

Dr. Gary Meadors, 1 Corinthians, Lecture 12, Paul's Response to the Oral Communique from Chloe's Household, Part 3, 1 Cor. 2:5-16

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This is Dr. Gary Meadors in his teaching on the book of 1 Corinthians. This is lecture 12, Paul's Response to the Oral Communique from Chloe's Household, chapter 2, verse 5 through verse 16.

Well, as we continue our lectures in 1 Corinthians, we are in chapters 1 through 4, and this lecture will conclude through chapter 4, even if we have to cut and run to chapter 5 for the next one, because we will have spent quite a bit of time, even though there's some very massive issues, particularly the issue of epistemology and why Paul's message was so authoritative for that early community.

I want to take a little bit of what I call an excursus today. It's to take an idea that's in this text and look at it in a larger theological arena, and it comes up in 2, 6 to 16 because of Paul's apology for how he knows what he knows and why his knowledge is authoritative, which we saw in our last lecture in terms of the Spirit's teaching. And so this is a biblical epistemology.

This is at the foundation in many ways of why we accept the scriptures as we do and why we are so adamant about following the scriptures for what they are. The Spirit and guidance during the church age is a key epistemological problem. I've written a book on knowing God's will, and in there I have a chapter on the Spirit.

I have a chapter on conscience, a chapter on prayer, and some other items that you can retrieve. The best place to get it now is the Logos Bible software, and you can buy it as a separate book and read it, or you can buy it within their packages as you please. But I want to talk about the question of biblical epistemology.

Epistemology and the concept of illumination particularly, which 1 Corinthians 2, 6 to 16 brings to our attention, and this passage has often been used to claim that God directly communicates information to Christians in a variety of ways. I don't think that's what this passage is about, and so I want to take a little time here and talk about just what is this idea of illumination. Now I put the term illumination in quotations because that's a theological construct.

There is no statement that God illumines you per se. In systematic theology, illumination can be thought of a number of ways, but if you look at standard systematic theologies on this subject, you will discover that the better way to talk

about illumination is to talk about the witness of the spirit. That's the phrase from which the whole idea of the theology of illumination comes.

Illumination at a pew level is often thought of as God directly telling you what the Bible means, something along those lines. I'm sorry, but that is a figment of people's imagination. We have to be very careful that we don't misidentify ourselves talking to ourselves as if it is God telling us something.

Now, let's think about the concept of illumination and the issue of witnessing the spirit. There are three texts that talk about the spirit bearing witness. Romans 8:16, the spirit himself bears witness with our spirit that we are the children of God.

In that particular context, the witness of the spirit is something internal to the believer that gives us the settled conviction that we're Christians, that we are truly believers in Jesus Christ, that we've been born again, we've been regenerated, that what God promises will happen to us happened. We know it. We can't exactly put it in a test tube, but we know for a fact that Jesus Christ is our personal Savior and that confidence that we have that's true is a work of the spirit.

It's the spirit's witness within us. That's what Romans 8:16 is talking about. 1 John 5:10 is another text.

He that believes in the Son of God has the witness in him or her. That's another aspect of assurance of salvation. In fact, the epistle of 1 John is specifically written to give believers the assurance of the salvation that they claim.

I can't go into 1 John at the moment, but that's its purpose. In chapter 5, it talks about that. These things are written so that you may know that you know him.

Romans 5, the love of God has been shed abroad in our hearts through the Holy Spirit. The love of God, meaning love is a capture word for all the ethics that's involved with us toward our obedience to God and with us in obedience to God toward others. The love of God has been shed abroad in our hearts through the Holy Spirit.

So, the witness of the spirit is dominantly in these texts related to the question of salvation, assurance of salvation, and our conviction in relation to our community obligations. Now, here is a little bit of a historical overview of this so-called theology of illumination. I don't like it, but I'll use it because it is used by some—a historical overview of this subject.

