

“C.H.R.I.S.T.I.A.N.S.”

Acts 28:30-31b

July 24, 2016

Acts 28:30-31 (ESV)

³⁰ He lived there two whole years at his own expense, and welcomed all who came to him,

³¹ proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

Acts 28:30-31 (NASB)

³⁰ And he stayed two full years in his own rented quarters and was welcoming all who came to him,

³¹ preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered.

Acts 28:30-31 (KJV)

³⁰ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

³¹ Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Acts 28:30-31 (HCSB)

³⁰ Then he stayed two whole years in his own rented house. And

he welcomed all who visited him,
³¹ proclaiming the kingdom of God and teaching the things
concerning the Lord Jesus Christ with full boldness and without
hindrance.

KEY Word Studies:

“welcomed/received”

Part Of Speech: Verb

Strong's Number: [<G588>](#)

Original Word: [ἀποδέχομαι](#), *apodechomai*

Usage Notes: "to welcome, **to accept gladly**" (*apo*, "from"), "**to receive without reserve,**" is used (a) literally, [Luke 8:40](#), RV, "welcomed;" [Luke 9:11](#) (in the best texts, some have No. 8); [Acts 18:27](#); [Acts 21:17](#); [Acts 28:30](#); (b) metaphorically, [Acts 2:41](#); [Acts 24:3](#), "we accept," in the sense of acknowledging, the term being used in a tone of respect. See [ACCEPT](#), A, No. 2.

“all”

Part Of Speech: Adjective

Strong's Number: [<G3956>](#)

Original Word: [πᾶς](#), *pas*

Usage Notes: **radically means "all."** Used without the article **it means "every," every kind or variety**. So the RV marg. in [Eph. 2:21](#), "every building," and the text in [Eph. 3:15](#), "every family," and the RV marg. of [Acts 2:36](#), "every house;" or it may signify "the highest degree," the maximum of what is referred to, as, **"with all boldness"** [Acts 4:29](#). Before proper names of countries, cities and nations, and before collective terms, like "Israel," it signifies either "all" or "the whole," e.g., [Matt. 2:3](#); [Acts 2:36](#). **Used with the article, it means the whole of one object.**

In the plural it signifies "the totality of the persons or things referred to." Used without a noun it virtually becomes a pronoun, meaning "everyone" or "anyone." In the plural with a noun it means "all." One form of the neuter plural (*panta*) signifies "wholly, together, in all ways, in all things," [Acts 20:35](#); [1 Cor. 9:25](#). The neuter plural without the article signifies "all things severally," e.g., [John 1:3](#); [1 Cor. 2:10](#); preceded by the article it denotes "all things," as constituting a whole, e.g., [Rom. 11:36](#); [1 Cor. 8:6](#); [Eph. 3:9](#). See [EVERY](#), Note (1), [WHOLE](#).

“that came in / entered”

Part Of Speech: Verb

Strong's Number: [<G1531>](#)

Original Word: [εἰσπορεύομαι](#), *eisporeuomai*

Usage Notes: "to go into," found only in the Synoptists and Acts, is translated "to enter," in the RV of [Mark 1:21](#); [Mark 6:56](#); [Mark 11:2](#); [Luke 8:16](#); [Luke 11:33](#) (AV, "come in"); [Luke 19:30](#) (AV, "at your entering"); [Luke 22:10](#); in the following the RV has the verb "to go," for the AV, "to enter," [Matt. 15:17](#); [Mark 5:40](#); [Mark 7:15](#), [18](#), [19](#); in [Acts 28:30](#), "went," AV, "came;" in [Acts 9:28](#), RV, "going," AV, "coming;" in the following both AV and RV have the verb "to enter," [Mark 4:19](#); [Luke 18:24](#) (in the best mss.); [Acts 3:2](#); [Acts 8:3](#). See [GO](#), No. 5.

"preaching / proclaiming"

Proclaim

Usage Number: 1

Strong's Number: [<G2784>](#)

Original Word: [κηρύσσω](#), *kēryssō*

Usage Notes: is translated "**to proclaim**" in the RV, for AV, "to preach," in [Matt. 10:27](#); [Luke 4:19](#); [Acts 8:5](#); [Acts 9:20](#). See [PREACH](#),

Preach

Part Of Speech: Verb

Strong's Number: [<G2784>](#)

Original Word: [κηρύσσω](#), *kēryssō*

Usage Notes: signifies (a) **"to be a herald,"** or, in general, "to proclaim," e.g., [Matt. 3:1](#); [Mark 1:45](#), "publish;" in [Luke 4:18](#), RV, "to proclaim," AV, "to preach;" so [Luke 4:19](#); [Luke 12:3](#); [Acts 10:37](#); [Rom. 2:21](#); [Rev. 5:2](#). In [1 Pet. 3:19](#) the probable reference is, not to glad tidings (which there is no real evidence that Noah preached, nor is there evidence that the spirits of antediluvian people are actually "in prison"), but to the act of Christ after His resurrection in proclaiming His victory to fallen angelic spirits; (b) "to preach the Gospel as a herald," e.g., **[Matt. 24:14](#); [Mark 13:10](#)**, RV, "be preached" (AV, "be published"); [Mark 14:9](#); **[Mark 16:15](#), [20](#); [Luke 8:1](#)**; [Luke 9:2](#); **[Luke 24:47](#)**; **[Acts 8:5](#)**; [Acts 19:13](#); [Acts 28:31](#); **[Rom. 10:14](#)**, present participle, lit., "(one) preaching," "a preacher;" [Rom. 10:15](#) (1st part); [1 Cor. 1:23](#); [1 Cor. 15:11, 12](#); [2 Cor. 1:19](#); **[2 Cor. 4:5](#)**; [2 Cor. 11:4](#); [Gal. 2:2](#); [Phil. 1:15](#); [Col. 1:23](#); **[1 Thess. 2:9](#)**; [1 Tim. 3:16](#); (c) "to preach the word," **[2 Tim. 4:2](#)** (of the ministry of the Scriptures, with special reference to the Gospel). See [PROCLAIM](#), [PUBLISH](#).

“Kingdom”

Strong's Number: [<G932>](#)

Original Word: [βασιλεία](#), *basileia*

Usage Notes: is **primarily an abstract noun, denoting "sovereignty, royal power, dominion,"** e.g., [Rev. 17:18](#), translated "(which) reigneth," lit., "hath a kingdom" (RV marg.); then, by metonymy, a concrete noun, denoting the territory or people over whom a king rules, e.g., [Matt. 4:8](#); [Mark 3:24](#). **It is used especially of the "kingdom" of God and of Christ.**

"The Kingdom of God is (a) the sphere of God's rule, [Psa. 22:28](#); [Psa. 145:13](#); [Dan. 4:25](#); [Luke 1:52](#); [Rom. 13:1](#), [2](#). Since, however, this earth is the scene of universal rebellion against God, e.g., [Luke 4:5, 6](#); [1 John 5:19](#); [Rev. 11:15-18](#), the "kingdom" of God is

(b) the sphere in which, at any given time, His rule is acknowledged. God has not relinquished His sovereignty in the face of rebellion, demoniac and human, but has declared His purpose to establish it, [Dan. 2:44](#); [Dan. 7:14](#); [1 Cor. 15:24](#), [25](#). Meantime, **seeking willing obedience, He gave His law to a nation and appointed kings to administer His "kingdom" over it,** [1 Chron. 28:5](#). Israel, however, though declaring still a nominal allegiance shared in the common rebellion, [Isa. 1:2-4](#),

and, after they had rejected the Son of God, [John 1:11](#) (cp. [Matt. 21:33-43](#)), were "cast away," [Rom. 11:15](#), [20](#), [25](#). Henceforth **God calls upon men everywhere, without distinction of race or nationality, to submit voluntarily to His rule.**

Thus **the "kingdom" is said to be "in mystery" now, [Mark 4:11](#), that is, it does not come within the range of the natural powers of observation, [Luke 17:20](#), but is spiritually discerned, [John 3:3](#) (cp. [1 Cor. 2:14](#)).**

When, hereafter, God asserts His rule universally, then the "kingdom" will be in glory, that is, it will be manifest to all; cp. [Matt. 25:31-34](#); [Phil. 2:9-11](#); [2 Tim. 4:1, 18](#).

