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## Use of "Perfect" in Hebrews, pt. 2

Duncan Dunsire, Winnipeg, Canada

There are five applicable Greek words in the Hebrew Epistle that apply with relation to the word "perfect". In this study, we will use the Textus Receptus for the Greek and use the KJV for the English Text. The writer also is indebted as well to "Robertson's Word Pictures in the New Testament".

1. Teleioo G5048 9x Verb. From Τέλειος (G5046)
2. Teleiotes G5047 1x Fem Noun, From Τέλειος (G5046)
3. Teleiosis G5050 1x Fem Noun, From Τελειόω (G5048)
4. Teleios. G5046 2x Adj, From Τέλος (G5056)
5. Katartizo G2675. 3x Verb, From Κατά (G2596) and a Derivative of ῥησιος (G739)

Root word G5056 5x - telos. Part of Speech: neuter noun

Strong's Definitions: τέλος, tel'-os; from a primary τέλλω τέλλο (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state.....

**We will now address these five Greek words as found in the Hebrew Epistle**  
**The first of these words will be Teleioo G5048 (Verb)**

Strong's:- Τελειόω Teleiόo, Tel-I-O'-O; From G5046; To Complete, ie.(Literally) Accomplish, Or (Figuratively) Consummate (In Character):—Consecrate, Finish, Fulfil, Make Perfect.

Vine:- Verb. Greek:- teleioo. Perfect (Adjective and Verb), Perfectly: "to bring to an end by completing or perfecting,"

We would understand then from these two excellent resources that this word, teleiόo, carries strongly the idea of 'completion' or 'perfection'.

This Greek word is used in 24 verses in the NT and in 9 verses in Hebrews. In Hebrews it is translated in the KJV 7x as 'perfect', 1x as 'consecrated', and 1x as 'perfected.'

## Usage of the Words in Hebrews

Let us now look briefly at each use of this word in the nine verses in the Hebrew Epistle:

**1) Hebrews 2:10** (KJV) "*For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*"

Ref. Luke 13:32; "*And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.*"

Note:- "To 'make perfect' does not imply moral imperfection in the Lord Jesus, but only the consummation of that human experience of sorrow and pain through which he must pass in order to become the leader of his people's salvation." Vincent

Mr. Vine:- "of Christ's assured completion of His earthly course, in the accomplishment of the Father's will, the successive stages culminating in His death"

**2) Hebrews 5:9** (KJV) "*And being made perfect, he became the author of eternal salvation unto all them that obey him;*"

Note:- There is no separate word for 'made' here. The grammar of 'τελειωθεις' is the first aorist passive participle of τελειωω. Surely this would follow up on Ch 2 teaching us that the completion of the suffering, (ref. Ch 5 v8) in the life of the Lord Jesus and His resurrection made Him perfectly complete to be the author (the source, the cause) of our salvation.

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**3) Hebrews 7:19** (KJV) *"For the law made nothing perfect, but the bringing in of a better hope [did]; by the which we draw nigh unto God."*

Perfect:- First aorist active indicative of τελειωω — teleioo

The law in Romans 7 showed us the exceeding sinfulness of sin, but the law could only identify and condemn sin, it had no power to free us from the law of sin and death. The law was our tutor but not the completion.

**4) Hebrews 7:28** (KJV) *"For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore."*

"Consecrated", (τετελειωμενον — teteleio menon). Perfect passive participle of τελειωω The process (Hebrews 2:10) was now complete. The Son is now a permanent high priest. He has no infirmities, He is sinless and He is completely able, both by divine appointment and his experience as a man (Hebrews 2:17, 5:1-10) to meet all our needs.

**5-6) Hebrews 9:9** (KJV) *"Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;"*

**Hebrews 10:1** (KJV) *"For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."*

Perfect, teleio saiton latreuonta). First aorist active infinitive. The law could only provide a temporary ritual or ceremonial purification (Hebrews 7:11), that called for endless repetition. The Hebrew writer is quite clear, "it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10:4.

