

How Then, Can I Decide What is Right for Me?

NOTE THE GENERATIONAL DYNAMIC IN HOLINESS (INTEGRITY) AND SEPARATION

Every Christian is faced with situations about which he must make decisions, but about which there seem to be no clear scriptural statement. Many of the issues we face are not addressed or identified in the Bible by name. How then, can I know what to do when faced with such questions?

I must first ask whether or not there is a principle taught in Scripture that I can apply to my situation. For those sincerely interested in knowing the will of God the following tests should be applied. Failing any of the tests, the matter in question should be considered unacceptable.

These Scriptural principles are timeless. However, their application may change as the immediate context or circumstances change.

SCRIPTURAL TESTS FOR MODERN DILEMMAS

1. THE IDENTITY TEST.

a. Will it affect my identity as a child of God?

- AS A BELIEVER, WHO AND WHAT AM I ?
- “Child” = born one, one sharing the nature of the parent.

1 John 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. **8** He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. **9** Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. **10** In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; **8** the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. **9** No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. **10** By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.

Τεκνία, μηδεὶς πλανᾷ ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν· **8** ὁ **ποιῶν** τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. **9** Πᾶς ὁ **γεγεννημένος ἐκ τοῦ θεοῦ** ἁμαρτίαν οὐ ποιεῖ, **ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει**, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι **ἐκ τοῦ θεοῦ γεγέννηται**. **10 ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου**· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

[Fri] **τίκτω**; literally *bear, give birth to, bring forth* (children)

Fri] **γεννάω**; (1) literally; (a) of men *father, become the father of (beget)*

[LS] **ποιέω**, Used in two general senses, *to make* and *to do*. **A. to make, produce, create** **B. to do**, much like πράσσω

Romans 8:29 For whom he did foreknow, he also did predestinate **to be conformed** [inwardly and outwardly] **to the image of his Son, that** [for this reason] **he might be the firstborn among many brethren.**

For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren;

ὅτι οὓς προέγνω, καὶ προώρισεν **συμμόρφους** τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, **εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.**

A.T. Robertson: Conformed to the image (summorphous tês eikonos). Late adjective from sun and morphê and so an inward and not merely superficial conformity. Eikôn is used of Christ as the very image of the Father. Here we have both morphê and eikôn to express the gradual change in us till we acquire the likeness of Christ the Son of God so that we ourselves shall ultimately have the family likeness of sons of God. Glorious destiny. That he might be (eis to einai auton). Common idiom for purpose. First born among many brethren (prôtotokon en pollois adelphois).

Deuteronomy 14:1 Ye *are* the **children of the LORD your God**: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. 2 For **thou art an holy people [people of integrity] unto the LORD thy God**, and the LORD hath chosen thee to be a peculiar people [His own personal possession] unto himself, above all the nations that *are* upon the earth.

"You are the sons of the LORD your God; you shall not cut yourselves nor shave your forehead for the sake of the dead. 2 "For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

b. Is it identified in the minds of others with that which is evil or wrong — does it communicate a wrong message about me to others?

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. 2 And **be not conformed to** [allow yourself to be poured into the mould of] **this world**: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. 2 And **do not be conformed to this world**, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· 2 καὶ **μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς** εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

- ◆ He is just like the rest of us!
- ◆ There is no difference between him and us . . .

- ◆ *Metamorphosis* creates an entirely new identity, and one much more attractive than the previous mode of existence!

NOTE: The worm spends its entire life in *consuming, consuming and more consuming*. The butterfly specializes in multiplication of the species.

2. THE STUMBLING TEST.

a. Will it offend the conscience of a sincere Christian brother?

NOTE: The word *sincere* is a key word here.

Romans 14:13 Let us not therefore judge one another any more: but judge this rather, that no man **put a stumblingblock or an occasion to fall in his brother's way**. 14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean [ceremonially unclean] of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. 15 **But if thy brother be grieved [hurt] with thy meat**, [that which I may rightfully choose to do] **now walkest thou not charitably**. **Destroy not him with thy meat**, (exercise of my personal rights) **for whom Christ died**.

Therefore let us not judge one another anymore, but rather determine this-- not to put an obstacle or a stumbling block in a brother's way. 14 I know and am convinced in the Lord Jesus that nothing is unclean [ceremonially unclean] in itself; but to him who thinks anything to be unclean, to him it is unclean. 15 For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died.

Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. 14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. 15 εἰ γὰρ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς· μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

Paraphrase: 13 *no longer let us be critical toward one another by judging them. Rather determine this – that you do not place an object of stumbling or instrument of entrapment in a brother's way* 14 *I perceive and am fully persuaded that nothing is ceremonially unclean in and of itself except to the one who in his own mind considers it to be unclean – to this one it is ceremonially unclean.* 15 *because, if through that which you eat your brother is sorely offended, you are not walking in accordance with love. Do not destroy (ruin, kill) the one, specifically, for whom Christ died.*

Review the following:

◆ **Choices the Lord Jesus Made – on our behalf**

Philippians 2:5 Let **this mind be in you**, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

5 **Have this attitude in yourselves** which was also in Christ Jesus,

6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

7 but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men.

8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

τοῦτο φρονεῖτε ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· 8 καὶ σχήματι εὔρεθεις ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

[GING] *mind* = **φρονέω** *think, hold or form an opinion, judge; have thoughts or attitudes, be minded or disposed; way of thinking, disposition, attitude*

NOTE: Our Lord Jesus Christ made personal choices

Vs. 6 NASB

1. He deliberately chose not to forcefully hold on to that which was rightfully His – *equality with God!* Even though He was, in essence, God.

Vs. 7 NASB

2. He deliberately chose to empty Himself – of Himself.

3. He deliberately chose to take on the function and life role of a bond slave.

4. He deliberately chose to assume human flesh and become like us – except for our sin.

Vs. 8 NASB

5. He deliberately chose to humble and humiliate Himself.

6. He deliberately chose to become obedient (regardless of the consequences) – and He chose the extent of that obedience – death on the cross.

◆ **Is this how we think?**

Romans 14:20 For meat [exercise of personal rights] destroy [ruin, demolish] not the work of God. All things indeed *are* pure [ceremonially and morally clean]; but ***it is evil for that man who eateth with offence [causing to stumble].*** 21 ***It is good*** neither [1] to eat flesh, nor [2] **to drink wine**, nor *any thing* [3] whereby thy brother stumbleth, or is offended, or is made weak.

Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense. 21 It is good not to eat meat or to drink wine, or *to do anything* by which your brother stumbles.

μη̄ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ, **ἀλλὰ κακὸν** τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι. 21 **καλὸν τὸ μη̄ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.**

Philippians 2:1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. 3 **Let nothing be done through strife [self-seeking] or vainglory [conceit]; but in lowliness of**

mind let each esteem other better than themselves. **4 Look not every man on his own things, but every man also on the things of others.**

Paraphrase: ³*Do nothing from self-interest (self-seeking) or empty conceit; but rather in an attitude of unselfish humility each one should regard others to be more important than yourselves* ⁴*Each one should not only be looking out for his own interests but rather for the interests of others also.*

1 Corinthians 8:7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and **their conscience being weak is defiled [stained, soiled, made impure]**. 8 But meat commendeth us not [does not give us standing] to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But take heed lest by any means **this liberty [ἡ ἐξουσία ὑμῶν] of yours become a stumblingblock to them that are weak**. 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall **the weak brother perish**, for whom Christ died? 12 But when ye sin so against the brethren, **and wound their weak conscience**, ye sin against Christ.

However not all men have this knowledge; but some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled. 8 But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat. 9 But take care that this liberty of yours does not somehow become a stumbling block to the weak. 10 For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? 11 **For through your knowledge he who is weak is ruined, the brother for whose sake Christ died.** 12 And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.

Ἄλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς οὖσα μολύνεται. 8 βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν. 9 βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. 10 ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; 11 ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν. 12 οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἁμαρτάνετε.

- ◆ To what knowledge does he refer?

1 Corinthians 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

Therefore concerning the eating of things sacrificed to idols, we know that **there is no such thing as an idol in the world, and that there is no God but one.**

Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς.

- ◆ This becomes a real problem in a church body where:

There are new converts.

True repentance has preceded salvation.

- ◆ Theological correctness (knowledge) can become a curse!

Vs. 10 He will be emboldened to do that which his conscience cannot allow him to do. His mind will be convinced but his conscience will suffer and thus his confidence before God and man will be shattered.

- ◆ Dire consequences of such choices!

1. Vs. 11 *he who is weak is ruined, the brother for whom Christ died*

2. Vs. 12 *we are sinning against the brethren*

3. *We are wounding their conscience when it is weak*

4. *We are sinning against Christ*

Romans 14:21 *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

It is good [morally good, noble, useful, praiseworthy] not to eat meat **or to drink wine, or to do anything by which your brother stumbles [is caused to stumble, pres. pass.]**.

καλὸν τὸ μὴ φαγεῖν κρέα **μηδὲ** πιεῖν οἶνον **μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.**

NOTE: Many are advocating that anything that is not specifically forbidden by name cannot be scripturally regarded as wrong for the New Testament believer. To do so they say is enforcing a standard of unbiblical *legalism* on others.

In this text, there are two specific items listed as good *not to be doing* (eating flesh, drinking wine) and then a *catch-all* "that by which your brother stumbles." The catch-all phrase is also very specific but takes a different approach. Rather than identify the conduct forbidden by name, it specifies the conduct on the basis of, not what is done, but on the basis of its results, its effect on the lives of others. This creates a much higher standard of conduct than the traditional approach.

b. Will it cause someone whether saved or unsaved to stumble?

NOTE:

- ◆ Here a new dynamic is introduced – the effect of our choices on the unsaved as well as the saved.
- ◆ There is also a new concept: my life being governed by *someone else's conscience*.

[Thayer] **συνείδησις** "conscience; the soul (self-consciousness) as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other"

1 Corinthians 10:25 Whatsoever is sold in the shambles [meat market] *that* eat, asking no question for conscience sake: 26 For the earth *is* the Lord's, and the fulness thereof. 27 If any of **them that believe not** bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, **eat not [stop the practice of**

eating] for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: 29 Conscience, I say, **not thine own, but of the other:** for why is my liberty judged of **another man's conscience?** 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

28 **If one of the unbelievers invites you** and you want to go, eat anything that is set before you without asking questions for conscience' sake. 28 But if anyone says to you, "This is meat sacrificed to idols," do not eat *it*, for **the sake of the one who informed you, and for conscience' sake;** 29 **I mean not your own conscience, but the other man's; for why** is my freedom judged by another's conscience? 30 If I partake with thankfulness, **why** am I slandered concerning that for which I give thanks? 31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. 32 Give no offense either to Jews or to Greeks or to the church of God;

28 ἂν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· 29 **συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου. ἵνατί γὰρ** ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; 30 εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; 31 εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. 32 ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,

- ◆ Vs. 27 Do not be over scrupulous – don't ask questions.

Scrupulous = acting in strict regard for what is considered right or proper : punctiliously exact

- ◆ Vs. 29 **A.T. Robertson: For why is my liberty judged by another conscience?** Paul deftly puts himself in the place of the strong brother at such a banquet who is expected to conform his conscience to that of the weak brother who makes the point about a particular piece of meat. It is an abridgment of one's personal liberty in the interest of the weak brother. Two individualities clash. The only reason is love which builds up. There is this eternal collision between the forces of progress and reaction. If they work together, they must consider the welfare of each other.

"Why?" Two times: [Fri] **ἵνατί;** ἵνα+τί; strictly so *that what might happen?* hence *why? for what reason?* Vs. 31-32 give the answer.

- ◆ Vs. 31 *Do all to the glory of God! Do whatever it takes so that God will get the glory from the outcome.*

Paraphrase: 31 *Therefore, whether you are eating or whether you are drinking, be doing everything with the glory of God in mind, 32 not becoming a cause of stumbling either to the Jews or to the Greeks or to the church of God.*

THE BOTTOM LINE OF ALL OF THIS IS HOW THAT WHICH I DO AFFECTS OTHERS, NOT HOW IT AFFECTS ME! THE EFFECT ON THE LIVES OF OTHERS ALWAYS COMES FIRST!

3. THE TESTIMONY TEST.

- ◆ **Your testimony is your public persona, your public witness.**

Persona = the character or personality that a person projects in public.

- Can it easily be construed to be evil or wrong?**

1 Thessalonians 5:22 Abstain from **all appearance of evil**.

1 Thessalonians 5:21 Prove all things; hold fast that which is good. 22 Abstain from **all appearance of evil**. 23 And the very God of peace sanctify you wholly; and / pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

But **examine** everything *carefully*; hold fast to that which is good; 22 abstain from every **form** of evil. 23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

πάντα δὲ **δοκιμάζετε**, τὸ καλὸν κατέχετε, 22 ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε. 23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιασάσαι ὑμᾶς ὀλοτελεῖς, καὶ **ὀλόκληρον ὑμῶν** τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη.

1. Put everything to the test (**δοκιμάζετε**).
“What’s wrong with this?” You are responsible to prove that the matter in question is both good and right!
2. Hold fast to what is good,
3. Keep away from every thing that has the **appearance** of evil (πονηρός).
 - ✓ **Appearance** here has to do with *perception* – that which others see and believe to be true, not what I think to be the case.
 - ✓ [BDAG] εἶδος = the shape and structure of something as it appears to someone, *form, outward appearance*
 - ✓ **Synonyms:** *perception, impression, association*
4. Seek integrity and blamelessness at the coming of the Lord Jesus.
[BDAG] ὀλόκληρος pert. to being complete and meeting all expectations, *with integrity, whole, complete, undamaged, intact, blameless*

b. Will it cast a negative shadow on the good I am doing?

Paraphrase: Romans 14:16 Therefore, do not allow what is a good thing for you personally, **to be evil spoken of (by others) – blasphemed.:**

Romans 14:15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. **16 Let not then your good be evil spoken of:** 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died. **16 Therefore do not let what is for you a good thing be spoken of as evil;** 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he who in this way serves Christ is acceptable to God and approved by men.

16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. 17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.

THE ESSENCE: Do not allow things in your life and experience that are *in and of themselves* legitimately indulged, become a source of blasphemy against God because they carry an entirely different significance in the minds of others.

THE BOTTOM LINE HERE IS THAT THE PERCEPTIONS OF OTHERS ABOUT THAT WHICH I DO TRUMPS MY OWN OPINION, NO MATTER HOW RIGHT I MAY BE IN MY OWN EYES!

4. THE EDIFYING TEST.

◆ **Edify** = Fr. Late Latin *aedificare* to instruct or improve spiritually, from Latin, to erect a house

1 *archaic to* a: **Build**, b: **Establish**

2 : to instruct and improve especially in moral and religious knowledge : **UPLIFT**;

a. Does it contribute positively to my own spiritual up-building and strength?

Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses [testifiers], **let us lay aside [take off, lay down] every weight, and the sin which doth so easily beset us**, and let us run with patience the race that is set before us,

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα

➤ **Two personal hindrances to running the race are described:**

1. **Weight** = [BDAG] ὄγκος that which hinders one from doing something., *weight, burden, impediment*

NOTE: Every weight

2. **The entangling sin** = [Fri] εὐπερίστατος, strictly, *cleverly placing itself around, to exert tight control*; hence *easily entangling, controlling tightly*

➤ **There is a twofold admonition here:**

1. **Put off, take off, lay aside** anything that gets in the way!

2. Run the race with endurance (ὑπομονῆς).

1 Corinthians 10:23 All things are **lawful** for me, **but all things are not expedient** [advantageous, profitable, useful]: all things are **lawful** for me, but **all things edify** [build up, help, strengthen] **not**. 24 Let no man seek his own, but every man another's *wealth*.

All things are **lawful**, **but** not all things are **profitable**. All things are **lawful**, but not all things **edify**. 24 Let no one seek his own *good*, but that of his neighbor.

Πάντα ἔξεστιν ἄλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν ἄλλ' οὐ πάντα οἰκοδομεῖ. 24 μηδεὶς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου.

- **Lawful** = eating and drinking that which has been sacrificed to idols – demons.
[Fri] ἔξεστι(ν) (1) as denoting that there is nothing standing in the way of an action or that the opportunity is there for it to occur **it is possible**; (2) predominately as denoting that an action is not prevented by a higher court or by law **it is permitted, it is lawful, it may be done – there is nothing legal standing in the way – there is no law against it!**

- **Profitable** – We must ask: Is it profitable, does it contribute a significant personal benefit?

[GING] συμφέρω = *to bring together.*— *help, confer a benefit, be advantageous or profitable or useful* – Lit. **working together, bearing along together** with other dynamics in a persons life to contribute that which is good, profitable, advantageous, beneficial

WE MUST ASK: What really is the benefit? If there is none, why such an expenditure of emotional energy to justify something that confers no benefit?

NOTE: There is no profit in selfishness. Selfishness subtracts from the life and character of everyone it touches!

- **Edify** – Again, we must ask: Does it make me stronger and increase my capacity for good?

[Fri] οἰκοδομέω = house + to build; (1) literally; (a) as constructing houses, temples, etc. *to build, erect; to erect buildings*; (2) figuratively; (a) of the establishment and increase of a Christian community known as the house of God *build, establish*; (b) of the process of spiritual growth and development of the spiritual community and each member within it *edify, make more able, strengthen*, opposite of *to tear down, demolish*.

THE BOTTOM LINE HERE: I do not live in a vacuum. That which does not edify me certainly does not edify or benefit anyone else in my world.

b. And what about others? Does it contribute positively to the up-building and strengthening of others?

1 Corinthians 10:23 All things are **lawful** for me, but **all things are not expedient** [advantageous, profitable, useful]: all things are **lawful** for me, but **all things edify** [build up, help, strengthen] **not**. **24 Let no man seek his own, but every man another's wealth.**

All things are **lawful**, but not all things are **profitable**. All things are **lawful**, but not all things **edify**. **24 Let no one seek his own good, but that of his neighbor.**

Πάντα ἔξεστιν ἄλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν ἄλλ' οὐ πάντα οἰκοδομεῖ. **24 μηδεὶς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου.**

- **Here again is another important admonition:**

Paraphrase: 24 *No one should seek for his own desires; but, in contrast to this, he should seek after the benefit of the other person.*

THE BOTTOM LINE IS NOT HOW VARIOUS KINDS OF CONDUCT EFFECT ME BUT HOW THEY ULTIMATELY PLAY IN THE LIVES OF OTHERS! WHAT WILL IT BE WITH ME, SELFLESSNESS OR SELFISHNESS?

Romans 15:2 Let every one of us **please his neighbour** [fr. nearby, close] **for his good to edification**.

Each of us is to **please** his neighbor [fr. nearby, close] for his good, to his edification.

ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν·

- Our **goal** here is described as the *good* and *building up* of our fellow-saints.
- **Please** = [GING] ἀρέσκω; *strive to please, accommodate,*

Romans 14:19 Let us therefore follow after [διώκωμεν] the things which make for peace, and **things wherewith one may edify another**. 20 For meat destroy not the work of God. All things indeed *are* pure [ceremonially and morally clean]; but **it is evil for that man who eateth with offence**.

So then we pursue the things which make for peace and the building up of one another. 20 Do not tear down the work of God for the sake of food. All things indeed are clean [ceremonially and morally], but they are evil for the man who eats and gives offense.

ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.

◆ **There is to be an active, calculated, aggressive pursuing to two goals**

Lit. *let us therefore pursue* (διώκωμεν)

1. Lit. **the things of peace – spiritual prosperity**
2. Lit. **the things of edifying for one another – building up and making strong**

◆ **The Context**

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ *is* acceptable to God, and approved of men. 19 **Let us therefore follow after the things which make for peace, and things wherewith one may edify another**. 20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he who in this way serves Christ is acceptable to God and approved by men. 19 **So then we pursue the things which make for peace and the building up of one another**. 20 Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense.

19 ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.

AT Robertson: Rom 14:17 - The kingdom of God (*hē basileia tou theou*). Not the future kingdom of eschatology, but the present spiritual kingdom, the reign of God in the

heart, of which Jesus spoke so often. Paul scores heavily here, for it is not found in externals like food and drink, but in spiritual qualities and graces.

Schreiner: . . . *the kingdom of God does not consist in eating and drinking. The kingdom includes God's saving righteousness, his eschatological peace, and supernatural joy. These gifts of the Spirit manifest themselves in right relationships, peace in the community, and joy. . . . Those who live under the power of the kingdom are pleasing to God and receive approval from other people. . . . In verses 17 – 18 Paul argues that the kingdom of God is manifested in saving power and right relationships, and that those who truly please God live in such a transformed way. In verse 19, Paul concludes that those who are thus transformed by the saving power of the kingdom should pursue that which brings peace and edification to others. . . . The command in verse 20, not to destroy the work of God because of food, functions as the antithesis to verse 19. Believers seek to "build up" or "edify" others in their faith, and thus the worst thing to do is to "tear down" or "destroy" someone's faith. . . . "Do not destroy the work of God" is simply another way of saying, do not cause your brother or sister to stumble, do not grieve your sister or brother, and do not destroy him or her.*

*Those who live under the power of the kingdom are filled with righteousness, peace, and joy and **do not consider food and drink to be crucial. They are willing to forego such trivialities to advance the kingdom.** Those who are so transformed reveal that they have a new master, Christ, whom they serve. . .*

THERE IS A DIMENSION TO LIFE THAT IS MUCH GREATER THAN SELFISH PERSONAL INTERESTS! IT IS THE KINGDOM OF GOD – THE ORDER THAT GOD IS BUILDING. EVERY GREAT MAN OR WOMAN WHO HAS EVER LIVED HAS GIVEN HIS OR HER LIFE TO A CAUSE GREATER THAN HIMSELF OR HERSELF!

TO REPEAT, THE BOTTOM LINE IS NOT HOW VARIOUS KINDS OF CONDUCT EFFECT ME BUT HOW THEY ULTIMATELY PLAY IN THE LIVES OF OTHERS! WHAT WILL IT BE WITH ME, SELFLESSNESS OR SELFISHNESS?

5. THE CLEAR CONSCIENCE TEST.

a. Is it doubtful?

Romans 14:23 And he that **doubteth** is **dammned** [**self-condemned of his own conscience**] if he eat, because *he eateth* not of **faith** [**confidence**]: for whatsoever [**πᾶν**] *is* not of faith is sin.

But **he who doubts** is **condemned** [**self-condemned of his own conscience**] if he eats, because *his eating* is not from **faith** [**confidence**]; and whatever [**πᾶν**] is not from faith is sin.

ὁ δὲ **διακρινόμενος** ἐὰν φάγη **κατακρίεται**, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

What does it mean, to doubt?

[BDAG] **διακρίνω** to be uncertain, *be at odds with oneself, doubt, waver*

doubtful = fr. to hesitate because there are two important sides to the issue.

Doubts here originate in our own personal conscience. They are not engendered by others attempting to impose their own personal convictions on us.

b. Can I do it without reservation of conscience?

Romans 14:23 And he that **doubteth** is damned if he eat, because *he eateth* not of faith: for **whatsoever** [πάν] **is not of faith is sin**.

But he who **doubts** is condemned if he eats, because *his eating* is not from faith; and **whatever** [πάν] **is not from faith is sin**.

ὁ δὲ **διακρινόμενος** ἐὰν φάγη κατακρίεται, ὅτι οὐκ ἐκ πίστεως· **πάν** δὲ ὃ οὐκ ἐκ πίστεως **ἁμαρτία ἐστίν**.

Paraphrase: . . . *he who hesitates stands condemned if in spite of doubt (hesitation) he eats, because he is not eating out of faith. **Everything** not done with conviction and confidence is sin – missing the mark*

A.T. Robertson: *Faith here is subjective, one's strong conviction in the light of his relation to Christ and his enlightened conscience. To go against this combination is sin beyond a doubt.*

The violation of our conscience is a very high price to pay for exercising liberties which will do nothing to enhance our own personal relationship to God.

Acts 24:16 And herein do I exercise myself, to have **always** a conscience **void of offence toward God, and toward men**.

"In view of this, I also do my best to maintain **always** a **blameless** conscience **both before God and before men**.

ἐν τούτῳ καὶ αὐτὸς ἀσκῶ **ἀπρόσκοπον συνείδησιν** ἔχειν πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους **διὰ παντός**.

[BDAG] **ἀπρόσκοπος**

1. pertaining to being without fault because of not giving offense, *undamaged, blameless*

2. pertaining to not causing offense, stumbling, *giving no offense*

Lit. "a not causing to stumble conscience"

Paraphrase: *in this I personally take pains, strive, exert myself to continually have a "not causing to stumble" conscience both before God and before man **through everything**.*

THE LIFE OF CONFIDENCE IS A LIFE OF POWERFUL LIVING. A CLEAR CONSCIENCE IS THE FOUNDATION OF A BOLD AND AGGRESSIVE LIFE IN ALL OF ITS DYNAMICS!

6. THE "OTHERS FIRST" TEST.

a. Is it pleasing (helpful, inoffensive, acceptable) to others?

Romans 15:1 We then that are strong ought to bear [carry, bear the weight of] the infirmities [weaknesses] of the weak, and **not to please ourselves**. 2 Let every one

of us **please his neighbour for his good to edification**. 3 For **even Christ pleased not himself; but**, as it is written, The reproaches of them that reproached thee fell on me.

Now we who are strong ought to bear the weaknesses of those without strength and **not just please ourselves**. 2 Each of us is to **please his neighbor for his good**, to his edification. 3 For **even Christ did not please Himself; but** as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME."

Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ **τὰ ἀσθενήματα τῶν ἀδυνάτων** βαστάζειν καὶ **μὴ ἑαυτοῖς ἀρέσκειν**. 2 Ἐκαστος ἡμῶν **τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν**. 3 **καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν· ἀλλὰ** καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σε ἐπέπεσαν ἐπ' ἐμέ.

Philippians 2:3 Let nothing be done through **strife** or **vainglory**; but in lowliness of mind let each **esteem other better than themselves**. 4 Look not [σκοποῦντες] every man on his own things, but every man also on the things of others. 5 **Let this mind be in you, which was also in Christ Jesus:**

Do nothing from **selfishness** or **empty conceit**, but with humility of mind **regard one another as more important than yourselves**; 4 do not *merely* look out for your own personal interests, but also for the interests of others. 5 **Have this attitude in yourselves which was also in Christ Jesus,**

μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κευοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους **ἠγούμενοι ὑπερέχοντας ἑαυτῶν**, 4 μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες **ἀλλὰ** [καὶ] τὰ ἐτέρων ἕκαστοι. 5 **τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,**

[Fri] **ἐριθεία**; as denoting an attitude of *self-seeking selfish ambition, self-interest*

[BDAG] **κευοδοξία**; a vain or exaggerated self-evaluation, *vanity, conceit, excessive ambition* – self-glory with no content.

b. Does it consider the feelings and welfare [genuine needs] of others first?

1 Corinthians 10:24 Let no man seek his own, but every man **another's** wealth [benefit, welfare]. **33** Even **as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.**

24 Let no one seek his own good, but that of his neighbor. **33** just as I also **please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.**

24 μηδεὶς τὸ ἑαυτοῦ ζητεῖτω **ἀλλὰ** τὸ τοῦ ἑτέρου. **33** καθὼς κἀγὼ πάντα πᾶσιν **ἀρέσκω** μὴ ζητῶν τὸ ἑμαυτοῦ σύμφορον **ἀλλὰ** τὸ τῶν πολλῶν, **ἵνα σωθῶσιν.**

[Thayer] **ἀρέσκω**; to strive to please; to accommodate oneself to the opinions, desires, interests of others

Paraphrase: let no one be seeking [pres. act. imper.] his own personal interests first, but rather those of the other person. Just like my own personal example – I am striving to **please** everyone in everything, not seeking my own personal benefit but rather that of the many in order that they may be saved.

REMINDER: THE OUTCOME OF OUR LIVES IS NOT DETERMINED BY THE CIRCUMSTANCES THAT SURROUND US IN LIFE BUT BY THE CHOICES WE MAKE AS TO WHAT WE ARE GOING TO DO WITH OURSELVES – THE KIND OF LIVES WE WILL LIVE – SELFISH OR SELFLESS !!!

7. THE ENSLAVEMENT TEST.

a. Is it addictive?

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

All things are **lawful** for me, but not all things are profitable. All things are **lawful** for me, but I will not **be mastered by anything**.

Πάντα μοι **ἔξεστιν** ἀλλ' οὐ πάντα συμφέρει. πάντα μοι **ἔξεστιν** ἀλλ' οὐκ ἐγὼ **ἐξουσιασθήσομαι** ὑπὸ τινος.

Lawful = **ἔξεστιν** [Fri] (1) as denoting that there nothing standing in the way of an action or that the opportunity is there for it to occur *it is possible*; (2) predominately as denoting that an action is not prevented by a higher court or by law *it is permitted, it is lawful, it may be done – there is nothing legal standing in the way – there is no law against it!*

ἐξουσιασθήσομαι N.B. fut. pass. fr. ἐξουσιάζω

[Fri] ἐξουσιάζω; as having and exercising ἐξουσία (*authority, power*) in its various senses; (1) *have the right or freedom to exercise authority over, have control of*; (2) **have the power or mastery over something**;

♦ **HERE: passive be mastered or controlled by**

b. Will it bring me into bondage – slavery?

Previous verse:

2 Peter 2:18 For when they [apostates] speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

For speaking out arrogant *words* of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error,

2 Peter 2:19 While they promise them liberty, they themselves are the servants [δοῦλοι] of corruption: for **of whom [what] a man is overcome [defeated], of the same is he brought in bondage [slavery]**.

promising them freedom while they themselves are slaves of corruption; for **by what a man is overcome [defeated], by this he is enslaved**.

ἐλευθερίαν αὐτοῖς ἐπαγγελόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γὰρ τις ἠττηται, τούτῳ **δεδούλωται**.