In the history of the Western Church, and once again, we're looking at the Western Church; there was a conflict between the Roman Catholic Church and the Reformers in the 1500s, particularly concerning the issue of authority. For Romanism, the

Church exercised ultimate authority, including the sole authority, the state, and what scripture means. Now, that didn't sit well with the Reformers, as you know.

For the Reformers, authority resides in scripture alone, and the believer has the right and responsibility to study the scriptures and come to conclusions concerning their meaning. So, in the Reformation period, there was a conflict about where authority resides. Does authority reside in the Church, or does authority reside within the scriptures alone? Okay, so that, you know that historically.

John Calvin's Institutes, in volume one of those Institutes, Calvin addressed this historical issue by changing scripture, the Church, which was the Roman construct, the Bible, the Church, but you get to the Bible through the Church. Calvin changed the equation to Bible, Spirit, took the Church out of the equation, and gave the Spirit the category. The Church gives authority to the Word.

In the Roman concept, the Spirit gives authority to the Word historically there. And so, Calvin changed the equation from Word, Church, to Word, Spirit. He called it the doctrine of the testimonium.

In other words, the Spirit bears witness internal to us, and that we don't totally understand. It's a conviction. I just used the word conviction.

Our internal conviction that God's Word is authoritative is important, and we need to get on board is something that the Spirit does in us. Calvin viewed the role of the Spirit as that of convicting the believer's heart. And by the Word, what is heart in the Bible? The heart is mind.

Concerning the truthfulness, that's the realm of the mind, isn't it? And the authority of scripture. He called it the efficacious confirmation of the Word. So, Word and Spirit, out of the Reformation, are working together.

That's the epistemology, see. The epistemology for the Roman Church in that period was Word and Church. The Church had the authority.

But now, it's Word and Spirit. Spirit has the authority to consort with the Word. Now, that created problems of its own, of course, and a lot of diversity within the Western world because it opened up the arena for something other than a mega situation such as the Roman Church to be the authority.

For Calvin, the role of the Spirit was one of persuasion, not content. The content was the Word to which the Spirit bore witness. Let me come back to the word witness again, because in the text of the Bible itself, that's the term that's used of the Spirit.

The Spirit bears witness with our spirit, with our internal being, that we're children of God. Well, how would that work? Well, the Bible says, believe in the Lord Jesus Christ with all your heart, with all your mind, and you will be saved, okay? Well, I understood what that meant. I confessed to Jesus my sin and my need for a Savior.

I became a Christian. Then, all of a sudden, internal to me was this welling up of conviction. It's true.

It's kind of like the blinders are taken off of your eyes. Before, I was a believer; I could read the Bible, and I wasn't a student of the Bible, but just reading the words didn't make sense. That'd be true for about anybody, I suppose.

You have to study it. But I read it. It didn't make sense.

But after I became a Christian, all of a sudden, I was given the Gospel of John. I was converted while I was in the Navy, and the church where I accepted Christ gave me a Gospel of John to read, and it was outlined and underlined, and so forth, and so on, so that it made sense to me. All of a sudden, when I said God so loved the world, I had a place where I could write my name in.

That's pretty effective, actually. Now, I'm a part of God's family, and I have that internal conviction. In fact, after I got out of the Navy and I went to school, I got to thinking that, well, you know, this Christian thing is pretty overbearing.

I'm not so sure I want that, and I actually tried to doubt my salvation. I tried to doubt that all of this was true for me, and even in the midst of trying to doubt, I felt like an idiot. What are you doing? You know it's true.

It's been borne out in your life in so many different ways. Your mind has changed. Your thinking has changed.

Your behavior has changed. Just give up and get with it, and basically, that was my doubting. My doubting pointed out to me by that internal conviction that I truly was one of God's children.

So, for the Reformers, authority resides in Scripture alone, and the believer has the right and responsibility to study the Scriptures and come to conclusions concerning its meaning. Calvin viewed this role of the Spirit as a conviction, an efficacious confirmation of the Word. So, the Spirit's role in this is not to tell me what the Bible means, but is to convict me as I learn what the Bible means, to convict me that it's true, that it's compelling, that it's necessary.