**7) Hebrews 10:14** (KJV) *"For by one offering he hath perfected for ever them that are sanctified."*

He hath perfected (τετελειωκεν — teteleio ken). Perfect active indicative of τελειωω — teleioo, Christ Jesus by one sacrifice

for sin has done what the law and the sacrifices failed to do. and has perfectly fulfilled the law. He has perfected,  
 "In relation to His Own:-  
 He has perfectly expiated their sins;  
 He has fully pardoned of all their sins,  
 He has completed the work of redemption;  
 He has perfectly justified them from all things,"  
 All of these will never end because of the continued virtue of Christ's sacrifice. Heb. 10.1.

**8) Hebrews 11:40** (KJV) "*God having provided some better thing for us, that they without us should not be made perfect.*"

That apart from us they should not be made perfect (ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν — hina me cho ris he mo n teleio tho sin). Negative purpose clause with ἵνα μὴ — hina me and the first aorist passive subjunctive of τελειῶ — teleioo.

Old Testament saints are justified, sanctified, and glorified; but their perfection is not by the law, which made nothing perfect, but by the Lord Jesus Christ, and through his sacrifice on the cross.

Yet a future glory, complete and perfect on resurrection ground lies before both the Old Testament Saints and the Church which is His body.

**9) Hebrews 12:23** (KJV) "*To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*"

'Made perfect' (τελειῶ — teteleio menon). Perfect passive participle of teleioo perfected at last.

It appears that v.23 harmonizes with Ch 11:40 previously reviewed. The perfect tense in this verse suggests a completeness currently in the 'spirit' state, waiting full completeness in glory on resurrection ground.

(continued)

## Paul's Metaphors

### Astronomy; the Glory of the Celestial

Alan Davidson

**W**e are first introduced to Paul, when as Saul of Tarsus he was arrested on the

road to Damascus: "*Suddenly there shined round about him a light from heaven*" Acts 9:3. *In his missionary travels he had experiences; "When neither sun nor stars in many days appeared"* Acts 27:20. In Paul's epistles he used terrestrial and celestial metaphors.

### Night and Day

"*And that, knowing the time, that now it is high time to awake out of sleep...the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the amour of light*" Rom. 13:11-12. In view of the Lord's coming we must discard the night clothes of moral darkness and put on the protective armour of light. These nocturnal metaphors are instructive. Noah slept and his son was cursed. Samson slept and he lost his strength. Abner slept and the king was in danger. Jonah slept and his companions were perishing. The virgins slept and the other virgins were left outside. Peter, James and John slept on the mountain of glory and in the garden of gloom.

### Lights in the World

"*That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation (generation), among whom ye shine as lights (luminaries) in the world; holding forth the word of life*" Phil. 2:15-16. Here Paul considers the children of God in character as luminaries radiating light and hence dispelling the moral and spiritual darkness around them. We live among an unscrupulous, dishonest, perverted and depraved generation of people. What we are in practice, v15, comes before what we preach in the Gospel, v16.

"*Ye are all the children of light, and the children of the day: we are not of the night, or of the darkness*" 1 Thess. 5:5. We are not ignorant of the times and seasons. We are not left to wander and stumble in the dark as not knowing God's purposes and about the Lord's return. We have light indwelling, illumination for the path and should walk in the realm of day. "*For ye were sometimes (once) darkness, but now are ye light in the Lord*" Eph. 5:8. "*And have no fellowship with the unfruitful works of darkness*" Eph. 5:11.

The stars appearing in their sparkling brilliance in the Eastern sky, and giving light upon the earth, are a figure of the Christian seen as shining in a dark world seeking to be a testimony for God.

### **Celestial Bodies**

*"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, one star differeth from another star in glory. So also is the resurrection of the dead"* 1 Cor. 15:40-42. In dealing with the doctrine of the resurrection of the body, the apostle illustrates the difference between the present and the future body by an allusion to the "Celestial bodies". Among these there is an identity of substances and purpose combined with variety of form and of glory. The sun, the moon, and the stars, though they all give light, differ greatly from each other in size and brilliance. Yet each is suited to its own sphere, and its own function. So it will be with the resurrected bodies of the saints.