Paraphrase: *at the very same time they are promising others freedom, they themselves are living in a continued state of slavery to that which ruins and destroys, because that by which a person is defeated, by this he is enslaved*

QUOTE: *A train is free only so long as it stays on its tracks; a train that jumps the tracks is “free” of the rails but no longer free in the most important sense of the word. It’s a freed wreck that can’t go anywhere. “Free” but no longer truly free.*

ADDICTIVE BEHAVIORS

Alcohol
Marijuana
Drugs – illegal and prescription
Bad language
Sexual practices
Pornography
Gambling
Internet games

Common Characteristics Among Addictive Behaviors:

1. The person becomes obsessed (constantly thinks of) with the object, activity, or substance.
2. They will seek it out, or engage in the behavior even though it is causing harm (physical problems, poor work or study performance, problems with friends, family, fellow workers).
3. The person will compulsively engage in the activity, that is, do the activity over and over even if he/she does not want to and finds it difficult to stop.
4. Upon cessation of the activity, withdrawal symptoms often occur. These can include irritability, craving, restlessness or depression.
5. The person does not appear to have control as to when, how long, or how much he or she will continue the behavior (loss of control). (They drink 6 beers when they only wanted one, buy 8 pairs of shoes when they only needed a belt, ate the whole box of cookies, etc).
6. He/she often denies problems resulting from his/her engagement in the behavior, even though others can see the negative effects.
7. The person hides the behavior after family or close friends have mentioned their concern. (hides food under beds, alcohol bottles in closets, doesn't show spouse credit card bills, etc).
8. Many individuals with addictive behaviors report a blackout for the time they were engaging in the behavior (don't remember how much or what they bought, how much the lost gambling, how many miles they ran on a sore foot, what they did at the party when drinking).
9. Depression is common in individuals with addictive behaviors.
10. Individuals with addictive behaviors often have low self esteem, feel anxious if they do not have control over their environment, and are loaded with guilt.

8. THE GLORY OF GOD TEST.

a. Can I do it to God's glory?

1 Corinthians 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, **do all to the glory of God.**

Whether, then, you eat or drink or whatever you do, **do all to the glory of God.**
εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, **πάντα εἰς δόξαν θεοῦ ποιεῖτε.**

Lit. . . . you are to be doing all *into* the glory of God as a habit of life

QUESTION: What is *the glory of God* ? It is the outshining, the spectacular public display of all of God's divine perfections. Our lives are to be just such a display! **N.B. ἐθεασάμεθα**

John 1:14 And the Word was made flesh, and dwelt among us, (and **we beheld his glory**, the glory as of the only begotten of the Father,) full of grace and truth. And the Word became flesh, and dwelt among us, and **we saw His glory**, glory as of the only begotten from the Father, full of grace and truth.

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ **ἐθεασάμεθα τὴν δόξαν αὐτοῦ**, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being **the brightness of his glory, and the express image of his person**, and upholding all things by the word of his power . . .

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. 3 And He is **the radiance of His glory and the exact representation of His nature**, and upholds all things by the word of His power.

3 ὃς ὢν **ἀπαύγασμα** τῆς δόξης καὶ **χαρακτήρ τῆς ὑποστάσεως αὐτοῦ**, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, . . .

(no article with the word – describes quality)

effulgence, *noun*, fr. Latin, present participle meaning, **to shine forth**, from *ex-* + *fulgēre* to shine: **radiant splendor** : [BRILLIANCE](#)

THE GOAL: A spectacular public display of the glory of God!

N.B. In the life of the Lord Jesus, every part of His life, every experience of His life, everything in thought, word and deed was a revelation of the Glory of God to all those who were observing His life!

(NEXT PAGE)

2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are **changed** into the same image from glory to glory, *even* as by the Spirit of the Lord.

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being **transformed** into the same image from glory to glory, just as from the Lord, the Spirit.

ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα **μεταμορφούμεθα** ἀπὸ δόξης εἰς δόξαν καθάπερ ἀπὸ κυρίου πνεύματος.

μεταμορφούμεθα = present passive

NOTE: We are not transforming ourselves. We are being transformed by a power not our own – a beholding of the glory of the Lord.

b. Can I do it in the name of Christ — with His endorsement and approval?

Colossians 3:17 And whatsoever ye do in word or deed, **do all in the name of the Lord Jesus**, giving thanks to God and the Father by him.

Whatever you do in word or deed, **do all in the name of the Lord Jesus**, giving thanks through Him to God the Father.

καὶ πᾶν ὅ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.

QUESTION: What does it mean to do things *in His name*? With His approval, His authorization, consistent with His revealed desires and wishes.

9. THE HEART MOTIVE TEST.

a. Does it come out of a pure (unmixed) heart?

Mark 7:21 For from within, out of the heart of men, proceed evil **thoughts**, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.

"For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, 22 deeds of coveting *and* wickedness, *as well as* deceit, sensuality, envy, slander, pride *and* foolishness. 23 "All these evil things proceed from within and defile the man."

ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ **διαλογισμοὶ** οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, 22 μοιχεῖαι, πλεονεξίαι, πονηρίαί, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη· 23 **πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται** καὶ κοινοῖ τὸν ἄνθρωπον.

Thoughts = **διαλογισμοὶ** *fr.* to think through = thought processes = reasonings

Paraphrase: ²¹*Because, from the inside, out from within the heart of man these wicked reasonings are flowing out . . .* ²³*all these pernicious and aggressively wicked things are flowing out from the inside and are corrupting (polluting) the person.*

NOTE: It is not what others see but what they do not see that is the source of our life and conduct. The problem, then really does not lie in the external circumstances but the internal motives and desires.

b. Does it come out of pure motives?

Titus 1:15 **Unto the pure all things are pure:** but unto them that are defiled and unbelieving *is* nothing pure; but even their **mind and conscience** is **defiled**.

To the pure, all things are pure; but **to those who are defiled and unbelieving, nothing is pure**, but both **their mind and their conscience** are **defiled**.

πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

Lit. **All things are pure to those who are pure! What comes out of a pure heart is pure!** That which comes out of a contaminated heart is contaminated!

1. **Defiled = μεμιάνται** verb indicative *perfect passive* from *μιαίνω*; **to dye with another color, to stain**.

[Fri] *μιαίνω*; *defile, stain*; of ceremonial impurity *to defile, make unclean, cause to be unacceptable*; of religious and moral impurity *defile, deprave, corrupt*

A.T. Robertson: *the defilement of mind and conscience in both Gentile and Jew by sin.*

2. **Unbelieving = ἀπίστοις** – A lack of confidence in God corrupts our hearts and minds and results in a contaminated life.

Paraphrase: . . . *but in contradistinction, concerning those who are corrupted and unbelieving – not only is nothing free from a contaminated heart in their lives, but, beyond this both their heart and mind are continuing to be corrupted!*

What is it that continues to be corrupted?

◆ **The mind**

[Fri] *νοῦς*; *to direct one's inner sense to something*; (1) as the faculty of **intelligence** *understanding, mind, intellect*; (2) as the faculty of **moral perception** (*practical*) *reason, insight, awareness*; (3) as the total inner orientation or **moral attitude** *way of thinking, mindset, disposition*; (4) as the result of mental activity *thought, judgment, resolve, opinion*

◆ **The conscience**

[BDAG] *συνείδησις*; *the inward faculty of distinguishing right and wrong, moral consciousness, conscience*; *attentiveness to obligation, conscientiousness*

CORRUPTION PRODUCES MORE CORRUPTION! CORRUPTION IS THE PRODUCT OF CORRUPTION! THE DAMAGE TO THE LIVES OF OTHERS IS A PERPETUAL NEVER-ENDING STREAM

TO THOSE WHO ARE PURE, THE EXACT OPPOSITE IS THE CASE. TORRENTS OF LIVING WATER PRODUCE, SUSTAIN AND REFRESH LIFE!

NOTE: THE HEART OF GOD – THE GREAT DRIVER OF ALL HE IS AND ALL HE DOES.

10. THE LOVE TEST.

a. Does genuine concern for others prevail over rationalization (intellectual justification)?

N.B. *To rationalize* = **to give a good reason for doing a bad thing.**

1 Corinthians 8:1 Now as touching things offered unto idols, we know that we all have knowledge. **Knowledge puffeth up, but charity edifieth.** 2 And if any man **think that he knoweth** any thing, he **knoweth nothing** yet **as he ought [δὲ] to know.** 3 But if any man love God, the same **is known** of him. 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, **we know [οἶδαμεν]** that an idol *is* nothing in the world, and that *there is* none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. 7 Howbeit *there is* **not in every man that knowledge:** for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and **their conscience being weak is defiled.** 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But **take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.**

Now concerning things sacrificed to idols, we know that we all have knowledge. **Knowledge makes arrogant, but love edifies.** 2 If anyone **supposes that he knows** anything, he has not yet **known** as **he ought to know;** 3 but if anyone loves God, he is **known** by Him. 4 Therefore concerning the eating of things sacrificed to idols, **we know [οἶδαμεν]** that there is no such thing as an idol in the world, and that there is no God but one. 5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, 6 yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him. 7 However **not all men have this knowledge;** but some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and **their conscience being weak is defiled.** 8 But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat. 9 But **take care that this liberty of yours does not somehow become a stumbling block to the weak.**

Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γνῶσιν ἔχομεν. ἡ **γνώσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.** 2 **εἴ τις δοκεῖ ἐγνωκέναι τι,** οὐπω ἔγνω καθὼς δεῖ γινῶναι. 3 εἰ δὲ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. 4 Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, **οἶδαμεν** ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς. **7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνώσις;** τινὲς δὲ τῆ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς οὖσα μολύ

Paraphrase: ²*If any man regards himself to be one who has attained genuine knowledge about something, he does not yet know the very things that are important for him to know.*

THE DANGER OF THINKING YOU KNOW MORE THAN YOU REALLY DO!

In other words: When a man appeals to superior knowledge in the exercise of his liberties, he doesn't really have the matter correctly "figured out." Love always "trumps" the personal need to exercise liberty!

NOTE: Many of the "hang-ups" of others are the direct result of a lack of knowledge or understanding or a misunderstanding of the situation in question. We may have to choose between accommodating the "ignorance" of others or living in our own arrogance much to their detriment.

b. Will love prevail?

1 John 3:16 Hereby perceive we the love of God, because **he laid down his life for us:** and **we ought to lay down our lives for the brethren.**

We know love by this, that **He laid down His life for us;** and **we ought to lay down our lives for the brethren.**

ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι.

Paraphrase: *In this particular way we know love by experience, that the Lord Jesus laid down His life for our personal benefit and therefore we are obligated to lay down our lives for the benefit of our Christian brothers and sisters.*

Lay down = [Fri] τίθημι; (1) generally in a local sense; lay or put in place (a foundation); (3) idiomatically τιθέναι τὰ γόνατα literally place the knees, i.e. bend the knees, kneel down; τιθέναι ἐν καρδίᾳ literally place in the heart or mind, i.e. make up one's mind, decide, purpose; τιθέναι ἐν τῷ πνεύματι literally place in the spirit, i.e. make up one's mind, resolve; τιθέναι τὴν ψυχὴν **literally lay down one's life, i.e. die voluntarily**

A. T. Robertson: Know we (*egnôkamen*). Perfect active indicative, "we have come to know and still know." Love (*tên agapên*). "The thing called love". **He for us** (*ekeinos huper hêmôn*). **Laid down his life** (*tên psuchên autou ethêken*). **We ought** (*hêmeis opheilomen*). Emphatic *hêmeis* again. *opheilomen* (*pres. act.* – a continuous performance, not a spasmodic spurt). Of course our laying down our lives for the brethren has no atoning value in our cases as in that of Christ, but is a supreme proof of one's love, as often happens.

LOVE = MINISTRY! LOVE GIVES AND LOVE SERVES – BOTH ARE FOCUSED ON OTHERS AND THEIR NEEDS, NOT OURSELVES!

NOTE: There is a very high cost and a very great reward involved here. The stakes are high for we ourselves and for those who live in our world.

11. THE TOTAL COMMITMENT TEST.

a. Does our love for God ultimately determine and settle every issue?

1 Corinthians 8:3 But if any man **love God**, the same is known **[known, recognized or approved]** of him.

but if anyone **loves God**, he is known [**known, recognized or approved**] by Him.

εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.

- ◆ **What does it mean, to love God?** Among other things, it means to live in a reciprocal relationship with Him.
- ◆ **And how committed is God to us?** This should become the measure of our commitment to others!

THE BOTTOM LINE OF TOTAL COMMITMENT

Deuteronomy 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

[TWOT] *Might* = מְאֹד (m^eōd) **exceedingly, much, force, abundance.**

This term is used . . . e.g. [Deut 6:5](#), "You shall love the Lord your God with your whole heart, with your whole soul, and with your whole strength." Thus it was said of King Josiah, the likes of whom Israel had never seen before, that he turned to the Lord with his whole heart, soul, and strength, according to the whole law of Moses ([2Kings 23:25](#)).

It is found in many combinations, all expressing the idea of *exceeding* (e.g. [Gen 1:31](#), in which the Creator calls his creation exceeding good) or *very greatly* (e.g. [Exo 1:7](#), where this term is used twice in describing the *prolificacy* of the Israelites under the hand of God).

McBride observed: "The three parts of [Deut 6:5](#); lēbāb (heart), nepesh (soul or life), and m^eōd (muchness) rather than signifying different spheres of Biblical psychology seem to refer to a common center or core. They were chosen to reinforce the absolute singularity of personal devotion to God. Thus lēbāb (heart) denotes the intention or will of the whole man; nepesh (soul) means the whole self, a unity of flesh, will, and vitality; and m^eōd (might) accents the superlative degree of total commitment to Yahweh."

The NT struggles to express the depth of the word m^eōd at this spot. In the quotation in [Mk 12:30](#) it is rendered "mind and strength."

[TWOT] לֵב = **all**; The root meaning is "to be complete, whole."

Paraphrase: *And you shall love Yahweh your God with your whole intent and will, and with your whole life and being, and with your complete capacity for fruitfulness and productivity*

Mark 12:30 And thou shalt love the Lord thy God with all thy [your whole] heart, and with all thy [your whole] soul, and with all thy [your whole] mind, and with all thy [your whole] strength: this *is* the first commandment.

καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

[BDAG] ὅλος;

1. **pert. to being complete in extent, whole, entire, complete**
2. **pert. to a degree of completeness, wholly, completely**
3. **everything that exists, everything**

b. Is God's approval more important than anything else to us?

Matthew 25:21 His lord said unto him, Well done, thou good and faithful servant: **thou hast been faithful** over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"His master said to him, 'Well done, good and faithful slave. **You were faithful** with a few things, I will put you in charge of many things; enter into the joy of your master.'

ἔφη αὐτῷ ὁ κύριος αὐτοῦ, **Εὖ, δοῦλε** ἀγαθὲ καὶ πιστέ, **ἐπὶ ὀλίγα ἦς πιστός**, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

NOTE: The role of the servant [δοῦλε] is emphasized here – one who lives a life completely at the disposal of a higher authority.