"Thus, speaking generally, references to the Kingdom fall into two classes, the first, in which it is viewed as present and involving suffering for those who enter it, [2 Thess. 1:5](#); the second, in which it is viewed as future and is associated with reward, [Matt. 25:34](#), and glory, **[Matt. 13:43](#)**. See also **[Acts 14:22](#)**.

"The fundamental principle of the Kingdom is declared in the words of the Lord spoken in the midst of a company of

Pharisees, "the Kingdom of God is in the midst of you," [Luke 17:21](#), that is:

**Where the King is...
there is the Kingdom.**

Thus at the present time and so far as this earth is concerned, where the King is and where His rule is acknowledged, is, first, in the heart of the individual believer, [Eph. 3:17](#); and then in the churches of God, cf. [Col. 1:27](#)...

"Now, the King and His rule being refused, those who enter the Kingdom of God are brought into conflict with all who disown its allegiance, as well as with the desire for ease, and the dislike of suffering and unpopularity, natural to all. On the other hand, subjects of the Kingdom are the objects of the care of God, [Matt. 6:33](#), and of the rejected King, [Heb. 13:5](#).

"Entrance into the Kingdom of God is by the new birth, [Matt. 18:3](#); [John 3:5](#), for nothing that a man may be by nature, or can attain to by any form of self-culture, avails in the spiritual realm.

And as the new nature, received in the new birth, is made evident by obedience, it is further said that only such as do the will of God shall enter into His Kingdom, **[Matt. 7:21](#)**, where, however, the context shows that the reference is to the future, as in **[2 Pet. 1:10, 11](#)**. Cp. also **[1 Cor. 6:9, 10](#)**; **[Gal. 5:21](#)**; **[Eph. 5:5](#)**.

"The expression 'Kingdom of God' occurs four times in Matthew, 'Kingdom of the Heavens' usually taking its place. The latter (cp. **[Dan. 4:26](#)**) does not occur elsewhere in NT, but see **[2 Tim. 4:18](#)**, "His heavenly Kingdom." ... This Kingdom is identical with the Kingdom of the Father (cp. **[Matt. 26:29](#)** with **[Mark 14:25](#)**), and with the Kingdom of the Son (cp. **[Luke 22:30](#)**).

Thus **there is but ONE Kingdom, variously described:** of the Son of Man, **[Matt. 13:41](#)**; of Jesus, **[Rev. 1:9](#)**; of Christ Jesus, **[2 Tim. 4:1](#)**; "of

Christ and God," [Eph. 5:5](#); "of our Lord, and of His Christ," [Rev. 11:15](#); "of our Lord, and of His Christ," [Rev. 11:15](#); "of our God, and the authority of His Christ," [Rev. 12:10](#); "of the Son of His love," [Col. 1:13](#).

"Concerning the future, the Lord taught His disciples to pray, "*Thy Kingdom come,*" [Matt. 6:10](#), where the verb is in the point tense, precluding the notion of gradual progress and development, and implying a sudden catastrophe as declared in [2 Thess. 2:8](#).

"Concerning the present, that a man is of the Kingdom of God is not shown in the punctilious observance of ordinances, which are external and material, but in the deeper matters of the heart, which are spiritual and essential, viz., 'righteousness, and peace, and joy in the Holy Spirit,' [Rom. 14:17](#)." * [* From Notes on Thessalonians by Hogg and Vine, pp. 68-70.]

"With regard to the expressions "the Kingdom of God" and the "Kingdom of the Heavens," while they are often used interchangeably, it does not follow that in every case they mean exactly the same and are quite identical.

"The Apostle Paul often speaks of the Kingdom of God, not dispensationally but morally, e.g., in [Rom. 14:17](#); [1 Cor. 4:20](#), but never so of the Kingdom of Heaven. 'God' is not the equivalent of 'the heavens.' He is everywhere and above all dispensations, whereas 'the heavens' are distinguished from the earth, until the Kingdom comes in judgment and power and glory ([Rev. 11:15](#), RV) when rule in heaven and on earth will be one.

"While, then, the sphere of the Kingdom of God and the Kingdom of Heaven are at times identical, yet the one term cannot be used indiscriminately for the other. In the 'Kingdom of Heaven' (32 times in Matt.), heaven is in antithesis to earth, and the phrase is limited to the Kingdom in its earthly aspect for the time being, and is used only dispensationally and in connection with Israel. In the 'Kingdom of God', in its broader aspect, God is in antithesis to 'man' or 'the world,' and the term signifies the entire sphere of God's rule and action in relation to the world. It has a moral and spiritual force and is a general term for the Kingdom at any time. The Kingdom of Heaven is always the Kingdom of God, but the Kingdom of God is not limited to the Kingdom of Heaven, until in their final form, they become identical; e.g., [Rev. 11:15](#), RV; John [Rev. 3:5](#); [Rev. 12:10](#)." (An Extract).

“God”

Strong's Number: [<G2316>](#)

Original Word: [θεός](#), *theos*

Usage Notes: (I) in the **polytheism of the Greeks**, denoted "a god or deity," e.g., [Acts 14:11](#); [Acts 19:26](#); [Acts 28:6](#); [1 Cor. 8:5](#); [Gal. 4:8](#).

(II) (a) Hence the word was **appropriated by Jews and retained by Christians to denote "the one true God"**. In the Sept. **theos translates (with few**

exceptions) the Hebrew words Elohim and Jehovah, the former indicating His power and preeminence, the latter His unoriginated, immutable, eternal and self-sustained existence.

In the NT, these and all the other Divine attributes are predicated of Him. To Him are ascribed, e.g., His unity, or monism, e.g., [Mark 12:29](#); [1 Tim. 2:5](#); self-existence, [John 5:26](#); immutability, [Jas. 1:17](#); eternity, [Rom. 1:20](#); universality, [Matt. 10:29](#); [Acts 17:26-28](#); almighty power, [Matt. 19:26](#); infinite knowledge, [Acts 2:23](#); [Acts 15:18](#); [Rom. 11:33](#); creative power, [Rom. 11:36](#); [1 Cor. 8:6](#); [Eph. 3:9](#); [Rev. 4:11](#); [Rev. 10:6](#); absolute holiness, [1 Pet. 1:15](#); [1 John 1:5](#); righteousness, [John 17:25](#); faithfulness, [1 Cor. 1:9](#); [1 Cor. 10:13](#); [1 Thess. 5:24](#); [2 Thess. 3:3](#); [1 John 1:9](#); love, [1 John 4:8](#), [16](#); mercy, [Rom. 9:15](#), [18](#); truthfulness, [Titus 1:2](#); [Heb. 6:18](#). See [GOOD](#), No. 1 (b).

(b) The Divine attributes are likewise indicated or definitely predicated of Christ, e.g., [Matt. 20:18, 19](#); [John 1:1-3](#); [John 1:18](#), RV, marg.; [John 5:22-29](#); [John 8:58](#); [John 14:6](#); [John 17:22-24](#); [John 20:28](#); [Rom. 1:4](#); [Rom. 9:5](#); [Phil. 3:21](#); [Col. 1:15](#); [Col. 2:3](#); [Titus 2:13](#), RV; [Heb. 1:3](#); [13:8](#); [1 John 5:20](#); [Rev. 22:12, 13](#).

(c) Also of the Holy Spirit, e.g., [Matt. 28:19](#); [Luke 1:35](#); [John 14:16](#); [John 15:26](#); [John 16:7-14](#); [Rom. 8:9, 26](#); [1 Cor. 12:11](#); [2 Cor. 13:14](#).