(continued)

### **BREAK WITH THIS WORLD**

I dare to say that Christians who have genuinely come to love and trust Jesus Christ have also renounced this world and have chosen a new model after which to pattern their lives. Further, we should say that this is the aspect of the Christian life that most people do not like. They want comfort. They want blessing. They want peace. But they recoil from this radical, revolutionary break with the world. To follow Christ in this rough and thorough-going way is too much for them! Actually, the true Christian dissents from the world because he knows that it cannot make good on its promises. As Christ's believing disciple, he is not left without a "norm" to which he seeks to be adjusted. The Lord Jesus Christ is Himself the norm, the ideally perfect model, and the worshiping soul yearns to be like Him. Indeed, the whole drive behind the Christian life is the longing to be conformed to the image of Christ.

A. W. Tozer

## **Assembly Should be. . . Corinth Wasn't pt 2**

*Joel Portman*

**W**e are looking at some of the expected characteristics of a local assembly of the saints of God in this world and have thought that it should be a Unified Company, a Spiritual Company, and a Holy Company. Sadly, the assembly that existed in Paul's time and which received the two epistles from the great apostle was not what it should have been. This is what seems to have given occasion for Paul to write these epistles, and through doing so, we have received practical and important teaching concerning what an assembly should be. Certainly, it is what the Lord expects it to be. It is what the Holy Spirit would enable it to be. The only uncertain factor is the exercise on the part of the believers who compose it, those who have been gathered by the Holy Spirit and who have responded to His conviction that they must be gathered to, and submissive alone to the Person of the Lord Jesus Christ.

### **A Separated Company (ch. 10)**

We know that an assembly should be a Separated Company, which obviously, Corinth failed to be. We learn from Paul's epistle that the believers were yet associating themselves with the activities of the idol's temple, either directly, as possibly suggested in 1 Cor. 10:19-21, or indirectly since they evidently continued participation in feasts that involved eating food previously offered to an idol (10:28), or in festivities that included recognition of the idols. They had failed to recognize that every element that had been associated with idol worship was tainted with an idolatrous association.

The wise apostle takes them back to Israel's example of failure in the wilderness. Israel had been brought into five areas of blessing that were common to all of them. They were identified with the cloud of God's presence, had been delivered from Egyptian power, had identified with Moses as their leader, had enjoyed the provision of God for their sustenance and had partaken of the water that flowed from the smitten rock. But sadly, God was displeased with the majority of them so

consequently, they were scattered in the wilderness (10:1-5). Paul says that these things that happened to them were examples to those in Corinth (and to us). Israel had lusted after evil things. What were they? Only the food that characterized Egypt, those things prior to their redemption from bondage. Isn't that what the Corinthian believers were doing? Weren't they still partaking of the food that had been their normal practice prior to salvation? Those of Israel were idolaters, and in Corinth, they were guilty of virtually doing the same thing. Fornication was practiced by Israel in Num. 25, and Paul addresses that evil in 1 Cor. 5. When they tempted God in the wilderness, was it not due to dissatisfaction with the food He provided for them each day? Similarly, the practice of those in Corinth was an expression of their dissatisfaction with the spiritual food that would nourish their spirits and enable them to grow. So as Israel failed to be separated from the former world and life in their hearts and souls, so the believers in Corinth were guilty of the same. Accordingly, Paul warns them that they cannot partake of the provision of the Lord's Table, the richness of the spiritual blessings that He provides, and also partake of the idol's table. They are incompatible, and to associate with one forbids association with the other. I believe the Lord's Table is more than the Lord's Supper; it is the bountiful provision that God gives us to feed on every day of our Christian lives.

Their failure to separate from the evil idol's temple was a basic cause for their many other problems. It seems that their disunity came from some being involved in this activity. Where did they see the acts of fornication, if not in the temple and activities linked with it? Where did the drunkenness and bad behavior at the Lord's Supper come from? What about the confusion in the gift of tongues, and women taking part publicly in the assembly? What about the disorder that seemed prevalent in their assembly gatherings (ch 14.)? This lack of separation was so serious a problem that Paul reverts to it several times. Notice 1 Cor. 15:33. Paul says, (in other, more literal translations), "Be not deceived, evil associations corrupt good habits". Again, in 2 Cor. 6:14, Paul emphasizes the importance of separation from all that is contrary to fellowship with the Father. There is

no agreement between that which is of God and that which is of the world. The world is dominated by the wicked one (I John 5:19) so he appeals to them to "Come out from among them and be ye separate. . ." (2 Cor. 6:17).

