

New Testament History, Literature and Theology

Session 26: 1 Corinthians, Part II

Ted Hildebrandt [Gordon College]

Introduction [00:00-

This is Dr. Ted Hildebrand and his teaching on New Testament History, Literature and Theology. This is lecture number 26 on Corinthians part two.

Last time we're talking about some of the issues in the book of Corinthians. We tried to locate the city and say it's a kind of a sailor city. There are a lot of problems and that that comes with prostitution, wealth and all those kinds of things. We were going through these issues of marriage and celibacy. Paul was saying, Jesus said this and I'm giving you this on my own authority. He's an apostle. He tells them he likes them to be celibate if they want, if they could, and that they should stay on married. But then he mentions it's for the present crisis. So apparently there was a crisis because we know God made marriage. Marriage is good but that apparently there was a certain crisis and we said that that happens sometimes when you're in war and other types of difficulties. Persecution, War, and persecution are not good times to be married. "I say not the Lord." That was his comment as an apostle. We talked a little bit about head coverings. Then I want to hit on this issue here of women speaking in the church. Then today, this is a big issue now, some of your churches here in new England and New England is, more progressive and down the road on some of these issues. But many other places you go in the country, they are still struggling with these kinds of questions. What is the woman's role in the church and at what level do they participate or lead. What are they allowed to do with and not allowed to do? They just the same when are we going to have a woman Pope or something like that? Even to say that is almost blasphemy. So just some things here when I want to do as we look at the text of Scripture and then try to make sense of this. Then actually it'd be very interesting to hear some of your stories about how your

churches have navigated this. Different churches will do different things in different ways. So let me just read the verses that are somewhat troublesome. This is chapter 14, verse 34 and it says, "women should remain silent in the churches. They are not allowed to speak, but must be in submission as the law says." So the women are to be silent in the churches things. So this is 1 Corinthians 14:34.

Now some people say, we really don't care what the Bible says. The Bible is an ancient book. Throw it out. It's just the word of God. They wouldn't say it's the word of God. They just say this was a snapshot taken back then. It's totally irrelevant to us today. However, we're at Gordon and we believe this is the word of God. So you can't just throw it out. So we've got to try to make sense out of this and what's going on here. Timothy says over in 1 Timothy chapter two, verses 11, "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man. She must be silent. For Adam was formed first and then Eve." So what do you do when you put these couple passages together, how do you handle that? I just want to have to kind of be interesting to see, how you guys work with this. I want to work at the principal level. I must say from my own background, I was a kind of a circuit rider preacher. I had like five churches that I would go to every Sunday. I would go to the next one and I would make my way around to these churches in Tennessee. One of the churches, I'd say the, the men in the church were probably educated to about the sixth grade level or high school level, between sixth grade and high school. There were old, this is back in ancient of days after the civil war, when I grew up, I was probably about 25 or 26, 27 at the time. There was a woman in the church who was had a masters in English Lit. So she has a masters in English Lit while the average education and most of the males in the room was high school. She then decided that she was going to be, she was going to be a Sunday school teacher and that she was going to teach the book of Ecclesiastes. Well, the book of Ecclesiastes is is a really fascinating book to me. So I was really interested in it as even the guy who was a preacher. I was going to come to her class just because I wanted to

hear what she had to say in Ecclesiastes. These certain men in the church would not go to her class because she was a woman. They felt, and I don't know what they felt,

they probably felt intimidated. But I ended up going to the class and trying to set a model for them. But this again, they were in Tennessee, this is probably 30 years ago. So they were really struggling. They really hadn't worked these things out. She did a wonderful class on Ecclesiastes. This is one of my favorite books now and things. So how do you work with this? Other churches have split over this. My brother was an elder in a Baptist church on Grand Island. My brother, you'd have to know him. He raises cane all the time. So he gets in there and he's just the kind of person that makes sarcastic remarks and raises trouble. So this church was a real Baptist pastor kind of a typical Baptist church. He started saying, well, why aren't the women doing more things here? So he started raising cane and got thrown off the elder board. I'm sure you guys have stories as well. Now when I look at these passages, several things come to mind in terms of actually doing an analysis of this. Is this a moral principle that Paul is giving us? Is this a moral principle or is this a cultural principle? Is this a moral principle or is this a cultural principle? Do the moral principles of scripture really changed that much? Like thou shall do no murder, thou shalt not steal. Thou shalt not lie. Those types of things, thou shalt not covet. Those things stay as the moral tenants of scripture. Pretty much stay in either the Old or New Testament. Those moral principles we've seen, and even Paul here lists the vices about what wickedness is: gossip, slander, immorality, those kind vices. He lists to the vices and he also lists the virtues. Those are pretty standard.

But sometimes the scripture describes what are called cultural issues. So we get cultural issues like in the Old Testament, you had to be circumcised in the New Testament, do Gentiles have to be circumcised? No. In the old Testament you could not eat lobster. You couldn't eat lobster and you couldn't eat pork. In the New Testament can the Gentiles eat lobster and pork? Yeah. So there's certain things like that that are cultural issues that change per the culture. Those things change per Testament between the Old and New

Testament. So you've got to ask them, is this cultural or is it moral? Is it cultural or is it moral? So that comes up. Is what Paul saying here Is it particular cultural issue to particular problem that it's addressing or is it a moral universal? Another way to describe that is descriptive. It is a descriptive when Paul's got a problem in the church and he's just describing the problem or is it prescriptive for all time? Is it prescriptive for all time or is he simply describing a one off unique situation? So, for example, in the Old Testament, i Abraham sacrifices Isaac. Abraham was told that he had to go sacrifice Isaac. Now, if Abraham is told to go sacrifice Isaac should we go sacrifice Isaac? Well, first of all, Isaac is dead. Abram's dead. Is that a universal principle that the parents should sacrifice their kid? Well, you'd say no. So that was a one off God uniquely directed Abraham. What we have in Genesis 22 is simply a description of what happened. I'm going up to the Red Sea, take your rod, strike the sea, and the waters will split. Now Moses did that in Exodus. But if you go up to the Coy Pond and you strike it with a stick, you're liable to get wet. And so, it was a one off in history. Go into the promised land, go across the Jordan river and attack Jericho. We don't attack Jericho anymore. It's an archeological find now. So those are unique one offs. Those are descriptive of what happened in history. It happened in history and they're not meant to be universalized. They're not meant to be prescriptive. They're meant to be descriptive of describing what happened in history and not prescriptive morally for all time. So the thing comes up here, what do you do with this?

And I think one of the ways that I separate between how do you know what's moral in our culture we say what? There are no morals. So we can kind of do whatever feels good as long as there's only one real rule. You can do whatever you do, as long as you don't hurt somebody. So that's kind of our modern ethic. Do whatever feels good, except if it hurts somebody, of course you don't really know what is going to hurt somebody. So that has its own set of problems. Here's a principle that I use on this and many other passages in scripture. Does the scripture clash. Does the scripture clash? And if the scripture clashes, then you've got to ask what's going on here. So for example, in the Old

Testament, the Jews had to be circumcised in the New Testament. In the book of Acts, it says, Hey Cornelius, you don't have to be circumcised. So there's a clash between the Old and New Testament. So the New Testament clarifies it and says, yeah, but now the Gentiles are coming in, we don't need to do that anymore. The book of Mark makes a side comment that Jesus declared all foods good. So we don't have to eat kosher anymore. I mean the question is more where you're going to do gluten free or vegan or something like that. But we don't have to eat kosher anymore. We don't have to look for the K on the can. So Mark gives us a little clue there. So do you have clashes in the text itself between what is being described?

