

Assignment 14-1 A

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How does Philippians 2:1-4 relate to Philippians 2:5-11 ?

Phil 2:1–4 relates to **Phil 2:5–11** because **Phil 2:1–4** talks about being like-minded, having the same love for one another being of one accord and of one mind. Paul goes on to say, in these verses **“Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.”** He also tells them not to look only to their own interests, but also to the interests of others.

If we relate this to **Phil 2:5–11**, Paul is talking to the Philippian church about Jesus. He says Jesus did not esteem himself better than others but did not consider it robbery to be equal with God. He made Himself of no reputation in taking the form of a bondservant and coming in the likeness of men.

Jesus was there before the world began with his Father. (**Gen 1:26**) So He could have come to the world and demanded respect from others, from the Pharisees at least, but He did not!

We only see Jesus in this regard demanding respect for His Father and the temple. This is seen in **John 2:16-17**.

In **Phil 2:3**, Paul tells the Philippians to do things in lowliness of mind, and then in the next few verses Paul tells them how Jesus humbled Himself. (V8). So yes, these two paragraphs are connected.

2. What is the connection between **Ephesians 5:15-21** and **Ephesians 5:22-6:9**

The connection between **Eph 5:15-21** and **5:22-6:9** is submission. The Ephesian letter says in chapter 5:20, **“Giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God.”**

And again in **Eph 5:22**, **“Wives, submit to your own husbands, as to the Lord.”** So submission in the fear of the Lord is the connection here.

Paul also writes to the **Ephesians in 5:15, “See that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil.”**

Paul also writes in chapter 6:5 – 8, **“Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ. Not with eye service, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord and not to men, knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.”**

I can link these two scriptures here because Paul asks the Ephesians to be wise and walk circumspectly, knowing that the days are evil. Circumspect means think about what you are doing, and when one thinks about his actions and does the right thing instead of the wrong thing, he is considered wise.

This is linked to Ephesians 6 because Paul tells the Ephesians to be bondservants of Christ, not as men-pleasers, but to please the Lord, and that what he does to please the Lord, he will receive the same from God. But if he does just to please man, well, the days are evil, and he will be considered foolish and will receive from God the recompense of his foolish actions.

So yes, these paragraphs are linked.

3. What role does **1 Corinthians 13** play in the larger unit of **1 Corinthians 12** and **1 Corinthians 14**

1 Cor 13 plays a crucial role in the development of 1 Cor 12 and 1 Cor 14, because 1 Cor 13 talks about love.

Paul speaks in chapter 13:1 “Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.”

Paul says this because some in the Corinthian church did not have love among the brethren, and there were factions among them. We know this because in 1 Corinthians 1:10, he pleads with them by the name of the Lord Jesus Christ that they all speak the same thing and that there be no divisions among them. Particularly in Chloe's household, there were contentions among them. **Some said they were of Paul, Apollos, or Cephas, or Christ. Was Christ divided’ he says, or were you baptized in the name of Paul?** So, they thought they were better than others. (v12)

Christ wasn't divided, and they were baptized in the name of Jesus Christ, not of Paul.

Paul also says in 1 Corinthians 1:7 **that the Corinthians come short in no gift, eagerly awaiting for the revelation of our Lord Jesus Christ.**

He goes on to explain in **1 Corinthians 12** what these gifts are. There are diversities of gifts, ministries and activities, but the same Spirit and the same Lord. These include the gifts of wisdom, knowledge, faith, healing, prophecy, discerning of spirits, tongues, and the interpretation of tongues.

He says that one and the same Spirit works in all these things, distributing to each one individually as He wills. That's in **1 Corinthians 12:4-11.**

These gifts are very important to any church, and the Corinthian church desired them all. But the Corinthian church was puffed up, and that's where the love chapter comes in. Paul tells us in **1 Corinthians 13:4**, **“Love suffers long, is kind and is not puffed up.”** And we know that they were, because of some saying they were of Paul and some were of Apollos and some were of Jesus, as mentioned above, using titles of people to better themselves against their brother.