We need to understand that the majority of their social life revolved around the idol's temple and its activities. It would have been difficult to avoid this association, but it was so necessary for their spiritual welfare. We should apply the same principle to our activities in this world. So many of the Lord's people justify their activities by saying, "It's harmless" and "There's nothing wrong with it." One only needs to ask what part a believer should have in the activities of a world that is Satan's sphere of power and influence. Those things that are in the world are not of the Father (I John 2:15-16). They are of the world, and we do well to assess all that we contact in our lives in the light of whether or not it is consistent with Christian testimony, whether or not it is beneficial to one's spiritual life, and whether it is conducive to one's fellowship with the Father. A separated believer is one who recognizes that God's claims on him or her must exclude all that is contrary to that relationship. Only believers who are truly separated to God from all that is not His will are truly happy and content in their souls as well as useful in their lives.

### **An Exercised Company**

Since an assembly is formed by the work of the Holy Spirit moving in the hearts of those who live in a local area, it is a spiritual company that depends on the spiritual exercise and proper function of spiritual gifts. Church gatherings of this world departed from that pattern many years ago, so that they now depend on one man, or a few men, who are hired to exercise the spiritual gifts that perhaps many others in their congregation possess as well. Reading the New Testament teaches us clearly that God's pattern for a local church is that it is to be a company that is led by elders who have been raised and equipped for their work by the Holy Spirit (Acts 20:28, 1 Pet. 5:1-3), taught and nourished by men functioning as deacons (1 Tim. 3:10, 13, Acts 13:1-2), and depending on the full participation of every believer who enjoys fellowship in that assembly. The idea

and practice that prevails in Christendom today, where the majority of the members are like spectators who come to be taught or entertained, (as the case may be), is not found anywhere in Acts nor in the epistles. This false ideal has been the result of men introducing their natural reasoning into the pattern of Scripture with the thought that such a practice would be an improvement in church function. It may also be the result of a lack of exercise on the part of the believers, so that those who do have such an exercise to serve and function are depended upon to do more than they should.

Note that in many, or most, assemblies there are some brethren who never participate publicly. Not all have gift to teach or to help in that way, but there is no gift required for prayer in the prayer meeting, only an exercise of heart to seek the help and blessing of the Lord. There is no gift needed to rise in worship, praise and, thanksgiving at the Lord's Supper, only a heart that is full of Christ and desires to lead the saints in their priestly functions. Those who never, or rarely, participate in such a way should ask themselves if the reason is that they are not in the spiritual condition that they should be. It is sad, but each one will give account to the Lord when our lives are evaluated in His presence.

It has been said that the clerical system that has developed in Christianity over the centuries since its beginning is the present sin of quenching the Holy Spirit since it denies Him His prerogative to direct and use whoever He would (1 Thess. 5:19). Gift in other believers is stifled and men are exalted to a position that God never intended for them.

We should notice and mention that in the first epistle to the assembly in Corinth, there is no mention of elders, nor is there any instruction directed to such elders. "Why?", is a question that is not answered and we should avoid any speculation, but if possible, one might wonder if they were failing to function as they should. Perhaps there was a lack of spiritual exercise on their part, but the result was different forms of disorder that we see in the prevalence of wrong practices among them. In this, we refer to women taking public part (11:5, 14:34), failure in the expression of

headship (11:2-16), disorder in the exercise of tongues (ch. 12, 14), and other failures. There were failures in assembly discipline and in the maintenance of a spiritual atmosphere in their gatherings, even at the Lord's Supper (11:17-34). The responsibility to maintain godly order falls on the elders of an assembly, and when they fail to function as they should, then many deviations from that order can result.

A lack of spiritual exercise clearly doesn't necessarily result in a lessening of desire to speak publicly, for there was, if anything, an excess of speaking and a lack of control. Paul seeks to show in ch. 12, that the function of spiritual gift should be like the function of the various members of a human body, all working together in harmony and under the corporate control of the head. He shows in ch. 14 that the exercise of gift must be for the edification and blessing of all who hear that ministry, exhortation, revelation, or teaching (14:6). It must be expressed in words that are understandable (14:7-11), clearly spoken with the understanding, and with the varied contribution of different brethren, only one speaking at a time (14:26-33). In this way, the believers can be fed and encouraged, and any who come in as a visitor, whether Jew or Greek, would be impressed that this is a place where God is real (14:22-25). The practice of speaking in tongues, whether in their day or in ours, cannot fulfill these objectives, since the hearers cannot understand what is said, and thus, those words cannot convey any truths from God.