So Paul says, "let the women be silent in the church." This raises several things and are there clashes in the Bible itself? That would cause us to wonder whether it's a good principle or not. So let me just give you some examples. In Acts 2:17 a prophecy from Joel says, the spirit of God-- Acts 2 is Pentecost, the Spirit comes down and the Spirit comes down on whom? Who will prophesy? The spirit comes down. And from Joel 2:28 and following the passage out of Joel from the Old Testament says, when the spirit comes on you, it will come on your sons and daughters, it will come in your sons and daughters. They will prophesy that is your sons and daughters will prophesy. It lists daughters, they're explicitly mentioned "your sons and daughters will prophesy." And so, wait, if Paul's saying they got to be silent in the churches, then how can this prophecy of Joel when the spirit comes down, the sons and daughters prophecy be true. Peter said, this is being fulfilled in your sight right now. So that is one passage. Another one you guys know me from Old Testament, at least some of you do. In the Old Testament, we've got people like Deborah who's a prophetess, she's leading Israel and she's also a judge. So she's a prophet, a judge, and she's leading Israel. She's also a married woman and she's leading Israel at the time, By the way, does God rebuke Deborah? No. Deborah in Judges four and five, she's a hero. I guess you'd say heroine. You got to be careful how you say that, you get a heroine. But so she's a hero. So she goes out and they win the battle. She's a judge. Actually are most of the judges negative? Are many of the judges in the book of

Judges negative? Samson's always messing around, Jephthah who knows what he's doing. So you've got all these judges, but is Deborah really a stellar judge? In the period of judges, when everybody's doing that, which is right in their own eyes, Deborah stands out. I mean she is outstanding. She's a prophetess.

Now let me move closer to Paul himself. Paul says that the women are to keep silent in the church. But then what about this? This is in 1 Corinthians 11:5. This actually countermands what Paul just said. He says, "every woman who prays or prophesies with her head uncovered dishonors her head." So what is she doing? She praying and prophesying? Well, you can pray to yourself. That's cool. But she's prophesying. Another word for prophesying is preaching. Prophesying and preaching pretty much the same. I mean, the words are the same thing. So what you've got here is he says every woman who prays or prophesizes. So what Paul is facing there are women, they're prophesying with their heads uncovered. He said they need to cover their heads. So what I'm saying is if he says women are to be silent, the church, and then says, well, wait a minute women are praying and prophesying in the church. There's a tension even in Paul's own writings. Now let me go further with Paul here in Romans 16:7 he mentions Junius who is outstanding among the apostles. Junius is a woman and she apparently is going to Rome. Paul's writing from Corinth to go to Rome and he says this woman Junius is one "outstanding among the apostles." So she is an apostle now, by the way, she's not an apostle in this 12 sense that she's one of the 12 but it's those, they tell you about those. Ghaaian pastors I taught was two weeks ago. There were three of the guys in the Ghanian, they were from Ghana in West Africa. Three of these guys were considered "apostles." They have in their churches, which you guys were probably called bishops or something like that. But they call them in Ghana they use the word apostle. So this woman would be that type of person. One who was sent. Apostle simply means one who is sent. So she's Junius there.

Priscilla and Aquilla, do you remember them Priscilla and Aquila. Priscilla taught Apollos was a man, mighty in Scriptures meaning the Old Testament. Priscilla instructed him about Christ. So you've got Priscilla doing this. This as an Acts 18. And we've talked about Huldah the prophetess. Miriam when they come across the Reed Sea. Miriam actually gives us part of Scripture. She gives us a song of the sea. So therefore, what I'm trying to suggest is that the Scripture itself shows women in leading prominent positions. So what happens is there's a clash, then there's a clash and whenever you get a clash, then you've got it. Your antenna should go up and say, is this just descriptive not prescriptive? Is this just a cultural issue that Paul is solving a particular problem in a particular church and it's not meant to be universalized. It's not meant to be universalized but is a particular problem that they were having. So whenever you see this clashing, whenever you see this clashing of scripture. Now, by the way, so you go to the Old Testament and Joab does what? Joab in the Old Testament Joab does what? He always does it. He kills people. So Joab murders, Abner, but then you get in the New Testament, it says murder is okay. Now, I don't think so. So what you see is there's great continuity in terms of the moral principles, but on some of these cultural issues, there's quite a bit of diversity as culture changes from a Semitic culture in the Canaanite period to the neo-Babylonian period gets switched over to a Western Greek culture and then it switches over to a Roman perspective. Those are major cultural shifts. So it's going to have, major ramifications. So when I see that, then I start saying, I wonder if this is cultural. I wonder if this is cultural now. So that's kind of first principle there. Are there any contextual indicators? Are there any indications in the text that he's addressing a particular problem? Not a moral universal, but he's addressing a particular problem. So I start looking and I say, you know, if you look at the text.

Here it says that the women keep silent church. Then down a ways. It says, "if anyone thinks they are a prophet or otherwise gifted by the Spirit." So this whole chapter is on the gifts of the Spirit and says, "let them acknowledge that what I am writing to you is the Lord's command. But if anybody ignores this, so therefore my brothers and sisters be

eager to prophecy. My brothers and sisters be eager to prophecy and do not forget the speaking in tongues." . Now let me go back up a couple of verses before this. "Everything, must be done decently and in order that the church may be built up. Everyone who speaks in a tongue two at most three should speak at a time." In other words, Paul is saying, there needs to be order in the church. Apparently when they're speaking in tongues, a whole bunch of people were speaking in tongues and he says, we're losing it. We've got to keep order to the church service. So that may play a role here. They should speak one at a time. And if there is no interpreter, the speaker should be quiet himself. And down from verse 26 let's go down to verse 35 "if they" i.e. women, this is verse 35 "if they want to inquire about something they should ask their own husbands at home for is disgraceful for a woman to speak in the church." I look at that and I say, why would he say that they should inquire of their husbands at home? What I'm suggesting is, as with the speaking of tongues, Paul saying, it's getting out of control, you guys are going off on this stuff and we can't control it. So you've got to do it one at a time. Somebody's got to interpret. You've got to put order into the church service. Apparently their church services were getting too wild. Now, by the way, do we like our church services? Wild? Many

of us wish that it were wild. But he's saying it's got to be done decently order. And here he mentions the fact that if they want to inquire about something, they should ask at home to their own husbands. So what I'm wondering is, based on that he's saying, these women are apparently are making inquiry in the church. So you've got aybe women disrupting the church service saying, Hey what does this mean or something. Paul is saying if they've got some inquiry, don't let them disturb the church with their question, let them ask their husbands at home or do it outside the church. If they've got this kind of question, Don't disrupt the whole church service. Don't disrupt the whole church service for something like that. So what I'm suggesting here is that in verse 35 and other places, there's indications in the text that this was a particular problem with this particular church and that is not necessarily meant to be universalized that there was some parody, there was disruptive stuff going on in the church and Paul is trying to put order to the church

service. So that it's done orderly decently in an order. But everything, and let me just finish out how chapter 14 how does it end? He concludes the whole of chapter 14 on spiritual gifts and this thing with the women. He says, but everything should be done in a fitting and orderly way. Everything should be done in a fitting and orderly way. So what I'm suggesting is here, there are indications in the text that this is a particular problem that he's addressing with this particular church. Apparently there was some disruption going on and he identifies it as that rather than some universal principle. Rather than some universal principle. So is a scripture diverse on the subject? That's what we said. The scripture is diverse. There's, women who get up and preach and teach.

Does anybody remember Proverbs? You had a lousy Old Testament professor [me], he didn't go through Proverbs. But in the book of Proverbs, who advises the King, who gives the King wisdom? Does anybody remember that? Let me just do this because I was negligent and in my teaching of the Old Testament. But if you go over to Proverbs chapter 30 guess who's instructing and giving wisdom. It says, "The sayings of King Lemuel an inspired utterance, his mother taught him." And so here's his mother's teaching him. Now is his mother a woman? Pretty much. That's pretty much given. So he says, "listen my son, listen to my son on my," Oh boy is this a mother? "Listen son of my womb. Listen the son of the answer to my prayers." Okay? And so this is the guy's mother. Nobody would talk like this. "Do not spend your strength on women or do your vigor and those who ruin Kings for it is not for Kings Lemuel it is not for Kings to drink wine or rulers to crave beer. So what's she telling him? What's some mother telling them? You're the King man. Don't get drunk. Don't get drunk. It's not for you to be drinking this stuff cause if you drink this stuff you're not going to keep the law. So this is in the book of wisdom. His mother's teaching, his mother's teaching come about in scripture. So again, if you say all women are silent, then what do you do with Lemuel's mother who's teaching him wisdom? So there's, what I'm suggesting is there's this conflict in scripture.

