - C. Paul and Barnabas taught a considerable number in Antioch for a year (Acts 11:26)
 1. These were the first disciples who lived as Christians, that is anointed ones.
 2. They learned from Paul and Barnabas how to relate to the Spirit's work, which would have required them to know who they are in Christ.
 - D. Paul taught the Word of God for a year and a half in Corinth (Acts 18:11).
 - E. Paul taught believers (disciples) daily in Ephesus (Acts 19:8-10).
 - F. Paul commended believers to God and the word about His grace (Acts 20:32).
 - G. Paul charged Timothy to entrust to others what he heard from Paul (2 Tim. 2:2).
 1. They were to teach others (non-teachers).
 2. They were to be passing on teaching.
 - H. Paul charged Timothy to be at ease in what Paul had taught him (2 Tim. 3:14).
 1. He had been taught these things.
 2. He had been persuaded about these things.
 3. He had received some instruction from his mom and grandma (3:15).
 4. He needed to know that all Scripture is God-breathed (3:16).
 - a) All Scripture has some value (3:16).
 - b) All Scripture can play a role in helping believers become what God desires for us (3:17).
 - I. Paul charged Timothy to continue proclaiming the Word (2 Tim. 4:2).
 1. He was to do this when it was welcome.
 2. He was to do this when it was not welcome. This is not welcomed by believers. They do not want to sit under this teaching.
 3. He was to convince people by proclaiming the Word.
 4. He was to rebuke people by proclaiming the Word.
 5. He was to encourage people by proclaiming the Word.
 6. He was to proclaim the word with patience. He was not to blow up and beat people with the word.
 7. He was to proclaim with teaching for their conduct.
 - a) They need to know how to live.
 - b) They need more than just to know a set of facts.
 8. He is to teach even when people will not put up with a healthy use of teaching that is not for our conduct (4:3).
 - a) It becomes a temptation for teachers to make things practical that are not practical.
 - b) It becomes a temptation for teachers to make the Bible appealing to people.
 9. He is to teach even when people turn their ears away from the Truth and turn to myths (4:4).
 - a) The Truth is how we are free from the sin nature and live by God's power.
 - b) Myths are the misuse of God's truths in a way that God did not mean it.
 - J. Peter was right to stir up the memory of believers regarding God's truth (2 Pet. 1:12-15).
 1. Peter knew his readers already knew these truths (1:12).
 - a) They knew these truths.
 - b) They were established in these truths.
 - c) They knew the Present Truth. This truth was new and distinct from prior truth. I think this is grace.
 2. Peter knew he would die soon (1:14).
 3. Peter wanted these believers to remember these truths after he died (1:15).
 - K. Conclusion
 1. The early church placed great emphasis on teaching.
 2. Believers need to know what God has done, is doing, and will do, and this is only achieved through teaching of God's Word.

XV. Why is the Lordian (Lord's) table important?

A. Why do we call it the Lordian table?

1 Cor. 11:20

- 1. *Kuriou* [κυριου] means -
- 2. *Kuriakos* [κυριακος] means -
- 3. Why do we sometimes call this communion? 1 Cor. 10:16

B. Why do we call them ordinances rather than sacraments?

- 1. Ordinance -
- 2. Sacrament -

C. Identify the two parts of the table? What does each represent? 1 Cor. 11:24-25

- 1. -
- 2. -

D. What does taking part in the Lordian table do?

Past -

- 1. In 11:23-25 -

Present -

Future -

- 2. In 11:26 -
How?

Past -

Present -

E. Connect each with the past, present, and future.

Future -

XVI. What is the Church's authority?

A. For the first sixty years of the Church, our authority was not absolutely on Scripture but oral revelation because the Church did not have a Bible.

1. God gave gifts to help while the Bible was being written: apostle, prophecy, wisdom, knowledge all explained new truth the believers needed (e.g. Eph. 3:4-6).
2. When God had said all we needed to know, those gifts ended (1 Cor. 13:8-10).
 - a) The Word of God was growing (Col. 1:20). Paul and others were writing more of God's Word.

B. We have God's revelation in written form—the Bible, Scripture, the Word of God.

1. The Word of God was growing (Acts 6:7; 12:24). The apostles were speaking God's Word as God gave more revelation.
2. Paul was filling up God's Word in keeping with the house rule that was given to him (Col. 1:25). We know how to live today, largely because of Paul's letters.
 - a) Our house rule is "grace" in Christ (Eph. 3:2). We have to know what we have in Christ in order to live by grace (3:6).
 - b) Our house rule was once a mystery, a truth known only by God (Eph. 3:9).
 - c) Only Paul specifically explains how we live by God's grace (Tit. 2:11-13).
 - d) Our way of life is in Christ (1 Cor. 4:17).
3. Peter considered Paul's letters to be Scripture and authoritative (2 Pet. 3:15-16).

C. Many Evangelical leaders think the biggest danger to the church in the 21st century is that the Word of God is no longer our authority. People do Bible study but do not let Scripture speak. They prefer their thoughts or feelings about it and quickly move from the text to how they would apply it rather than how the text applies itself.

1. The Word of God is our critic (Heb. 4:12).
 - a) It divides between what we know and about what we get excited.
 - b) We can be excited about the wrong thing. Some of the Hebrews were excited about returning to Judaism to relieve their hardships but needed to leave Judaism (outside the camp) and go out to Jesus (Heb. 13:12-13). Jesus is not in Judaism!
2. The apostles stayed with God's revelation.

a) Paul avoided philosophy and persuasive words and stayed with the simple message of Jesus Christ crucified (1 Cor. 2:1-5).

b) Paul warned against those who use philosophy, empty deceit, and human traditions (Col. 2:8).

c) Peter did not follow wise myths when he made known the power and presence of our Lord Jesus Christ (2 Pet. 1:16).