(d) *Theos* is used (1) with the definite article, (2) without (i.e., as an anarthrous noun). "The English may or may not have need of the article in translation. But that point cuts no figure in the Greek idiom. Thus in [Acts 27:23](#) ('the God whose I am,' RV) the article points out the special God whose Paul is, and is to be preserved in English. In the very next verse (ho *theos*) we in English do not need the articles" (A. T. Robertson, Gram. of Greek, NT, p. 758).

As to this latter it is usual to employ the article with a proper name, when mentioned a second time. There are, of course, exceptions to this, as when the absence of the article serves to lay stress upon, or give precision to, the character or nature of what is expressed in the noun. A notable instance of this is in [John 1:1](#), "and the Word was God;" here a double stress is on *theos*, by the absence of the article and by the emphatic position. To translate it literally, "a god was the Word," is entirely misleading. Moreover, that "the Word" is the subject of the sentence, exemplifies the rule that the subject is to be determined by its having the article when the predicate is anarthrous (without the article). In [Rom. 7:22](#), in the phrase "the law of God," both nouns have the article; in ver. 25, neither has the article. This is in accordance with a general rule that if two nouns are united by the genitive case (the "of" case), either both have the article, or both are without. Here, in the first instance, both nouns, "God" and "the law" are definite, whereas in ver. 25

the word "God" is not simply titular; the absence of the article stresses His character as lawgiver.

Where two or more epithets are applied to the same person or thing, one article usually serves for both (the exceptions being when a second article lays stress upon different aspects of the same person or subject, e.g., [Rev. 1:17](#)). In [Titus 2:13](#) the RV correctly has "our great God and Savior Jesus Christ." Moulton (Prol., p.84) shows, from papyri writings of the early Christian era, that among Greek-speaking Christians this was "a current formula" as applied to Christ. So in [2 Pet. 1:1](#) (cp. [2 Pet. 1:11](#); [2 Pet. 3:18](#)).

In the following titles God is described by certain of His attributes; the God of glory, [Acts 7:2](#); of peace, [Rom. 15:33](#); [Rom. 16:20](#); [Phil. 4:9](#); [1 Thess. 5:23](#); [Heb. 13:20](#); of love and peace, [2 Cor. 13:11](#); of patience and comfort, [Rom. 15:5](#); of all comfort, [2 Cor. 1:3](#); of hope, [Rom. 15:13](#); of all grace, [1 Pet. 5:10](#). These describe Him, not as in distinction from other persons, but as the source of all these blessings; hence the employment of the definite article. In such phrases as "the God of a person," e.g., [Matt. 22:32](#), the expression marks the relationship in which the person stands to God and God to him.

(e) In the following the nominative case is used for the vocative, and always with the article; [Mark 15:34](#); [Luke 18:11, 13](#); [John 20:28](#); ([Acts 4:24](#) in some mss.); [Heb. 1:8](#); [Heb. 10:7](#).

(f) The phrase "the things of God" (translated literally or otherwise) stands for (1) His interests, [Matt. 16:23](#); [Mark 8:33](#); (2) His counsels, [1 Cor. 2:11](#); (3) things which are due to Him, [Matt. 22:21](#); [Mark 12:17](#); [Luke 20:25](#). The phrase "things pertaining to God," [Rom. 15:17](#); [Heb. 2:17](#); [Heb. 5:1](#), describes, in the Heb. passages, the sacrificial service of the priest; in the Rom. passage the Gospel ministry as an offering to God.

(III) The word is used of Divinely appointed judges in Israel, as representing God in His authority, [John 10:34](#), quoted from [Psa. 82:6](#), which indicates that God Himself sits in judgment on those whom He has appointed. The application of the term to the Devil, [2 Cor. 4:4](#), and the belly, [Phil. 3:19](#), virtually places these instances under (I).

“teaching”

Part Of Speech: Verb

Strong's Number: [<G1321>](#)

Original Word: [διδάσκω](#), *didaskō*

Usage Notes: is used (a) absolutely, "**to give instruction,**" e.g., [Matt. 4:23](#); [Matt. 9:35](#); [Rom. 12:7](#); [1 Cor. 4:17](#); [1 Tim. 2:12](#); [1 Tim. 4:11](#); (b) transitively, with an object, whether persons, e.g., [Matt. 5:2](#); [Matt. 7:29](#), and frequently in the Gospels and Acts, or things "taught," e.g., [Matt. 15:9](#); [Matt. 22:16](#); [Acts 15:35](#); [Acts 18:11](#); both persons and things, e.g., [John 14:26](#); [Rev. 2:14](#), [20](#).

LORD

Lordship

Part Of Speech: Noun

Strong's Number: [<G2962>](#)

Original Word: [κύριος](#), *kyrios*

Usage Notes: properly an adjective, **signifying "having power"** (*kuros*) or **"authority,"** is used as a noun, variously translated in the NT, "Lord,' 'master,' 'Master,' 'owner,' 'Sir,' a title of wide significance, occurring in each book of the NT save Titus and the Epistles of John. **It is used (a) of an owner,** as in [Luke 19:33](#), cp. [Matt. 20:8](#); [Acts 16:16](#); [Gal. 4:1](#); or of **one who has the disposal of anything**, as the Sabbath, [Matt. 12:8](#); (b) of **a master**, i.e., **one to whom service is due** on any ground, [Matt. 6:24](#); [Matt. 24:50](#); [Eph. 6:5](#); (c) of **an Emperor or King**, [Acts 25:26](#); [Rev. 17:14](#); (d)

of idols, ironically, [1 Cor. 8:5](#), cp. [Isa. 26:13](#); (e) as a title of respect addressed to a father, [Matt. 21:30](#), a husband, [1 Pet. 3:6](#), **a master**, [Matt. 13:27](#); [Luke 13:8](#), **a ruler**, [Matt. 27:63](#), an angel, [Acts 10:4](#); [Rev. 7:14](#); (f) as a title of courtesy addressed to a stranger, [John 12:21](#); [John 20:15](#); [Acts 16:30](#); **from the outset of His ministry this was a common form of address to the Lord Jesus**, alike by the people, [Matt. 8:2](#); [John 4:11](#), and by His disciples, [Matt. 8:25](#); [Luke 5:8](#); [John 6:68](#);

(g) *kyrios* is the Sept. and NT representative of Heb. Jehovah ('Lord' in Eng. versions), see [Matt. 4:7](#); [Jas. 5:11](#), e.g., of adon, Lord, [Matt. 22:44](#), and of Adonay, Lord, [Matt. 1:22](#); **it also occurs for Elohim, God, [1 Pet. 1:25](#).**

"Thus the usage of the word in the NT follows two main lines: one-- a-f, customary and general, the other, g, peculiar to the Jews, and drawn from the Greek translation of the OT.

"Christ Himself assumed the title, [Matt. 7:21, 22](#); [Matt. 9:38](#); [Matt. 22:41-45](#); [Mark 5:19](#) (cp. [Psa. 66:16](#); the parallel passage, [Luke 8:39](#), has 'God'); [Luke 19:31](#); [John 13:13](#), apparently intending it in the higher senses of its current use, and at the same time suggesting its OT associations.

"His purpose did not become clear to the disciples until after His resurrection, and the revelation of His Deity consequent thereon.

Thomas, when he realized the significance of the presence of a mortal wound in the body of a living man, immediately joined with it the absolute title of Deity, saying, 'My Lord and my God,' [John 20:28](#). Thereafter, except in [Acts 10:4](#); [Rev. 7:14](#), there is no record that *kyrios* was ever again used by believers in addressing any save God and the Lord Jesus; cp. [Acts 2:47](#) with [Acts 4:29](#), [30](#).

"How soon and how completely the lower meaning had been superseded is seen in Peter's declaration in his first sermon after the resurrection, 'God hath made Him, Lord,' [Acts 2:36](#), and that in the house of Cornelius, 'He is Lord of all,' [Acts 10:36](#); cp. [Deut. 10:14](#); [Matt. 11:25](#); [Acts 17:24](#). In his writings the implications of his early teaching are confirmed and developed. Thus [Psa. 34:8](#), 'O taste and see that Jehovah is good,' is applied to the Lord Jesus, [1 Pet. 2:3](#), and 'Jehovah of Hosts, Him shall ye sanctify,' [Isa. 8:13](#), becomes 'sanctify in your hearts Christ as Lord,' [1 Pet. 3:15](#).