So you've got to say this is probably more particular, I think, and you guys were with me in the Old Testament. One of the basic principles is what is the deeper principle? What does the deeper principle, in the Old Testament, when you're going into something that's put a parapet around the roof of your house. If you're in Exodus and you know, I live in New England, our roofs are like this. What's this put a parapet around your roof? How do you work with that today? What I'm saying is you look at the deeper principle. People put a parapet around the roof of your house so people don't fall off and hurt themselves and you're responsible for that when they're on your property. You've got to take care of that, so they don't get hurt. Therefore if I've got a pool or something like that, I need to put a fence around my pool. Actually, it was what I was thinking about unless the cat got in there and he did, and then he couldn't get out. Then he'd get frozen anyways. It wasn't good. But anyways, so you put a fence around your pool to protect, for kids falling. So what is the deeper principle and what I'm suggesting here with this woman thing, it seems that the deeper principle is an orderly serve church service and don't, do the disruptive activity, whether it's by speaking in tongues or whether it's by people asking questions. So that's kinda how we look at a lot of those types of things.

So I don't know, and let me just open it up for questions. Now by the way, is it okay to hold different opinions on this? Is it okay to hold different opinions on this? Different churches you come from, some of you may be come from churches where there's women pastors, others come from where there's no women pastors, but will have women elders, some will have women deaconesses and they allow other things. I was in a church once where they would let the woman get up and she could get up and give her testimony, but she couldn't preach scripture. And I found that a little bit. It was like, what's the deal? She's talking about her testimony in front of the congregation. Shouldn't she should be able to use the word of God to do that too. So anyways, different churches have different rules. Now actually, so any of you guys got questions or comments or how, where are you guys on this issue? For big class, nobody talks. Okay. So what do you hear me saying? Because I think you probably got me wrong. Am I pro-women in leadership

positions at churches? Is that seem like what I'm saying? Now somebody shook their head, yes, I'm going to take that as a yes. Now what I'm going to do is I'm going to argue against myself. Okay. I'm going to argue against myself now. I'm going into a Mennonite Church. This is Northern Indiana and an area called Napanee. Has anybody ever heard of Goshen College? Anyway, so I'm in a Mennonite church and they've asked me to come and speak in the church. First of all, when I walk in the church, what do I wear? I wear a tie. I don't wear a tie because ties are considered worldly. So I take it off, I don't wear a tie. The guy tipped me off ahead of time. And I use, a NIV or something like that. Do I use an NIV translation there? And the answer is, no. They use King James Version and they're very strong King James only. Now, by the way, can I argue against that? If I feel like it, you know what I'm saying? The King James Version. There's all sorts of things I could do from Greek and Hebrew. Whatever language you want to work from. So I don't feel bound to the King James version. Although I was reared in that. My dad made me memorize KJV. So I'm okay, I'm comfortable with it, but what, so why do I put down my NIV and take my King James and wear no tie, but wear a sport coat to that church. It is because that's how they do things there.

Now by the way, in that church is there very much male domination kind of thing. The women don't get up in front that except to sing. Basically it's cause guys have trouble singing, I'm just joking. So the women will get up and sing. So what I'm saying is, maybe you could put it this way, you are a stinking hypocrite Hildebrandt because you think one thing theoretically, but when you go into actual churches, you don't get up there and tell them "you guys need to kind of learn some things here." I'm going to want to be the one that teaches you this. You've got women and your dominating women. You need to let them loose kay. Or they should not be using the King James version. It's got all sorts of errors in it. Give it to me and I'll show you five of them, you know. Do I do that to them? And the answer is no. No. And so what I'm saying is part of what's cultural for me. If I go to Israel, and they do things in a certain way in Israel, do I try to fit into their culture? Do I try to fit into their culture as best I can? And the answer is, yes. I don't make a big deal

over this. So I fit into their culture. So when they say Hildebrandt you go in and you're going to be at this festival, you've got to wear a kipa on your head. Or actually it was a French fry box kind of thing. Set upside down on my head. Do I wear the French fry thing on my head when I go in there? The answer is, yeah, because I don't want to get beat up or get thrown out or whatever. Part of it is I just want to fit in and I don't want my presence there to be annoying to them or offensive to them. So I put the thing on my head. I put the thing in my head, does it make any difference? The answer is no. Is they have a little thing. That's a little thing. And so I adapt to that because that's a little thing.

Now if somebody said, you come into this Jewish ceremony, you've got to deny Christ. Question, am I going to go in? No, I'm not going to go in and deny Christ or something like that. But I can put something on my head. It's no big deal. It's no big deal. So what I'm saying is when I'm in a Mennonite church, basically I adapt how I look, I adapt the texts that I preach out of in the King James . So what I'm saying is I'd say the same thing for women too. That's where I would give my brother a lecture rather than raising cane and trying to flip over tables and standing around thinking, Oh I know all these scriptural things and I can destroy these people's arguments. Do you use your knowledge to destroy people or do you use your knowledge to build people up? And what I'm saying we say Whoa, but they're wrong in this. Yeah. A lot of us are wrong in a lot of things. What I'm saying is you say, how can you tolerate that? And I guess what I'm saying is, yeah, you say you would tolerate that even though you just told us in principle, you hold over here. Women pastors don't bother me at all. I'm more interested in the character of the person. I'm more, let me just say this, this is I think a really important thing. It's not accepted very much to be honest with you. It's not accepted very much. I'm more interested in the character of the person than I am in their gender. That's offensive, isn't it? That's how I operate. I'm more interested in the character of the person than their gender. I'm also more interested in the character of the person than the color of their skin. I'm more interested in the character of the person and the color of their skin. How should I say this? So, how should I say, Darko and I just had a big argument yesterday actually for about

for about two hours. What I'm saying is, Dr. Darko is my brother by a different mother. He's and how should I say? He's like a brother. I mean, you know, we call each other brothers. It's a fictive kinship thing, but I don't care. Now Dr. Darko is obviously, he's from Ghana and Africa. And stuff. I don't care whether he's from the North pole. We argue over stuff, we argue and it just, how should I say I respect him, he respects me. I give him enough room to be wrong if he wants and he gets in my face because he doesn't want me to win. So anyways, but we go back and forth on that.

And what I'm saying is sometimes you've got to give people enough space and I guess what I'm saying is I think America is being polarized over, it seems like we're polarized. So much polarized over gender gets polarized. What happens then when you polarize gender and everybody's got to demand their rights? What happens when you get married? I look at marriages that are happening. I look at my sons and I look at my daughters and in their marriages. You say, well, we're a liberated now we're so much more advanced. You guys were a bunch of cave people back then. We are so liberated. And I look at the marriages and what I'm saying is a lot of the more recent marriages that I seen, frankly, they're falling apart. So I look and I say, I don't look with admiration. She said, well, they're all liberated. Yeah. Yeah. So my son's wife was so liberated that she decided after six years, she just was liberating. She said, I don't love you and see you later, Charlie. I'm outta here. But you say, well, wait a minute, didn't you give your word? Well, your word doesn't seem to mean anything anymore because, that's what my word was back then, but I'm a different person now. How am I a different person now? Therefore it's time for me to move on. And as a matter of fact, so my son comes down and says, I'll do anything. He was really in love with her and he said, I'll do anything you want just so you stay. She turned him and she said, and this is, she's free to say whatever she wants. So she says, after six years, I don't know that I ever loved you. My son says, Holy cow. I mean, we were married six years of marriage and she makes a comment like that, "I'm not sure that I ever loved you." And she walks off. It turns out that there's another guy in the place that she worked with and jump. What in the world, what happened? So what I'm saying is I

think the character of the person is really what you've got to look at and at the end not necessarily the gender.