D. Some allow culture to influence what we think about God, salvation, and conduct.

1. The Biblical view of Church is that it always stands outside of culture and its message is from God not culture. Consider its early history.
 - a) Peter and John spoke to the people about Jesus Christ (Acts 3:11-26).
 - (1) They were arrested, jailed, threatened, and beaten (4:1-4, 21; 5:17-20, 40).
 - (2) They continued teaching and presenting Jesus Christ as good news (5:42).
 - (3) They chose to do what God has said rather than men (4:19; 5:29).
 - b) Paul faced, beatings, stoning, and opposition in Damascus, Jerusalem, Antioch of Pisidia, Lystra, Derbe, Philippi, Thessalonica, Berea, Athen, Corinth, and Ephesus. The gospel was not received by the majority of any population for it focuses on a God and Savior who the majority refuse to believe in. Therefore, Christianity is always outside the culture.
2. The believers did not allow their lack of popularity or opposition to make them change their message. They knew what the message was and that it came from the Lord. That was their authority.
3. We should not allow our peers to do the same. This is really a micro-culture.
 - a) They think that truth is arrived at democratically, by consensus.

- E. Some look at church tradition for authority.
1. What does our denomination hold?
 - a) Baptist's teach that water baptism pictures us dying and rising with Christ.
 - b) Some churches view baptism as picturing being put into Christ.
 - c) Many churches claim baptism washes away sins, bring people into covenant, imparts the Holy Spirit, and other ideas.
 - d) The Bible says we are baptized into the name (character) of the Lord Jesus (Acts 19:4-5), this relates to our identity in Him.
 2. What has the church held historically
 - a) What church for it has many division with divergent views.
 - b) Church history has a diversity of opinions on matters of truth and practice.
 - c) As an example: head-coverings, Paul said that neither he nor the churches had a tradition on this matter (1 Cor. 11:16).
 3. What do the creeds of the Church state?
 - a) What creed (statement of faith)?
 - b) Creeds differ because men compose them from Scripture, tradition, and doctrine passed on to others.
 - c) "Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty," (Westminster Confession of Faith, 1643, 19:6) This is also included word for word in the Philadelphia Baptist Confession of Faith from 1707 (much of which is the same except where Baptist creeds differ from Reformed, Church of England, and conservative Presbyterian creeds.
 - d) "It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of His church; to receive complaints in cases of maladministration, and authoritatively to determine the same" (Westminster, 31:2).
 - (1) They often look at Acts 15 as a church council to decide on how Gentiles are justified.
 - (2) The Jerusalem council was called because Paul did not want his work

- undermined by others who would follow him and then teach the believers to live by law. Paul was not worried that he might be wrong.
- (3) Paul's authority was the gospel given to him by Jesus Christ (Gal. 1:12). It was not determined by a council.
 - (4) Paul received the gospel direct from the Lord not from men, so he knew what he was supposed to be doing.
 - e) The Bible says we are not under law (e.g. Rom. 6:14), yet many have developed a theological system that argues that we are. They assert that the Law is God's eternal code.
 - f) The Bible is our authority on this matter. What is written to the Church trumps what was written for Israel.
- F. We may sometimes be pragmatic: what works? One person called it "programatic" versus organic or natural.
1. We allow those we are trying to reach to dictate what we can say or else they will be offended and we've lost that opportunity.
 2. Paul and Barnabas in Antioch of Pisidia did not change for what "works" (Acts 13:46). "but since you push it away and judge yourselves unworthy of eternal life, look, we turn to the Gentiles" They didn't recast their message. They stayed with the message God gave to them, they just took it to a different group of people.
 3. God causes growth; we do not nor our methodology (1 Cor. 3:6; Eph. 4:14-15).
 - a) Some Corinthians thought God's Word needed help from philosophy, debate, and scholarship. It needs no help.
 - b) People did different parts of the work like Paul and Apollos.
 - c) God gave the growth.
 - d) In the body of Christ, all the parts of the body are necessary.
 - e) Christ works through all the parts of the body
- G. Some claim we have TOO LITTLE SPIRIT and TOO MUCH BIBLE. They may say JESUS.
1. The Spirit carried men to write (2 Pet. 1:21).
 2. The Spirit carried Paul to speak (1 Cor. 2:13).
 3. All Scripture is God breathed (Spirited) (2 Tim. 3:16).

XVII. What are the Church's marching orders?

A. A common view is that the Great Commission is the marching orders.

1. Christ spoke this commission to His eleven disciples (Mt. 18:19-20).
 - a) They were witnesses of what happened to Christ: suffer and rise (Lk. 24:45-48).
 - b) They were to be Christ's witnesses (Acts 1:8).
 - (1) "Witness" is never used of someone telling their story.
 - (2) "Witness" is only used of those who saw Christ, what He did, endured, and could tell what they saw.
 2. Christ charged them to make disciples of all nations.
 - a) He had previously sent them to speak only to the people of Israel (Mt. 10:5-6).
 - b) He had made disciples who were students/followers but some were unbelievers and some were believers (Jh. 6:60, 64-66).
 - c) He looks forward to disciples only being believers.
 - (1) This is true in Acts.
 - (2) The word "disciple" is never used in the Epistles.
 - (3) TODAY, making disciples is making a believer. It is evangelizing.
 3. Christ gave other activities that are connected with making disciples.
 - (1) They were to do this when they were made to go.
 - (a) Go is not the main verb but a participle of something that precedes their making disciples.
 - (b) Go is also passive. Someone or something causes them to go.
 - (c) They went when they were forced to go due to persecution (Acts 8:2).
 - (2) They were to baptize those who became disciples.
- B. Christ left the Church with a new command.
1. Jesus commanded the disciples to love each other like Christ loved them (Jh. 13:34-35).
 - a) He HAD LOVED them by washing their feet (13:4).
 - b) They were to follow His pattern of being a servant to each other (13:12-17).
 2. God gave the Church a new way of life by grace (Eph. 3:2).
 - a) He gave it through Paul.

b) He gave it for us.

c) He has planned for us to live by His grace in contrast to the Law.

d) He planned for us to live by grace as we live by faith (1 Tim. 1:4-5).