"So also James who uses *kyrios* alike of God, [Jas. 1:7](#) (cp. [Jas. 1:5](#)); [Jas. 3:9](#); [Jas. 4:15](#); [Jas. 5:4, 10, 11](#), and of the Lord Jesus, [Jas. 1:1](#) (where the possibility that *kai* is intended epexegetically, i.e. = even, cp. [1 Thess. 3:11](#), should not be overlooked); [Jas. 2:1](#) (lit., 'our Lord Jesus Christ of glory,' cp. [Psa. 24:7](#); [Psa. 29:3](#); [Acts 7:2](#); [1 Cor. 2:8](#)); [1 Cor. 5:7, 8](#), while the language of [Jas. 4:10](#); [Jas. 5:15](#), is equally applicable to either.

"Jude, [Jude 1:4](#), speaks of 'our only--Lord, Jesus Christ,' and immediately, [Jude 1:5](#), uses 'Lord' of God (see the remarkable marg. here), as he does later, [Jude 1:9](#), [14](#).

"Paul ordinarily uses *kyrios* of the Lord Jesus, [1 Cor. 1:3](#), e.g., but also on occasion, of God, in quotations from the OT, [1 Cor. 3:20](#), e.g., and in his own words, [1 Cor. 3:5](#), cp. [1 Cor. 3:10](#). It is equally appropriate to either in [1 Cor. 7:25](#); [2 Cor. 3:16](#); [2 Cor. 8:21](#); [1 Thess. 4:6](#), and if [1 Cor. 11:32](#) is to be interpreted by [1 Cor. 10:21, 22](#), the Lord Jesus is intended, but if by [Heb. 12:5-9](#), then *kyrios* here also = God. [1 Tim. 6:15, 16](#) is probably to be understood of the Lord Jesus, cp. [Rev. 17:14](#).

"Though John does not use 'Lord' in his Epistles, and though, like the other Evangelists, he ordinarily uses the personal Name in his narrative, yet he occasionally speaks of Him as 'the Lord,' [John 4:1](#); [John 6:23](#); [John 11:2](#); [John 20:20](#); [John 21:12](#).

"The full significance of this association of Jesus with God under the one appellation, 'Lord,' is seen when it is remembered that these men belonged to the only monotheistic race in the world. To associate with the Creator one known to be a creature, however exalted, though possible to Pagan philosophers, was quite impossible to a Jew.

"It is not recorded that in the days of His flesh any of His disciples either addressed the Lord, or spoke of Him, by His personal Name..."

Where Paul has occasion to refer to the facts of the Gospel history he speaks of what the Lord Jesus said, [Acts 20:35](#), and did, [1 Cor. 11:23](#), and suffered, [1 Thess. 2:15](#); [1 Thess. 5:9](#), [10](#). It is our Lord Jesus who is coming, [1 Thess. 2:19](#), etc. In prayer also the title is given, [1 Thess. 3:11](#); [Eph. 1:3](#); the sinner is invited to believe on the Lord Jesus, [Acts 16:31](#); [Acts 20:21](#), and the saint to look to the Lord Jesus for deliverance, [Rom. 7:24](#), [25](#), and in the few exceptional cases in which the personal Name stands alone a reason is always discernible in the immediate context.

"The title 'Lord,' as given to the Savior, in its full significance rests upon the resurrection, [Acts 2:36](#); [Rom. 10:9](#); [Rom. 14:9](#), and is realized only in the Holy Spirit, [1 Cor. 12:3](#)."

Christ

Strong's Number: [<G5547>](#)

Original Word: [Χριστός](#), *Christos*

Usage Notes: "anointed," translates, in the Sept., the word "Messiah," a term applied to the priests who were anointed with the holy oil, particularly the high priest, e.g., [Lev. 4:3](#), [5](#), [16](#). The prophets are called hoi christoi Theou, "the anointed of God," [Psa. 105:15](#). A king of Israel was described upon occasion as *Christos* tou Kuriou, "the anointed of the Lord," [1 Sam. 2:10](#),

[35](#); [2 Sam. 1:14](#); [Psa. 2:2](#); [Psa. 18:50](#); [Hab. 3:13](#); the term is used even of Cyrus, [Isa. 45:1](#).

The title *ho Christos*, "the Christ," is not used of Christ in the Sept. version of the inspired books of the OT. In the NT the word is frequently used with the article, of the Lord Jesus, as an appellative rather than a title, e.g., [Matt. 2:4](#); [Acts 2:31](#); without the article, [Luke 2:11](#); [Luke 23:2](#); [John 1:41](#).

Three times the title was expressly accepted by the Lord Himself, [Matt. 16:17](#); [Mark 14:61, 62](#); [John 4:26](#).

It is added as an appellative to the proper name "Jesus," e.g., [John 17:3](#), the only time when the Lord so spoke of Himself; [Acts 9:34](#); [1 Cor. 3:11](#); [1 John 5:6](#).

It is distinctly a proper name in many passages, whether with the article, e.g., [Matt. 1:17](#); [Matt. 11:2](#); [Rom. 7:4](#); [Rom. 9:5](#); [Rom. 15:19](#); [1 Cor. 1:6](#), or without the article, [Mark 9:41](#); [Rom. 6:4](#); [Rom. 8:9, 17](#); [1 Cor. 1:12](#); [Gal. 2:16](#).

The single title *Christos* is sometimes used without the article to signify the One who by

His Holy Spirit and power indwells believers and molds their character in conformity to His likeness, [Rom. 8:10](#); [Gal. 2:20](#); [Gal. 4:19](#); [Eph. 3:17](#).

As to the use or absence of the article, **the title with the article specifies the Lord Jesus as "the Christ;" the title without the article stresses His character and His relationship with believers.**

Again, speaking generally, when the title is the subject of a sentence it has the article; when it forms part of the predicate the article is absent. See also [JESUS](#).

Boldness / Confidence

Original Word: [παρρησία](#), *parrēsia*

Usage Notes: "freedom of speech, boldness," is used adverbially in the dative case and translated "openly" in [Mark 8:32](#), of a

saying of Christ; in [John 7:13](#), of a public statement; **in [John 11:54](#), of Christ's public appearance; in [John 7:26](#); [John 18:20](#), of His public testimony**; preceded by the preposition *en*, "in," [John 7:4](#), lit., "in boldness" (cp. [John 7:10](#), RV, "publicly"). See [BOLD](#), B.

Strong's Number: [<G3954>](#)

Original Word: [παρρησία](#), *parrēsia*

Usage Notes: *from pas, "all,"* rthesis, "speech" (see A, No. 2), denotes (a), primarily, "freedom of speech, **unreservedness of utterance**," [Acts 4:29, 31](#); [2 Cor. 3:12](#); [2 Cor. 7:4](#); [Philem. 1:8](#); or **"to speak without ambiguity, plainly**," [John 10:24](#); or "without figures of speech," [John 16:25](#); (b) **"the absence of fear** in speaking boldly; hence, **confidence, cheerful courage**, boldness, without any connection necessarily with speech;" the RV has "boldness" in the following; [Acts 4:13](#); [Eph. 3:12](#); [1 Tim. 3:13](#); [Heb. 3:6](#); [Heb. 4:16](#); [Heb. 10:19, 35](#); [1 John 2:28](#); [1 John 3:21](#); [1 John 4:17](#); [1 John 5:14](#); (c) the deportment by which one becomes conspicuous, [John 7:4](#); [John 11:54](#), acts openly, or secures publicity, [Col. 2:15](#). See [CONFIDENCE](#), [OPENLY](#), [PLAINNESS](#).