I would also say and actually tell my son this too and my daughters this too. You've got to find somebody that you're on the same page with. You've got to find somebody you are on the same page with on the big issues of life. That you agree on those things. So my daughter, who married that lawyer. Well, it turns out that my daughter who married this lawyer guy and they banged heads so I honestly thought they were going to kill each other. I thought physically there was somebody my door, either he or my daughter was going to take a knife to one another. It was to get that hot. But what I'm saying is that while they bang heads in their argumentation, they are both extremely compassionate and generous people. Both of them. My daughter would give you the shirt off her back when she only had one shirt. She better have two shirts. You better have one under there. But they were, I'm sorry, but you know, how do we use that phrase? A shirt off your back. But anyways, so she would no, I'm serious if you met my daughter, she would give you the shirt off her back. Robert, her husband, the father walked out when he was, what, six or 15, 16 years old. Robert raised his brothers and sisters and Robert took care of his mother and Robert ended up at 16 years old taking care of his mother. Is

this guy know compassion. Does this guy know compassion? Yeah, he's a really compassionate guy and he's a little still a lawyer. I don't know how that works, but anyways. He's a really a compassionate guy. So what I'm saying is on the big things, my daughter and he are on the same page. I say the same type of thing with my wife. We're on the same page. I do a lot of crazy stuff and my wife puts up with it because she believes in what I'm doing. That's a really compatibility, a kind of compatibility at core levels. By the way, we're both introverts, so it makes for a really kind of an interesting marriage. We just both sit there and nobody talks. We're okay with it cause we're both introverts and so it's okay not to talk all the time. The only time I talk is, when I'm in class like this. But a lot of times we just, to be honest, we just sit and we're together.

That's, I mean it's really pretty weird to say, what did you talk about? And the answer is we can talk about anything. We're just kind of together together, you know what I'm saying? It's okay. So that's weird. But, yeah, and I guess my point out of this is learn how to love. Learn how to love! I think this is the big message at Corinthians. By the way, chapter 14 and Corinthians about the women. What was in chapter 13 the love chapter of the Bible. And so learn how to love and you learn how to love across barriers and to learn how to love in a lot of ways. I think that that's what I worry about in modern culture is that we don't have the ability to love because ... what is actually love? I got to go down here in my list. Where is this love thing? Let me jump.

All right. actually, let me try to do this in order here rather than just jumping down on things. But I want to come back to that and learning what it is to love. Loving another individual will be the hardest thing you will ever do in your life. I'll just tell you that flat out. Loving another person and you say, Oh no, I just love him. I'm in total love with this person. The answer is yeah, it's kind of like your roommate. Yeah, I really get along with your roommate and then you will live with them for six months and you say, man, I want a slob or you know this or that. The person borrowed my stuff and never puts it back. They get all the gunk all over it. Anyway. and so you go like that. What I'm saying is that loving another human being is one of the most difficult things you'll ever do in your life. It's one of the greatest things. It's one of the greatest things. But what is love? Let me just do that before we get to chapter 13. I just want to say agape love is self sacrificial love, self sacrificial love. What that means is you sacrifice yourself on the behalf of the other person. What I'm seeing is everybody's saying, I have my rights, I have my rights, I have my rights. Then what happens is with that it's all me, me, me. You can't be me, me, me when you're loving somebody. It's got to be about them and you've got to listen to what's in them be into them and what's moving them. You've got to be attuned to that. So it's sacrifice on your part. So you give up what you like and what you could rightfully demand. You give it up on behalf of somebody else. Doesn't that self sacrifice sounds like somebody else? We read in the New Testament, I think his name was Jesus. But

that's what agape love is. It's not the opposite of eros love, Eros love is when I take for myself and lust. It's consumptive agape love is giving to the other person. And what I'm saying is it seems in the generations I've witnessed the death of agape. A love is what's happening in our culture now. People are at each other's throats. People are at each other's throats. Just look at the political discourse that we've had over the last 3 years.

Actually give a political speech how I'm going to make anyway, so let's not do that. It'd be my political speech and this is just a mock. Don't think you know about my politics but "I'm going to make America great." How would I make America great? Teach them how to love one another that would make America great, but I don't see anybody talking about that it's. So delivering over to Satan, it's probably what you guys want to do to me at this point. But let's get over there--chapter 5. Let me just summarize this as it's fairly straight forward here. In chapter 5 there is this guy who is sleeping with his father's wife. That's not cool. Think about that. The guy sleeping with his father's wife. Yet the church is okay with it. Paul freaks out and says deliver this guy in chapter 5 verses 5 and thereabouts, he says, deliver this guy, hand him over to Satan for the destruction of his body. Give him over to Satan. What does this delivering over to Satan mean? Is it some sort of a cult thing where you take the guy in and you get candles at night and you deliver him over to Satan. And then he comes back as a vampire or something? No. What is this delivering over to Satan? Delivering over to Satan means you put him outside the church. You put them outside the church and what that means is, what is the process that used for church discipline? The process for church discipline is back in Matthew 18. If I have a problem with somebody, if I've got a problem with somebody, then what I do is and this is what we were arguing about yesterday, if I have a problem with somebody, I go to the person. No, Well first you have got to gossip. You have a problem with somebody, you gossip first. Okay. And the gossip is slander. So, all right, we'll get that off the tape. Yes. That was sarcasm. Don't do that. But anyways, you've got a problem with somebody. You go directly to the person one-on-one and you try to resolve it in private not in public but in private between the two of you.

If the person doesn't hear you and you still have unresolved issues and there's still a problem like this guy sleeping with his father's wife. So what do you do? You go to him directly and you say this is a problem. You shouldn't be sleeping on your father's wife. Or if you're John the Baptist, you say, Hey, you shouldn't be sleeping with your brother's wife. Then the King says to you your head's coming off. So you go one on one with the person. If he doesn't hear that, you go back with two or three in order to establish witnesses. You'd go back two or three people and you basically establish that he's been told and you're working with the person. So go with two or three. So you go one-on-one, you go two or three. If he still doesn't hear the two or three and he still won't turn around, you can take it to the whole church. If he doesn't hear the church in Matthew 18, if he doesn't hear the whole church then there's a problem. Notice it is to be kept in private as long as possible. You don't expose somebody's sin like that. You keep it private as much as possible. But if he still doesn't repent, you take it to the whole church. If he doesn't listen to the whole church, you put them out of the church. That would be the delivering over to Satan, that you actually put them out of the church. Then he's in Satan's turf and he's not in Christ church, in the body of Christ. And so this is delivering over to Satan, I think it is putting them out of the church.

Now this next one is chapter 15, verse 29. This is a tricky issue and this has to do with some things here regarding the baptism for the dead. So the Mormons believe in baptism for the dead. The Mormons come off like they're Christians now and, and a lot of them like to be associated actually Mormons with evangelicalism. There seems to be this kind of Mormonism. We're Christians too. The Church of Jesus Christ of Latter Day Saints, the church of Jesus Christ. So they're were kind of with that. What they do is based on 1 Corinthians 15:29. It says this, "Now, if there is no resurrection," chapter 15 is about the resurrection. "What will those do? Who are baptized for the dead?" So what is this? "What will those do? Who are baptized for the dead?" By the way, do you baptize for dead people? So "what will those do? Who are baptized to dead if the dead are not raised, why are people baptized for them?" So the Mormon people, they baptize for people that

are dead. In other words, you don't know whether your grandfather was a Christian or not. You'd be baptized for your grandfather kind of give them, some extra points or something. So the Mormon church started baptizing. The Mormon church is really into genealogies then. So they chased these genealogies and then they baptize people for these dead people that are in these genealogies. Now, one of the problems they had is

that the Mormons have baptized for over 700 million people. These people that are dead. The Mormons baptized for these guys lately, some of the Jews objected because they started baptizing into Christ for Jewish people. You see, Jewish people don't know Christ. So the Mormons will be baptized for the dead Jews to kind of incorporate them into Christianity. Now, by the way, the Jews don't like that, that these guys are being baptized into this, this group, the Mormons. So the Jews are complaining saying, you don't go baptizing anybody for my uncle Avi, Avirom or something like that. You just don't do that. So there's been some objection here. What is this baptism for the dead? None of your churches do that. Should that put up a red flag when somebody says you've got to be baptized for the dead. You say, that's not how we do it at our church. It should put a red flag up. Number one, how do you understand this passage? There are several ways to look at it. Now the Mormons do it as a vicarious baptism. There was, I can be baptized for somebody else. I can be baptized for somebody else. I can be baptized for a dead person person that was never baptized into Christ. I can be baptized for. So that would be a vicarious baptism. I am baptized for somebody else. Some people take this passage and they basically say it's in replacement of, in other words, I'm baptized because my father died and I'm baptized to replace him in the church? So the church people are dying and new people are baptized into the church. The new people that are baptized in the church are replacing the ones who are dead. So they're baptized in replacement of the dead. And that's, that's possible. But that's again, I don't know, it sounds a little strange to me.