(1) We live by faith in God's promises to us.

(2) We do not live by faith in God's promises to Israel under the Law.

(a) God's promises to Israel under Law were based on Israel's obedience (cp Dt. 28:1ff).

(b) God's promises to us are based on God's grace, therefore, we cannot earn or lose them.

(3) We do not live by faith in God's promises to us based on His grace simply to live by grace.

(4) We live by faith in this grace so that we love (1 Tim. 1:5).

(a) We are to love from a clean heart. God **promised** us that if we walk by the Spirit (that's in our gracious position in Christ) that we will not fulfill the cravings of the flesh (Gal. 5:16). This is cleansing our heart.

(b) We are to love from a good conscience. We know how to love and we do so. We do not have a guilty conscience because we ignore opportunities to love.

(c) We are to love from genuine faith. We see God's promises and direct faith at those promises.

3. The Church's activity should be characterized by love for each other.

a) Paul reminded the believers that the exercise of gifts without love is meaningless (1 Cor. 13:1-3).

b) Paul thanked God for churches' love and faith to the saints (Eph. 1:15-16).

c) Christ found fault in a church abandoning its first love (Rev. 2:4).

d) John told believers to stop loving the world (1 Jh. 2:15-17). This is loving the world trying to do God's will by the world's methodology.

e) THIS IS THE CHURCH'S FAILURE UNDER GRACE: IT DOES NOT LOVE ONE ANOTHER AS CHRIST COMMANDED US.

XVIII. Who are our leaders?

A. Scripture identifies leaders by what they do.

1. They labor among you (1 Thess. 5:12). They do a work that is beyond convenience but can be exhausting (*kopiaō*).
2. They organize you in the Lord (1 Thess. 5:12).
 - a) They help you see who you are in the Lord (in Christ).
 - b) They help you know how to relate to who you are in the Lord.
 - c) They help you recognize opportunities to serve others in the Lord.
3. They admonish you (1 Thess. 5:12).
 - a) They put you in mind of truth to warn you from certain attitudes and activities.
 - b) They put you in mind of truth to which you may not be considering and so be negatively affected.
4. They have devoted (ordered/appointed) themselves to the service of the saints (1 Cor. 16:15-16).
 - a) They work together with others (16:16).
 - b) They are laborers (16:16).
5. They lead you (Heb. 13:7).
 - a) They spoke God's Word to you.
 - b) They live by faith that you can imitate. This is leading by setting an example of how to live the truth they teach.
 - c) They keep watch over your souls (13:17).
 - d) They have to repay a word about your conduct. This is not at the judgment seat of Christ, but repaying it to you. Do you want them to groan about your behavior?

B. Scripture identifies four leaders that equip the church/body for service (Eph. 4:11).

1. Christ gave apostles who laid Christ as the foundation for the Church (Eph. 2:20).
 - a) They taught who Christ is NOW for the Church and so laid the foundation.
 - (1) Believers will never serve well if they do not know about the body of Christ.
 - (2) Believers need to know that 99% of our service is to other believers.
 - b) They were the original traveling believers (i.e. missionaries).
2. Christ gave prophets who laid Christ as the foundation for the Church (Eph. 2:20).
 - a) The Jerusalem church sent a letter and two prophets to encourage and strengthen the believers, perhaps about

God moving them away from the Law as a way of life (Acts 15:32).

- b) Prophets prophesied around Paul and what was to come (Acts 21:9-10).
 - c) They helped believers know what was coming and what Christ would do.
3. Christ gave evangelists who spoke good news to those who needed to hear it.
 - a) They speak the good news of Christ to unbelievers (Acts 8:5, 12, 29, 35).
 - b) They could speak good news to believers.
 - (1) The Spirit's work to mature us is good news (Gal. 2:2).
 - (2) Living IN CHRIST and BY GRACE was a mystery good news (Eph. 6:19).
 - c) They not only can share with others what they need to be saved but then share some truths to get them started.
 4. Christ gave shepherd - teachers who look out for a local flock of believers like a shepherd while they teach.
 - a) They watch out for spiritual dangers (Acts 20:28-31).
 - b) They teach chiefly Christian living or truth related to Christian living.
 - c) They lead by the example of living what they teach (1 Pet. 5:3).
- C. What should we expect of our leaders?
1. They will be teaching and warning us when we gather.
 2. They should not treat believers with severity to get them to obey (1 Pet. 5:3).
 3. They should not serve for money (1 Pet. 5:2; Acts 20:33-35).
- D. What should we expect from each other in relation to the leaders?
1. You should follow the shepherds' example. (1 Pet. 5:1-4; Heb. 13:7).
 - a) You hear them teach the Word and you practice what you heard.
 - b) You see them serve others.
 - c) You serve others, perhaps in different areas of service, but you still serve.
 2. You should hold them in honor by helping others around you who need spiritual help and encouragement (1 Thess 5:12-15).