As Ram, who wrote a book on the witness of the Spirit, this is the only book that I know that's dedicated. It was actually a dissertation, but it's a very readable book called Witness of the Spirit. You can find it in various libraries.

He summarized Calvin by saying, quote, because the testimonium is a persuasion, it is a persuasion about something. It's not something itself. The persuasion is not self-fulfilling, but it's this persuasion about something.

It is not its own content. The testimonium is a revealing action, not a revealed content. The action is conviction.

It is an illumination, not a communication. Illumination now is conviction, and I think that's the best way to think of it. For this reason, Calvin opposed the enthusiast of this history, who claimed a revelation with content.

At the time of Calvin and the Reformation, certain theological movements in our own society did not exist, but there were some, called enthusiasts, who were claiming direct revelations from God in competition with Scripture, and Calvin said, no, that is not acceptable. Now, you don't have to be a Calvinist to go along with Calvin. Calvin had some good insights, some very practical insights to the Word, and I think this is one of them, but Calvin is certainly not alone.

There are a variety of systematic theologies, but the great majority of systematic theology views the witness of the Spirit in exactly the way that I'm telling you. This is not some bright idea of my own. A theological overview of the subject.

The witness of the Spirit in relation to the Trinity. How does witness, how does the Spirit operate within the Trinity? Well, the role of the Spirit is to exalt Christ. That's the role of the Spirit.

The role of the Spirit is not to exalt himself. The role of the Spirit is to exalt Christ, and the Gospel of John talks about this in certain places, to bring Christ to people's attention, and to convict people about Christ. That's the role of the Spirit.

When we go out and share the Gospel with people, we can count on the fact that the Spirit of God is interested in the activity and will convict people concerning their need for Christ through the testimony of the Scriptures. The Spirit is never imaged as an end in himself but as a means to an end, namely Christ. He leads us to Christ, he glorifies Christ, and teaches us Christ through the Word.

It's the person and work of Christ. I'm not going to read the paragraphs at the top of 62 to you. You can read that.

It's just more of the same. It talks about the Spirit executing the plans of the Godhead, and that execution is the Spirit compelling us toward the Scriptures. I could say it this way.

If you don't have a driving compulsion to get into the Bible, learn the Bible, learn it at a serious level, and share it with others, you lack a response to the Spirit because that's what the Spirit does. You're filling that void with other things, probably activities, probably socialism, social activities, and you're not filling it with what you need to be able to be useful in the Church of God: two, the witness of the Spirit and revelation.

The Spirit bears witness to the Word. The Word and the Spirit are not independent entities. The Spirit is attached to the Word in the sense that that's where the Spirit operates.

You can't take and put the Word over here and come over here and say, Spirit tell me what I should do. No, you go to the Word to find out what you should do and ask the Spirit of God to help you to be obedient to Scripture. You don't bifurcate Word and Spirit.

They go together. The witness of the Spirit and redemption. That's actually where the text occurs.

It's in the redemption text. We don't have particular verses for a number of these other categories. We are doing theological construction there.

The witness of the Spirit and redemption. The Spirit bears witness with our Spirit that we are the children of God. A work whereby the Spirit enables a person to recognize and respond to the truth of the Word about their need of salvation.

It's God's Word. The witness of the Spirit and interpretation. There is no text in Scripture that tells you the Spirit's going to tell you what the Bible means.

And we'll look at a few texts that have been misused that way. Two or three. That's all there is, really.

But that's not the Spirit's role. The Spirit's role is not to be your commentary. The Spirit's role is to convict you that the Bible is serious and real, it needs to be studied, it needs to be unpacked, and you better get busy.

That's what the Spirit's role is. I have a very wordy paragraph here, but it's loaded and I'm going to read it to you. You can read along.