Chapter 12 would teach us truths that we should apply to every assembly gathering. Members of a human body have various abilities, and in the exercise of those abilities, there is no competition, no disorder, no member trying to do what another is more fitted to do, and all are working together harmoniously to promote the health of the entire body, not to benefit themselves only. Every believer has received some spiritual gift, but the challenge to all of us is that we might know and properly exercise the gift that we have. That exercise is to be mixed with and exercised in love (ch. 13), and with the proper motives and purposes controlling its use.

So while we have been looking at Corinth's failures, let us not forget that in our

day many of the same conditions exist, or can exist among us. It calls for constant refreshment of our minds and readjustment of our thinking through the uncompromising Word of God so that we might be preserved and enabled to continue in some measure of faithfulness to the Lord as we wait for His return. It would hasten our decline and departure if we were to think that we are immune from the same conditions. There is no assembly at any time that has been or is perfect, yet the same high standard is there for us to seek to reach toward and to maintain for the continued honor of our Lord Jesus Christ.

**“Skin for skin, yea, all that a man hath will he give for his life.” This remark of the devil was once quoted in court by a barrister, wishing to further his case. He prefaced it by saying, “As a great authority has said..,” feeling he was quite safe in his authority since he quoted from the Bible! The judge knew his Bible better than the counsel, so he quietly said, “I am interested to observe whom the learned counsel quotes as, ‘a great authority!’”**

from F. G. Hole commentary on Job 1

## □ Character of Divine Love, 2

Robert Surgenor

### No Separation

Moving on to verse 35, we read *“Who shall separate us from **the love of Christ?** shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”* This statement climaxes what we have considered. What motivated God to work all these things for our good? The answer is simply –LOVE.

Consider the qualities of God’s love. It is divine, thus immeasurable. It is unmerited, none deserve it. It was proven and displayed at Calvary. It is abiding. It is inseparable. It is everlasting, and thanks be to God, it has been declared. Not

all the trials that may befall us in life can separate us from the love of Christ. Paul moves on.

*“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (vs. 38-39).*

Death may separate me from all my temporal possessions, and from my friends, and from my own body, but it will never separate me from the love of Christ. His love to me abides forever. Neither can life, with all its various phases and perplexities, separate me from His divine love to me. “Nor angels,” meaning evil angels, the demons. We all know that God’s holy angels would never attempt to separate God and His people. It is quite the opposite for they rejoice over one sinner that repents and *“are ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14).*

The principalities and powers are descriptive of earthly leaders who manage the affairs of nations. They may exercise the power to separate loved ones by incarceration or death, yet with all their invested authority and power, they have none whatsoever to separate us from the love of Christ. Neither *“things present,” with all its pressing problems, “nor things to come,” with all its ominous future, and uncertainties in this life, even to the judgment of God in eternity, can sever His love to us. “Nor height, nor depth.”* What is this? Why it’s the vast universe of space, infinite in vastness. Nothing in the vast expanse of outer space can separate us from that tremendous divine love resident in our blessed Lord’s heart to us. As Paul mused upon this most blessed truth, is it no wonder that when writing to the Galatians, he suddenly he bursts forth with these words. *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” (Gal. 2:20).*

In Revelation 1:5, the word goes out to the seven churches of Asia. *“From Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood.”* Some scholars believe that the word “loved” conveys the thought of continuing to the very present, and could accurately be translated “loveth.” The thought is worth embracing.

## The Love of Christ Constraining

Coming to Paul's second epistle to the Corinthians, he cannot help but mention how the love of Christ overwhelmed him. Paul had expressed his desire to be clothed upon with his house from heaven while living a life here governed by faith. Contrary to this, many Christians speak of desiring to go home to heaven, yet when health issues arise, they will spend all of their money on medical help to stay here a little longer. Could this strong desire to live be termed "an animal instinct?"