- E. The Church as the body is made up of members, every believer is equipped with a gift to serve others in the body of Christ.
1. The Scriptures identify these as spiritual gifts (1 Cor. 12:1; 14:1).
 - a) They are spiritual because they are given by the Holy Spirit (1 Cor. 12:7-11).
 - b) They are sovereignly given by the Spirit (12:11).
 2. The Scriptures identify these as grace gifts, given without regard to merit (1 Cor. 12:4, 31; Rom. 12:6).
 3. The gifts are given for the benefit of others, not for you to benefit yourself (1 Cor. 12:7).
 - a) A variety of gifts were given, also viewed as service (ministries) under the Lord's direction (12:5) and areas of God's work worked by God the Father (12:6).
 - b) Some gifts are given to equip others for their service (Eph. 4:11-12).
 - c) The gifts are given to serve (minister) (1 Pet. 4:10-11).
 - d) These last two passages remind us that every believer has been gifted.
 - (1) Each has received one gift, "a kind of gift" and "minister IT."
 - (2) Every believer is capable of all the gifts to a degree but only gifted in one area.
 - (3) Each gift is necessary.
 - (4) Every believer should consciously look for opportunities to serve.
 - (a) We each have an area of service (Eph. 4:12).
 - (b) Archippus had received an area of service (Col. 4:17).
 - (c) Mark was useful for service (2 Tim. 4:11).
 - (d) Onesiphorus served in Ephesus (2 Tim. 1:18).
 - (e) The Hebrew Christians had and were still serving the saints (Heb. 6:10).
 - (f) We are free to serve one another (Gal. 5:13).
 - (g) **Notice that these statements do not clarify HOW they served, just that they did serve.**
 - (h) These statements should encourage us that God intends ALL OF US TO SERVE. Do not just wait for someone to ask you to serve. If you see a need step up and do what you can to meet that need.
 4. We are to serve our gift in love (1 Cor. 13:1-7).
 - a) Exercising our gift, even if it is great means nothing (13:1-3).
 - b) Exercising our gift in love involves many positive traits and avoidance of many negative responses (13:4-7).
 5. The Scriptures reveal the gifts the Spirit gave in the body of Christ.
 - a) Scripture indicates that some gifts ceased when their purpose ended (1 Cor. 13:8-10).
 - (1) Prophecy (the gift) and knowledge (the gift) are rendered idle (13:8).
 - (2) Tongues simply ceased (13:8).
 - (3) Prophecy and knowledge were always partial (13:9). No one ever spoke every prophecy or spoke all the knowledge necessary for us.
 - (4) The perfect or COMPLETE/mature thing causes the partial gifts to be idle (13:11).
 - (5) The COMPLETE thing is Scripture that contains all the prophecy and all the knowledge we need for now.
- (5) Paul uses the word "coworker" 12 times and John once (e.g. Rom. 16:3, 9, 21; Php. 2:25).
 - (a) He mentions many people who worked with him but does not state their specific gift. This encourages us that working together with other believers is important, maybe more important than just figuring out our gift.
 - (b) John's use of the word tells us that we can be a coworker of others simply by materially supporting them in their service (3 Jh. 5-8).
 - (6) **A believer cannot recognize their gift if they do not serve.** As they serve, others will recognize what they do well.
 - (a) Paul took Timothy with him because brothers in two cities testified about Timothy's service (Acts 16:2).
 - (b) Timothy and the church should be able to identify people to carry on the teaching work (2 Tim. 2:2).
 - i) They should be dependable.
 - ii) They should be capable of teaching others.

- (6) The remaining gifts use Scripture to teach, encourage, share wisdom, help, show mercy, serve, and give. These gifts do not add more revelation.
- (7) Since there is no new revelation, gifts that confirm that new revelation are also unnecessary.
- b) Scripture defines what gifts are given.
 - (1) We should not seek gifts that Scripture does not reveal to be serving gifts: celibacy, martyrdom, poverty, poetry, rebuke. None of these are Biblical gifts or serving gifts.
 - (2) Not all the gifts listed are still active in the body. A gift continues if God purposed for it to be useful.
 - (3) Some gifts served a temporary purpose until God gave us the revelation we needed and that is found in Scripture.
 - (4) These gifts are listed below only as they occur chronologically in Scripture. I am not giving any priority to them.
- c) Word of wisdom (1 Cor. 12:8). God gave this gift so believers could know how to use the revelation given to them. Once Scripture was complete, this was no longer necessary (nln).
 - (1) 1 Peter 3:7 applies one's understanding of eternal life as a gracious provision to a husband's relationship to his wife. Scripture now provides this wisdom.
- d) Word of knowledge (1 Cor. 12:8). God gave this gift so believers would know what to do as it emphasizes experiential knowledge (nln).
 - (1) How should a believing family operate? Ephesians and Colossians tell us this revelation, but prior to the writing of those letters, they needed this gift.
- e) Faith (1 Cor. 12:9). This focuses on God's promises for the benefit of an assembly, so the Church does not stop or balk at opportunities or challenges.
 - (1) God gave us many promises that affect the way the Church should work.
 - (2) God promised that if we treat a brother with grace (forgive), we deny Satan a foothold or an advantage over us (2 Cor. 2:10-11). We can be gracious not only for our own benefit but also for the sake of others.
- (3) A brother with the gift of faith might believe this promise recognizing that the rest of the Church is hesitant. Paul did this for the Corinthian church to help them do the same.
- (4) Philemon may have had the gift of faith because he shared his faith with the other believers (Phlm 5-6).
 - (a) His act of faith was shared, he did something to help other believers share in his faith.
 - (b) His love refreshed the feelings of the saints (v. 7).
- f) Healing (1 Cor. 12:9). This gift supernaturally healed others' physical problems to confirm God's new revelation (cf. Heb. 2:3-4) (nln).
 - (1) Healing is a specific type of miracle. "Miracle" translates the word "power" [*dunamis*] (Lk. 5:17; Mk 6:5).
 - (2) Healing was a sign, it pointed to something else (Acts 4:22).
- g) Miracles (power) (1 Cor. 12:10). These are supernatural works (think of Jesus walking on the water, feeding 5,000, etc.) given to confirm new revelation (nln).
 - (1) They confirmed the new revelation about our new salvation (Heb. 2:1-4).
 - (2) When that revelation was completed and had been confirmed this gift's purpose ceased. The tense of the Greek verb "confirm" indicates it was finished.
- h) Prophecy (1 Cor. 12:10). This revealed a near or distant future plan of God (nln).
 - (1) Agabus the prophet prophesied about a coming famine (Acts 11:28).
 - (2) Scripture now provides all the revelation believers need for our future: what happens to believers who have died, will the world get better or worse? It contains all the prophecy we need.
 - (3) Prophets laid the foundation for the Church-that is Christ (Eph. 2:20). They revealed God's future plans for the Church both here and after this life as it is connected to Christ.
 - (a) Silas and Judas were prophets and encouraged and strengthened the hearts of the brothers (Acts 15:32). They likely prophesied the positive