As far as love was concerned, Paul had to talk to the Corinthian church about it, because in **1 Cor 5:6** he tells them that their glorying is not good. Glorying here was their unwillingness to deal properly with an erring brother with his father's wife, (5:1). He says that they are puffed up and have not mourned, that he who has done this deed might be taken away from among you, (5:2).

Therefore, the Corinthian church at that time thought that they had love for the brother, (13:6) But they had the wrong kind of love, because they rejoiced in iniquity. (**1 Cor 5:6 and 13:6**).

However, the Corinthian church did do as Paul commanded and put away this brother, and he urges them to reaffirm their love for him, **2 Cor 2:8**. So they did get the point.

Paul says in the love chapter that the greatest of these gifts of which he mentions is love, **1 Cor 13:13**. And then he goes on in **1 Cor 14:1** to pursue love and desire spiritual gifts as a continuation of **1 Cor chapter 12**.

Faith is also mentioned in the last verse in **chapter 13**, and so is hope. Tongues is mentioned quite a bit in **chapter 14**, and it is mentioned in **chapter 12** too, and in **chapter 13** of **1 Cor**. So it must have been an issue because if they spoke in tongues but did not love, it would not profit them, as mentioned.

In **chapter 14:26**, Paul says that speaking in tongues would be done for edification, not without love. In **chapter 12**, Paul does mention tongues here too, but as a gift of the Holy Spirit, distributing to each one as He wills, because the same spirit works on all these things, **1 Corinthians 12:11**.

In **chapter 12:12**, Paul talks of the body being one and having many members. The body is the church, and we are in the church and have the gifts of the Holy Spirit, tongues being one of them. Tongues was used to edify the church, providing one could interpret, **1 Cor 14:27**.

So yes, I have only touched on really two Corinthians, because between **1 Cor 12** and **1 Cor 14**, being sandwiched in the middle of the love chapter, but it was all relevant to the Apostle Paul writing to the Corinthians.

Assignment 14-2

Take 1 Peter 5:6-7 through all 5 steps of the interpretive journey

Grasp the Text in Their Town (1)

1 What did the text mean to the biblical audience?

The text we are discussing is 1 Peter 5, verses 6 and 7, which says, **“Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you.”**

The first letter of Peter was addressed to the Jewish Christians of the dispersia, scattered Christians throughout Israel, in Pontus, Galatia, Cappadocia, Asia, and Bithynia. They were scattered because they were facing persecution for following Christ. This letter may have been written in 63 A.D. because after 63 A.D. Pontus ceased to exist. (Page 523, *Survey of the Scriptures*, Robert H. Bundy, 2012 edition.) The original people to whom this letter was written were Jewish Christians, and they were persecuted terribly in Israel for following Christ by the Gentiles. So they fled to these lands.

However, in these lands many Jewish Christians were persecuted for following Christ by other Gentiles, people who didn't follow Christ from Cappadocia, say. And then many

Gentiles in these lands took up the ways to follow Christ and be with their Jewish counterparts.

We know this by the Scriptures in **1 Pet 2:9-10** **“But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light, who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.”**

The “humble yourselves under the mighty hand of God” text to the biblical audience would mean to do just that: humble yourselves under the mighty hand of God, because He saved them from some Gentile persecution. In those days, Gentiles didn't like Jewish followers of Christ, and they certainly did not like Gentiles who were becoming Christians like their Jewish counterparts and following Christ.

So this text, to humble yourselves and that Christ would exalt them in due time, casting all their cares upon (Jesus) Him because He cares for them, would have been comforting for them. (1 Pet 5:6-7)

Texts like 1 Peter 4:19 “Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator,” would have brought comfort too, because some Gentiles were coming over to associate with the Christian Jews and worship Christ with them.