It's something you have to think about and unpack. I've put in a lot of thought, and it's the end result of a lot of studies. Every believer sustains a relationship to the Holy Spirit.

When we become Christians, the Spirit of God sustains a relationship to us. We often use the language that we're indwelt by the Spirit. That's a theological metaphor.

When it says you're indwelt by the Spirit, that doesn't mean you have a chunk of God in your chest cavity. I'm afraid, unfortunately, that kind of imagery often happens to people. No, the meaning of being indwelt by the Spirit means that you sustain a real relationship to God, energized by the Spirit of God.

What is commonly called illumination is the benefit of regeneration, in which the Spirit helps the believer to exercise the capacity to submit to the teaching of Scripture about ourselves and our world, that we might be interpreted by Scripture. The Spirit of God helps us to get into that, accept that not giving us the content of it, but working probably with our will, dominantly, to bring us to our knees, as it were, and to receive God's truth. The actual process of accessing the intended meaning of Scripture is the task of hermeneutics.

The ability to expose this intended meaning depends upon the interpreter's skill in applying the science and art of hermeneutics and in his or her willingness to submit to what the Scriptures actually teach. See, there's the big rub. Those Society of Biblical Literature scholars know the Bible, but they've never submitted to what it teaches significantly.

It's an academic thing for them, not a real-life thing for them. Nothing wrong with the academic thing. That has provided us with endless information about history, culture, language, and so forth and so on.

But the Spirit of God is the next step to bring us to our knees, as it were, and follow the ethics and the mores that the Scriptures give us. The ability to expose this intended meaning depends upon the interpreter's skill in applying the science and art of hermeneutics. The Spirit does not communicate content, either new or interpretive.

The Spirit will not tell you what the Bible means. If you think that's happening, it's yourself talking to yourself. That's not the role of the Spirit.

There is no text anywhere that tells you that. That is a construct that you've bought into. It's not there.

Rather, the Spirit, in inexplicable ways, helps the interpreter to submit to the teaching that is being accessed while avoiding the imposition, trying to avoid, I

should say, the imposition of the mind-will-emotion complex, which avoids or distorts the material into self-serving tracks. Now, this isn't my bright idea. I've given you a bibliography here so that you can read about the things that I've just been talking about and find a great deal of further explanation, but you will find it in concord with what I'm saying, what the role of the Spirit is in relation to this question of interpretation.

There's a wide variety of writers here, and there's plenty to keep you busy for a while in terms of your reading. I've highlighted the ones that I would recommend you read first. Do not make snap judgments about who wrote it.

Make your judgments on the basis of how they unpack what the text is telling you. Now, the key text that brings us into this discussion about illumination is 1 Corinthians 2:6-16. Many have taken 2:15 and extrapolated it from the Bible.

The person with the Spirit makes judgments about all things, but such a person is not subject to merely human judgments. I actually like the more literal translation of that. Let's look at the NRSV for a second.

2:15. Those who are spiritual discern all things, and they are themselves subject to no one's scrutiny. What does that mean? Do you discern all things? Do you know everything? I don't know everything, and I dare say that I've probably thought about this a good bit more than most of you. I don't know everything, so the passage isn't saying in an absolute sense that just because you have the Spirit, you're omniscient.

No, you're not. It does mean, however, that I think that the Spirit of God works within us categorically so that we can understand created reality. That all created reality has its source in God.

There's nothing in creation that takes God by surprise. He may not choose to intervene and often does not, even in the physical evil that's in this world. Lots of evil in this world happens to good, godly people, and God doesn't lift a finger to stop it.

God doesn't normally choose to intervene in the events of this world, and yet, in ways we don't even know or have a clue about, He's orchestrating history in many ways of the world. From the drop of a, from a raindrop to the, from the fall of a raindrop to the fall of a kingdom, as someone put it, nothing takes God by surprise. And so, those who are spiritual discern all things, and they are themselves subject to no one's scrutiny.