- Vine's Expository Dictionary

The Law of Christ:

Law of Christ

The phrase "the law of Christ" appears only in Galatians 6:2, although it is implied by the wording of 1 Corinthians 9:21 as well. In both places, its precise meaning is difficult to fix. In Galatians, Paul argues vigorously that the law given at Sinai makes no claim on those who believe in Christ, whether Gentile or Jew ([2:15-21](#) ; [Galatians 3:10-14](#) [Galatians 3:23-26](#) ; [4:4-5](#) ; 4:21-5:6). He then appeals to the Galatians to engage in ethical behavior by walking in the Spirit ([5:16](#) Galatians 16), being lead by the Spirit ([5:18](#)), and fulfilling "the law of Christ" (*ho nomos tou Christou*) through bearing one another's burdens ([6:2](#)). In 1 Corinthians 9 Paul demonstrates how Christians should, out of love for the weaker brother or sister, refrain from demanding their rights. By way of illustration Paul says in verses 19-23 that he adopts certain Jewish customs when among Jews, although he is not under the Jewish law, and that he adopts some Gentile customs when among Gentiles, although he is not without the law of God but rather "in the law of Christ" (*ennomos Christou*).

It seems fairly clear from these two texts that Paul uses the phrase to mean something other than the law given to Israel at Sinai and considered by most Jews to be their special possession.

Help is found in the prophets. In Isaiah 42:1-4 we read that God's chosen servant will one day establish justice throughout the earth and that "the coastlands will wait expectantly for His law" (NASB). If we take this passage to refer to the Messiah, then we could paraphrase it by saying that the Christ, when he comes, will teach God's law to the Gentiles ("the coastlands"). Jeremiah 31:31-34 similarly predicts the coming of a time in which disobedient Israel will receive a new covenant, consisting of a law written on the heart and therefore obeyed (cf. [Ezek 36:26-27](#)).

Jesus' teaching, although standing in continuity with the law given at Sinai, nevertheless sovereignly fashions a new law. In some instances Jesus sharpens commandments ([Matt 5:17-48](#)) and in others considers them obsolete ([Mark 7:17-19](#)). On one occasion, having been asked to identify the greatest commandment, Jesus concurs with the Jewish wisdom of his time ([Mark 12:32-33](#)) that the greatest commandments are to love God supremely and to love one's neighbor as oneself ([Mark 12:28-31](#)). He breaks with tradition, however, by defining the term "neighbor" to mean even the despised Samaritan ([Luke 10:29-37](#)).

Paul believed that the life, death, and resurrection of Jesus Christ marked the beginning point of God's new covenant ([2 Cor 3:1-18](#) ; [Gal 4:21-31](#) ; cf. [Rom 8:2](#)). Like Isaiah, he believed that this covenant included the Gentiles ([Gal 3:7-20](#)), and like Jeremiah he believed that it offered Israel a remedy for the curse that the old Sinaitic covenant pronounced on Israel's disobedience ([Gal 3:10-13](#)). In light of this, Paul may have understood the teaching of Christ as a new law. If so, then the correspondence between the ethical teaching of Jesus and Paul on many points (e.g., [1 Cor 7:10-11](#) / [Mark 10:2-9](#) ; [1 Cor 9:14](#) / [Luke 10:7](#) ; [Rom 14:1-23](#) / [Mark 7:18-19](#)) is a matter of Paul's intention rather than happy accident. Paul's own admonition to fulfill the law of Christ by bearing one another's burdens provides both a pithy restatement of Jesus' summary of the law and an indication that Jesus' teaching fulfills prophetic expectations. Frank Thielman

See also [Galatians, Theology of](#); [Paul the Apostle](#)

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[Baker's Evangelical Dictionary of Biblical Theology.](#)

The Law of Christ

“Bear one another’s burdens, and so fulfill the law of Christ” (v. 2)

- [Galatians 6:2](#)

An individualized mysticism is clearly not what Paul has in mind when he commands us to walk by the Holy Spirit ([Gal. 5:16, 25](#)). On the contrary, to follow the Spirit is to create and take part in a community of humility, love, and mutual support (5:26–6:2). Worldly people do anything to get ahead. Those who walk in the Spirit put others ahead of themselves ([Phil. 2:3–4](#)).

Bearing the burdens of one another is a tangible way to address the needs of others before our own. The burdens Paul speaks of in [Galatians 6:2](#) are loads too heavy for one person to carry and represent all kinds of problems and difficulties. Joe’s burden may be a debilitating illness that has left him unable to put food on the table. We bear his burden when we feed his family. Sally might have no living relatives. In this case we reach out to her with love and friendship, adopting her into our family, especially during the holidays. Hank could be on the brink of a divorce from Carol because he has been caught in an office romance. Carrying their loads, we give Carol a shoulder to cry on and check in on Hank to make sure he has no more contact with his former secretary. Whatever the issue, Martin Luther writes, “Christians must have strong shoulders and mighty bones, that they may bear...the weakness of their brethren.”

On the cross, Jesus bore our sins, cried our tears, carried our weaknesses, and shouldered our diseases ([Isa. 53:4–5](#)); thus, we imitate Him as we bear the burdens of fellow believers. Moreover, we also fulfill the law of Christ ([Gal. 6:2](#)), proving that new covenant life is not lawlessness. **This link between bearing burdens, imitating Jesus, and**

keeping His law helps us see, as one commentator says, that the law of Christ is His ethical teaching, which is exemplified in His character and conduct, and reproduced in His people by the Holy Spirit. It is not identical to the Mosaic law, but under the old covenant it did find expression in the Torah, albeit in shadowy form. The law of Christ is none other than the moral law of God to which the Law testifies (Rom. 7:12), of which Christ is the supreme example (Matt. 5:17–20), and that which we uphold through the enabling of the Spirit (Rom. 3:31), as the prophets foretold (Ezek. 36:22–28).

Coram Deo

In our increasingly isolated lives here in the West it is hard for us to form relationships that open up opportunities for us to bear the burdens of others. **We must therefore make a special effort to get to know people in our churches well so that we can bear their burdens and so that they can bear ours.**

Is there a burden that you can help shoulder this day? Then go lighten someone's load. Are you carrying a weight that another can share? Go and tell of your need.

Passages for Further Study

[Ecclesiastes 4:9–12](#)

[Romans 15:1–7](#)

- **Ligonier Ministries**

August 14, 1983

The Law of Christ Bearing Each Other's Burdens: By John Piper

- Scripture: [Galatians 6:1-5](#) Topic: [Fellowship & Hospitality](#)

Who is in danger in this passage of Scripture? According to verse 1 somebody has been overtaken in a trespass. Somebody's sin has come to light. He was caught spending the weekend with another woman. Her lie to the welfare people has been detected. His tax evasion was discovered. The source of the rumor has been found. Her constant belittling of her husband has spread for all to see. There is transgression in the church and people know about it. Who is in danger? Whom does Paul spend five verses warning about what might happen to them in this situation of discovery and restoration. The one who has fallen? Or the one who is about to help him stand? Every verse but one has a big yellow light flashing: Caution! Caution! And the message of warning is directed not to the one who has fallen, but to those who aim to help him.

The Virus of Self-Reliance

Someone asked me back in the spring, after I had preached several months from Galatians, why I was so preoccupied (even "obsessed") with the issue of self-reliance and self-exaltation. I've thought a lot about whether this is a theological hobbyhorse of mine, or whether it is the black thread woven through this book which Paul himself belabors. A text like today's is a strong confirmation to me that I am not weaving more black into the tapestry of my sermons than Paul did into his letter.

If a doctor is going to address his medical students on the manifold diseases caused by a certain virus, he will refer very often (perhaps in every lecture) to that one virus.

Pride, or self-exaltation, or self-reliance is the one virus that causes all the moral diseases of the world. This has been the case ever since Adam and Eve ate of the tree of the knowledge of good and evil because they wanted to be God instead of trust God. And it will be true until the

final outburst of human pride is crushed at the battle of Armageddon. There is only one basic moral issue: how to overcome the relentless urge of the human heart to assert itself against the authority and grace of God. Why else would Paul write to spiritual people to bear the burdens of others and then spend most of the paragraph warning the spiritual people against the danger of their own pride?