12. THE FRUIT TEST.

a. What is the product or outcome of the proposed course of conduct?

NOTE: The final outcome of life and conduct here is the product of our own deliberate personal choice. It is not the product of circumstances. What we do, where we go, what we think, what we say, how we respond are all the product of the choices we make as to how we are going to relate to both persons and circumstances in our lives!

Galatians 5:13 For, brethren, ye have been called unto **liberty**; only use not **liberty** for an occasion to the flesh, but **by love serve one another**. 14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 *This* I say then, Walk in the Spirit, and **ye shall not fulfil [carry out to its final conclusion] the lust of the flesh**. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law.

For you were called to **freedom**, brethren; only *do* not *turn* your **freedom** into an opportunity for the flesh, but **through love serve one another**. 14 For the whole Law is fulfilled in one word, in the *statement*, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." 15 But if you bite and devour one another, take care that you are not consumed by one another. 16 But I say, walk by the Spirit, and **you will not carry out the desire of the flesh**. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. 18 But if you are led by the Spirit, you are not under the Law.

Ἑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 15 εἰ δὲ ἀλλήλους δάκνυτε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε. 16 Λέγω δέ, πνεύματι περιπατεῖτε καὶ **ἐπιθυμίαν σαρκὸς οὐ μὴ τελήσητε [bring to an end, finish, complete]**. 17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε. 18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

Galatians 5:19 Now the **works of the flesh** are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do [πράσσοντες] such things shall not inherit the kingdom of God. 22 But the **fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

Now the **deeds of the flesh** are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. 22 But the fruit **of the Spirit** is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις, 21 φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν, καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν. 22 Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις 23 πραύτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἐστὶν νόμος.

◆ Works of the flesh (vs. fruit of the spirit)

[Thayer] **σάρξ**, . . . has an ethical sense and denotes "mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God"; accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice.

These are the product of selfishness – self-centeredness

Sensual (sexual) sins

μοιχεία = adultery – sexual relations outside of marriage

πορνεία = gross sexual sins and perversions – extramarital, unlawful, unnatural, prostitution

ἀκαθαρσία = unclean, causing uncleanness, defilement; filthy, dirty, state of moral corruption

ἀσέλγεια = not to have strictness of morals

[Fri] **ἀσέλγεια**; as living without any moral restraint *licentiousness, sensuality, lustful indulgence*; especially as indecent and outrageous sexual behavior *debauchery, indecency, flagrant immorality*

Idolatry

20 **εἰδωλολατρία** = attributing divine attributes to created things

φαρμακεία = drugs [Fri] **φαρμακεία**; as the use of drugs of any kind for magical effect *sorcery, magic*; plural *magic arts* – **in the area of the occult or other uses.**

Personal relations

ἔχθραι = (hatred) enmity, hostility

ἔρις = Engagement in rivalry, especially with reference to positions taken in a matter, *strife, discord, contention*

ζήλος = intense negative feelings over another's achievements or success, *jealousy, envy*

θυμοί = *anger, wrath, rage* (from θύω, *move violently, rush along*) = outbursts of anger

ἐριθειαι = as denoting an attitude of self-seeking *selfish ambition, self-interest, rivalry* [used previously only in Aristotle where it denotes a self-seeking pursuit of political office by unfair means.]

διχοστασία = [Fri] strictly, *standing apart*; hence *disunity, dissension, division* within a community

αἰρέσεις = *Factions, dissensions* arising from diversity of opinions and aims:

21 φθόνοι = *envy* = painful or resentful awareness of an advantage enjoyed by another joined with a desire to possess the same advantage

Drunkness

μέθαι = *intoxication, drunkenness* – alcohol or drugs

κῶμοι = used generally, of feasts and drinking-parties that are protracted till late at night and indulge in revelry; *carousing, revelry*

Other things like these

καὶ τὰ ὅμοια τούτοις = other similar things. Everything else like the above.

- ◆ ὃ προλέγω ὑμῖν = **I forewarn you** – the consequences can be anticipated, known in advance – always destructive of both life and relationships – both for you and for others.
- ◆ **Fruit of the Spirit**

These are the product of selflessness

ἀγάπη = *love*

χαρὰ = *joy, rejoicing, gladness, delight*

εἰρήνη = *peace, harmony, tranquility, blessedness*

μακροθυμία = *longsuffering (patience)* – a state of emotional quietness in the face of unfavorable circumstances *patience, long-suffering*; (1) as patience under trial *endurance, steadfastness*; (2) as constraint exercised toward others *forbearance, patience*

χρηστότης = *gentleness* [Fri] χρηστότης, (1) as a gracious attitude *goodness, kindness*, opposite ἀποτομία (*severity*); (2) as moral integrity *uprightness, honesty*

ἀγαθωσύνη = *goodness, uprightness, a quality of moral excellence*

πίστις = *trustworthiness, faithfulness, fidelity, reliability*

23 πραΰτης = [Fri] πραΰτης, as a quality of gentle friendliness *gentleness, meekness* (as strength that accommodates to another's weakness)

ἐγκράτεια = restraint of one's emotions, impulses, or desires, **self-control**; the virtue of one who masters his desires and passions, especially his sensual appetites

- **κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος** These consequences are consistent with universally accepted norms – always beneficial

b. Are we willing to put aside the immediate for the sake of the permanent?

Hebrews 11:24 By faith Moses, when he was come to years, **refused** to be called the son of Pharaoh's daughter; **25 Choosing rather to suffer affliction** with the people of God, **than to enjoy the pleasures of sin for a season**; **26 Esteeming the reproach of Christ greater riches** than the treasures in Egypt: for **he had respect unto the recompence of the reward.**

By faith Moses, when he had grown up, **refused** to be called the son of Pharaoh's daughter, **25 choosing rather to endure ill-treatment** with the people of God **than to enjoy the passing pleasures of sin**, **26 considering the reproach of Christ greater riches** than the treasures of Egypt; for **he was looking to the reward.**

Πίστει Μωϋσῆς μέγας γενόμενος **ἤρνήσατο** λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, **25 μᾶλλον ἐλόμενος συγκακουχέισθαι** τῷ λαῷ τοῦ θεοῦ **ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν**, **26 μείζονα πλοῦτον ἠγησάμενος** τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· **ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.**

refused – a very strong word:

[Fri] **ἀρνέομαι**; (1) in relation to a question or demand *deny*; (2) in relation to a claim *refuse, disown, not consent to*; (3) in relation to God or a person *deny, disown, renounce*; (4) in relation to the Christian faith, usually in the sense of apostasy *deny, repudiate*; (5) as saying no to oneself in order to live wholly for Christ *disregard, pay no attention to one's own desires*; as turning from ungodly conduct *renounce, deny*

Choosing – exercising the power of choice

for a season – temporarily and for his own benefit without regard for the greater purposes of God for both himself and also the nation.

Esteeming – [BDAG] **ἠγέομαι** to engage in an intellectual process, *think, consider, regard*

Reproach = disgrace

had respect; lit. he kept looking away “into” the reward.

The future was very much on his mind and in his thoughts!

13. THE DEFRAUDING TEST.

a. Am I taking for my own pleasure that which really belongs to another?

This is the will of God . . . “THIS IS WHAT GOD WANTS!”

NOTE: The theme of the following verses is “*integrity in the sexual life of believers*”

1 Thessalonians 4:3 For this is the will of God, *even* your sanctification [moral integrity, ὁ ἁγιασμός], that ye should **abstain from fornication [sexual sin, τῆς πορνείας]**; **4** That every one of you should know how [grasp with the mind and thus, understand how] to possess [acquire, gain control over] his vessel [physical body] in

sanctification [moral integrity] and honour; 5 Not in the lust of concupiscence [under the domination of evil passion], even as the Gentiles which know not God: 6 That no *man* go beyond [overstep or overreach] and **defraud [take more than one's due] his brother** in *any* matter [situation]: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality; 4 that each of you know how to possess his own vessel in sanctification and honor, 5 not in lustful passion, like the Gentiles who do not know God; 6 *and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and solemnly warned you.

τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, **ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας**, 4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν, 6 τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.

Three admonitions:

1. Abstain from fornication: **ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας**

Abstain = hold one's self off from, to keep away from, to abstain

Fornication =

- ◆ **Hiebert:** *every form of sexual practice that lies outside the circle of God's revealed will, namely adultery, premarital and extramarital intercourse, homosexuality, [transgenderism] and other perversions.*
- ◆ **Alexander:** *St. Paul insists, with great solemnity, upon a truth which at various times, even in the Church, as been, if not denied, yet half forgotten, that moral evils are always **spiritual** evils of the first magnitude.*

2. Know how to possess one's own vessel

possess = acquire, **gain control over** by exerting and exercising the will.

(present tense) – The challenge is *over time* to gradually obtain complete mastery over one's body.

This requires self discipline – a struggle to be won by persistent effort

vessel = the body or parts of the body in a specific use or capacity

honor = [Fri] τιμή, basically, the worth ascribed to a person or the value ascribed to a thing; implied is the idea of *a high value*.

NOTE: Sins in this area ultimately rob a man's wife of the right kind of relationship with her husband and *vice versa*.

Vs. 5 "Not under the domination of evil passion"

3. Avoid wronging a brother – someone else

defraud = defraud, exploit, cheat his brother

A continuing selfish and self-seeking fraud – sexual sins of all kinds always violate the rights of others

Morris: *Any illegitimate sexual relationship has in it the potential for social complications that cannot be calculated in advance.*

NOTE: We have been both forewarned – the results are totally predictable

and testified - exhorted: [BDAG] διαμαρτύρομαι **1.** to make a solemn declaration about the truth of someth. *testify of, bear witness to* **2.** to exhort with authority in matters of extraordinary importance, frequently with reference to higher powers and/or suggestion of peril, *solemnly urge, exhort, warn*

Ephesians 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

But immorality or any impurity or greed must not even be named among you, as is proper among saints; 4 and *there must be no* filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. 5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις, 4 καὶ αἰσχροῦτης καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνήκειν, ἀλλὰ μᾶλλον εὐχαριστία. 5 τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.

Colossians 3:5 Mortify [put to death] therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρία,

1 Corinthians 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. 11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

ἢ οὐκ οἶδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῦται 10 οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοιδόροι, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν. 11 καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ

ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

1 Corinthians 6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now **the body is not for fornication, but for the Lord**; and the Lord for the body. 14 And God hath both raised up the Lord, and will also raise up us by his own power. 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet **the body is not for immorality, but for the Lord**, and the Lord is for the body. 14 Now God has not only raised the Lord, but will also raise us up through His power. 15 Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! 16 Or do you not know that the one who joins himself to a prostitute is one body *with her*? For He says, "THE TWO SHALL BECOME ONE FLESH." 17 But the one who joins himself to the Lord is one spirit *with Him*. 18 Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body.

τὰ βρώματα τῆ κοιλίας καὶ ἡ κοιλία τοῖς βρώμασιν, ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. **τὸ δὲ σῶμα οὐ τῆ πορνείᾳ** ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι. 14 ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. 15 οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο. 16 [ἦ] οὐκ οἶδατε ὅτι ὁ κολλώμενος τῆ πόρνη ἐν σώμα ἐστίν; Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν. 17 ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἐστίν. 18 **φεύγετε τὴν πορνείαν**. πᾶν ἁμάρτημα ὃ ἐάν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματος ἐστίν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

b. Am I taking for my own pleasure at the personal expense of another —

- (1) his or her purity or the sanctity of his physical body?
- (2) his or her life, without a reciprocal commitment of my own life?

14. THE "GARBAGE IN" TEST.

a. Am I willingly participating in my own temptation or the corrupting of my own mind?

The Positive

Psalm 101:2 I will behave myself wisely in a perfect [fr. integrity] way. O when wilt thou come unto me? I will walk within my house with a perfect [fr. integrity] heart. 3 **I will set no wicked thing before mine eyes**: I hate the work of them that turn aside; *it shall not cleave to me.*

I will give heed to the blameless way. When will You come to me? I will walk within my house in the integrity of my heart. 3 **I will set no worthless thing before my eyes**; I hate the work of those who fall away; It shall not fasten its grip on me.

b^eliya'al. Worthlessness. Belial from b^eli and ya'al : "not, without" and "to be of use, worth, or profit."

Delitzsch: *He (David) will not set before his eyes, namely, as a proposition or purpose, any morally worthless or vile matter whatsoever. . . . all temptations and incitements of this sort he shakes off from himself, so that nothing of the kind cleaves to him.*

The Negative

Psalm 26:4 I have not sat [keep company] with vain persons, neither will I go in with dissemblers. 5 I have hated the congregation of evil doers; and will not sit with the wicked.

I do not sit [keep company] with deceitful men, Nor will I go with pretenders. 5 I hate the assembly of evildoers, And I will not sit with the wicked.

Vain persons = It designates anything that is unsubstantial, unreal, worthless, either materially or morally. Hence, it is a word for idols . . .

Dissemblers = Those who conceal themselves, i.e. insidiously, craftily

- ◆ What we are not to do:
 1. Keep company with them.
 2. Participate with them.
 3. Sit with them.

- ◆ What we are to do:

"Hate them": [TWOT] The word has the root meaning "to hate." It expresses an emotional attitude toward persons and things which are opposed, detested, despised and with which one wishes to have no contact or relationship. It is therefore the opposite of love. Whereas love draws and unites, hate separates and keeps distant. The hated and hating persons are considered foes or enemies and are considered odious, utterly unappealing.

1 John 2:15 Love not [stop loving] the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. 16 For all that *is* in the world, the lust of the flesh [the moral realm], and the lust of the eyes [the material realm], and the pride of life [the mental realm], is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Proverbs 13:20 He that walketh with wise *men* shall be wise: but a companion [associate] of fools shall be destroyed [suffer harm].

NOTE THE ISSUE OF MUSIC AND ITS EFFECT ON THE HEART AND MIND.

ALSO NOTE THE TREMENDOUS POTENTIAL FOR PERSONAL DAMAGE ON THE INTERNET.

b. Am I protecting my own heart and mind in a responsible manner?

Proverbs 4:23 **Keep thy heart with all diligence**; for **out of it are the issues [going forth, exodus] of life.**

Watch over your heart with all diligence, For **from it flow the springs of life.**

Lit. *With all (great) diligence watch over, guard, protect your heart . . .*

Keil: *Above all other things that are to be guarded, keep [guard, watch over] thy heart . . .*

Why? Because what is inside will come out, regardless of what it is! Your entire life (thoughts, emotions, values, plans, purposes, etc.) will be produced by what you put inside.

Mark 7:21 For **from within [the inside], out of the heart** of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.

"For **from within [the inside], out of the heart** of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, 22 deeds of coveting *and* wickedness, *as well as* deceit, sensuality, envy, slander, pride *and* foolishness. 23 "All these evil things proceed from within and defile the man."

ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, 22 μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

Psalms 139:23 Search me, O God, and know my heart: try me, and know my thoughts:

Search me, O God, and know my heart; Try me and know my anxious thoughts;

15. THE "TEMPLE" TEST.

"Temple" in the following verses is the word used to describe the Old Testament "Holy of Holies", the most sacred place of God's dwelling on earth! The presence of the God of absolute, infinite integrity.

a. Does it result in harm to my physical body?