Now you could take that one and create problems, couldn't you? That you're not subject to being criticized, critiqued, or evaluated by anybody else. Obviously, that text doesn't mean that. That would be ludicrous to say.

Let's see if the NIV did it and clear it up. 2:15, the person with the spirit makes judgments about all things. Well, what do you make those judgments? How do you make those judgments? It's not the spirit making the judgments; you are making the judgments with the spirit.

The spirit has been the revealer, as we've just read in 2:6-16. You have the text, you have the worldview, and you make your judgments. But such a person is not subject to merely human judgments. In other words, you and Paul said this on a number of occasions: you aren't subject to someone else's judgment, but you are subject to God's judgment.

Paul says in 4:4 that there are very interesting texts over here, if you notice them for a moment. The NIV, my conscience is clear, but that does not make me innocent. Well, that's interesting.

I thought a clear conscience gave you an open road, not according to Paul. It is the Lord who judges me. Paul was saying to the Corinthians, you can say all kinds of things about me, but at the end of the day, I stand before God.

God will judge me. In the meantime, how do we make judgments? We make judgments on the basis of correlating the teachings of scripture with the issues that we're dealing with in our world. Most of the problems, most of the cultural challenges, and most of the things that we, as Christians in our modern world, deal with have no proof text in the Bible.

Does that mean they're not addressed by the Bible? No. You have to go to a higher taxonomy. You have to go up that pyramid to creative constructs, where you can make sense of a biblical worldview in relation to the problems that you face.

You can't just resort to saying, God, tell me what I should do, or tell me what it means. That is a stereotype that we have in many of our Christian contexts that is not borne out by a careful study of the Bible itself. And, of course, those kinds of approaches to life create no small amount of havoc with individuals who think that it ought to be that way.

Have you ever gotten mad at God because he didn't tell you something? I think we all have at one time or another, but we don't have a right to be because he never promised that he was going to do that. That's not God's normal way of operating. There's another text that's an interesting text.

Galatians 5:18. I'm going to read it from the New Revised Standard Version. Galatians 5:18. I had to get over there, I should have marked it. Listen to this text.

Verse 16. Galatians 5 is a big chapter on the Spirit. I wish I had time to talk to you about some of these things.

The great 5 and 6 are amazing. I actually have on my website, gmeadors.com, under teaching, a series of 10 hours of lectures on the fruit of the Spirit. And in the lecture on the fruit of the Spirit, I touch on the context of Galatians 5 and 6. You can go there if you're interested.

5:16. Live by the Spirit, I say, and do not gratify the desires of the flesh. In other words, don't live worldly. For what the flesh desires is opposed to the Spirit.

What the Spirit desires is opposed to the flesh. In other words, God's wisdom, human wisdom. Same scenario.

For these are opposed to each other to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now, the works of the flesh are obvious.

If you are led by the Spirit. Let's see how the 2011 NIV put it. 5:18. Galatians 5:18. Oops, I turned it on.

Galatians 5.18. It's amazing how short these things are. Focus. But if you are led by the Spirit, you're not under the law.

Okay. Led by the Spirit. There's the phraseology.

What do you think led by the Spirit means? I dare say that many times, you and others will take the phrase, I've been led by the Spirit, as a claim to some sort of action or decision that you've made. That's not the context, is it? What's the context of Galatians 5? The context of Galatians 5 is sanctification. To live by the fruit of the Spirit, not by the works of the flesh.

It's moral development. It's virtues and vice. Galatians 5:18. What does it mean to be led by the Spirit? That is a metaphor.

It doesn't mean putting your hand in the hand of the man who walked all over the water. You know, if you've ever heard that song. That's not what it's talking about.

It's a metaphor. Led is a metaphor for sanctification. In this context, if you're led by the Spirit, if you are pursuing sanctification, then you're not under the law as it's understood in this context.

It's not about some personal leading. It's not about hearing some voice that tells you what to do or what to believe. That's been transported into the Bible.