- effects of not imposing the law on the Gentile believers.
- (b) An example of prophecy that Christians need to know is an answer to the question, "Will we always be like we are right now?" No, we'll all be changed (1 Cor. 15:51).
- (4) Like apostles, when the foundation was completed, the gift was no longer necessary though we benefit from their work as recorded in Scripture.
- i) Discerning of spirits (1 Cor. 12:10). This allowed people to know if a prophecy or revelation was given from a spirit from God or an evil spirit (nln).
- (1) Since no prophets exist, we have no need to discern spirits.
- (2) Towards the end of the first century, this gift may have already been waning, because John gave his readers a test to determine the spirits speaking from God (1 John 4:1-3).
- j) Races of tongues (1 Cor. 12:10). This was a sign to the unsaved, to confirm that the new message was from God and was true (nln).
- (1) It was a sign to the unsaved (14:22).
- (2) It was a gift from God and was not to be forbidden (14:39).
- (3) Tongues were always a known language, even a dialect (Acts 2:6). Notice, they were speaking about God's great works.
- (4) Several passages record all believers present speaking in tongues (Acts 2:4; 1:15; 10:44-46; 19:1-7).
- (a) This was a sign to Jews in each passage.
- (b) It served as a sign that what was happening was genuinely from God. The believing Jews with Peter were amazed because Cornelius' household (non-Jews/nations/Gentiles) had received the Spirit just as they had, and this was evidenced by their speaking in a language the Jews knew, likely Hebrew, which was not the language of Cornelius.
- (c) This was done by all because all believers can exercise abilities common in the body of Christ at times, even if it is not their gift.
- k) Interpretation of tongues (1 Cor. 12:10). This gift could interpret what others said that was not in one's own native language.
- (1) As Christians encountered people from other nations, they needed to know what those people were saying.
- (2) In a church meeting, one who spoke in tongues was only to use the gift if someone was present who spoke that language or one with this gift (1 Cor. 14:27-28).
- l) Apostles (1 Cor. 12:28). This gift evangelized, taught, prophesied, administered, and so much more to lay the foundation of the Church (nln).
- (1) God used apostles to begin the Church. Today, when we do "missions" we need a team because no single individual is sufficient for all that a new work needs. An apostle filled that need in the 1st Century. Eventually, even Paul travelled with a larger group to have others who could fill needs.
- (2) Like prophets, once that foundation is laid, the gift is no longer necessary.
- (3) Many are named apostles in addition to the twelve because Christ gave apostles upon ascending (Eph. 4:8).
- m) Teachers (1 Cor. 12:28). This gift taught God's people God's existing revelation.
- (1) It seems this may be distinct from the shepherding - teaching gift, but this is unclear.
- (2) Teachers were to focus on *didaskalia* or teaching truth but not necessarily truth that governs conduct (*didakē*) (Rom. 12:7). (e.g. the six days of creation is truth but doesn't govern our conduct, the conquest of Israel under Joshua is truth but doesn't govern our conduct, Jesus' miracles are true but do not govern our conduct).
- (3) Elders/pastors/overseers (bishops) could labor in this kind of doctrine (*didaskalia*) (1 Tim. 5:17), but it was not their normal focus. They were worthy of double honor if they made time to delve into that kind of teaching.
- n) Helps (1 Cor. 12:28; Acts 20:35). This is a teaching gift to help believers who are

- weak in the faith to deal with their struggles.
- (1) Help is extended to those who are weak spiritually.
 - (2) Help teaches these weak believers because a church/flock can only move as fast as the slowest sheep.
 - (3) Help does what often pastors do but God provided a distinct gift for this purpose.
- o) Administration (steering) (1 Cor. 12:28). This gift watches to keep the Church on course so it does not become distracted.
- (1) The term referred to a ship's pilot or who kept a ship in the channel and kept it moving (Acts 27:11).
 - (2) John Mark was the "assistant" to Paul and Barnabas on the first trip (Acts 13:5).
 - (a) Assistant is a noun meaning an **officer** between the commander and the rowers in a trireme that charged the rowers with speed and turns. It is not "under-rower" as a rower.
 - (b) John Mark was helping by working to keep Paul and Barnabas on track, like a pilot. This may be the reason Mark left, Paul was taking too long for him, and he couldn't keep them moving. Later, Mark matures and realizes you do not rush service to saints.
- p) Service (ministry) (Rom. 12:7). This attends to other's basic non-spiritual needs.
- (1) Dorcas/ Tabitha may have had this gift (Acts 9:36).
 - (2) Dorcas was full of good works and mercy gifts and made long undershirts/work shirts for work and outer garments for others (vv. 36, 39). She may have had a "giving" gift.
- q) Exhortation (encouragement) (Rom. 12:8). This encourages other believers to practice what they've been taught.
- (1) Exhortation is an encouragement to action, such as "thinking the same thing in the Lord" (Php. 4:2).
 - (2) Exhortation relates to teaching (Tit. 1:9). It is hard to encourage others to do proper activity if they have no teaching about the Christian life and church life/service.
- (3) "True companion" (Php. 4:2) may have exercised encouragement by trying to bring together two women who had worked on the team.
- r) Giving (Rom. 12:8). This addresses believers' material needs with material provisions.
- (1) This may have been Dorcas' gift. (See section **p**) above.)
 - (2) Giving in this context is material (cf. Eph. 4:28; Lk. 3:11).
 - (3) Giving could involve a spiritual benefit or truth (Rom. 1:11; 1 Thess. 2:8).
 - (4) Gaius provided for "missionary" believers and was encouraged to keep doing so (3 Jh. 1, 5-8).
- s) Organization (leading) (Rom. 12:8). This gift recognizes the needs of believers and the gifts of other believers who are able to meet those needs and connects them.
- (1) This word is wrongly translated as "rule," "lead," and "manage" in several places (e.g. 1 Tim. 5:17).
 - (2) Phoebe organized many including Paul (Rom. 16:1-2). Bible translations use "helper" or "patron" because she is a woman. It is better to understand that she organized believers in the use of their gifts by pointing out needs.
 - (3) Believers need to be organized for good works (Tit. 3:8, 14). They need to allow others to point out areas in which they can serve others in the body of Christ.
 - (4) Our leadership "organizes" you IN THE LORD (1 Thess. 5:12). This is related to the gift, but involves teaching believers who they are in Christ and how to relate to that identity. This connects believers with our spiritual gifts.
- t) Mercy (Rom. 12:8). This gift cheers or helps those who are suffering.
- (1) Suffering is due to sin, yours, or another's. God showed mercy to Epaphroditus by healing him when he was near death (Php. 2:27).
 - (2) Suffering could be physical or emotional.
 - (3) Onesiphorus may have exercised mercy in seeking Paul and cheering or refreshing him while he was under