A view that I like is that Paul's not saying he baptizes for the dead. What he's saying is, notice, let me read this verse again. It says, "now if there is no resurrection. What will those do? Who are baptized for the dead?" Is he saying we do it? He's not saying we do it. He saying, what will those do who are baptized for the dead? So it's possible that he's referring to some heretical group and he's saying even this heretical group knows there's a resurrection because they baptized for the dead. And what does baptism symbolize? The death, burial and resurrection. So even this heretical group believes in a resurrection. Notice how he says if, it says, "what will those do who are baptized for the dead? If the dead are not raised at all, why are those people, why are the people baptized for them?" "For them." notice he doesn't say for us, he says for them. And so it's possible that this is a heretical group that was at practicing at Corinth. And Paul is saying, look at even these people understand there's a resurrection and they're heretical. We don't do that baptism for the dead. So that's a possibility as well. Other people said baptize "because" of the dead. And again, this is pushing the language. I don't like this one as well. Stephen died and who gets, who gets baptized, Steven through the death of Stephen Paul is saved. And so in certain sense that connection between because of the death of Stephen Paul is baptized and becomes a believer.

Another view that's kind of there, the baptism in anticipation of the dead in hope of the resurrection that the baptized. They're baptized for the dead, in other words, for the dead one, Christ, hoping for the resurrection. It was interesting. I read in this, the study notes on this NIV Bible are very interesting. So he is the describing the various positions people hold in this, and it says this: "At any rate, Paul mentions this custom almost in passing, using it in his arguments substantiating the resurrection of the dead. But without necessarily proving of the practice, the passage, the passage will likely remain obscure." "The passage will likely remain obscure." In other words, what I'm telling you is do I feel comfortable about any of these explanations that I have just given? I feel the Mormon one is definitely is off the table. That's not right. In regard to these other ones, I don't feel real strong about any of them. I can see holes in all of them. So what I'm saying is I kind

of agree with the NIV notes here. It says this, this obscure passage where else in the Bible does it talk about being baptized for the dead? In some sense, this is the only passage that mentions it. So this raises, by the way, raises an issue and now this is an important principle and this is what I tried to come back to these important principles. If you've got an obscure verse here, in 1 Corinthians 15:29 talking about baptism for the dead. You've got an obscure verse. Nobody really knows what it means. They give you four or five different options. But nobody really knows what it means. The Mormon thing is not on the table, but there other four explanations and it's hard to tell. Do you base your major doctrine on it?

Here's let me just say this: major on the majors minor on the minors. Major on the majors, does the Bible talk about Jesus Christ dying and resurrecting from the dead? Is that talked about repeatedly and if you don't like it in the gospels, you go over to 1 Corinthians 15 and Paul gives you a whole chapter. If you don't believe in the resurrection he goes through supporting the resurrection in detail. Then he goes through the whole resurrection. A whole chapter on the resurrection. Is the resurrection of Jesus Christ a big thing, a major doctrine? And how do you tell it's a major? It's talked about over and over and over again. Did Jesus shed his blood for our sins? Behold the lamb of God who takes away the sin of the world. Jesus dies for our sins. And if we confess our sins, he is faithful and just to forgive us our sins. That's why Christ came. So that those types of majors, the atonement of Christ, the justification from our sins and all those things. Those are talked about all over scripture. This verse is a minor verses talked about in this one place. We don't understand what it means necessarily. What I'm saying is don't base big doctrines on a minor teaching of one verse. Don't go off on one verse. If it's only mentioned one time in scripture like that. Be careful about building a whole structure on one brick. Do you know what I'm saying? There's one verse and you build this whole structure on and now they're baptizing 700 million people. What I'm saying is it's too much. This is one verse and it doesn't hold that weight. So major on the majors, minor and the minors.

So when I grew up, our church was, how did you know when a person was a good person? Well, they didn't dance, smoke, go to the movies or whatever else. And that meant you were questioning, are those really the major themes of scripture? No they're not. So what I'm saying is learn to major on the majors with big things in scripture. How do you tell the big things? They're mentioned repeatedly. They're mentioned repeatedly and there is no question on those types of things. And so you can almost skip, somebody asked me what I believed once and I said, "I believe in God the Father almighty, maker of heaven and earth and Jesus Christ ... Does that sound familiar to anybody. The Apostle's creed, is that a pretty good statement, a summary of the major things in scripture? So be careful about going off on these verses that are obscure. That's all I'm saying is be careful about going off these verses that are obscure. Now, tell you what, let's take a break and then we get back. We'll finish up 1 Corinthians and do 2 Corinthians. So let's take a break. Let's go through and finish up. We'll just make some salient points here and just to kind of pull together some of the things that are in the Corinthian letters. By the way, Dr. Hunt teaches a course on the Corinthian letters where they go through it in detail. 2 Corinthians, which should be interesting and take your whole course just in Corinthians, there are a ton of problems that come up in the book of Corinthians.

If I were to ask you guys, what is the chief end of people? What would you say? What is the chief end of people? Does anybody know the answer? That chief end of people is to glorify and what's the rest like to glorify God and say, I know the rest of that enjoy him forever. Okay. To glorify God and enjoy him forever. Where does that statement come from. It's a classical statement from the Westminster Confession. Where does that come from? "The chief end of man is to glorify God and enjoy him forever." It comes from 1 Corinthians in chapter 10, verse 31. It says, "so whether you eat or drink or whatever you do, do it all for the glory of God." So "whatever you do, whether you eat or drink or whatever you do, do all for the glory of God." So that seems to be a good statement for what is the chief end of people. Our end goal is to glorify God and enjoy him forever. I think if I were, I'm not a theologian type, but what if I were going to change that just a

little bit, I might say, "what is the chief end of people?" "What did Jesus say were the two most important things on which the whole law and the prophets all hang on these two things. What? "Love God and love your neighbor as yourself." When I think about what is the chief end of people, I think that that's an answer for me to love God with all your heart, soul, and mind. By the way, does that mean and of course, you guys have had this drilled into you at Gordon College already, I hope. Does that mean you can study chemistry for the glory of God? Does that mean you can study physics for the glory of God? Well, maybe not physics [just kidding, talk to Dr. David Lee he'll tell you how], but can you do biology for the glory of God? And how about may even mathematics for the glory of God. You can do teaching, you can do art, you can do, you know, English Lit, English, all sorts of subjects for the glory of God? Whatever the discipline you're in, we view that all truth here, all truth is God's truth. Therefore whatever discipline you're in, you can do that for the glory of God. So this is really kind of an exciting thing. So the glory of God is the chief end of people.

This is one that I use myself personally. This is what I want to call the one step principle; the one step principle. This is what it means. "So if you think you are standing firm," and this is from chapter 10, verse 12. "So if you think you're standing firm, be careful. You don't fall." "If you think you're standing firm, be careful. You don't fall. No temptation has seized you except what is common to people and God is faithful. He will not let you be tempted beyond you can bear, but when you are tempted, he will also provide a way out so that you can stand up under it." I want to call this the one-step principle. What this means is, let me just just illustrate how I implement this. So I told you I worked for 10 years in a maximum security prison. So I go into this maximum security prison. These guys are all in there for, well when you're in a maximum security prison, why are the guys in there? Are they in there for stealing cars? They're okay. They're in there for anyways, they're in there for murder. They're in there for rape. They're in there for children. They're in for bad stuff and these guys are all in for 25, 30 years. Now when I walk into these guys and these guys then are all murderers and rapists, big things, do I see

myself as better than them or as my wife would say, better than they? The answer is no. No. So I guess what I'm saying is that you look at people as there but for the grace of God, go I. And I think that's a really important phrase: "there. but for the grace of God, go I." So even though some of these people messed up big time in their lives "there but for the grace of God, go I." Now that was the one step principle. I don't think that I'm such hot stuff that that could never happen to me. It's one step and you're down on your face. One step and you can fall on your face. So this comes from if you think