1 Corinthians 3:16 Know ye not that **ye are the temple of God**, and *that the Spirit of God dwelleth in you*? 17 **If any man defile the temple of God**, him shall God destroy; for **the temple of God is holy, which temple ye are**.

Do you not know that you are a temple of God and *that the Spirit of God dwells in you*? 17 If any man destroys the temple of God, God will destroy him, for **the temple of God is holy**, and **that is what you are**.

οὐκ οἶδατε ὅτι **ναὸς θεοῦ ἐστε** καὶ **τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν**; 17 **εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει**, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

The point he is making: (here the congregation, next text our physical bodies)

1. You are the personal dwelling place of God.
2. The Holy Spirit is residing personally within you.
3. Anything that effects you, effects the Holy Spirit who dwells within you.
4. Sin destroys by corruption any place where God dwells.
5. The temple of God is Holy – a place of absolute, infinite integrity.
6. That is what you are – the personal dwelling place of God.

b. Does it give due reverence to this "dwelling place" of the Holy Spirit?

1 Corinthians 6:18 Flee fornication [ἦν πορνείαν, all kinds of sexual sins]. Every sin that a man doeth is without [outside] the body; but he that committeth fornication [sexual sins] sinneth against his own body. 19 What? know ye not that **your body is the temple of the Holy Ghost** which is in you, **which ye have of God**, and ye are not your own [you do not belong to yourself]? 20 For ye are bought with a price: therefore glorify God in **your body**, and in **your spirit**, which are God's.

18 Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body. 19 Or do you not know that **your body is a temple of the Holy Spirit** who is in you, **whom you have from God**, and that you are not your own [you do not belong to yourself]? 20 For you have been bought with a price: therefore glorify God in **your body**.

19 ἢ οὐκ οἴδατε ὅτι **τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος** ἐστὶν **οὗ ἔχετε ἀπὸ θεοῦ**, καὶ οὐκ ἐστὲ ἐαυτῶν; 20 ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν **τῷ σώματι ὑμῶν**.

*****Lit.** *Your body is the sanctuary of the "in you" Holy Spirit*

. . . immorality, drugs, smoking, etc. are all included in a proper application of this principle.

1. Sexual sins violate the human body and its divinely ordained purposes.
2. Sexual sins violate the very real presence of the Holy Spirit of God within you.
He is given to you by a direct act of God when you are saved.
3. Sexual sins violate divine ownership.

You are not your own.

You have been purchased with the blood of Christ.

4. *Therefore glorify God in your body . . .*

[BDAG] δοξάζω; to cause to have splendid greatness, *clothe in splendor, glorify*

2 Corinthians 6:16 And what agreement hath **the temple of God** with idols? for **ye are the temple of the living God**; as God hath said, **I will dwell in them, and walk in them**; and I will be their God, and they shall be my people.

Or what agreement has **the temple of God** with idols? For **we are the temple of the living God**; just as God said, "**I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.**"

τίς δὲ συγκατάθεσις **ναῶ θεοῦ** μετὰ εἰδώλων; **ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος**, καθὼς εἶπεν ὁ θεὸς ὅτι **Ἔνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω** καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μου λαός.

◆ **The desire of God's heart for each one of us:**

1. To make His dwelling in each one of us – personally. To display His glory by His presence in our lives.
2. To “walk about” in every aspect of our lives.
3. To be identified as “our God”.
4. To have us as His people – people who are identified as His.

16. THE INTRINSIC VALUE TEST.

a. **Is it good, worthwhile, of significant or permanent value?**

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* **good or bad [worthless]**.

For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

[Thayer] φαῦλος; *easy, slight, ordinary, mean, worthless, of no account;*

[BDAG] φαῦλος; 1. pert. to being low-grade or morally substandard, *base* 2. pert. to being relatively inferior in quality, *ordinary*

[Trench] . . . *there are words in most languages, and φαῦλος is one of them, which contemplate evil under another aspect, not so much (that) either of active or passive malignity, but rather of its "good-for-nothingness," the impossibility of any true gain ever coming forth from it. . . . This notion of worthlessness is the central notion of φαῦλος.*

1 Corinthians 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 **Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.**

so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ, 8 **who will also confirm you to the end, blameless in the day of our Lord Jesus Christ.**

ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χάρισματι ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

NOTE: The good many times stands in the way of the best !

Emptiness and Striving after the wind (chasing bubbles) . . .

Ecclesiastes 1:1 The words of the Preacher, the son of David, king in Jerusalem. 2 Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

The words of the Preacher, the son of David, king in Jerusalem. 2 "Vanity of vanities," says the Preacher, "Vanity of vanities! All is vanity."

The significant list . . .

pleasure – laughter

stimulating my body with wine

enlarging my works – building houses, gardens, ponds etc.

collecting silver, gold and other treasures

hard work and toil

devoting your life to public service

seeking money and material abundance

Fullness – a life filled up as full as it can get!

1. A life brought into partnership with God through Christ

Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. 19 For it pleased *the Father* that **in him should all fulness dwell**; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. 19 For it was the *Father's* good pleasure for **all the fullness to dwell in Him**, 20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven.

19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For **in him dwelleth all the fulness of the Godhead bodily**. 10 And **ye are complete in him**, which is the head of all principality and power:

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. 9 For **in Him all the fullness of Deity dwells in bodily form**, 10 and **in Him you have been made complete**, and He is the head over all rule and authority;

βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν· 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, 10 καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας,

vs. 10 . . . *you are in Him having been filled up full and you continue in such a state*

Fullness includes all of the following: meaning, significance, personal fulfillment, blessedness, satisfaction, fruitfulness, productiveness etc. The more we are *full* of ourselves and our own desires, the less God is able to fill us with His own fullness.

b. Is it a waste of time and effort in the light of real needs and eternal values?

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's

work of what sort it is. 14 If any man's work **abide** which he hath built thereupon, he shall receive a reward. 15 If any man's work shall **be burned [consumed by fire]**, **he shall suffer loss**: but he himself shall be saved; yet so as by fire.

14 If any man's work which he has built on it **remains**, he will receive a reward.

15 If any man's work is **burned up, he will suffer loss**; but he himself will be saved, yet so as through fire.

εἴ τις τινος τὸ ἔργον **μενεῖ** ὃ ἐποικοδόμησεν, μισθὸν λήμψεται· 15 εἴ τις τινος τὸ ἔργον **κατακαήσεται**, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

17. THE DEFINITE COMMAND TEST.

a. Is there a command or statement of Scripture that clearly and definitely addresses the issue in question? If so, the issue is settled once and for all!

John 14:15 If ye love **me**, keep [guard, watch over] **my** commandments.

"If you love Me, you will keep My commandments.

Ἐὰν ἀγαπάτε **με**, **τὰς ἐντολάς τὰς ἐμὰς τηρήσετε**·

If you are devoted to me (serve, sacrifice) be concerned and diligent concerning my commandments

John 14:21 He that hath my commandments, and keepeth [guard, watch over] them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

"He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν.

1. *Has my commandments* – a knowledge of what He desires

2. *Keeps them* – Has a heart concern that they are fulfilled in his life.

1 Corinthians 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Circumcision is nothing, and uncircumcision is nothing, but *what matters* is the keeping of the commandments of God.

ἡ περιτομὴ **οὐδὲν ἐστίν** καὶ ἡ ἀκροβυστία **οὐδὲν ἐστίν**, **ἀλλὰ τήρησις ἐντολῶν θεοῦ**.

There were those who made a huge issue about circumcision but were willing to overlook carelessness and indifference in regard to God's commands (not legalism).

1 John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep [do] his commandments: and his commandments are not grievous.

By this we know that we love the children of God, when we love God and observe His commandments. 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. 3 αὕτη γάρ ἐστίν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.

1. We “do” His commandments.
2. We carefully guard His commandments.
3. We do not find His commandments to be difficult, burdensome, severe or troublesome – we embrace them fully.

b. Where there is no direct reference to the issue in question, the issue must be put under the scrutiny of the tests listed above.

Psalm 43:3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

O send out Your light and Your truth, let them lead me; Let them bring me to Your holy hill And to Your dwelling places.

Light = insight, ability to see

Truth = The basic root idea is firmness or certainty. . . . it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant.

N.B. These both lead to a life of integrity and one filled with the presence of God.

Psalm 25:4 Shew [hiphil, causative, *cause me to know*] me thy ways, O LORD; teach me thy paths. 5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

Make me know Your ways, O LORD; **Teach** me Your paths. 5 **Lead me** in Your truth and teach me, For You are the God of my salvation; For You I wait all the day.

1. Hiphil – *Cause me to know*
2. *Teach* = לָמוּד has the idea of training as well as educating.
3. *Lead* = hiphil – cause me to be led

Psalm 86:11 Teach me thy way, O LORD; I will walk in thy truth: **unite** my heart to fear thy name.

Teach me Your way, O LORD; I will walk in Your truth; **Unite** my heart to fear Your name.

Unite = piel, intensive active – **Delitzsch**: . . . *direct all its powers and concentrate them on the one thing!*

Matthew 5:6 Blessed are they which do hunger and thirst **after righteousness**: for they shall be filled.

"Blessed are those who hunger and thirst **for righteousness**, for they shall be satisfied.

μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

hunger = [Fri] literally *be hungry, hunger*; figuratively *strongly desire* something, *long for, want very much*

thirst = [Fri] literally *thirst, be thirsty, suffer from thirst*; figuratively *long earnestly for, have strong desire for*

filled = to be filled or satisfied with food – here a life filled with righteousness.

18. THE EXCELLENCE TEST.

excellent; *adjective*: meritoriously near the standard or model, of the highest or finest quality, and exceptionally good of its kind, superior.

Synonyms: “A-1”, bang-up, banner, blue-ribbon, boss, bully, bunkum, capital, champion, classic, classical, dandy, famous, fine, first-class, first-rate, first-string, five-star, front-rank, “Grade A”, number one, par excellence, prime, quality, royal, slap-up, sovereign, stunning, superior, top, top-notch, whiz-bang;

a. Does it promote and produce a spirit of excellence in all you do?

Philippians 1:9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; 10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

And this I pray, that your love may abound still more and more in real knowledge and all discernment, 10 so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;

καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ **ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει** 10 **εἰς τὸ δοκιμάζειν** ὑμᾶς **τὰ διαφέροντα**, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

- ◆ Selflessness in to abound, to overflow increasingly as time goes on in the following way – **ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει** = in full knowledge, and in perception, insight, discernment, understanding.
- ◆ The purpose is to furnish a living demonstration (prove by testing - **εἰς τὸ δοκιμάζειν**) of things that are excellent in nature.
- ◆ Directly implied – selfless people possessing full knowledge and insight are people whose lives are characterized by excellence – not laziness and carelessness.

1 Peter 2:11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your **conversation honest** among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. 12 Keep your **behavior excellent** among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe *them*, glorify God in the day of visitation.

Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· 12 τὴν **ἀναστροφὴν** ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες **καλήν**, ἵνα, ἐν ᾧ

καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες
δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

- ◆ Vs. 12 Our **conversation** is our personal communication to others through that which they see and hear – our behavior; the communication of that which you believe and are – through what we say, do, our attitudes, our work product, etc.. Here we are admonished to communicate that which is commendable (**καλήν** - good, honest, excellent).

[Thayer] **καλός**, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (according to the context) equivalent to "beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable"; *beautiful to look at, shapely, magnificent: good, excellent in its nature and characteristics, and therefore well adapted to its ends*: especially of things so constituted as to answer the purpose for which that class of things was created; good in its substance and nature, and fitted to produce good, ample measure; Synonyms used: *genuine, approved; precious ; superior to; competent, able, such as one ought to be: praiseworthy, noble: expedient, profitable, wholesome*

- ◆ The standard here is not what others do. It is the very best we ourselves can do.

2 Peter 1:5 And beside this, giving all diligence, **add** to your faith **virtue**; and to virtue knowledge;

Now for this very reason also, applying all diligence, in your faith **supply moral excellence**, and in *your* moral excellence, knowledge,

καὶ αὐτὸ τοῦτο δὲ σπουδῆν πᾶσαν παρεισενέγκαντες **ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν** τὴν **ἀρετὴν**, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

[Fri] **ἐπιχορηγέω**; (1) literally, of one who provides out of his own expense – *furnish, supply*; figuratively *provide in addition, add*;

[BDAG] **ἐπιχορηγέω**

1. to convey as a gift, **give, grant**
2. to provide (at one's own expense), **supply, furnish**
3. to provide what is necessary for the well-being of another, **support, help**

[Fri] **ἀρετή**, (1) generally, of a good quality of any kind *excellence, goodness, valor*; (2) as ascribed to God *excellence, praise*; concretely *wonderful deed*; (3) as a manifestation of God's grace *goodness, power* (4) as a moral characteristic *virtue, uprightness, goodness*, opposite **κακία** (*depravity, vice*)

[Thayer] **ἀρετή**, a word of very wide signification in Greek writings; *any excellence of a person (in body or mind) or of a thing, an eminent endowment, property or quality*. Used of the human mind and in an ethical sense, it denotes:

1. a virtuous course of thought, feeling and action; **virtue, moral goodness**
2. any particular moral excellence, as modesty, purity

b. Does it say "quality" and "excellence" in the minds of those who observe your life?

Matthew 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before [in front of] men, **that they may see [see with perception]** your good works, and glorify your Father which is in heaven.

"You are the light of the world. A city set on a hill cannot be hidden; 15 nor does *anyone* light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. 16 "Let your light shine before [in front of] men in such a way that **they may see [see with perception]** your good works, and glorify your Father who is in heaven.

16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, **ὅπως ἴδωσιν ὑμῶν** τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

NOTE: Our lives and testimonies are very public. They are daily on display before everyone in our world. What do others see and observe in our lives?

Philippians 2:14 Do all things without murmurings and disputings: 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked [unscrupulous, dishonest] and perverse [perverted, depraved] nation, **among whom ye shine as lights [luminaries, light-givers] in the world;**

Do all things without grumbling or disputing; 15 so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, **among whom you appear as lights [luminaries, light-givers] in the world,**

15 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, **ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,**

MORE ON EXCELLENCE

1. What do you do when those in authority over you don't allow you to do the quality or quantity of work that you desire to do?

2. How do you measure your *best*?

3. What about excellence in worship?

dress? music? orderliness? preparation?

19 THE LIBERTY TEST

a. **Does it abuse legitimate and biblical personal liberty in Christ?**

◆ There is legitimate and wonderful freedom in Christ

Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς **ἠλευθέρωσεν**· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

The personal bondage here is directly defined by the text to be the issue of circumcision

Galatians 5:2 Behold, I Paul say unto you, that if ye be **circumcised**, Christ shall profit you nothing. 3 For I testify again to every man that is **circumcised**, that he is a debtor to do the whole law.