- house-arrest in Rome. He also served much in Ephesus (2 Tim. 1:15-18).
- u) Evangelist (Eph. 4:11). This gift reaches outside the Church to communicate the good news about Jesus Christ to the unsaved that they might believe and become part of the body.
- (1) Philip was an evangelist (Acts 21:8).
 - (2) Philip was sent by God to present the good news to the people of Samaria, the Ethiopian, and then to the western coast of Judea where he served for many years.
 - (3) Epaphras presented the good news which is the Truth to the Colossians. They learned this good news from him (Col. 1:5-7).
 - (a) They learned because he taught them.
 - (b) You don't teach the gospel for initial salvation, you evangelize or present it as good news.
 - (c) This is evangelism/teaching for believers, not unbelievers. Even believers need to hear good news that God has for them as part of their Christian life.
 - (d) The "mystery" **gospel** in Ephesians 6:19 is not the gospel for initial salvation.
 - i) The gospel for unbelievers was not a mystery (cp Lk. 18:31-33). Remember a "mystery" was a new truth at the time it was spoken.
 - ii) This mystery gospel was for Christians and presented God's plan for us to live by grace in Christ. That was GOOD NEWS for believers.
 - v) Shepherd-teachers (Eph. 4:11). This gift shepherds a local group of believers.
 - (1) They teach believers God's word as it addresses their Christian living (leading them to the food/pasture) (Acts 20:28; Heb. 13:7).
 - (2) They must have the qualification of being characterized as teaching (1 Tim. 1:2).
 - (3) They lead believers by their example of living what they have taught (shepherds walk before and lead sheep, they do not drive them) (1 Pet. 5:3). The sheep need to see that the leaders' conduct (outcome) matches what they have taught them (cp Heb. 13:7).
- (4) They watch for spiritual dangers such as false teachers whether unbelievers or believers (Acts 20:29).
- (a) Paul warned Timothy and the Ephesian church about two men who caused shipwreck of the faith, presumably from the context by teaching Christians to live by the Law (1 Tim. 1:18-20, 6ff). Note these men were being disciplined, indicating they were believers who taught the wrong truth for Christians.
 - (b) Paul warned Timothy and others about men who taught that the resurrection had already taken place (2 Tim. 2:15-19). These were early amillennialists, the first resurrection is purely spiritual, leaving one general resurrection and one general judgment, and this overturns the faith of some believers.
 - (c) John had to explain the problem of antichrists who had been in assembly/assemblies and had a negative impact on some of the immature believers (1 Jh. 2:20ff; 4:1-6; 2 Jh. 7-11).
 - (d) John had to warn Gaius about Diotrephes who did not wish to work together with others in his church (3 Jh 9-11).
6. All these are gifts named in Scripture. They may not all be active today, but they have all been necessary for the body of Christ to operate as the body here on earth. You should be serving in your assembly. As you serve, you and others will recognize your gift as they see that area for which God has specially equipped you to serve. You can do MANY things, but your gift is a God-given special area of service.

1.