It is not coming from the Bible. We have a lot of stereotypes that are really messed up in terms of how God communicates with us, in terms of epistemology, and in terms of how the Spirit works. That is pneumatology.

So, Galatians 5:18 has to do with sanctification. There's a great article by B.B. Warfield called *The Leading of the Spirit* in his collection of biblical and theological studies. Most libraries would have these.

You should be able to surface it without too much trouble. Here's another one. The upper room discourse.

This is an interesting one. In John chapter 14, in context, we are in the upper room discourse of Jesus on the night before he's crucified. And in John 14:26, we read this.

It's in red letters, which nobody should ever use. I don't even know what I did with my glasses now. They're not here.

I must have set them somewhere else. See if I can read it. Red's hard to read for me.

John 14:26. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you. Wow. I've heard people pull this one out of the hat.

They'll say, I'm not interested in your teaching me. God teaches me. The Spirit teaches me.

And furthermore, Jesus does it all the time. I hear his voice, and I dream every night. Is that what this verse is about? First of all, we're in the upper room.

Jesus, and at this point, I'd have to check my chronology and the 11. Judas left just before communion. If you check it out in a harmony, he left just before communion.

They're in the upper room. Jesus is addressing his disciples, who are the apostles and who are going to be the leaders of the church. That makes sense of the latter part of verse 26, which says, remind you of all that I have said.

I want to remind you of all that I have said. For that to happen, you would have to have heard it. This is talking about God working with the apostles.

In fact, many commentators see this as a promise to the apostles that they will be able to accurately reconstruct the teaching of Jesus, which some of them did in terms of the gospels themselves. It's not a generic promise to me that I will teach you

everything and remind you of all things. You know, students like to have these verses before exams.

You know, remind me of everything, Lord. I always prayed, Lord, to remind them about everything they studied. Now, that's legitimate.

All right, not only 14:26, but 16:13. Still in the upper room, 16:13. Jesus says in verse 12, I have many things to say to you.

Who's the you? The disciples, not us. We get it secondarily to you, but you cannot bear them now. When the spirit of truth comes, he will guide you into all the truth, for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come, and he will glorify me.

See, this is between Jesus and the apostles. These are not to be extrapolated out of the upper room discourse, hung on the wall as if they're me. No, they're not me.

I get the benefit of them because the apostles were guided by Jesus in the writing of the gospels, in the writing of the epistles, and even eschatology is talked about, I think, in 15:26. When the advocate comes whom I will send to you, the father, the spirit of truth comes from the father. He will testify on my behalf.

You also are to testify because you have been with me from the beginning. This is all apostolic, my friends. Don't abuse the Bible by pulling these texts out of context.

These are promises that have to do with God's orchestration of the apostolic community. Yes, some of the writers were not there, but the interesting thing in the early church is that every time Luke said something, it was justified because he was a disciple of Paul. Every time Mark says something, it's justified because he was mentored by Peter.

These people are covered by the apostles in big ways in the testimony of the early church about the writings of scripture. So, we have a number of statements in the upper room discourse that have to do with getting the truth, but they don't have to do with us getting it. They have to do with the disciples getting it.

So, they are not promises that we can circumvent our responsibility to study the scriptures and come to conclusions. Now, the big one is 1 John 2:26 and 27. Now, this one's quite interesting.

I've had this pulled on me, I don't know how many times. This is in 1 John 2:26 and 27. 1 John is, these Johannine epistles are just amazing.

Have you ever read 2 and 3? A lot of people never even read it. Those are just so fascinating, and they provide such an insight into the early church. 1 John is a little more theological than the other two.

They're a little more historical, but in 1 John 2:26 and 27, listen to this passage. Again, I'm trying to focus. Here we are.

I write these things to you concerning those who would deceive you. As for you, the anointing and the anointing should be understood as the indwelling spirit. It's an analogy, a metaphor for the indwelling spirit.