One other word before we look at how Paul does that. Paul described his pastoral labors in [2 Corinthians 1:24](#) like this: "Not that we lord it over your faith, but we work with you *for your joy*." When Paul writes [Galatians 6:1–5](#) and when I preach [Galatians 6:1–5](#), our aim is your joy. The battle against pride and self-exaltation in our hearts is a battle for joy. What will keep the clear breezes of joy and peace and goodness blowing through the Bethlehem family? We will keep the windows of our fellowship open to the Spirit of joy by recognizing and doing battle with the window-slamming forces of self-sufficiency in our lives.

The Wind of joy will blow most clean
When you and I have felt and seen
That *sin* keeps joy from being wide
And every sin takes root in pride.

Burden-Bearing and the Law of Christ

The main point of [Galatians 6:1–5](#) is given in a general way in verse 2 and a specific way in verse 1. Verse 2: "Bear one another's burdens, and so fulfill the law of Christ." If a Christian brother or sister is weighed down or menaced by some burden or threat, be alert to that and quickly do something to help. Don't let them be crushed. Don't let them be destroyed. Don't be like the scribes and Pharisees. Jesus said, "They bind heavy burdens hard to bear and lay them on men's shoulders; but they themselves will not move them with their finger" ([Matthew 23:4](#)). Don't increase burdens. Make them lighter for people. Some of you wonder what you are supposed to do with your life. Here is a vocation that will bring you more satisfaction than if you became a millionaire ten times

over: Develop the extraordinary skill for detecting the burdens of others and devote yourself daily to making them lighter.

In this way you fulfill the *law of Christ* (6:2). That's an odd phrase in a book that says (5:18): "If you are led by the Spirit you are *not* under the law." And (3:13): "Christ redeemed us from the curse of the law." Have we been freed from the curse and burden of the Mosaic law just to be burdened down with a more radical law of Christ? No. The difference is that Moses gave us a law but could not change our hearts so that we would freely obey. Our pride and rebellion was not conquered by Moses. But when Christ summons us to obey his law of love, he offers us himself to slay the dragon of our pride, change our hearts, empower us by his Spirit, and fulfill his law.

That is why, even though Christ's law is more radical than the righteousness of the scribes and Pharisees, he can say, "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" ([Matthew 11:28–30](#)). The law of Christ is not easy because it's greasy, or permissive. It is easy because when we are weak, he is strong. It's easy because he produces the fruit of love: "I am crucified with Christ, it is no longer I who live, but Christ who lives in me" (2:20). Christ never commands us to do anything that he wants us to do on our own. Therefore, every command in the law of Christ is a call to faith. Through *faith* God supplies the Spirit of Christ ([Galatians 3:5](#)); through the *Spirit* we produce the fruit of love (5:22); through *love* we fulfill the *law* of Christ (6:2). Therefore, if you *trust* him, you will fulfill his law of love. You will devote yourself to lifting the burdens of others.

The Burden of Trespasses

That is the main point given in a general way in verse 2: bear each other's burdens. But in verse 1 Paul had given one specific kind of burden and how to help a person bear it. "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of

gentleness (or meekness)." We tend to think of burdens as sickness, unemployment, loss of a loved one, loneliness, rejection, etc., and the people who bear them as victims. That is right. And if we are full of Christ, we will be about the business of bearing those burdens. But Paul shows us in verse 1 that burdens include trespasses, and those oppressed include culprits. We should probably define a burden, then, as anything that threatens to crush the joy of our faith—whether a tragedy that threatens to make us doubt God's goodness, or a sin that threatens to drag us into guilt and judgment.

A person who is sinning needs our help. Paul says, "Restore him." The word means, make things right. It's used for repairing nets that are torn ([Matthew 4:21](#)). Sin is a breakdown in the machinery of our life. It has to be repaired. If you find someone with a breakdown, do what you need to do in order to restore the person to good, godly running condition. In other words, nobody who lives by the law of Christ and in the power of Christ can say about a brother's or sister's sin: "That's not my business. I don't have to add that to my burdens. It's his problem, not mine."

But I have been around Bethlehem long enough to learn that that is exactly the attitude of some of you toward sin in the church. I know of some attitudes and behaviors in this church that are so clearly contrary to the Word of Christ they should have been confronted and repaired long ago by some of you. But, for whatever reason, an atmosphere of silence and neglect has been cultivated—not forgiveness, mind you, for behind closed doors those sins are talked about aplenty. It may take us a long time, but I pray that we can continue to cultivate an atmosphere at Bethlehem where love is so great that we take the *breakdown* of sin seriously and serve each other as merciful mechanics.

Ultimately, only Christ can forgive and repair the breakdown of sin. Primarily, therefore, our job is to admonish or rebuke or warn each other about attitudes and habits and plans which are wrong, and then point each other to the Great Mechanic who can fix any broken-down jalopy.

That's the main point of the passage, then: Bear each other's burdens; specifically, take on the trouble of helping people realize their sin and get it repaired. If it seems easy for you to help a person bear the burden of sickness, or unemployment, or loss of a loved one, or loneliness, or rejection, but too hard for you to bear the burden of confronting a person because of sin, meditate on this thought: a sinful attitude or a sinful habit is much more harmful to a person than any of those other burdens. Therefore, if we really care about a person's ultimate welfare, we will confront them with their sin as well as comfort them in their trouble. Wouldn't it be great to belong to a family of believers who loved each other so much that they simply could not look the other way while a brother or sister hardens into a habit of sin! Let's be that family! If we are not, we do not fulfill the law of Christ.

The Danger of Pride

Now, having made that main point, everything else in [Galatians 6:1–5](#) is a warning against the danger of pride in those of us who take on the burden of correcting and restoring a fellow believer. Attention! It is not a warning against correcting and admonishing and restoring a person; it is a warning against doing it arrogantly. Unlike some of us, Paul will not throw out the baby of confrontation with the bath water of pride. Paul does not say, "You are *all* proud and sinful; therefore you have no business pointing out anyone else's sin." He says, "Since you all struggle with pride, therefore make every effort to humble yourself when you point out someone else's sin." The dirty bath water of pride must go. *But* the clean and healthy baby of loving, humble confrontation must stay.

So I assume that from here on out those of you who belong to Christ and long to follow his law of love will seek to bear each other's burdens and especially to correct and admonish each other about sins in each other's lives. So let's spend the rest of our time listening to Paul's instructions how to knock the legs out from under the ladder of our pride.

In verse 1 he says that you should be "spiritual" before you take on the burden of confrontation. That simply means that you should be "led by

the Spirit" (5:18), "walking by the Spirit" (5:16, 25), "bearing the fruit of the Spirit" (5:22). It is not a reference to upper-echelon Christianity, but normal Spirit-filled Christianity. Spiritual people are ordinary people relying on an extraordinary Spirit who produces through them love, joy, peace, patience, kindness, goodness, faithfulness, gentleness (or meekness). And there's the link between 5:22 and 6:1 — gentleness (meekness). "You who are spiritual restore him in a spirit of gentleness." The way to avoid pride as you confront a brother about his sin is to act only in the power of the Spirit. Look to yourself lest you fall prey to the temptation to rely on yourself, or exalt yourself. Remember you are a basket case of sin apart from God's gracious Spirit. Therefore, total reliance on him produces gentleness or meekness, and meekness is the twin sister of humility which is the opposite of pride and boasting.

Paul said in [1 Corinthians 4:7](#), "What do you have that you did not receive? And if you received it, why do you boast as though it were not a gift?" Which implies that if you are trusting in the Spirit of God for the gift of guidance and power to love, you cannot boast or be arrogant about the maturity you have attained. It is all of God. Examine yourself, Paul says, to see if you are relying on the Spirit in meekness like a needy child, or whether you are puffed up with self-reliance. The spiritual person will help the erring brother or sister by pointing only to Christ where there is healing. The proud person will not help, because attention will be drawn to himself where there is no healing at all.