So they were to do good among them. And the Gentiles that caused them grief and suffering, they were to do good among them too. They were to show by their good works and conduct with honor among the Gentiles, that though the Gentiles slandered them as evildoers, the Gentiles would see by their good works that they were glorifying God in the day of visitation (1 Pet 2:12)

Now, “day of visitation” and “exalt you in due time” could be taken for the same thing. “Day of visitation,” the Christian Jews were waiting for Christ as we are. But “day of visitation” may also mean having Christ in their hearts, and “exalt you in due time” is also having Christ in their hearts, being happy followers of the Lord, having peace with Christ. God highly exalted them by having them bear fruit with Gentiles coming over to them to be Christians.

So for the biblical audience here, this particular Scripture meant comfort, along with others I've mentioned, very similar to this scripture in our day.

Now, measure the width of the river to cross. What are the differences between the biblical audience and us? (2)

2. The width of the river to cross is not very wide here. However, it is a little bit different because we are not persecuted at this time. We can worship on Sabbath unhindered, and we have freedom to preach God's Word anywhere at any time. Well, mostly we do.

The Jewish Christians were persecuted for preaching Jesus, and they needed comfort to move ahead and do so and not feel burdened and discouraged.

As Christians, we do feel discouraged daily because, in those days they were persecuted, and some Gentiles did not listen. We feel today, "What's the point?" we say, and we feel like giving up because in many instances we can't see the fruit from our labours. They must have felt that way too.

We are Christians living after the death and resurrection of Christ amid a hostile world, (*Grasping God's Word*, page 275, paragraph 2) and it is very easy to feel discouraged. But Peter's words, "He cares for you," gives us and them much encouragement.

Cross the principlizing bridge. What are the theological principles in the text? (3)

3. The theological principles in this text are that Jesus is a caring Savior. He died and rose again for us, that we may reign with Him in glory when He comes again. Reigning with Him when He comes again is like exalting us in due time. Jesus cares for us and He will do this. The Jewish Christians believed this, and so do we.

However, we have to be humble under the mighty hand of God. Jesus was humble enough to die on the cross for us and give His life for us. We must give our lives for others. This is another theological principle in the text.

Consult the biblical map. How does our theological principle fit with the rest of the Bible? (4)

4. A Scripture that comes to mind is 1 Pet 4:19 **"Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator."**

The theological principle fits here because God is a faithful Creator, and Jesus was with Him, working to create the world for us to enjoy at this time. Humbling ourselves fits here because the Christians Jews suffered. They suffered in doing good for Jesus' sake,

and we are asked to as well. But Jesus says here that while we suffer, He will help us and deliver us because He cares for us.

Also, Matthew 11:28-30, which says, **“Come to me, all of you who labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.”**

The principle is Jesus cares for us, and it is also to be humble because Jesus is humble. He says He is and is lowly in heart. Jesus cares for us.

Jesus giving us rest here may not only mean from our labours, which are daily, but also rest from the week, which is a Sabbath rest. This is a really humbling experience to worship the Lord on the Sabbath. This scripture may also mean the future rest, which is in the thousand-year reign of Christ on Earth. It also may mean exalting us in due time.

God cares for us, and He is asking us to take all our cares to Him, our daily struggles, and leave them at the altar of His presence in prayer.

Another Scripture that comes to mind is Joshua 1:9. God said to the people of Israel, **“Be strong and of good courage. Do not be afraid, nor be dismayed, for the Lord your God is with you wherever you go.”**

There are many Scriptures in the Bible to say that God cares for us. The Christians in Paul's day certainly would have been aware of this one, because that's all they had: the Old Testament. If God is with them wherever they go, and with us wherever we go, shouldn't we feel that He cares for us? Because if He didn't, He wouldn't be with us wherever we go.

God says here too, **“Do not be afraid,”** and in 1 Pet 5, which is our Scripture, “Casting all your cares upon Him, because He cares for you.”

So yes, the Bible demonstrates a theological principle in 1 Peter 5:7, that God is a caring Creator, and we can trust Him with our lot in life.

Grasp the text in our town. How should individual Christians today live out the theological principle? (5)

5. Christians today should live out the theological principles by not worrying and by being humble. Being humble means by doing good to others, looking after their needs

ahead of ours. We should trust Jesus with all our cares and worries by reading the Word, praying, and making time for Him.