Behold I, Paul, say to you that if you receive **circumcision**, Christ will be of no benefit to you. 3 And I testify again to every man who receives **circumcision**, that he is under obligation to keep the whole Law.

Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν **περιτέμνησθε**, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. 3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ **περιτεμνομένῳ** ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

Freedom here does not consist in the right to do anything we please! It is freedom from dependence on the requirements of the ceremonial law to obtain a right standing before God.

Galatians 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?

νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

Acts 15:10 Now therefore why **tempt** ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

"Now therefore why do you **put God to the test** by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear?

νῦν οὖν τί **πειράζετε** τὸν θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;

- ◆ The legitimate exercise of personal liberty can have a disastrous effect upon others.

1 Corinthians 8:9 But take heed lest by any means **this liberty of yours** become a **stumblingblock** to them that are weak.

But take care that **this liberty of yours** does not somehow become a **stumbling block** to the weak.

βλέπετε δὲ μή πως ἡ **ἐξουσία ὑμῶν** αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.

[Fri] **ἐξουσία**; authority, right, power; (1) as denoting **the power of decision making**,

[BDAG] **ἐξουσία**; a state of control over something, *freedom of choice, right* (e.g., the 'right' to act, decide, or dispose of one's property or life as one wishes.

[Thayer] **πρόσκομμα**; a *stumbling-block*, i. e. an obstacle in the way which if one strike his foot against he necessarily stumbles or falls; to put a stumblingblock in someone's way, i. e. figuratively, to furnish someone an occasion for sinning,

A.T. Robertson: Take heed (*blepete*). A warning to the enlightened. **Lest by any means** (*mê pôs*). Common construction after verbs of caution or fearing, **This liberty of yours** (*hê exousia humôn hautê*). **Exousia, from exestin, means a grant, allowance, authority, power, privilege, right, liberty.** Personal liberty becomes a battle cry to those who wish to indulge their own whims and appetites regardless of the effect upon others.

A stumbling-block to the weak (*proskomma tois asthenesin*). Late word from *proskoptô*, to cut against, to stumble against. So an obstacle for the foot to strike. **We do not live alone.** This principle applies to all social relations in matters of law, of health, of morals. *Noblesse oblige*. The enlightened must consider the welfare of the unenlightened, else he does not have love.

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

To the weak I became weak, that I might **win** the weak; **I have become all things to all men**, so that I may by all means save some.

ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.

1. There was a cost to this personal selflessness:

[BDAG] κερδαίνω; to acquire by effort or investment, *to gain*.

2. ἵνα **There was purpose for this personal selflessness** – ἵνα πάντως τινὰς σώσω – in order that I might save some.

b. Does it subvert genuine biblical liberty with selfish and evil purposes?

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

Act as free men, and **do not use your freedom** as a covering for evil, but *use it* as bondslaves of God.

ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν ἀλλ' ὡς θεοῦ δοῦλοι.

A.T. Robertson: 1Pe 2:16 -And not using your freedom (*kai mê echontes tēn eleutherian*). "And **not holding your liberty**" (present active participle of *echō*. **For a cloke of wickedness** (*hōs epikalumma tēs kakias*). *Epikalumma* (from *epikaluptō*) is a rare word for **veil**, here only in N.T. and in figurative sense for **pretext** to do wickedness under, a thing, alas, that sometimes happens. **But as bondservants of God** (*all' hōs theou douloi*). Paul's proud title. There is no such thing as absolute freedom (personal freedom), for that is anarchy. Cf. Ro 6:22 "enslaved to God."

pretext: Latin *praetextus*, from *prae-* + *texere* to weave. A purpose or motive alleged or an appearance assumed in order to cloak the real intention or state of affairs.

Paraphrase: *Though being free, stop holding (using) your liberty as a pretext (cover-up) for wickedness, but rather, hold (use) it as bond-slaves of God for His purposes.*

2 Peter 2:19 While they promise them liberty, ****they themselves are the servants of corruption:** for of whom a man is **overcome**, of the same is he brought in bondage. promising them freedom while ****they themselves are slaves of corruption;** for by what a man is **overcome**, by this he is enslaved.

ἐλευθερίαν αὐτοῖς ἐπαγγελόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γὰρ τις ἤττηται, τούτῳ δεδούλωται.

NOTE: In this text liberty abused can result in personal slavery!

****They themselves are in a state of being slaves of corruption**

[Fri] **ἡσσάομαι**; (fr. *lesser, inferior, worse*); strictly *be put to the worse*; hence *be defeated, conquered*

N.B. That which overcomes us enslaves us! Liberty and enslavement are mutually exclusive!

Liberty, then, is more than some are able to handle or manage and instead of resulting in their benefit contributes to their downfall – also the downfall of those caught in the wake of their improper exercise of liberty.

Galatians 5:13 For, brethren, **ye have been called unto liberty**; only **use not liberty for an occasion to the flesh**, but by love serve one another. 14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed [ruined, destroyed] one of another. 16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For **you were called to freedom**, brethren; only **do not turn your freedom into an opportunity for the flesh**, but through love serve one another. 14 For the whole Law is fulfilled in one word, in the *statement*, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." 15 But if you bite and devour one another, take care that you are not consumed [ruined, destroyed] by one another. 16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

Ἑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε. 16 Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίας σαρκὸς οὐ μὴ τελήσητε.

A.T. Robertson: **Ye were called for freedom** (*ep' eleutheriâi eklêthête*). **Use not . . . as an occasion to the flesh** "**turn not** your liberty into an occasion for the flesh" (*eis aphormên têi sarki*), **as a spring board for license**. On *aphormê*, see on 2Co 5:12 – "as a base of operation." Liberty so easily turns to license.

[Thayer] **ἀφορμή**; properly, *a place from which a movement or attack is made, a base of operations*:

NOTE: *By love serve one another* – Freedom and love are twins. They are totally compatible and work together to the greatest benefit.

When liberty and selfishness are joined together the result is often very bitter:
But if you bite and devour (eat up, consume) one another . . .

Vs. 16 The passions of the flesh destroy the blessings of liberty!

20. THE SEPARATION TEST

a. Does it result with a partnership with that which or those who are engaged directly in evil?

◆ Do not walk, stand or sit with them

Psalm 1:1 Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! 2 But his delight is in the law of the LORD, And in His law he meditates day and night.

◆ Do not be tied together in joint effort with them

2 Corinthians 6:14 [lit. stop being] Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

[lit. stop being] Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? 15 Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? 16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 17 "Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE," says the Lord. "AND DO NOT TOUCH WHAT IS UNCLEAN; And I will welcome you.

Μὴ γίνεσθε **ἑτεροζυγοῦντες** ἀπίστοις· **τίς** γὰρ **μετοχή** δικαιοσύνη καὶ ἀνομία ἢ **τίς κοινωνία** φωτὶ πρὸς σκότος; 15 **τίς** δὲ **συμφώνησις** Χριστοῦ πρὸς Βελιάρ, ἢ **τίς μερίς** πιστῶ μετὰ ἀπίστου; 16 **τίς** δὲ **συγκατάθεσις** ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μου λαός. 17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· καὶ ἐγὼ εἰσδέξομαι ὑμᾶς

1. Do not be yoked together unequally (e.g. ox & donkey) – Μὴ γίνεσθε **ἑτεροζυγοῦντες** ἀπίστοις·

NOTE: Five Issues:

1. Commonality – fr. *holding together*
1. Partnership – close association involving mutual interests and sharing
2. Symphony, harmony

3. Portion, part – *shared common portion*
4. Mutual agreement – *fr. approved by putting together the votes*
2. **Come out** – ἐξέλθατε ἐκ μέσου αὐτῶν – *come out away from . . .*
3. **Be separate** – ἀφορίσθητε – *mark off by boundaries, separate, sever*
4. **Do not touch what is unclean** – ἀκαθάρτου μὴ ἄπτεσθε·

◆ **Do not be joint-sharers with them**

Ephesians 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be [become] not ye therefore partakers [joint-sharers] with them.

For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not be [become] partakers [joint-sharers] with them;

τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ. 6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. 7 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν·

NOTE: *This ye know* – Our own personal experience has taught us that certain things are not compatible one with another.

NOTE: What is not fitting for the kingdom of God should not be considered fitting in the life of the believer!

◆ **Do not mix or intermingle with them**

Ephesians 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove [convict] *them*.

Do not participate in the unfruitful deeds of darkness, but instead even expose [convict] them;

καὶ **μὴ συγκαινωνεῖτε** τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκοτους, μᾶλλον δὲ καὶ ἐλέγχετε.

stop mixing and intermingling with . . . rather be convicting them (to their own shame)!

[Fri] **συναναμίγνυμι** active *mix, mingle together*, as when mixing ingredients for medicine; figuratively *mingle oneself with, intermingle, associate with*

1 Corinthians 5:9 I wrote unto you in an epistle **not to keep company** with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you **not to keep company**, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no **not to eat**.

I wrote you in my letter **not to associate** with immoral people; 10 I *did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers,

or with idolaters, for then you would have to go out of the world. 11 But actually, I wrote to you **not to associate** with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler-- **not even to eat with** such a one.

Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ **μὴ συναναμίγνυσθαι** πόρνοις, 10 οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν. 11 νῦν δὲ ἔγραψα ὑμῖν **μὴ συναναμίγνυσθαι** εἰάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορὸς ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ **συνεσθίειν**.

2 Thessalonians 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye **withdraw yourselves** from **every brother that walketh disorderly**, and not after the tradition which he received of us.

Now we command you, brethren, in the name of our Lord Jesus Christ, that you **keep away** from every brother **who leads an unruly life** and not according to the tradition which you received from us.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν.

2 Thessalonians 3:14 And if any man **obey not our word** by this epistle, note that man, and **have no company with him**, that he may be ashamed.

If anyone **does not obey our instruction** in this letter, take special note of that person and **do not associate with him**, so that he will be put to shame.

εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπήῃ.

◆ James presents God to us as a *jealous lover*

James 4:4 Ye adulterers and adulteresses, know ye not that **the friendship of the world** is enmity with God? whosoever therefore will be **a friend of the world** is the enemy of God. 5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

You adulteresses, do you not know that **friendship with the world** is hostility toward God? Therefore whoever wishes to be **a friend of the world** makes himself an enemy of God. 5 Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"?

ESV James 4:4 You adulterous people! . . .

μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς εἰάν οὖν βουλευθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται. 5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει, Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν,

ἡ φιλία = a relationship based on attraction = *to kiss the world*

Hiebert: "The world" here does not refer to the material creation, but rather to the mass of unredeemed humanity as an egocentric world system that is hostile to God. Its central aim is self-enjoyment and self-aggrandizement in disregard of or in op[er]en

hostility toward God. To cultivate the world's friendship implies conformity to its principles and aims.

Paraphrase: You adulterous people. Do you not grasp the fact that this affinity (love affair) of yours for the world is personal hostility toward God. Therefore whoever chooses to be friends with the world places himself in the position of being God's enemy. Do you really suppose or think that the Scripture speaks about this with no purpose or specific meaning? With great desire, the Holy Spirit who has been caused to dwell in us longs for our affection.

Affinity: an attraction to or liking for something; a natural attraction or feeling of kinship; An inherent similarity between persons or things. See synonyms at *likeness*.

b. Does it result in a direct partnership with that which honors and glorifies God?

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, **Separate** me Barnabas and Saul for the work whereunto I have called them.

While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them."

λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεύοντων εἶπεν τὸ πνεῦμα τὸ ἅγιον, **Ἀφορίσατε** δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

cf. (2co 6:17) **Be separate** – ἀφορίσθητε – *mark off by boundaries, separate, sever* – the same word here.

Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, **separated unto the gospel of God,**

Paul, a bond-servant of Christ Jesus, called as an apostle, **set apart for the gospel of God,**

Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος **ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,**

21. THE LONG-HAUL (ULTIMATE OUTCOME) TEST

a. What really will be the ultimate outcome?

Proverbs 20:17 Bread of deceit is sweet to a man; **but afterwards** his mouth shall be filled with gravel.

Bread obtained by falsehood is sweet to a man, But afterward his mouth will be filled with gravel.

e.g. scallops

Galatians 6:7 Be not deceived; God is not **mocked**: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but [contrariwise] he that soweth to the Spirit shall of the Spirit reap life everlasting.

Do not be deceived, God is not **mocked**; for whatever a man sows, this he will also reap. 8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

Μὴ πλανᾶσθε, **θεὸς οὐ μυκτηρίζεται.** ὃ γὰρ ἐὰν σπείρη ἄνθρωπος, τοῦτο καὶ θερίσει· 8 ὅτι **ὁ σπείρων εἰς τὴν σάρκα** ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, **ὁ δὲ σπείρων εἰς τὸ πνεῦμα** ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

[Fri] **μυκτηρίζω** from **μυκτήρ** (*nose*); strictly *turn up one's nose at*; hence *treat with contempt, mock, sneer at, deride*

“ . . . **that which a man sows whatever it is, that he also shall be reaping (—)**”

NOTE: Sowing here (lit. into the flesh – into the Spirit) indicates choices we make as to what we will do in various situations in life. The laws God has set in place for life will never fail to govern the outcome of the choices we are making in life.

Hebrews 12:16 [(v.15)Looking diligently]Lest there be any **fornicator**, or **profane person**, as Esau, who for one morsel of meat [lit. *for one act of eating*] sold his birthright. 17 For ye know how that **afterward**, when he would have inherited the blessing, **he was rejected**: for he found no place of repentance, though he sought it carefully with tears.

[(v.15)See to it] that *there be* no **immoral** or **godless** person like Esau, who sold his own birthright for a *single* meal [lit. *for one act of eating*]. 17 For you know that even **afterwards**, when he desired to inherit the blessing, **he was rejected**, for he found no place for repentance, though he sought for it with tears.

[ἐπισκοποῦντες] μή τις **πόρνος** ἢ **βέβηλος** ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ. 17 ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν **ἀπεδοκιμάσθη**, μετανοίας γὰρ τόπον οὐχ εὗρεν καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

[Fri] **ἀποδοκιμάζω**; 1aor. pass. **ἀπεδοκιμάσθη**; strictly *throw out as the result of a test*;

[LS] **ἀποδοκιμάζω** (**ἀπο-δοκιμάζω**), *to reject on scrutiny, to reject for want of qualification, -generally, to reject as unworthy or unfit*,

Esau made one disastrous choice – the choice to trade his birthright for a bowl of soup – which resulted in two significant losses:

1. The loss of his birthright.
2. The loss of his blessing.

Esau's contemptuous attitude toward his birthright and toward the blessing of God created in him such an aversion toward what was right that he became permanently tied down to the foolish choices he had made – it became a part of his personal character. You and I become the product of our choices – we become tied to them, sometimes irrevocably.

Proverbs 14:12 There is a way which seemeth right unto a man, but the end thereof are the ways of death.

There is a way *which seems* right to a man, But its end is the way of death.

NOTE: The awesome deceptiveness of appearances!