Assertive Pride and Timid Pride

Verse 3 is the most radical attack on pride in the passage, and it is given as a ground or basis for the meekness with which we bear the burden of loving confrontation: "*For* if anyone thinks he is something, when he is nothing, he deceives himself." Paul's assessment of why people won't confront a brother taken in sin or why people do it without meekness is just the opposite of the 20th century assessment. If you don't have enough so-called assertiveness to confront someone, or if you do, but act arrogantly, most contemporary preachers and counselors (Christian and

non-Christian) will tell you that your problem is lack of self-esteem. Paul says that your problem is that you think you are something, when in fact you are nothing.

Someone may say, "Oh, no. The reason I don't confront people is because I'm afraid, not because I'm proud." Listen to the Word of the Lord from [Isaiah 51:12, 13](#), "I, I am he that comforts you; who are you that you are afraid of man who dies, of the son of man who is made like grass, and have forgotten the Lord your Maker who stretched out the heavens?" Who do you think you are to be afraid of mere man, when I am your God and have infinite power? The fear of man may feel humble, but it is rooted in pride, says the Lord. So the Word of God remains: our failure to fulfill the law of Christ is because we think we are something, when we are nothing.

Paul is speaking morally here, not physically. Of course we exist, and in that sense we are something. What he means is that apart from the special grace of God in us we amount to a moral zero because of our sinfulness. "There dwells in me, that is in my flesh, no good thing," Paul said in [Romans 7:18](#). "Apart from me you can do nothing," Jesus said in [John 15:5](#). Again in [1 Corinthians 3:7](#) Paul says, "Neither he who plants nor he who waters is anything, but only God who gives the growth." (Cf. also [2 Corinthians 3:5](#); [Romans 15:17, 18](#); [1 Corinthians 13:2](#); [15:10](#).) As far as moral capacities are concerned, man without Christ can only say one thing honestly: I am nothing; God be merciful to me, a sinner.

But then when God is merciful and Christ enters our life and enables us to love, we ought not to start talking about self-esteem but Christ-esteem. "I am crucified with Christ, it is no longer I who live, but Christ lives in me" (2:20). What we need to break out of the shackles of our *assertive* pride and our *timid* pride is not the bolstering of self-esteem, but a radical confidence in the incomparable Christ who came into the world to save utterly unworthy sinners! When you are looking wholly to Christ for your forgiveness, guidance, love, and joy, the sinner you admonish and restore will know you do not come in the spirit of pride.

Testing One's Own Work

Finally, in verses 4 and 5 Paul says, "Let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. For each man will have to bear his own load." Verse 5 sounds just the opposite of verse 2 where we are to bear *each other's* burdens. And verse 4 sounds just the opposite of verse 3: are we or are we not supposed to boast in ourselves?

Briefly, here is what I think these verses mean. Verse 4 means: in measuring the value of your own achievement, do not take the work of others as your standard of measurement. Don't get puffed up because a brother falls lower than you. Our pride loves to see people fall when *we* have stood. Paul says, stop feeding your pride by comparing yourself with those who sin. Don't measure your moral achievements by those of others; measure them, test them, by the laws of Christ. Then whatever there is in you to boast about will not be owing to another's inferiority.

But can we boast of anything in ourselves? Ten verses later Paul says (6:14), "Far be it from me to boast (same word as in v. 4) except in the cross of our Lord Jesus Christ." And in [1 Corinthians 1:31](#) he said, "Let him who boasts boast in the Lord." And in [Romans 15:17, 18](#), "In Christ Jesus I have a reason for boasting in things pertaining to God. For I will not presume to speak of anything except what Christ has accomplished through me." The cross of Christ and the work of his Spirit in our hearts evaporate all the pride out of our boasting; the cross and the Spirit orient all boasting on the grace of God ([1 Corinthians 15:10](#)) and transform it into joyful exaltation in what God is merciful to do through us.

Verse 5 is not a contradiction of verse 2. ("For each man will have to bear his own load.") It is given as a ground for verse 4 ("for"). I think it means: Don't ever try to lighten the load of your own sin by comparing yourself to a failing brother or sister. Why? Because you are going to bear your own load in the judgment. When the final assessment comes and we are all measured by the law of Christ, no one will make your load lighter by being worse than you are. You will bear your own load in

that day. The plea we hear so often— "But I was as good as Jack!" or "I wasn't any worse than Jane!" —will fall on deaf ears at the judgment. Don't bolster your pride by comparing yourself with others: you will bear your own load.

Father, forgive us for the pride of our hearts that keeps us from meekly and lovingly admonishing and restoring each other when we sin. Transform Bethlehem into a people whose hate of sin and love for sinners creates a community of purity and peace and joy. Amen.

Question: "What is the law of Christ?"

Answer: [Galatians 6:2](#) states, "Carry each other's burdens, and in this way you will fulfill the *law of Christ*" (emphasis added). What exactly is the law of Christ, and how is it fulfilled by carrying each other's burdens? **While the law of Christ is also mentioned in [1 Corinthians 9:21](#), the Bible nowhere specifically defines what precisely is the law of Christ.** However, **most Bible teachers understand the law of Christ to be what Christ stated were the greatest commandments in [Mark 12:28-31](#),** "Which commandment is the most important of all?" Jesus answered, "The most important is, "Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." The second is this: "You shall love your neighbor as yourself." There is no other commandment greater than these."

The law of Christ, then, is to love God with all of our being and to love our neighbors as we love ourselves. In [Mark 12:32-33](#), the scribe who asked Jesus the question responds with, “To love Him with all the heart and with all the understanding and with all the strength, and to love one’s neighbor as oneself, is much more than all whole burnt offerings and sacrifices.” In this, Jesus and the scribe agreed that those two commands are the core of the entire Old Testament Law. All of the Old Testament Law can be placed in the categories of “loving God” or “loving your neighbor.”

Various New Testament scriptures state that Jesus fulfilled the Old Testament Law, bringing it to completion and conclusion ([Romans 10:4](#); [Galatians 3:23-25](#); [Ephesians 2:15](#)). **In place of the Old Testament Law, Christians are to obey the law of Christ. Rather than trying to remember the over 600 individual commandments in the Old Testament Law, Christians are simply to focus on loving God and loving others.** If Christians would truly and wholeheartedly obey those two commands, we would be fulfilling everything that God requires of us.

Christ freed us from the bondage of the hundreds of commands in the Old Testament Law and instead calls on us to love. [First John 4:7-8](#) declares, “Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love.” [First John 5:3](#) continues, “This is love for God: to obey His commands. And His commands are not burdensome.”

Some use the fact that we are not under the Old Testament Law as an excuse to sin. The apostle Paul addresses this very issue in Romans. “What then? Are we to sin because we are not under law but under grace? By no means!” ([Romans 6:15](#)). **For the follower of Christ, the avoidance of sin is to be accomplished out of love for God and love for others. Love is to be our motivation. When we recognize the value of Jesus’ sacrifice on our behalf, our response is to be love, gratitude, and obedience.** When we understand the sacrifice Jesus made for us and others, our response is to be to follow His example in expressing love to others. **Our motivation for overcoming sin should be love, not a desire to legalistically obey a series of commandments. We are to obey the law of Christ because we love Him, not so that we can check off a list of commands that we successfully obeyed.**

Recommended Resource: [The End of the Law: Mosaic Covenant in Pauline Theology by Jason Meyer](#)

The End of the Law: Mosaic Covenant in Pauline Theology

- Jason C. Meyer

Meyer, Jason C. *The End of the Law: Mosaic Covenant in Pauline Theology*. Nashville: B & H Academic, 2009. xx + 331 pp. \$19.99. ISBN 978-080544842-9.