How are we going to trust Jesus if we do not make time for Him? If we do not pray and read His Word? We won't know what He is telling us if we don't listen to Him.

“Humble yourselves under the mighty hand of God” means to be respectful to what God asks us to do and give Him reverence when we pray. We are to have no distractions when we come to Him.

Habakkuk 2:20 says, **“But the Lord is in His Holy temple. Let all the earth keep silent before Him.”**

Humbling ourselves before our Creator means respecting Him for who He is, to be in awe of Him, because we can do nothing without Him. God has a Mighty hand, and we do well to know this, because He will avenge the wrongdoers.

Romans 12:19 says, **“Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord.** (ESV)

I would not like to live in the fear of God, but in godly fear of respecting Him. So we are to do good to others who mistreat us.

That is how we are to live out the theological principle: be caring to others, because God cares for us.

Assignment 14-3

Write a pastoral letter to the church. Maybe include some encouragement, some historical biblical precedent, some connection, some edification, exhortation, even some correction. Maybe include some personal greetings or reflections and or some prayer requests. Share your heart, your love for the Lord, your love for His people, and your deepest desire for the church.

Dear Church of God 7th Day at Woodville Nth.

Greetings in the name of our Lord Jesus Christ from your beloved sister, Mary.

The African brethren from the Church of God Seventh Day, Mt Zion in Ascot Park greet you as well.

We must be prepared for Jesus' second coming. How do we do this, brethren? Jesus says He is coming again. In John 14:2-3, Jesus says, **“I will come again and take you to Myself, that where I am you may be also.”**

Do we really believe this, brethren? He wrote this for the apostles, but we understand this for our time as well. Jesus also says in 1 Thessalonians 5:2-3, **“For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.”**

But when they say, **“Peace and safety,” then sudden destruction comes upon them as labour pains upon a pregnant woman, and they shall not escape.”**

We don't want to be in the “they,” brethren, of not escaping. We want to be taken to Jesus, that where He is we may be also.

How do we do this, brethren? By keeping our eyes focused on what our Lord and Savior says, and our eyes focused on what Jesus says.

James says that Elijah had a nature like ours. (Jam 5:17-18). He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. And he prayed again, and the heavens opened, and the land produced its fruit.

What does that mean for us, brethren? 1, that we have to wait for the Lord's coming. But 2, that he was a man like anyone else. Despite the fact that he performed many miracles, he faced the same faults, fears, and life pressures as anyone else. He was a praying man, and we're a praying church.

When I started coming to the church 24 years ago now, we had fasting weeks, prayer meetings, Bible studies, and we used to sing from hymn books. We also had themes. The preacher would get up and preach a sermon, and usually beforehand he'd work out what hymns he wanted to go with the sermon. We also had programmes for going door to door and the weekend market.

These things we don't do now, brethren. My question to you is why? Have we lost our first love, as it says in Revelation 2, verse 4? Mind you, we had a loving pastor back then, and many of the activities we used to do, we haven't the brethren for. But are we putting our hand up, brethren? Or do we make excuses and let others carry the load?

Since the pastor has died, you men here have stepped up and preached good sermons. Please make sure, though, that it is what the congregation needs to hear, and that the brethren can learn from the message of the day.

Are you helping prepare the brethren, brothers, for the Lord's second coming? Are the sisters in the church willing to come to you and ask you to clarify a point in your

sermon? Or, if you are married, do your wives give you adequate time to prepare your sermon and peace and quiet, knowing that you are doing the Lord's work?

The Lord's work is very important, brethren. Therefore, let us not sleep as others do, but let us watch and be sober. **(1 Thessalonians 5:6.)**

Therefore, when Jesus likens Himself to a thief in the night **(1 Thes 5:2)** He will take us by surprise when He comes. No one knows when the thief will come, so he prepares his house to not have it broken into.