Keil: *This “rightness” [“seeming right”] is present only as a phantom, for it arises wholly from a terrible self-deception; the man judges falsely and goes astray when, without regard to God and His word, he follows only his own opinions. It is the way of estrangement from God, of fleshly security; the way of vice, in which the blinded [person] decides to spend his life, to set himself to fulfil his [own] purposes; but the end thereof – the end of this intention, that in which it issues –*

are the ways of death. He who thus deceives himself regarding his course of life, sees himself at last arrived at a point from which every way which now further remains to him leads only down to death. The self-delusion of one ends in death by the sentence of the judge, that of another in self-destruction; of one in loathsome disease, of another in a slow decay under the agony of conscience, or in sorrow over a henceforth dishonored and distracted life.

Romans 6:20 For when ye were the servants of sin, ye were free from righteousness. 21 **What fruit had ye then**** in those things whereof ye are now ashamed? for **the end [terminus] of those things** is death. 22 But now [γυνὴ δὲ] being made free from sin, and become servants to God, ye have your fruit unto holiness, and [δὲ] **the end everlasting life**. 23 For **the wages of sin** is death; but [δὲ] the gift of God is eternal life through Jesus Christ our Lord.

For when you were slaves of sin, you were free in regard to righteousness. 21 Therefore **what benefit were you then deriving**** from the things of which you are now ashamed? For **the outcome [terminus] of those things** is death. 22 But now [γυνὴ δὲ] having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and [δὲ] **the outcome, eternal life**. 23 For **the wages of sin is death**, but [δὲ] the free gift of God is eternal life in Christ Jesus our Lord.

ὅτε γὰρ δοῦλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 21 **τίνα οὖν καρπὸν εἶχετε τότε;** ἐφ' οἷς νῦν ἐπαισχύνεσθε, **τὸ γὰρ τέλος ἐκείνων θάνατος**. 22 γυνὴ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, **τὸ δὲ τέλος ζωὴν αἰώνιον**. 23 **τὰ γὰρ ὀψώνια τῆς ἀμαρτίας** θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

****vs. 21 Tell me, honestly, what really is the benefit from these things???**

[GING] **ὀψώνιον**; wages, pay, salary, compensation – **SIN IS A KILLER!**

- ◆ **Doing that which comes naturally vs. doing that which comes out of a regenerated heart and life, filled with the Holy Spirit – the Spirit of absolute, infinite integrity. TWO CONTRASTED INPUTS AND TWO CONTRASTED OUTCOMES!**

Galatians 5:19 Now **the works of the flesh [what you and I do]** are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But **the fruit of the Spirit [what the Holy Spirit produces]** is **love**, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, **temperance**: against such there is no law.

Now **the deeds of the flesh** are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. 22 But **the fruit of the**

Spirit is **love**, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, **self-control**; against such things there is no law.

φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις, 21 φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν, καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν. 22 Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις 23 πραύτης **ἐγκράτεια**· κατὰ τῶν τοιούτων οὐκ ἐστὶν νόμος.

[BDAG] ἐγκράτεια; **restraint of one's emotions, impulses, or desires, self-control**

IF YOU DON'T WANT THE FRUIT, DON'T PLANT THE TREE!

b. Is the outcome worth waiting for?

What will be the basis of our choices?

Easy now and difficult later . . . or –

Difficult now and easy later?

Hebrews 12:11 Now no **chastening** for the present seemeth to be joyous, but grievous: **nevertheless afterward [later]** it yieldeth the **peaceable** fruit of righteousness unto them which are **exercised** thereby.

All **discipline** for the moment seems not to be joyful, but sorrowful; yet to those who have been **trained** by it, **afterwards [later]** it yields the **peaceful** fruit of righteousness.

πάσα δὲ **παιδεία** πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν **εἰρηρικὸν** τοῖς δι' αὐτῆς **γεγυμνασμένοις** ἀποδίδωσιν δικαιοσύνης.

[GING] **παιδεία**; *training, discipline*

TDNT] **εἰρήνη**; a state of well-being of wholeness

γεγυμνασμένοις verb participle perfect passive from γυμνάζω

[Fri] γυμνάζω literally *exercise naked, train* in gymnastic discipline; figuratively in the NT, of mental and spiritual training and discipline *control oneself, vigorous exercise, self-control*

2 Corinthians 9:6 But this / say, He which soweth **sparingly shall reap [be reaping]** also **sparingly**; and he which soweth bountifully **shall reap [be reaping]** also bountifully.

Now this / say, he who sows **sparingly** will also reap **sparingly**, and he who sows **bountifully** will also reap **bountifully**.

Τοῦτο δέ, ὁ σπείρων **φειδομένως φειδομένως** καὶ **θερίσει**, καὶ ὁ σπείρων **ἐπ' εὐλογίαις ἐπ' εὐλογίαις** καὶ **θερίσει**.

sparingly = fr. to hold back, keep back, spare, abstain, be stingy

[Fri] **φειδομένως** adverb; *in a limited way, sparingly*; figuratively, of miserly giving to help others

[Fri] **φείδομαι** verb; *refrain from, avoid doing something*

[Thayer] (ἐπ') εὐλογία *an invocation of blessings; a (concrete) blessing, benefit; ἐπ' εὐλογίαις, that blessings may accrue, bountifully*

Here he is not talking about the amount but about the hearts desire which is carried out in the persons actions.

John 11:4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

But when Jesus heard *this*, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it."

ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, **Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.**

The purposes of the most awful of human experiences can be that of a most spectacular of victories in a public display of the glory of God!

c. Am I willing to patiently wait for the desired outcome.

Galatians 6:9 And let us not be weary in well doing: for **in due season** we shall reap, **if we faint not.**

Let us not lose heart in doing good, for **in due time** we will reap **if we do not grow weary.**

τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν, **καιρῷ γὰρ ἰδίῳ** θερίσομεν **μὴ ἐκλυόμενοι.**

καιρῷ γὰρ ἰδίῳ = . . . in its own proper time

[Fri] **ἐκλύω**; pres. pass. (1) physically *become weary or exhausted, give out*; (2) psychologically *lose heart, faint, get discouraged*

ἐκλύω = to be washed out, totally poured out

Hebrews 10:36 For ye have need of patience [ὑπομονῆς], that, after ye have done the will of God, ye might **receive** the promise. 37 For yet **a little** while, and he that shall come will come, and will not **tarry.**

For you have need of endurance [ὑπομονῆς], so that when you have done the will of God, you may **receive** what was promised. 37 **FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY.**

ὑπομονῆς γὰρ ἔχετε χρείαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες **κομίσησθε** τὴν ἐπαγγελίαν. 37 ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ **οὐ χρονίσει.**

[Fri] **κομίζω**; middle, with a sense of receiving back as recompense or reward *get for oneself, obtain, receive (back)*

in a micron [μικρὸν] – will not be late, take too long [χρονίσει]

James 5:7 Be **patient** therefore, brethren, unto the coming of the Lord. Behold, the husbandman **waiteth** for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. 9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of **suffering affliction, and of patience.** 11 Behold, we count them happy **which endure.** Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

Therefore be **patient**, brethren, until the coming of the Lord. The farmer **waits** for the precious produce of the soil, being patient about it, until it gets the early and late rains. 8 You too be patient; strengthen your hearts, for the coming of the Lord is near. 9 Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door. 10 As an example, brethren, of **suffering and patience**, take the prophets who spoke in the name of the Lord. 11 We count those blessed **who endured**. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and *is* merciful.

Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς **ἐκδέχεται** τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον. 8 **μακροθυμήσατε** καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. 9 μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων ἵνα μὴ κριθήτε· ἰδοὺ ὁ κριτῆς πρὸ τῶν θυρῶν ἔστηκεν. 10 ὑπόδειγμα λάβετε, ἀδελφοί, **τῆς κακοπαθίας καὶ τῆς μακροθυμίας** τοῦ προφήτου οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου. 11 ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· **τὴν ὑπομονὴν** Ἰὼβ ἠκούσατε καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων.

[Thayer] **μακροθυμία**; lit. to suffer evil – *patience, endurance, constancy, steadfastness, perseverance*; especially as shown in bearing troubles and ills.

[Thayer] **μακροθυμέω**; lit. from μακρός and θυμός; *to be of a long spirit, not to lose heart*; hence: *to persevere patiently and bravely in enduring misfortunes and troubles*

A.T. Robertson: Jam 5:7 - Be patient therefore (*makrothumêsate oun*). late compound from *makrothumos* (*makros, thumos*, of long spirit, not losing heart). The appeal is to the oppressed brethren. Catch your wind for a long race (long-tempered as opposed to short-tempered). They will need both submission (*hupomenô* 5:11) and steadfastness (*makrothumia* 5:10). **Until the coming of the Lord** (*heôs tês parousias*). The second coming of Christ he means. **The husbandman** (*ho geôrgos*). The worker in the ground (*gê, ergô*). **Waiteth for** (*ekdechetai*). Present middle indicative of *ekdechomai*, old verb for eager expectation. **Precious** (*timion*). Old adjective from *timê* (honor, price), dear to the farmer because of his toil for it. **Being patient over it** (*makrothumôn ep' autôi*). Present active participle of *makrothumeô* just used in the exhortation, picturing the farmer longing and hoping over his precious crop (cf. Lu 18:7 of God). **Until it receive** (*heôs labêi*). Temporal clause vividly describing the farmer's hopes and patience. **The early and latter rain** (*proimon kai opsimon*). These terms for the early rain in October or November for the germination of the grain, and the latter rain in April and May for maturing the grain.

[BDAG] **ἐκδέχομαι**; **to remain in a place or state and await an event or the arrival of someone, expect, wait – to “hold out”**

Isaiah 40:31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

Yet those who wait for the LORD Will gain new strength; They will mount up *with* wings like eagles, They will run and not get tired, They will walk and not become weary.

Ephesians 5:1 **Be ye therefore followers of God**, as dear children; 2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. 3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be not ye therefore partakers with them.

Therefore be imitators of God, as beloved children; 2 and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. 3 But immorality or any impurity or greed must not even be named among you, as is proper among saints; 4 and *there must be no* filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. 5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not be partakers with them;

γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ 7 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν·

Hebrews 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, **but followers of them who through faith and patience inherit the promises.**

And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, 12 so that you will not be sluggish, **but imitators of those who through faith and patience inherit the promises.**

12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

a. Who determines for me the standards by which I govern my life?

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable [rational, logical, thought-out] service. 2 And be not [stop being] conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual [rational, logical, thought-out] service of worship. 2 And do not be [stop being] conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· 2 καὶ **μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε** τῇ ἀνακαινώσει τοῦ νοῦς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

Here, **this age**

N.B. The word *world* is used almost 250 times in the Scriptures. When not used in reference to the physical, material world in which we lived, it almost always refers to the world of men in their sinful, unregenerated condition.

Paraphrase (vs. 2) *and stop allowing yourself to be poured into the mold of conformity to the specific age and culture in which you are living; but rather, in contradistinction, be being completely and utterly changed (transformed) in character and life and this by means of a complete change in how you view and think about things (your process of thinking). The specific purpose of all of this is that you might publicly demonstrate in your life the validity of those pleasures, plans and purposes of God which are in the truest sense of the word, good, pleasing and morally and spiritually, (they are) totally fulfilling.*

2 Corinthians 4:4 In whom **the god of this world [αἰῶνος]** hath blinded the **minds [thinking, thought processes, understanding]** of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

in whose case **the god of this world [αἰῶνος]** has blinded the **minds [thinking, thought processes, understanding]** of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.

ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.

John 14:30 Hereafter I will not talk much with you: for **the prince of this world** cometh, and hath nothing in me.

"I will not speak much more with you, for **the ruler of the world** is coming, and he has nothing in Me;

οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom **the world is crucified unto me, and I unto the world.**

But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which **the world has been crucified to me, and I to the world.**

ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται ἀγὼν κόσμῳ.

b. Have I as a Christian been absorbed into the world?

Philippians 2:15 That ye may be blameless and harmless, the sons of God, **without rebuke, in the midst** of a crooked and perverse nation, **among whom ye shine as lights in the world;**

so that you will prove yourselves to be blameless and innocent, children of God **above reproach in the midst** of a crooked and perverse generation, **among whom you appear as lights in the world,**

ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,

Ephesians 5:11 And **have no fellowship** with the unfruitful works of darkness, **but rather reprove them.**

Do not participate in the unfruitful deeds of darkness, **but instead even expose them;**

καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε.

μὴ συγκοινωνεῖτε = stop sharing in common with, having partnership with
μᾶλλον δὲ καὶ ἐλέγχετε = Instead of commonality, convicting them

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily.

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. 9 For in Him all the fullness of Deity dwells in bodily form,

βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν· 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,

[Fri] **συλαγωγέω** literally *carry off (as) booty or captive; rob*; figuratively, of victimizing or brainwashing someone with religious error or false teaching *take control of, lead astray, prey on* someone spiritually

James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, **and to keep himself unspotted from the world.**

Pure and undefiled religion in the sight of *our* God and Father is this: to visit orphans and widows in their distress, **and to keep oneself unstained by the world.**

θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, **ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.**

2 Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, **having escaped [fled from] the corruption [moral decay] that is in the world** through lust.

For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* divine nature, **having escaped [fled from] the corruption [moral decay] that is in the world** by lust.

δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως **ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.**

- ◆ **Areas of concern:** dress, attitude, speech, goals, thinking, emotions, etc.

c. **Am I a follower or am I a leader in my relationships with the world?**

- ◆ **Light is highly visible**

Matthew 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.

"You are the light of the world. A city set on a hill cannot be hidden; **Ἵμεῖς ἐστε τὸ φῶς τοῦ κόσμου.** οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

- ◆ **The purpose of light is to give light – to be seen! That which the light exposes depends wholly upon what is really there.**

Luke 11:33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

"No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light.

Οὐδεὶς λύχνον ἄψας εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.

John 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 **They are not of the world, even as I am not of the world.** 17 **Sanctify them through thy truth: thy word is truth.** 18 As thou hast sent me into the world, even **so have I also sent them into the world.**

"I do not ask You to take them out of the world, but to keep them from the evil one. 16 **"They are not of the world, even as I am not of the world.** 17

"Sanctify them in the truth; Your word is truth. 18 "As You sent Me into the world, **I also have sent them into the world.**

οὐκ ἐρωτῶ ἵνα ἄρῃς (take up out of) αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. 16 ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. 18 καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, **κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.**

Not “out of the world” but “out of the evil” – rather sent into the world.

N.B. We are not sent into the world to imitate our world but to reflect Christ to our world. It is the dynamic of God's Word in our lives that creates within us the integrity needed to represent God to our world.

- ◆ **The purpose of our being in the world . . .**

Paul before Agrippa: **Acts 26:15** And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17

Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, 18 **[1]To open their eyes [the Gentiles], and [2] to turn them from darkness to light, and from the power of Satan unto God, [3] that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.**

to open their eyes [the Gentiles] **so that they may turn** from darkness to light and from the dominion of Satan to God, that **they may receive** forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'

ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτῶν εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.

