

Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Abiding Savior Free Lutheran Church

July – Week 28

Completed

9 - 1 Corinth.	1-4	<input type="checkbox"/>
10 - 1 Corinth.	5-9	<input type="checkbox"/>
11 - 1 Corinth.	10-13	<input type="checkbox"/>
12 - 1 Corinth.	14-16	<input type="checkbox"/>
13 - 2 Corinth.	1-4	<input type="checkbox"/>
14 - 2 Corinth.	5-8	<input type="checkbox"/>
15 - 2 Corinth.	9-13	<input type="checkbox"/>

We read God's Word:
To know Him better
To love Him more
To walk in His ways
To be conformed to the image of His Son

This week's reading: The letters to the assembly in Corinth, while rich, also have much correction (divisions, sexual immorality, dragging each other to court, Communion abuse, disorder/abuse of gifts, denial of the resurrection, and more). **Though** they were not perfect, he refers to them (1:2) as "having been sanctified" (made holy) and "saints" ("holy ones"). **Dividing** over men ("I am of Paul, Apollos." etc.) continues to this day: "I am of Calvin, Arminius, Luther, Wesley", etc.). While these names can be helpful when looking for a fellowship of likeminded believers, we should not allow these distinctions to divide our unity in the Holy Spirit and love for one another. Certainly, doctrine is important. Our "central theology" needs to be biblical (regarding God, His nature and attributes; Jesus, Who He is, His life, death as a sacrifice in our place, His resurrection, ascension, and coming; that we are saved by grace through faith; etc.). When we gather as brothers and sisters, love for Jesus, His Word, and one another should rule. The Gideon ministry is a good example of Christians from different churches coming together, in love for Jesus, one another, and God's Word, to focus on getting the Bible into the hands of people (in hotels, hospitals, etc.) around the world, without arguments about the things that divide. When meeting with other Christians we should lead with love for Jesus and one another, humble ourselves, serve one another, and be at peace with our brothers and sisters in the Lord. We cannot "fix" others (the Holy Spirit's job), but, for our part, we should submit to God's Word. Our theology should come from the Bible, but we should never force our theology upon the Bible. **Context** is always important: "a text out of context is a pretext" (for error)! At times, Paul is quoting the people in Corinth (1:12, 3:4, 4:8,14; 6:12-20; 2 Cor. 10:1,10; 12:2-3); or using sarcasm (1 Cor. 4:8,10; 2 Cor. 10:1;11;2-4,19-21a; 12:13,16). Keep the context (local, of the whole letters, and New Testament). The statement, "knowledge puffs up" (1 Cor. 8:1), is not in any other letters, it is regarding their pride and behavior, and what they were saying. It does not represent (or contradict) the fullness of biblical teaching about "knowledge" (Eph. 4:13; Col. 1:9-10; 2:2-3; 3:9-10; and many more). In 6:12 "all things are lawful" isn't in any other letters, but within context, he lists things not lawful (6:9-10,13,15,18). Those so doing will not inherit the Kingdom of God. (Also, 10:23, yet he said "you cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons"; these are "not lawful".)

Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

Some say, "homosexuality is not mentioned in the New Testament". The Greek text of 1 Cor. 6:9-10, listing those who will not inherit the Kingdom of God, uses two specific terms for homosexuality: μαλακός ("mah-lah-kahs" the *passive* partner) and ἀρσενοκοίτης ("are-seh-nah-coy'-tays" the *aggressive* partner). **Some** say that everyone should/could speak in tongues, but 1 Cor. 12:29-30 has a series of questions, all of which, in Greek grammar, indicate a "No" answer is expected: "Do all speak in tongues?" means, "All do not speak in tongues do they?" (See the NASB.) **The** word for "moment" in 15:52 is ἄτομος ("ah'-tah-mahs"), from which we get the word "atom", because the atom was once thought to be "irreducible" (not divided further). Being changed in a "moment" means "a point in time that cannot be reduced". **Maranatha** (16:22) is an Aramaic phrase (in Greek letters: μαράνα θά) meaning "Our Lord come!" **Mara** ("Lord" - used in Dan. 2:47) na ("of us" = "our") tha ("come!" used in Dan. 5:13). **The** Greek word for "pledge" in 2 Cor. 5:5 (ἄρραβών - "are-rah-bone", used 3 times) is a Hebrew word (אֶרְבֹּן - pronounced "are-rah-vone", used 3 times) brought into Greek for "a pledge of the purchase-money given as security for the rest" (Gen.38:17,18,20).

How has God revealed Himself in this week's reading? What has He shown me this week?

We plant or water, but God gives the increase (3:6-7). The Holy Spirit is the One Who distributes the gifts as He wills, and He is God (12:11,18). Jesus was the Rock with the Israelites in the wilderness (10:4). God is triune (2 Cor. 13:13).

Here am I, Use Me
Author Unknown

The Master was searching for a vessel to use.
On the shelf there were many, which one would he choose?
"Take me!" cried the gold one, "I'm shiny and bright,
I'm of great value and do things just right.
My beauty and luster will outshine the rest,
And for someone like you, Master, I would be best."

The Master passed on with no word at all.
He came to a silver urn, it was narrow and tall.
"I'll serve you, dear Master. I'll pour out your wine,
And be at your table whenever you dine.
My lines are so graceful and my carvings so true.
And silver would always compliment you."

Unheeding, the Master passed on to the brass,
It was wide mouthed and shallow and polished like glass.
"Here! Here!" cried the vessel, "I know I will do.
Place me on your table for all men to view."
"Look at me!" cried the goblet of crystal so clear,
"My transparency shows my contents are dear.
Though fragile am I, I'll serve you with pride,
And I'm sure I would be happy in your house to abide."

The Master came next to a vessel of wood,
Polished and carved it solidly stood.
"You may use me, dear Master," the wooden bowl said,
"But I'd rather you'd use me for fruit, please, no bread."
Then the Master looked down and saw a vessel of clay,
Empty, broken, it helplessly lay.
No hope had that vessel that the Master might choose
To cleanse and make whole, to fill or to use.

"Ah! This is the Vessel I've been hoping to find,
I will mend it and use it and make it all mine.
I need not a vessel with pride in itself,
Not the one so narrow who sits on the shelf.
Not the one who is big mouthed and shallow and loud,
Not even the one who displays its contents so proud.
Not the one who thinks he can do all things just right,
But this plain earthen vessel filled with my power and might."

Then gently he lifted the vessel of clay,
Mended and cleansed it and filled it that day.
He spoke to it kindly, "There's work you must do,
You pour out to others and I'll pour into you."