XIX. Is the Church a safe space?

- A. A "safe space" is a popular phrase today, defined by Merriam-Webster as "a place (as on a college campus) intended to be free of bias, conflict, criticism, or potentially threatening actions, ideas, or conversations."
1. People want to interact with others but not worry about others who might contradict them.
 2. People do not want to feel threatened.
- B. The Church did not begin in a warm, receptive environment. The Biblical Church always stands outside of culture and its message is from God not culture.
1. Peter and John spoke to the people about Jesus Christ (Acts 3:11-26).
 - a) They were arrested and jailed (4:1-4).
 - b) They were threatened and released (4:21). This is after they spoke the good news to the religious council (4:10-12).
 - c) They were arrested and jailed again, but God sent an angel to release them so they could continue speaking (5:17-20).
 - d) They were brought to the council again where they spoke the good news (5:27-32).
 - e) They were released after being beaten (5:40).
 - f) They left rejoicing that they were worthy of suffering for Christ (5:41).
 - g) They continued teaching and presenting Jesus Christ as good news (5:42).
 - h) They chose to do what God has said rather than men (4:19; 5:29).
 2. The believers were scattered from Jerusalem due to the persecution after Stephen's death (Acts 8:1). They preached the Lord Jesus wherever they went (11:19-20).
 3. Saul (Paul) had to leave Damascus because his life was threatened for proving/teaching that Jesus is the Christ (Acts 9:19-25).
 - a) He had to leave Jerusalem because the Hellenistic Jews wanted to kill him for his speaking boldly in the name of the Lord (God) Jesus (Acts 9:26-30).
 - b) He and Barnabas were persecuted after preaching Christ in Antioch of Pisidia (13:48-51).
 4. He and Barnabas were opposed by both Jews and Gentiles (14:1-6).
 5. He was stoned at Lystra even after a great healing (Acts 14:6-20).
 6. He faced opposition and persecution in Philippi, Thessalonica, Berea, Athens, Corinth, and Ephesus. The majority did not receive the gospel for it focuses on a God and Savior who they refuse to believe in. Christianity is always outside the culture.
- C. The Church, the body of Christ is only made of those who have believed in Jesus Christ (Eph. 1:22-23).
1. This is true of the Church in Christ.
 2. This should be true of how local churches on earth should operate. We should be a reflection of the heavenly reality.
- D. The Church is to care for one another (1 Cor. 12:25-26).
- E. The Church is to love one another as family (Rom. 12:10).
- F. Believers are to use our liberty to serve one another through love (Gal. 5:13).
- G. The Church is to enact discipline with believers in certain situations.
1. God, not the Church, killed Ananias and Saphira who were believers so that unbelievers did not dare to join the church (Acts 5:1-13).
 2. Paul instructed the Corinthian church to put an immoral man out of the Church and turn him over to Satan (1 Cor 5:1-5).
 - a) Paul assumes this man is a brother (5:9-10).
 - b) The church was puffed up thinking they were better Christians for tolerating his presence in their church but it was like leaven that negatively affected them (5:6).
 - c) "Turning him over to Satan" means they are putting him outside the influence and help of the other believers. This is how we are to work, helping each other when we are struggling with sin, but outside the church, there is no help.
 - d) The Church is not to judge those outside, but those inside (5:12).
 - (1) "Outside" indicates that these people are not part of the Church, and that they are not meeting with the Church.
 - (2) "Inside" or "within" refers to believers, those who meet with the Church.

H. How actively should the Church attempt to bring unbelievers into our meetings?

1. Paul taught in the Jews' synagogue of Ephesus until some WERE BEING HARD and WERE BEING UNPERSUADED so they constantly were speaking against the way (Acts 19:8-9).
 - a) Paul LEFT the synagogue and SEPARATED the disciples (Acts 19:9b).
 - b) Paul continued discussing Biblical truth with the disciples in a separate meeting hall (Acts 19:9b).
 - c) Paul's actions demonstrate that constant arguing and resistance to teaching of God's truth is not beneficial for believers. Subjecting believers to a regular constant debate will not bother some believers, but many can become confused, especially if they are immature.
 - (1) It is not wise activity.
 - (2) It misses the point of the assembly being chiefly believers serving believers.
2. The problem of unbelievers in the assembly (1 Jh. 2, 4; 2 Jh).
 - a) Antichrists were in both churches (or church if it is the same group).
 - b) Antichrists had been in the assemblies but had left (1 Jh. 2:18-19).
 - (1) They left so it would be seen that they were never part of the believers. This is especially important for the young children (*paidia*).
 - (2) They denied Jesus' identity.
 - (a) They denied He is Christ: in flesh and resurrected in flesh (2:22)..
 - (b) They denied He is God. To deny Him is to deny the Father (2:23). To agree about Him, that He is God, is to have the Father.
 - (3) Antichrists caused some believers to be confused about God's promises and truth (3:7).
 - c) Antichrists distracted believers (beloved) by making them want to get the world to listen to them like the world listened to the antichrists (4:1-6). BUT, antichrists and the world are part of the same family, and not part of the family of God.
 - d) Lesson learned, welcoming or trying to include those who deviate from Biblical

truth especially on matters such as the gospel and identity of Christ causes problems in the Church, especially for the most susceptible in the Church.

3. Unbelievers do occasionally enter assemblies (1 Cor 14:23-24).
 - a) "Uniformed" refers to believers who do not know enough truth about how the Church operates.
 - b) "Unbelievers" are just, that people who have not believed the gospel.
 - c) Paul writes this in such a way to say that it may happen but it isn't normal. (Greek 3rd class condition)
- I. Conclusion: for the first three centuries of the Church, it was outside of culture, not welcomed in the public square, the object of persecution even to death by the culture, and so unbelievers seldom entered Christian assemblies. When they did, if they stayed around they disrupted the teaching of God's truth and contradicted it. We do not keep unbelievers from entering our assembly but we should not seek to have them in our midst. They are reached in daily life and daily conversation.