[1] Open their eyes

[BDAG] ἀνοίγω

1. to move something from a shut or closed position
2. to render something readily accessible, *open*
3. to disclose contents by opening, *open*
4. to remove an obstruction, *open*
5. to cause to function, *open*, trans., of bodily parts
 - a. mouth b. eyes c. ears d. heart,
6. to be in a state of openness, *be open*
7. to be candid, *be open*

◆ **The consequence of our being leaders – setting the pace – instead of following:**

Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, **moved with [godly] fear**, prepared an ark to the saving of his house [for the purpose of saving his family]; by the which **he condemned the world**, and became heir of the righteousness which is by faith.

By faith Noah, being warned *by God* about things not yet seen, **in reverence** prepared an ark for the salvation of his household, by which **he condemned the world**, and became an heir of the righteousness which is according to faith.

Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, **εὐλαβηθεὶς** κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ **δι' ἧς κατέκρινεν τὸν κόσμον**, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

A.T. Robertson: **Moved with godly fear** (*eulabêthê*). First aorist passive indicative of *eulabeomai*, old verb from *eulabês* (from *eu* and *labein*, to take hold well or carefully), to act circumspectly or with reverence

Westcott: *His faith was visibly presented to the eyes of his contemporaries by the construction of the ark. Through this then he condemned the unbelieving world, as witnessing to the divine destruction which was to come upon them in just recompense for their deeds. . . . "condemned" (imperfect) – describes the constant significance of his action.*

Lenski: *Noah's condemnation of the world is not so much Noah's as it is God's through Noah and his faith.*

NOTE: This condemnation of Noah's culture was not a personal elevation of himself above his peers. It powerfully and directly brought to light the personal confrontation of his *kosmos* against God!

Our Lord Jesus Christ found Himself in just this same relationship to His world:

John 15:18 **If the world hate [detest, abhor] you**, ye know [γινώσκετε] that **it hated me** before *it hated* you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore **the world hateth you**. 20 Remember the word that I

said unto you, The servant is not greater than his lord. If they have **persecuted me**, they will also **persecute you**; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, **because they know [οἶδασιν] not him that sent me**. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke [excuse] for their sin. 23 **He that hateth me hateth my Father also**. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they **both seen [perf.] and hated [perf.]** both me and my Father. 25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, **They hated me** without a cause [δωρεάν-gratuitously].

Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι **οὐκ οἶδασιν τὸν πέμψαντά με**. 22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχουσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχουσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.

Genesis 6:8 But Noah found grace in the eyes of the LORD. 9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* **Noah walked with God**.

But Noah found favor in the eyes of the LORD. 9 These *are the records* of the generations of Noah. Noah was a righteous man, blameless in his time; **Noah walked with God**.

- ◆ **What is involved if we chose to be leaders rather than followers of our culture?**

1 John 5:4 For whatsoever is born of God **overcometh the world**: and this is the victory that overcometh the world, *even* **our faith**.

For whatever is born of God **overcomes the world**; and this is the victory that has overcome the world-- **our faith**.

ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ **νικᾷ τὸν κόσμον**· καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, **ἡ πίστις ἡμῶν**.

Confidence in the integrity of God is foundational to a conquering life!

Hebrews 11:6 But without faith *it is* impossible to please *him* [well]: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

THE CHALLENGE: Be becoming imitators of God and Christ . . .

Ephesians 5:1 Be ye therefore followers of God, as dear children; **7** Be not ye therefore partakers with them.

Therefore be imitators of God, as beloved children; **7** Therefore do not be partakers with them;

γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ 7 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν.

The Imitation of Christ by Thomas à Kempis

What is it that makes our imitation, mimicking of Christ **genuine**, not “make believe”?

It must be inward – from within, not outward and superficial. It must be *living and real*.

When His life becomes incorporated as a part of our lives. How this happens:

1. By new birth.

2. By incorporating the Word of God, the Bible into our lives in a *substantive* way.

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus:

Have this attitude in yourselves which was also in Christ Jesus,

τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

[GING] φρονεῖτε fr. φρονέω verb imperative present active 2nd person plural = *to think, hold or form an opinion, judge*

3. By a continuing series of right and good life choices:

to deny selfishness

and fill our lives with the love of Christ.

4. By a continual filling of the Holy Spirit.

- ◆ **The determining factor as to whether we are leaders or followers of our culture – a conscious choice as to what we will give or exchange our lives!**

Mark 8:34 And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. **35** For whosoever will [desires to] save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. **36** For what shall it profit [benefit, accomplish] a man, if he shall gain the whole world, and lose his own soul [life]? **37** Or what shall a man give in exchange [trade] for his soul [life]?

. . . Εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. **35** ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. **36** τί γὰρ ὠφελεῖ ἄνθρωπον κερδήσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; **37** τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

[Fri] **ψυχή**,; a many-sided word with the meaning derived from the context; Here: earthly existence in contrast to supernatural existence *life, natural life, one's life on earth*

Philippians 2:30 Because for the work of Christ he was nigh unto death, **not regarding [exposing to danger] his life**, to supply your lack of service toward me.

because he came close to death for the work of Christ, **risking his life** to complete what was deficient in your service to me.

ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἤγγισεν **παραβολευσάμενος τῇ ψυχῇ**, ἵνα ἀναπληρωσῇ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

Romans 16: 3 Greet Priscilla and Aquila my helpers in Christ Jesus 4 Who have **for my life laid down their own necks**: unto whom not only I give thanks, but also all the churches of the Gentiles.

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus 4 who **for my life risked their own necks**, to whom not only do I give thanks, but also all the churches of the Gentiles;

4 οἷτινες **ὑπὲρ τῆς ψυχῆς μου** τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἔθνῶν,

Paraphrase: ³⁶*what is the benefit if a man should acquire by investment the entire world and suffer the damage of losing his life* ³⁷*or what will a man give away in trade [bargain, barter, swap] for his life? (the temporal for the eternal)*

NOTE WELL: All of life is an exercise in trading away our lives for something else. No one can avoid this exercise. The life traded away can never be retrieved – gotten back. It is gone forever! The question is the value received for the trade and the resulting consequences on ourselves and others.

1 John 2:15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. 16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world **passeth away**, and the lust thereof: but he that doeth the will of God **abideth for ever**.

Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17 The world is passing away, and *also* its lusts; but the one who does the will of God lives forever.

Μὴ ἀγαπάτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν. 17 καὶ **ὁ κόσμος παράγεται** καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

Moral, Material, and Mental worlds

Paraphrase ¹⁷ *The world is passing away before our very eyes (going out of existence never to return) and, with it, all of its passions and pleasures – but the one engaging in the pleasures of God is remaining on into the ages.*

23. THE VOLUNTARY SLAVERY TEST

a. Am I willing to give up that which I cannot keep to gain that which I cannot lose?

1 Corinthians 9:14 *Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. 18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you.*

14 So also the Lord directed those who proclaim the gospel to get their living from the gospel. 15 But I have used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one. 16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. 17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. 18 What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel. 19 For though I am free from all men, I have made myself a slave to all, so that I may win more. 20 To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. 22 To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· 20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· 21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους· 22 ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς

πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω. 23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

Paraphrase: ¹⁹for being free from (ἐκ) everyone, I enslaved myself to everyone – the purpose – that I might acquire through this investment of my life, many more

[Thayer] ἐκ; of any kind of separation or dissolution of connection with a thing or person

[BDAG] **κερδαίνω** = **to acquire by effort or investment, to gain.**

Examples:

The Jews – under law

Those outside of the law

The weak

All men, whoever they might be

Paraphrase: ²³I am doing all these things (I am living this way) with a purpose in mind – for the cause of the gospel, specifically in order that I may become a joint-participant in it – its message and powerful impact on the lives of others.

b. Am I willing to follow in the footsteps of my Savior?

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth,

τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὔρεθεις ὡς ἄνθρωπος 8 ἑταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. 9 διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων

◆ **Choices the Lord Jesus Made – on our behalf**

Philippians 2:5 Let **this mind be in you**, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made

himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

- ◆ 5 **Have this attitude in yourselves** which was also in Christ Jesus,
- ◆ 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped,
- ◆ 7 but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men.
- ◆ 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

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[GING] *mind* = **φρονέω** *think, hold or form an opinion, judge; have thoughts or attitudes, be minded or disposed; way of thinking, disposition, attitude*

NOTE: Our Lord Jesus Christ made personal choices

Vs. 6 NASB

1. He deliberately chose not to forcefully hold on to that which was rightfully His – *equality with God!* Even though He was, in essence, God.

Vs. 7 NASB

2. He deliberately chose to empty Himself – of Himself.

3. He deliberately chose to take on the function and life role of a bond slave.

4. He deliberately chose to assume human flesh and become like us – except for our sin.

Vs. 8 NASB

5. He deliberately chose to humble and humiliate Himself.

6. He deliberately chose to become obedient (regardless of the consequences) – and He chose the extent of that obedience – death on the cross.

- ◆ **Is this how we think?**
- ◆ **NOTE:** the outcome was unspeakably glorious!

Philippians 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; 11 And *that* every tongue should confess (ἐξομολογήσεται) that Jesus Christ *is* Lord, to the glory of God the Father.

For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess (ἐξομολογήσεται) that Jesus Christ is Lord, to the glory of God the Father.

διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψη ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων 11 καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς.

◆ **The ultimate choice . . . will we be His disciple?**

Luke 14:25 And there went great multitudes with him: and he turned, and said unto them, 26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear **his cross**, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, **sitteth not down first, and counteth the cost**, whether he have *sufficient* to finish *it*? 29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, **sitteth not down first, and consulteth** whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you **that forsaketh not all that he hath**, he cannot be my disciple.

Now large crowds were going along with Him; and He turned and said to them, 26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. 27 "Whoever does not carry **his own cross** and come after Me cannot be My disciple. 28 "For which one of you, when he wants to build a tower, does not first **sit down and calculate the cost** to see if he has enough to complete it? 29 "Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, 30 saying, 'This man began to build and was not able to finish.' 31 "Or what king, when he sets out to meet another king in battle, will not **first sit down and consider** whether he is strong enough with ten thousand *men* to encounter the one coming against him with twenty thousand? 32 "Or else, while the other is still far away, he sends a delegation and asks for terms of peace. 33 "So then, none of you can be My disciple **who does not give up all his own possessions**.

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς, 26 Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής. 27 ὅστις οὐ βαστάζει **τὸν σταυρὸν ἑαυτοῦ** καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. 28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον **καθίσας ψηφίζει τὴν δαπάνην**, εἰ ἔχει εἰς ἀπαρτισμόν; 29 ἵνα μήποτε θέντος αὐτοῦ

θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίξειν 30 λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 31 ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ ὑμῶν **ὅς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν** οὐ δύναται εἶναί μου μαθητής.

The cross is an instrument of great suffering and death for sin. It is the gateway to personal ministry. Every believer possesses a cross. The question is whether or not he will carry it as his own.

[BDAG] **ἀποτάσσεται** 1. to express a formal farewell, *say farewell (to), take leave (of)* 2. to renounce interest in something, *renounce, give up*

ὑπάρχουσιν = *that which is at one's disposal*

See notes on: *Love, Law, Selfishness and the Crucified Life*

See notes also on: The splendor of Holiness

1. THE IDENTITY TEST

- a. Will it affect my identity as a child of God?
- b. Is it identified in the minds of others with that which is evil or wrong — does it communicate a wrong message about me to others?

2. THE STUMBLING TEST

- a. Will it offend the conscience of a *sincere* Christian brother?
- b. Will it cause someone whether saved or unsaved to stumble?

3. THE TESTIMONY TEST

- a. Can it easily be construed to be evil or wrong?
- b. Will it cast a negative shadow on the good I am doing?

4. THE EDIFYING TEST

- a. Does it contribute positively to my own spiritual up-building and strength?
- b. And what about others? Does it contribute positively to the up-building and strengthening of others?

5. THE CLEAR CONSCIENCE TEST.

- a. Is it doubtful?
- b. Can I do it without reservation of conscience?

6. THE "OTHERS FIRST" TEST.

- a. Is it pleasing (helpful, inoffensive, acceptable) to others?
- b. Does it consider the feelings and welfare of others first?

7. THE ENSLAVEMENT TEST.

- a. Is it addictive?
- b. Will it bring me into bondage – slavery?

8. THE GLORY OF GOD TEST.

- a. Can I do it to God's glory?
- b. Can I do it in the name of Christ — with His endorsement and approval?

9. THE HEART MOTIVE TEST.

- a. Does it come out of a pure (unmixed) heart?
- b. Does it come out of pure motives?

10. THE LOVE TEST.

- a. Does genuine concern for others prevail over rationalization (intellectual justification)?
- b. Will love prevail?

11. THE TOTAL COMMITMENT TEST.

- a. Does our love for God ultimately determine and settle every issue?
- b. Is God's approval more important than anything else to us?

12. THE FRUIT TEST.

- a. What is the product or outcome of the proposed course of conduct?
- b. Are we willing to put aside the immediate for the sake of the permanent?

13. THE DEFRAUDING TEST.

- a. Am I taking for my own pleasure that which really belongs to another?
- b. Am I taking for my own pleasure at the personal expense of another —
 - (1) his or her purity or the sanctity of his physical body?
 - (2) his or her life, without a reciprocal commitment of my own life?

14. THE “GARBAGE IN” TEST.

- a. Am I willingly participating in my own temptation or the corrupting of my own mind?
- b. Am I protecting my own heart and mind in a responsible manner?

15. THE “TEMPLE” TEST.

- a. Does it result in harm to my physical body?
- b. Does it give due reverence to this “dwelling place” of the Holy Spirit?

16. THE INTRINSIC VALUE TEST.

- a. Is it good, worthwhile, of significant or permanent value?
- b. Is it a waste of time and effort in the light of real needs and eternal values?

17. THE DEFINITE COMMAND TEST.

- a. Is there a command or statement of Scripture that clearly and definitely addresses the issue in question? If so, the issue is settled once and for all!

b. Where there is no direct reference to the issue in question, the issue must be put under the scrutiny of the tests listed above.

18. THE EXCELLENCE TEST.

- a. Does it promote and produce a spirit of excellence in all you do?
- b. Does it say “quality” and “excellence” in the minds of those who observe your life?

19. THE LIBERTY TEST

- a. Does it abuse legitimate and biblical personal liberty in Christ?
- b. Does it subvert genuine biblical liberty with selfish and evil purposes?

20. THE SEPARATION TEST

- a. Does it result with a partnership with that which or those who are engaged directly in evil?
- b. Does it result in a direct partnership with that which honors and glorifies God?

21. THE LONG-HAUL (ULTIMATE OUTCOME) TEST

- a. What really will be the ultimate outcome?
- b. Is the outcome worth waiting for?
- c. Am I willing to patiently wait for the desired outcome.

22. THE “COPY CAT” TEST

- a. Who determines for me the standards by which I govern my life?
- b. Have I as a Christian been absorbed into the world?
- c. Am I a follower or am I a leader in my relationships with the world?

23. THE VOLUNTARY SLAVERY TEST

- a. Am I willing to give up that which I cannot keep to gain that which I cannot lose?
 - b. Am I willing to follow in the footsteps of my Savior?
-