Paul also informs Christians of the judgment seat of Christ, where all will receive the things done in the body, whether good or bad. Two things seem to be apparent in governing our behavior here. The first is that we shall all be called upon to give an account, and the second is our appreciation of the love of Christ to us.

Knowing the reverential fear of the Lord, Paul sought to persuade men (5:11). The question arises, persuade them of what? When Paul witnessed to King Agrippa, he said unto Paul, "Almost thou persuadest me to be a Christian" (Acts 26:28), but the thought of Paul endeavoring to convince men of the truth is not what is meant here. Paul is seeking to persuade men of his integrity, that he was controlled by the fear of the Lord, and was therefore sincere and honest. He had nothing to hide. He hoped that they would be convinced of the purity of his motives, and that there was no duplicity in his life. He sought to turn their minds to think of him as God did.

## The Man in the Message

The late David L. Roy remarked "The man in the message, is worth more than the message in the man." That could prove to be true. To listen to a man exhorting God's people not to love the world, while he himself is involved in a number of worldly pursuits, reduces his message to nothing. On the other hand, if a man, perhaps not exceptionally gifted, yet living a godly life, rises and proclaims separation truths, it will go down well with me, for I know that he is preaching what he lives.

It is extremely distressing to me when a minister of the Word is exposed after having affairs with women, yet at the same time preaching holy living to the Lord's people. This is outrageous hypocrisy, to say the least. Under law, such a vile person would be put to death. Under grace, that wicked person is put away from God's assembly. If repentance comes later, that person can be restored to the assembly fellowship. Being a

priest with a blemish, he may eat the bread of his God, but he cannot offer the bread of his God. In other words, he may partake of the Lord's supper, but he cannot serve in an official way. Read Leviticus 21:21-23 for an OT divine principle.

After vindicating his character to the Corinthians against the enemies' attack on his reputation, Paul informs them of a precious truth concerning the Christians judicial position and the effects that the love of Christ had on him.

## Our Relationship With Christ

*"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Cor. 5:14).*

Scripture reveals that the relationship between the Lord and His people is comparable to that between Adam and his posterity. "Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" or, "for that all sinned." In other words, when Adam sinned, I sinned in God's eyes. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21-22). The sin of Adam, was the sin of all united to him. The work of Christ was the work of all united to Him. Thus ruined by Adam's sin, we were restored by the work of Christ. The unity of the saints with Christ is intense, so much so, that His death is our death, and His life is our life. We are one in Him, never to be severed. Paul exclaimed; "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal 2:20). "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5-6).

What was the compelling power in the life of Paul that made him so unique from other men. It was "the love of Christ" Due to his self-sacrificial life, Festus exclaimed, "Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26:24). In many cases, even today, godly Christians are looked upon as crazy. For a "promising" person to give up fame, riches, or worldly power for a life of reproach, physical discomfort, and perhaps even martyrdom, is suicidal. It is madness. It is beyond human reasoning. That is - in the world's eyes, but

certainly not in God's eyes. Paul sets the appraisal straight with a spiritual perspective, writing, *"What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ"* (Phil. 3:7-8).□

### Paul's Discomforts for Christ

In 2 Corinthians 11:24-27, Paul relates just a few of his discomforts for the sake of Christ. *"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."*

Here is a man deprived of the necessary comforts of life, scorned and hated by his own countrymen, and on many occasions, chained to a Roman soldier while in prison. In spite of all that God allowed into his life, he rejoiced! It is simply amazing, to think of the spirit of this noble saint in the midst of such dire circumstances. What was his secret? "The love of Christ." Not his love to Christ, but first and foremost, Christ's love to him.

That's where Paul's mind dwelt. He feasted on the fact that Christ loved him to the extent of going to the cross to bleed and die for his sins, that he might have a glorious and eternal home in heaven. Christ's love overwhelmed Paul. I can just picture Paul wearied at the end of a day toiling for Christ, turning his eyes to Calvary and musing on the love of Christ, and after a few moments of meditation saying to himself, I must do more. I'm sure the words of William Reid's hymn could be echoed in the mind of Paul.

Ours are peace and joy divine,  
Who are one with Christ,  
When, like branches in the vine,  
We abide in Christ.  
As a living grafted shoot,  
Nourished from a hidden root,  
We may bear all holy fruit  
Through "the love of Christ."