Romans 10:4 states it clearly. Christ is the *telos* of the law. But does *telos* mean end or goal? Is the emphasis more on the continuity between the old and new covenants or on the discontinuity? Church history has debated these questions endlessly, so our generation is not likely to produce a resolution that will ever achieve consensus. But, in a crowded field of contributors, Jason Meyer's book stands out as one of the must-reads in the conversation.

Meyer, assistant professor of religion (New Testament and Greek) at Louisiana College, wrote this welcome addition to the NAC Studies in Bible and Theology series as the outgrowth of his Ph.D. dissertation at the Southern Baptist Theological Seminary. He is remarkably conversant with the full spectrum of relevant literature, meticulous in presenting all the main exegetical options for each passage he examines, clear in listing strengths and weaknesses of each, and almost always convincing in the rationale for his own choices. He presents his thesis on the first page of his introduction: "Paul conceives of the Mosaic (old) covenant as fundamentally non-eschatological in contrast to the eschatological nature of the new covenant. Paul declares that the Mosaic covenant is now old because it belongs to the old age, whereas the new covenant is new because it belongs to the new eschatological age." Meyer's methodology, admirably, does not limit itself to texts in which the words "covenant" or "law" explicitly appear, nor are those in which they do always the most important to treat in depth. Rather Meyer mines Paul's letters for the key passages that contrast the old and the new ages separated by the Christ-event, whatever specific language they employ.

The upshot is that Paul's understanding of the new covenant is not to be diminished by thinking of it as merely a "renewed" Mosaic covenant; it is qualitatively different. The Spirit now indwells people permanently, giving them an ability to keep the covenant, albeit only partially, which transcends the empowerment available through the Mosaic covenant. While there are continuities with the moral teaching of the latter, a moral/civil/ceremonial division does not reflect what Paul actually articulates anywhere. Romans 3:21 and 31 well captures Paul's tension—a righteousness of God is manifest apart from the Law and the

Prophets even though it is witnessed to by those same texts. Fulfillment that neither abolishes the Hebrew Scriptures nor preserves them unchanged marks Paul's understanding of Jesus' relationship to Torah. Meyer surveys far too many passages for us to treat in a short review. Those on which he dwells at length are 2 Corinthians 3-4, Galatians 3-4 and Romans 9-11. The contrasts in each case are fundamentally temporal. They cannot be limited to a legalistic misuse of Torah or just to the new perspective's emphasis on badges of national righteousness. The glory that was fading away was that of the Mosaic covenant itself, not merely of the aura on Moses' face (2 Cor. 3:10-12). The time of the Law was temporary, like that of a jailer, a pedagogue, and guardians or trustees (Gal. 3:19-4:6). The period of the indigenous olive tree has given way to one in which wild branches are grafted on, though a time is yet coming when a critical mass of ethnic Israel will be saved by faith in Jesus as Messiah (Rom. 11). None of this represents a creative, new use of Old Testament prophecies, for new covenant language there is also consistently temporal and eschatological, especially in Jeremiah 31 and Ezekiel 36, promising permanent and completely effective ways of dealing with humanity's sin problem, which the Law never provided and never was designed to provide (cf. esp. Rom. 2:29 and the explicit metaphor of the circumcised heart, itself a key Old Testament motif). Contrasts Paul sets up between seemingly conflicting Old Testament texts in Galatians 3:10-14 or Romans 10:5-8 demonstrate that the Old Testament itself recognized that the Law was given to provide the children of Israel a means of living out their faith in this life, not as a means of acquiring eternal life through sufficient obedience. Attempts to use it along the latter lines, which did occur, inevitably failed—and still fail. Nor can the “two covenants” approach stand up to exegetical scrutiny, which alleges that Jews can still be saved by the same way they were saved in Old Testament times, via faith-filled obedience to Torah, even if they reject Jesus as Messiah. Paul could hardly have wished he could be damned for the sake of his kinfolk (Rom. 9:3) were this the case! What was a proper response to God before the cross is inadequate afterwards if it rejects the cross, since only therein lie the atoning provisions once

commanded through animal sacrifice.

We need not choose, thus, between “end” as termination or as goal but should see both joining hands in the concept of “culmination.” But the newness of the new age must not be downplayed. No longer does “ethnicity or status or any other earthly classification from the old era” determine the identity of God’s people. And a “fundamental shift” has occurred “in the way one regards relating to God” (p.

59). Contemporary implications of Meyer’s study include the need for matching church membership with the truly regenerate as much as possible, recognizing “being right” as the missing link in much ethics between “knowing right” and “doing right,” and believers thus modeling true, new covenant living as a winsome witness to a postmodern world. One could occasionally quibble with this or that piece of exegesis. It is doubtful if anything in 2 Corinthians 3:7-18 naturally points to divine hardening of the unbeliever, especially since 4:4 explicitly attributes this activity to Satan. Galatians 4:24 in the Greek cannot mean “these things *may* be taken allegorically,” as in some translations, but reads rather, “these things *are* being taken allegorically (or “figuratively”)” — see esp. the updated NIV — i.e., by the Judaizers, whose argument Paul stands on its head (see Longenecker’s WBC commentary *ad loc*). I am not as confident as Meyer that “Zion” in Romans 11:26 means “heaven” for Paul, since the Messiah could easily “come from Jerusalem” after returning on the Mount of Olives (Zech. 14:4), and, as Meyer himself stresses, all the other language for Israel in this chapter is intended literally. There are a few problems with Greek transliteration — e.g., twice on p. 68 *engegrammenē* is needed instead of *eggegrammenē* and *Christou* instead of *Xristou* on p. 69. But these kinds of problems are few and far between.

The debates among various old and new perspectives on Paul show no sign of abating. In my opinion, this is because they both have legitimate points to make. One *can* generalize from Paul’s teaching about specific badges of righteousness to the entire Mosaic Law and from the entire Torah to works-based systems of righteousness elsewhere. On this, Meyer is an outstanding confirmatory voice. At the same time, the immediate context of many (not all) of Paul’s key texts on the topic *does*

point to ethnocentrism and nationalism as key problems in first-century Judaism, and we miss crucial applications to our world where similar phenomena exist if we overly play down this starting point. What still remains to be written is a book-length study that gives both old and new perspectives equal weight and does not see the one as necessarily precluding (or at least diminishing the force of) the other.

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“C.H.R.I.S.T.I.A.N.S.”

Acts 28:30-31b

July 24, 2016

INTRO: Video – “I Stand By the Door”

Acts 28:30-31 (ESV)

³⁰ He lived there two whole years at his own expense, and welcomed all who came to him,

³¹ proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

Key Words:

vv.30-31:

1. **C.** "welcomed" (cherish & celebration)
2. **H.** "ALL". (Hope & Help)
3. **R.** "came". (Repent & Receive)
4. **I.** "Proclaiming" (Inform, Inspect, Inspire)
5. **S.** "kingdom of God" (See & Surrender)
6. **T.** "teaching" (tell AND transfer)
7. **I.** "Lord" (I AM)
8. **A.** "Jesus" (Always & Almighty)
9. **N.** "Christ" (No-other)
10. **S.** "all boldness" (Spirit filled/empowered)

1. **C.** (cherish & celebration) "welcomed"

*** "I Stand @ the Door"

2. **H.** (Hope & Help) "ALL"

*** VIDEO: "You Make Beautiful Things"

3. **R.** (Repent & Receive) "came"

4. **I.** (Inform, Inspect, Inspire) "Proclaiming"

5. **S.** (Submit & Surrender) "kingdom of God"

6. **T.** (Tell & Transfer) "teaching"

7. **I.** (I AM) "Lord"

- *** Beattitudes = always higher!
- *** "Law of Christ"
- *** Widow's \$\$\$ vs. Rich Young Ruler

8. **A.** (Almighty/Always) "Jesus"

- *** Ellen's letter

9. **N.** (No-longer-slaves) "Christ"

- *** VIDEO: "No Longer Slaves"

10. **S.** (Spirit empowered) "all boldness"

- *** VIDEO: "We BELIEVE!"

Let's Pray