XX. Why does the Church pray?

- A. What is the difference between prayer and worship?
1. Our English translation "pray" is used for different New Testament words, but mostly for the verb *proseuchomai* and "prayer" for *proseuchē*. It meant communication to God.
 2. "Prayers" occurs second in a list of four communication words 1 Timothy 2:1.
 - a) If this word is the overall term, it is not placed second. We say, "birds: robins, sparrows, hawks," not "robins, birds, sparrows, hawks."
 - b) It is one idea among others.
 3. "The supplications" and "the prayers" occur in that order in 1 Timothy 5:5.
 4. Paul and Silas "hymnized God by praying" (Acts 16:25).
 - a) "Hymnize" or "singing hymns" is the main verb.
 - b) "Praying" is a participle of means, "*defines or explains* the action of the controlling verb." [Wallace: Grammar, 629].
 - c) A hymn was an ode to God about His character or work.
 - d) Luke uses praying for worship.
 - (1) The old *proskuneō* meant prostration. Of four occurrences. ONLY ONE involves a believer (1 Cor. 14:25).
 - (2) Jesus indicated a coming change in the nature of worship (Jh. 4:23-24).
 - (3) Since we worship in spirit not in a location or with a physical posture, a new word was needed.
 5. New Testament believers did not think of talking to God apart from worship.
 - a) Epaphras struggled in worship for the Colossians, that they might stand mature and be fully supported (Col. 4:12). He was worshipping but clearly asking for them.
 - b) Epaphras was God focused and one-another focused.
- B. Do we storm the gates of heaven? Jesus illustrated the importance of asking persistently (Lk. 18:1-8).
1. This seems to contradict Matthew 6:8.
 2. Was Jesus telling them that they shouldn't give up, if they knew there was a need?
 3. Both situations involve Jesus speaking to the Jews. It illustrates a difference between faith then and now. It is not a precedent.
- C. People are not heard because we use many words (Mt. 6:7-8).
1. Our Father knows our need before we ask (6:8).
 2. So, why ask? We acknowledge our need before God and our dependence on Him.
- D. Why do we get a whole bunch of people praying if it takes only one, like Elijah (Jas 5:16-18)? This is like a prayer chain.
1. Some think that with more praying, we can get God to do what we want.
 2. It isn't a mob storming God's prayer tower so that He will hear us.
 3. There are things God would do or give if we asked with the right attitude (Jas. 4:2). These must be within God's will.
 4. The first believers spent time in worship and prayer (Acts 2:42).
 5. The Corinthians helped Paul and others through their petitions (2 Cor. 1:11).
 6. The Philippians petitioned God for Paul's release from prison (Php. 1:19).
 7. It is believers sharing in others' needs.
 8. It is believers focusing together on the One who has made them one and makes it possible to live as one.
- E. We pray to unburden ourselves from worries.
1. The younger shepherds were to cast their cares on God rather than worry about church problems (1 Pet. 5:5-6).
 2. The Philippians were to pray, supplicate, thank God, and ask rather than worry about people serving in love (Php. 4:2-7).
- F. We pray to share in others' burdens.
1. Paul **supplicated** for the Philippians, that their love would increase in knowledge and keen discernment (Php. 1:3, 9).
 2. Paul asked the Ephesians to **supplicate** that he might have boldness to speak about grace-living (Eph. 6:18-19).
 3. Paul **asked** that the Colossians would really know God's will (Col. 1:9).
 4. Paul asked believers to **worship** that the word could spread and they would be rescued from evil people (2 Th. 3:1).
 5. Paul asked the Colossians to **worship** around him that God would open a door for him to speak about the Christ (Col. 4:3).

XXI. Do we draw attention to ourselves or to Christ?

- A. Revelation 1 - Christ stands among the lamp stands. They give light to show Christ.
1. The lamp stands are the churches.
Therefore, the churches are to shed light on who Christ is as we exist in the world.
 2. Christ removes a lamp stand when it no longer serves this purpose (Rev 2:5).
 - a) The Ephesian church left its first love (2:4).
 - (1) First love should be for one another because Christ gave us this command (Jh. 13:34).
 - (2) Loving other believers is how the others know we are Christ's disciples (Jh. 13:35).
 - (3) We live by grace in order to love.
 - (4) We live by faith in order to love.
 - (5) We gather as an opportunity to love.
 - (6) We bear up under temptation in love for our Savior and others.
 - b) The Ephesian church was no longer showing Christ in the world, because they had ceased to love.
 3. Sometimes, a church does not show love but remains. What do we make of this?
 - a) The church at Laodecia left Christ outside the Church (Rev. 3:20). He was knocking waiting for someone in the church to allow him to enter.
 - b) Christ was going to spit this church out of His mouth because there was nothing pleasant to Him about it (3:16). He could find nothing good to say about it.
 - c) This church was rich and claimed they needed nothing, which is contrary to the nature of the Church. We should always recognize our need (3:17).
 - d) Christ was not even fond (*phileō*) of them or He would have disciplined them, but He did not. Some churches are churches in name only, and Christ is not present.
 - e) Christ didn't remove their lamp stand because they were not a real church.
- B. How do we draw attention to ourselves?
1. We make it about what we have done.
 2. We make it about our self-reliance, though we rarely speak so openly about this.
 3. We make it about our wealth (church).
- C. How do we draw attention to Christ?
1. The fruit from the Spirit is Christ-likeness (Gal. 5:22-24).

- a) The expression "those who are Christ's" may be translated "those with the character of Christ."
 - b) So an individual or group living out the fruit are showing Christ-likeness.
 - c) The first church had favor with all, even though all did not believe (Acts 2:47).
 - d) After Ananias and Saphira's death, unbelievers did not join the church but they still magnified the people (Acts 5:13).
 - e) Some unbelieving Asian rulers (Asiarchs) were FRIENDS of Paul's and warned him not to go into the Ephesians theater (Acts 19:31). This says something about Paul's testimony.
 - f) If we walk as children of light, our lives of life in action say something about others' character (Eph. 5:1-2, 6-15; cp Jh. 15:22-24).
 - g) If we work together without grumbling and complaining, we can shine like little lights in a crooked and perverse race (Php. 2:14-15).
 - h) We are God-taught ones to love and this affects our walk toward those outside the church (1 Thess. 4:9-12).
 - i) Bishops must have a good testimony from those outside (1 Tim. 3:7). This doesn't mean they are popular but people recognize a Christ-like/righteous character.
 - j) We are to have victory over our sin nature, so our good conduct causes others to glorify God (1 Pet. 2:11-12, 15).
 - k) We are to use our freedom properly as God's slaves (1 Pet. 2:16-17).
 - (1) We honor all men.
 - (2) We love the brothers.
 - (3) We fear God.
 - (4) We honor the king.
- D. All these demonstrate Christ can be seen in our Spirit-produced, God-honoring, Christ-like conduct, both as individuals but also as a church.