Christian pity moves our heart  
Through "the love of Christ;"  
Other's woes pierce like a dart  
When there's love to Christ.  
Gospel tidings we must tell,  
Sinners warn to flee from hell,  
Lure and win, alarm, compel,  
By "the love of Christ."

We will love with tender care,  
Knowing love to Christ,  
Brethren who His image bear,  
For "the love of Christ."  
Jesus only shall we know,  
And our love to all shall flow  
In His blood-bought Church below,  
For "the love of Christ."

Now we live and walk by faith  
Though "the love of Christ:"  
We can triumph over death,  
One in life with Christ.  
Rooted, settled, knowing more,  
Depths and heights of love explore  
Till we gain the heavenly shore  
Through "the love of Christ."

The love of Christ so overwhelmed Paul that it was the dominating and irresistible power in his life of service for his Lord. Paul sums up the proof of the love of Christ, writing "One died for all." Having established the fact His death was not martyrdom but on behalf of all men. There is no such thing as a limited atonement. That is why the Spirit of God employs the word "whosoever" in John 3:16. Paul then writes "then were all dead:" The result of His death was that all those who would trust Him as Saviour, and confess Him as Lord, died with Him.

Charles Hodge pens it this way. "I live for Christ, because when I became a Christian, I regarded His dying for me as involving the obligation and necessity of my living for Him. This was the aspect under which he [Paul] embraced Christianity; the judgment which he formed of it from the beginning."

### Not Living For Ourselves

Paul continues. *"And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again"*(5:15). Before God saved us, we lived for ourselves. We were no different than the Ephesians, of whom it was said *"Wherein in time*

*past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation (manner of life) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others"* (Eph.2:2-3).□

### **Interstate Observations**

Driving on the interstate on Lord's Day mornings to remember the Lord, car after car passes me in a mad rush. I often wonder, where they are going, and what are their thoughts? Some are pulling boats, others trailers, or campers. One thing is certain, they are not going to honor the Lord at His supper. Amusement and fun permeate their minds as they speed along seeking to please themselves. Just as the psalmist exclaimed "*The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts"* (Ps. 10:4).

"I lived for myself, for myself alone.  
For myself and none beside.  
Just as if Jesus never lived,  
And as if He had never died."

It is important to realize that no matter how gentle some unconverted persons may appear, the love of God is not resident in their heart. God classifies all unbelievers, religious or unreligious, as enemies of God. The reason I can make such a bold statement knowing that I am right is simply because God Himself says it in Romans 5:10. "*For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.*" He is reminding the Roman Christians what they once were before He reconciled them to Himself. The apostle John takes up the same strain. "*Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins"* (1 Jn. 4:10).

Every unconverted person lives in the realm of sin, and possesses a carnal mind. Since "*all have sinned, and come short of the glory of God"* (Rom. 3:23), all unbeliever's minds are consequently classified as being carnal. Notice what God says about the carnal mind. "*The carnal mind is enmity (hatred) against God: for it is not subject to the law of God, neither indeed can be"* (Rom. 8:7). The word "carnal," in Biblical language, simply means "The earthly nature of man

apart from divine influence, and therefore prone to sin and opposed to God." This is the divine appraisal of the whole fallen human race.

When God saves a sinner, everything changes. That person immediately has a change of attitude toward God. "*The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us* (Rom. 8:7). Immediately upon trusting the Lord Jesus as one's personal Saviour, that person is immediately possessed and indwelt by the Holy Spirit. That truth is taught in Ephesians 1:13, where we read "*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, (upon believing) ye were sealed with that holy Spirit of promise.*" Notice, that love is "shed abroad" meaning "bestowed or distributed largely." God's love gushes into the believing one's heart, where it can effectively work in that believer's life to bring forth the fruit of righteousness to the glory of God. That love never existed in that person until He trusted Christ as His Saviour. The love of God is far superior to natural human love, so much so, that Christians are called upon to fulfill their Lord's words. "*I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"* (Matt. 5:44). The superiority of God's love enables Christians to do exactly this. This quality of love is not resident in an unbeliever.□

*(Continued)*

**God forbid that I should travel  
with anybody a quarter of an hour  
without speaking of Christ to them.**

George Whitefield