Don't let our church be broken into, brethren. The Scriptures talks **of the devil walking about like a roaring lion, seeking whom he may devour.** Don't let him devour us.

Bring back fasting weeks. Bring back prayer meetings. Bring back Bible studies.

Brethren, you need the faith to do this. It was said a few years ago that why we stopped is because people were too busy and no one would come to a prayer meeting. Nowadays it's all on Zoom.

Nowadays people say, "So if we must do it that way, we must." Although it is better if these things could be done after the Sabbath services.

Are you preparing the brethren, brothers, for the Lord's second coming?

Some Sabbaths in the month these things could happen. Another reason some have said we don't have longer services is because our church is getting too expensive to hire. But another church I know has nine brethren and has eight hours fellowship with a long lunch in between. They seem to come up with the funds. We used to come up with the funds, brethren!

I remember the days when we prayed for women in the church, and many came. We prayed for children, and many came. Now, I love you all, and I know you are all praying for spiritual leaders to rise up among you. You do have some spiritual leaders, but we need more.

And now some of the children that we have prayed for have grown up. Its good to see that the teenagers now are doing more for the Sabbath service.

We need more children too, to be able to share with their classmates at school the love of Jesus and be invited to church.

Brethren, you are doing well with what you have. Carlo and Richard are educating us about healthy eating habits. That's important because the Apostle Paul says in **1 Corinthians 6:19-20 that the human body is the temple of the Holy Spirit, and that we are not our own.** Therefore, we should glorify God in our bodies and in our spirit, which are God's.

Do we feel that way, brethren?

Louisa is talking with a Muslim girl who wants to come to Christ. We must pray about this, brethren! Oh, definitely so! Muslims believe like us in Jesus, but unlike us, they believe that Jesus was just a prophet. When this group of people tell us that, we can agree with them partly: yes, Jesus was a prophet! But we know, brethren, that He was more than a prophet. He was and is the Son of God, and He still is now the Son of God, and He's coming back to Earth.

John 20:31 says Jesus is the Son of God. **Matthew 21:11**, says Jesus is a Prophet. **John 10:30** says, **“I and the Father are One.”** And, **“Hear, O Israel: The Lord our God, the Lord is one.” (Deuteronomy 6:4)**

Now Muslims believe that God is One. So you can identify with them on two parts.

Please support Louisa in your prayers, brethren, of her willingness to share the gospel of Christ with this woman. Pray over her, pray for her, and pray that you all too may have the zeal that she has to teach others about Christ.

Many are disillusioned in the world, but Jesus wants us to **go and make disciples of all nations, baptising them in the name of the Father, Son and the Holy Spirit, teaching them to observe all that I have commanded you, and behold, I am with you always, even to the end of the age. Matthew 28:19–20.**

This is a very important Scripture, and another one like it is **Romans 10:13–14. “For everyone who calls on the name of the Lord will be saved.**

How then will they call on Him whom they have not believed? And how are they to believe in Him of whom they have not heard? And how are they to hear without someone preaching?” (Romans 10:14)

Now Muslims will never call on the name of Jesus because they believe Him only to be a prophet. They do not know of the Holy Spirit either, and that Jesus is the way, the truth and the life. That's in **John 14:16.**

It is up to us to tell the world of this good news, that we can be saved and that Jesus died for us to take away the sins of the world. **1 John 2:2.**

May we find these groups of people to witness to and tell them specifically that **God is love. 1 John 4:8.**

In the beginning of the letter, I wrote that Jesus is coming as a thief in the night, **1 Thes 5:2.** And about Jesus saying, **“I will come again and take you to Myself,” John 14:2–3.**

If we want to be with Him, brethren, we must be watchful and keep doing. If we want others to join us in this great promise, we must do as Jesus asks and make disciples.

So let's do!

The Lord bless you and keep you. The Lord make His face shine upon you and be gracious to you. The Lord lift you up, lift up His countenance upon you and give you peace. (Numbers 6:24-26)

Until we meet again, my beloved brethren.

Your sister in Christ

Mary Rice