That you receive from him abides in you, and so you do not need anyone to teach you. But as his anointing teaches you about all things, and is true, and is not a lie, and just as it has taught you, and what did it teach you? Abide in him. Now, Lord children, abide in him, that he is Jesus, so that when he is revealed, we may have confidence and not be put to shame.

Whoa, I've had this one pulled. I don't need a teacher. The spirit teaches me all things.

But what does this mean in context? Well, ask yourself some questions, first of all. If we don't need teachers, then why did God give teachers as a gift in Ephesians 4? If we don't need teachers, why did Jesus say in all of the commissions at the end of the Gospels and the beginning of the book of Acts, go into all the world and teach the things I've taught you? If we don't need teachers, why did John even write to them? He should have just prayed and asked the spirit to tell them what they should think. You see, all of that is evidence against the assumption of the surface reading of this text that it's some kind of a substitute for the pursuit of understanding God's word and that the spirit will just take care of that.

Let's look at it again, and I'm going to put one word in here to help you with the context. As for you, the anointing that you receive from him abides in you, and so you do not need anyone, and now here comes the word, after anyone in verse 26, or is that 27? You do not have, you do not need anyone else to teach you. You see, John had taught them, these are his disciples.

John inherited Asia Minor when Paul was gone, and mentored the churches of Asia Minor. He was their teacher. They had received the spirit of God.

The spirit of God, the anointing, confirmed to them that John was right in what he said. Now they have been tempted by false teachers to deviate from the understanding they had received from John, and John says, why would you do that? The spirit that convicted you that what I told you is true is still convicting you, so quit

deviating and follow what you've been taught. You do not have any need for anyone else to teach you, but the spirit of God confirms the teaching that you received.

Abide in him. You see, every text that's pulled out to be used as a crowbar to claim some sort of a direct spirit teaching apart from the Bible is nonsense. It's a lack of careful reading of the context.

It's a use of the Bible. It's an abuse of the Bible rather than an understanding of the Bible. The role of the spirit in interpretation is to convict you that you better get busy, to convict you that this is true, it's real, it's compelling, and you need to do your homework.

Otherwise, you just watch television, or you just have breakfast and coffee with your friends, and you'll have chat sessions, but you'll never get God's Word assimilated into your own thinking. So epistemologically, illumination is not a cop-out for no study. Whatever legitimacy the word illumination has, it has to do with the spirit's witness of the Word that you need to appropriate.

That's what Paul is talking about, what John's talking about, and even what Jesus talked about. The spirit is a great helper, but the spirit is not a substitute for what God has called each of us to do. That brings us actually to the end of chapter two.

Now we have chapters three and four, and unfortunately, I have got to make some decisions, executive decisions. We've spent almost four hours in chapters one to four, and we have a lot of chapters left. I have a number of things to say to you, but not now. I've given you a little outline you can follow.

You can read the commentaries. There are some phrases I'm dying to talk about. Do not go beyond what is written and a number of those items; you can dig it out just like I did in order to tell you, but dig it out for yourself.

You'll appreciate it a whole lot more if you do that. We'll talk about the idea of conscience. I already mentioned chapter four, verse four, which is a very important verse, but we'll look at conscience in detail when we get into chapters eight through ten.

Well, one to four is a challenge. We got a little bit of a slow start. I was thinking about actually redoing one of the lectures in verses one through nine because I didn't do a very good job there, but it's an hour long, and I've got a lot of hours to do, and so I'm just going to live with it, and I hope that you'll stick with us as we go along.

We'll have some better days than others, but I always try to be clear. That's why I've given you notes and the encouragement to check these things out. Do your own homework.

It'll become a better part of you if you do that. I'm a stimulus. I'm giving you a paradigm here and there, and I hope that it will encourage you to become a good student of God's word. In Jesus' name. Amen.

This is Dr. Gary Meadors in his teaching on the book of 1 Corinthians. This is lecture 12, Paul's Response to the Oral Communique from Chloe's Household, chapter 2, verse 5 through verse 16.