that you are standing firm, be careful that you don't fall. Don't think, I'm better than another individual that leads to arrogance, pride and arrogance is pride. Arrogance is a major problem. Pride and arrogance is a major problem. So I think, how should I say when we meet people, we should see them as made an image of God as our equals in various ways. So the one step principal, "he that thinks he stands, be careful because next thing you may be falling. The love chapter is 1 Corinthians 13. When I was a young person, I read this chapter every day for I can't remember it was so long. It was like a year or something like that. I read this every chapter, every day. I wanted to figure out what love was. I wasn't sure at that time I was really struggling with whether my parents even loved me or not. I was kind of an unlovable kid. I wondered whether my parents loved me and then I wondered whether I could love another individual. I wasn't sure that I could, I wasn't sure that I even knew what love was. I wasn't even sure what I knew what love was. So I would read this chapter over and over again. 1 Corinthians 13 is one of the most incredible chapters in all the Bible. It says this, "if I speak with the tongues of men and angels," so there you get your spiritual gifts. "If I speak with the tongues of men and angels, but have not love, I am a resounding gong or clanging symbol. Love is," love is what? Love is patient." There's got to be a better way. Patient, why does he start out? And it was "love is patient. Love is kind." Love is kind--my kids, I told you actually, I've got two sons and there there's, who are they going to marry? They want to marry somebody. They said, they told me, I said, well, anyways, this is sounds terrible. I better not even say it. It sounds so bad. But anyway, so they very much respect their mother and

they said. Why is mom been such a great wife? Did they know that she's kind just kind. Have you experienced kindness and being kind to another person? Love is kind. That's a big deal. Love is kind and you want kindness.

It does not envy. It does not envy. You get envy going on between a husband and wife and the wife gets jealous of the husband and the husband gets jealous of the wife. Envy destroys your relationship. "It does not boast." Boast over it like one person puts themselves up. Have you ever seen somebody in a marriage put their wife down? Have you ever seen somebody put their wife down? I find that really offensive myself. I don't usually blow up at people but I've been in several contexts just recently where I've heard the guy make a negative comment about his wife. Now, by the way, can I make negative comments? So I jump in and say, so I jump in and say, you should see my wife. I mean, when you live with somebody, I'm serious. When you live with somebody, does everybody have faults? Does everybody have faults? So what I'm saying is you can focus on those faults and your marriage goes like this. And because everybody has faults. So what he was saying is be careful. Do not boast. Isn't that proud? You don't put yourself up. So you put another person down. You don't put yourself up. What happens is, and I should say this and then I'm talking about the first 10 years of my marriage, I was a very insecure person. I was a very insecure person. I didn't know what love was exactly. I didn't know what it was to be a father. I didn't know what it was to be a lot of things. And so I was very insecure about what I was doing and stuff. And so what happens is when you, an insecure

person, will insecure person get their security by putting another person down? So a lot of times I would make critical remarks, putting another person down and thereby kind of putting myself up. What I'm saying is I almost killed my own marriage with that. And what I'm saying is, yeah, love is not proud. Love does not boast. In other words in marriage, if you start this power struggle, once you start the power struggle of marriage, you're going to be in big trouble. What I'm suggesting is if you guys remember back to

the Genesis 3 passages, that how you defeat the power struggle is by giving up power. You give up power. In other words, you say, I'm not going to do that. I'm not going to put my wife down. I'm not going to try to get up. What you do is you say, what? How can I serve you? How can I serve you? And so that's a whole different way of thinking about it. Then you don't think I'm going to become this, I want to become this, but how can I serve you? What do you need? What do you need? Well, bananas, milk and butter. I'm serious. So when I go to the grocery store, do I call this crazy woman before I go to the grocery store? Yeah. She tells me what she needs. it's always bananas but anyways. So and it's just part of knowing her. So by the way, a lot of times she doesn't even have to tell me because I know what she wants already. So I'm going to the store and get her what she wants. But that's part of what... by the way, do you know somebody else so well that you know what they want? Is that a kind okay? You know what they want? What pleases them and you seek to please them?

So the love chapter, "love is kind, love is not rude. Love is not rude." Have you seen, love is not rude. "It is not self-seeking. It is not self-seeking. It is not easily angered. It is not easily angered. It keeps no records of wrong. It keeps no records of wrongs." You ever been in an argument where the person goes back, but you do this, this, this, this, this and this. They can go on for the whole list of things that you messed up for the last half year and the rest of your life. So this love, "love does not delight in evil. Love never fails." So what I'm suggesting is that one of the great messages of scripture is love. Should Christian people be models of love? By the way, does our culture need love in a big? I'm not talking about, just to kind of a generic puppet, but people who really care about another individual, and they care about and things. So it's just, have you met people, that genuinely love you? Have you met people that genuinely love you? I'm in a department and I would say it's so weird. I don't want but I would say that frankly, my brother Dan Darko, who I love the guy. I love the guy. As soon as I say that, you say, just gets kinky and stuff we're doing in our culture. No, I'm serious, but what I'm saying is the people in my department, Dr. Green, you guys probably haven't had Dr. Green, but

he's retiring. I'm not kidding you. I have such great respect for him. He's kind of like a father figure to me and I will tell you, I can say I love the man. I love the man Karen's is great and his wife. So I'm saying I've worked with Dr. Wilson. Now the problem with Wilson, when you go to list all those things that you know, you list all the wrongs and stuff, stink you don't have any to list. So it's really disgusting. But anyways though, Josh, don't tell him I said that. I remember you're in this class now. But anyways, no, Dr. Wilson's an incredible individual. Dr Wilson's an incredible individual and I, how should I say the people that I work with, I work with some really phenomenal people. Does that make it a really nice place to work? When you work with people that love you and you love them, it makes it really, I don't know, it's wonderful.

So anyways, the love chapter (13) and the resurrection chapter, chapter 15. This is, let me just say this, a lot of critics used to criticize the Bible because like Jesus rose from the dead. They said it was just spiritually that he rose from the dead. He didn't really rise from the dead physically. Does it make a difference whether Christ Rose physically or whether it's just spiritually. It makes a difference. So Paul goes off in 1 Corinthians 15 and he says that "he was buried," he gives the gospel "that he was buried, that he was raised on the third day according to the scriptures, and that he appeared to Peter and then to the twelve." So you've got 12 people seeing him. He lists, Peter, and then to the 12 after that he appeared to more than 500 of the brothers and sisters at the same time. So 500 people all at once. Is it pretty hard to fake that with 500 people who see in Christ alive from the dead. I mean 500 people all at one time saw him and most of whom are still living. So Paul says, if you don't believe me, he said, those 500 people that saw Christ, you can go talk to them. These people are still alive. We can confirm the witness of these people because they're still alive, 500 of them. "Although some have fallen asleep." Now when he says some are falling asleep, what's he talking about? They took New Testament class and they fell asleep. Anyways "and then, he appeared." That's a euphemism. What's a euphemism? When you say fall asleep? That's a euphemism for what? Being dead. So "then he appeared to James and then to all the apostles. Last of all,"

he appears to Paul. "He appeared also to me as one normally born out of time." Then here's a beautiful passage in the same resurrection chapter. Check this out. Now has anybody, you've ever been in a nursery in a church nursery? In a church and they put this verse over the nursery. It says, "we will not all sleep, but we will all be changed." We had a nursery in our church and they put this verse, "we will not all sleep, but we will all be changed." Relax it was a joke, but by the way, what is this passage really talking about? It says, "we will not all sleep, but we will all be changed in a flash. In the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised imperishable and we will be changed. For perishable must clothe itself with imperishable and mortal with immortality. Oh, death. Where is your victory?" Where is your victory in this life? Have you, have you been around death? It seems like death wins? But Paul says, no, "Death, where is your victory? Oh, death. Where is your sting?" The resurrection does what the resurrection does.

I'll just go over this because it's coming to my head now. But once upon a time my father died of pancreatic cancer. I probably told you this story before. I didn't know what I was doing. He wouldn't trust anybody else. I had to give him morphine. I don't know anything about morphine, but he says you're a doctor and he wouldn't trust my mother. He wouldn't trust my mother to give it to him. So I ended up giving him this morphine. I don't know what I'm doing. My father passed away. I made some mistakes. I made some mistakes and giving morphine. Is that a problem when you give him morphine? Is that a problem when you do it wrong? Yes, it is. I didn't know what I was doing and something happened in the middle of the night. I'll never forget it. I've had that dream of the same thing. My father then passed away and with cancer, pancreatic cancer. That same night, every night for eight months, I had the same dream of that night and what happened and what happened to my father. It happened again in that dream for eight months over and over again each night. Then in August, I'll never forget it. August of that year, all of a sudden I realized I couldn't get passed his death. I couldn't get passed it every night. I was

seeing my father die again and I just was, how should I say, a partial contributor to that?
Because I

did. I was messed up and then all of a sudden it hit me in August. There's a resurrection. And then you'll say, Hildebrandt it took you eight months to figure out there's a resurrection and you teach Bible. What's wrong with you? What happened was I couldn't get past the death. What I'm saying is this the resurrection, it's anastasis in Greek. It is one of the most beautiful things in the world. There is a resurrection. Jesus rose from the dead. Jesus rose from the dead. That means the dead in Christ will rise first. when the trumpet sounds and Christ comes, the dead and Christ will rise first and we will be reunited forever. We will be reunited forever. Does that create hope for us? Are Christians negative people down all the time? The world's falling apart. America is going bad, except we're going to make America great. I'm sorry but you know what I'm saying. It's just are we negative? The answer is, no. Our Christian people above all hopeful, there's a resurrection. God's going to make this whole thing right and we're going to live together with those we love forever and ever. It's a beautiful, beautiful picture. So the resurrection chapter in 1 Corinthians 15 Jesus rose from the dead. He was seen by the 12 he was seen by Peter. He was seen by Paul. He was seen by 500 at one time. It was a physical resurrection. Physical, so much that Jesus said to Thomas, what? Put your finger, put your fingers in my hand. Put your hand in my side. Jesus still had a physical body. So the resurrection, it's the most incredible hope when you see somebody die and when you participate in that. This is a wonderful hope. This is a wonderful hope that you'll see them again

Connection of story in history. I don't know that I want to develop this very much. In modernism, it was kind of like history deals with facts, but religion is story and story is fiction. So the resurrection of Jesus Christ was all fiction. So they really, when people attack Christianity, one of the key things though is Jesus Christ is being, God will be attacked. Many will say that Jesus Christ really wasn't God. He was kind of a souped up

Mahatma Gandhi or souped up Martin Luther King. Then they will also deny the resurrection of Jesus Christ. They'll say, it was just a spiritual resurrection? It was just a spiritual resurrection. Now, that's not what the Scripture says. In postmodernism is where you guys live. So basically it's my story. It's my story and I'll tell it anyway I want. So, in other words, your story may or may not be connected to the facts. Who cares about the facts anymore? Cause it's my story and it's meaningful to me. That's all that matters. The answer is it does matter. Truth in reality does matter. Jesus Christ actually rose from the dead. That makes a difference. That gives us hope. It's just a hope beyond the grave. Death is the biggest enemy. I view it now that Jesus comes down and says, okay, you guys, what's your biggest problem? People say, well, we die. That's not a good thing. Then Jesus says, okay, your biggest problem, I'll take that on. And he takes on death and he defeats death. He defeats death.

But now of course we've got, Ray Kurzweil and so he's going to live forever. So we don't need Jesus anymore because we're going to live forever. Do you know that guy at the singularity movement? He's taken pills and he says, and by the way, this may be true, you guys may be able to live to 500 or 600 years old. Seriously, they're coming up with all this genetic stuff. Then the other question you've got to ask is do you want to live to be 500? Yeah, you need to think about that anyways. So let's get out of there. The body is temple. There are beautiful passages here that our bodies are the temple. "Don't you know that you are yourselves are God's temple and that God's spirit lives in you." Beautiful passages about the sanctity of our physical bodies that we are the bodies and our bodies are the temples. There's been a shift. Now the spirit dwells in us as a spirit is there. Now, second Corinthians, and I want to hit this quickly. Let me just do 2 Corinthians. Actually, we'll try to do this fairly quickly. In 2 Corinthians, Paul writes again back to the Corinthian church and he mentions then that there's this other letter that he wrote. So 2 Corinthians, actually chapter two verse four. He says, "I wrote you out of great distress and anguish in my heart with many tears." So he said, I wrote you another letter. And they call this the "tear letter." The question is, what is this tear letter that he refers to? He

said, "I wrote it not to grieve you, but to let you know the depth of my love for you." Then down in chapter seven, verse eight, he says, "even if I caused you sorrow by my letter, I do not regret it though I did regret it. I see my letter hurts you, but only for a little while" and that it led them to repentance. So apparently Paul wrote this really harsh letter that it caused tears but it led them to repentance. Paul's in 2 Corinthians says, I wrote you a previous letter that called you to repentance.

So the question is, what is this tear letter? So different people suggest different answers there. Some people think it refers to 1 Corinthians. Probably not, but that's what some people think it refers to 1 Corinthians. Other people suggest, and I think this is probably more likely that it was a lost letter that they call "tear letter." He wrote a really harsh letter to them and that letter has been lost. So by the way, did Paul write many letters that we don't have some of his letters? yeah. So that last "tear letter" other people think, and this is an interesting idea that chapters 10 to 13 in 2 Corinthians, Paul gets really on and down. Some people think chapters 10 to 13 then basically are this "tear letter" and that this tear letter was put with or appended to 2 Corinthians, because there's an abrupt junction. The two come together. and they're concatenated together like that. So some people think the later part of 2 Corinthians is it the "tear letter." So my guess is it's a lost letter. Paul in 2 Corinthians and talks about this guy that had been sleeping with his father's wife actually. Basically he says this, "the punishment inflicted on him by the majority is sufficient for him." So the, apparently they didn't do anything. Paul wrote to them. Then they rebuked this guy and Paul says, it's enough. The guy's repented. "Now instead, you ought to forgive him and comfort him." You ought to forgive and comfort him. So apparently they put pressure on this guy. He was sleeping with his wife. Paul calls the guys buff on it. He repents and Paul says, okay, don't you delivered them over to Satan. It's been enough. He's repented. So let them back. This calls for comfort now.

The weight of glory, the old glory in the new glory theme. This is a beautiful passage here. Let me just say this. Is there a difference between forgiving and reconciliation? Is

there a difference between forgiving someone and reconciliation? If you forgive someone, are you immediately reconciled to that person? I used to think that the reconciliation and forgiveness were coupled together. What I'm suggesting is we've had arguments, various people on this and what I suggest is, no, I can forgive somebody immediately. But is it possible then that reconciliation takes time. Reconciliation takes time because you have to rebuild trust and those kinds of things. So while for example, in my case, I had my friend's name down here and I was able to forgive him for what he did. But the reconciliation took 15 years, actually, 15 years to be free before we were reconciled back as brothers. So what I'm suggesting here is be careful a person could forgive, but reconciliation, there's a whole bunch of that trust and all sorts of things that have to be worked through. There is more much more for reconciliation. It is more complex than forgiveness. You can say, I forgive you but that doesn't necessarily mean you're going to be reconciled again. Reconciliation is a whole other work. Now, this glory, versus the old glory. Check this out in chapter 3, verse 17. It says, "now the Lord is the spirit and where the spirit of the Lord is there is freedom. And we with unveiled faces all reflect the Lord's glory. What imagery is he drawing on here? We with unveiled faces reflect the glory of God. Where is that coming from? Anybody got an idea? Yeah, I see somebody said it right out. Moses. Do you remember Moses when Moses came down from the Mount, all the people looked at him and his face was glowing. By the way, do you ever see the thing with Moses having horns on? You know, no, I'm serious. When you go to Italy and they used to do it with horns. That was a kind of a mistranslation. It actually meant the glory of God and they, they miss translated into these horns. It's, they put orange on Moses. But anyways, but Moses, do you remember his face shown? And the people are scared of Moses. So Moses covered his face.

There was a guy up in Maine who covered his face. What was his name? He covered his face. Moody. There was a guy who covered his face and when he would preach, you would take it off and then put it back on. There was a guy up in Maine who did that [Handkerchief Moody]. But here he says, "you who with unveiled faces reflect God's

glory are being transformed into his likeness with ever increasing glory." So people can see the glory of God in you. How God's changed your life and you come back and you're different. Then I want to finish this glory thing with the weight of glory. Has anybody ever, when I say "weight of glory," does anybody trigger a book? A writer who wrote, C.S. Lewis? Do you guys know CS Lewis? Mere Christianity. But he wrote a book called The Weight of Glory. Very thin book, but a very powerful book. The weight of glory based on this verse, it says, "though, outwardly we are wasting away. Yet inwardly we are being renewed day by day for our light, and momentary troubles works for us, a far more exceeding and eternal weight of glory." So he's saying, yeah, this life has all sorts of momentary problems that we have. We've got to go through an exam week. It's the pits. There are bad things and we have got to deal with in life. But there's, he said "there's a exceeding weight of glory." Can you see the glory of God and other people? Can you see the glory of God in other people? The weight of glory, as Lewis describes it, there in jars of clay and the glory,.

Yes, but "we have this treasure, we have this treasure in jars of clay." What's the jars of clay that he's talking about? Jars of clay is our flesh. We have this glory in jars of clay. There was a group named "Jars of Clay." They're probably gone now. I don't see anybody recognize them but there's this group that was called "Jars of Clay." "We have this, this treasure in jars of clay to show that this all surpassing power is from God and not from us." Jars of clay. Beautiful statement there. So there's this already, but not yet tension. We bear the glory of God in jars of clay. Someday is the glory of God actually going to shine forth from us? But now, but now it's what? Now it's in jars of clay. Someday it will, come out like this. So you get this kind of a thing going on. Let me just, the last one, I was wanting to develop this idea of the already but not yet. Let me do it in a couple of minutes. There's a couple of verses in 2 Corinthians that are really key verses. Chapter 5, verse 17 says this, "therefore, if anyone is in Christ, he is a new creation. The old has gone and the new has come." "If anybody's in Christ, they're a new creation. The old is gone, the newest come." And this is part of the transfiguration or transformation that a

Christian goes through. Meanwhile Paul says in 5:2, "meanwhile, we groan, longing to be clothed with our heavenly dwelling." So what he's saying is in our physical bodies, we end up groaning, waiting and hoping for our heavenly dwelling. "For a while we are in this tent." "While we were in this tent," does Paul know about tent making? "While we are in this tent, that is, our body. "We groan," hoping and waiting for day when our bodies will be made right. Then let me just introduce this "already, but not yet" idea then yet aspect of that in chapter 5, verse 10. "We must all appear before the judgment seat of Christ." "We must all appear before the judgment seat of Christ that each one may receive what is due for them, for the things done in the body, whether good or bad." Will all of us stand before the judgment seat of Christ? It says on what basis will we stand before the judgment seat of Christ "for the things done in the body, whether good or bad." Is there a coming a judgment day and Paul brings it right up. We're all going to stand before the judgment seat of Christ and give an answer for what we did with our lives.

I try to tell my kids who don't listen to me obviously. But I talked to my kids and my grandfather taught me this and I think it's important. He said, it's a little ditty that he used to say, "only one life will soon be past, only what's done for Christ will last." I think that's, how should I say, I really agree with that? "Only one life will soon be past only what's done for Christ will last." Now as you get older, what happens? Do you guys know this song? There's a song, but it says, you wake up and you're, you're five years old and then you go off and you blink your eyes again and all of a sudden you're in high school. You blink your eyes again and all of a sudden you're married. You blink your eyes again, you've got kids and blink your eyes again. You're old. And then you blink your eyes. You're a hundred years old. So what was the guy's solution? Don't blink. Don't blink. It's a country song. I know you guys listen to classical and all the good. But kind of country music, but the point is, but the point is as the guy said, you blink your eyes and all of a sudden you're 25. How many, do some of you know this now? You blink your eyes and you say, where did my childhood go? I think I'm in college now. I've got to be all responsible for my life. I don't know how. Stuff goes down and you blink your eyes and

all of a sudden you're in college. What's going to happen is, you're going to blink your eyes again. You're going to be 35 years old. That's old. Then you'll poke your eyes again.

So what I'm saying is, you've got to find out what's important in life. Then what I'm saying is *carpe diem*. Go for that things that are important each one of you. That will be different for each one of you. Some of you will be doing all sorts of stuff, but you've got to figure out what God's called you to do. Then give it 100% go for it. So jars of clay. Transparency. Paul says, "we have spoken freely to you Corinthians and we've opened wide our hearts to you. We are not withholding our affection from you, but you are withholding your affections" from Paul. So Paul says he was totally transparent with the people, but apparently they were not transparent back. and that bothers Paul. A couple other things here and then we'll shut this down--the separation from evil. He says, "do not" in this passage in Corinthians chapter six, "do not be unequally yoked together with unbelievers." "Do not be unequally yoked with unbelievers." This is where it says "Do not be unequally yoked." Have people used that to tell you you shouldn't date non-Christian girls. You shouldn't date non-Christian guys. Do not be unequally yoked with unbelievers. The context actually is much wider than that. Do not be unequally yoked. What does that mean? It means don't yoke an ox and a donkey together. It's not fair ox and a donkey. The ox will do all the work that donkey can't keep up and has got a pull its own weight. Don't be unequally yoked. Let me just say this.

My wife faced this in a business practice. My wife's a CPA, she's doing business with a guy. The guy was over her, she was her boss and the boss would do some pretty ... but he would do some things that were, and maybe not always, how should I say shady? My wife is a real perfectionist and so everything's got to be done right. He would not do everything right. So then the guy offered my wife, do you want part of the business? You're going to go halves on this business. I'm saying, yeah, go for it, we'll make more money. My wife says, I can't go halves with him. Why couldn't she go halves? Because they weren't on the same page. She was saying, when I do somebody's taxes, I got to do it

right. I get to do it right. This guy was saying, sh, just make it happen and cut a few corners, no big deal. And what she's saying is, question, can you be on an equally yoked? If somebody has different ethical practices that they practice, then you do. So she didn't do that. That's why we're poor. No. She didn't do it. and by the way, do I support her in that decision? The answer's, yes. So, although we've paid the consequences. Paul's big thing here in 2 Corinthians, the big point of the letter of 2 Corinthians is he's asking for money. He's saying there are poor people in Jerusalem. There's been a famine in Jerusalem and Paul's coming. He's saying please Corinthians. By the way, do the Corinthians have money? The Corinthians have money. Paul would not take their money. That's why he made tents there. He said, I'm not going to take it because these people are really into money. But now he's coming on the behalf of these poor people in Jerusalem. He comes and he says, "God loves a cheerful giver." "God loves a cheerful giver." So this is when he asked for money for the poor people in Jerusalem. He actually hits the Corinthians up for that.

This is a Satan is portrayed in this book as an angel of light. Satan is portrayed as an angel of light. For he says "for such men are false apostles, deceitful workmen masquerading as apostles of Christ. And no wonder, no wonder for Satan himself masquerades as an angel of light." This tells us that when Satan comes to you, it's not going to be some dark horned figure coming out of the darkness. Now Satan is an angel of light, Paul says, and I think that's something that means he's very deceptive. So sometimes Satan can come in as something that looks very, very good. So you've gott to be very discerning and hopefully that's in college some of the things you learn here. Paul boasts and then this'll be the end of 2 Corinthians. Paul boasts. What does Paul boast about? He boasts about how many times he got beaten, how many times you almost died, how many times he was thrown in the ocean. Paul boasts about his weaknesses. Paul boasts about his weaknesses so that he can put up the strength that he has in Jesus Christ. So Paul boasts not in an arrogant way, but he boasts about all the times he'd been beaten up. Then Paul complains about this thorn in the flesh he's had. Paul prays three times, and

I think this is kind of good for some people are really into healing. This is really important in the healing ministry. Paul prayed three times that God remove this thorn in the flesh. We said it was probably something to do with his eyes. He prayed three times and God says, Nope, I'm not going to do it. This is the apostle Paul prays to God asking that God take away the thorn in the flesh. God says, no, I won't do it. "My grace is sufficient for you." "My grace is sufficient for you." I would suggest for you also, God says, "my grace is sufficient for you." Rest in God's grace. That's where it's at. So that's for 2 Corinthians.

Let's break. We'll see you guys on Tuesday. Take care. This is Dr. Ted Hildebrandt in his teaching on New Testament History, Literature, and Theology. This is lecture number 26 on Corinthians part two..