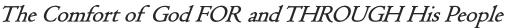


CORINTHIANS





Part 26—"Partners Together With Christ & His People"— 19 May 2024

Introduction: Idolatry & Identity Formation

"Idol	worship i	is committing	yourself to	something	that is no	ot God[it	is trus	sting in	something	other than	God for you	ır ultimate	security	and
vour l	happiness	and the ido	l is whatever	claims the	lovalty th	nat belongs	to Go	d alone	e." —G.K. Ì	Beale	1		1	

\Rightarrow	prov	fallen world, we vide counterfeit v at ourselves and t	ersions	of what our hear	ts truly desire: :	transcendenc	hip) to things e, security, joy	which are r y, etc. Ultim	ot God (Rom. ately, however,	I:21-23) idols tell	. These idols us a false stor
<u>Ma</u>	in Pc	oint: Because be unbelievers		re the s that will					d not be bound	d togethe	r with
					2 Cori	inthians 6	:11-7:1				
•		a father, Paul aff servations:	ìrms his	s affections for 1	he Corinthian	s and asks th	nem to respoi	nd in kind.	(6:11-13)		
	1.	He has instruct "We have spoke			with the	"our heart	of a father is wide open"	r and has lo ,	ved them with	1	of a father
	2.	He feels their at "restricted"	ffection	s for him have o	changed and so		them as his our hearts also"		respond		to him.
	<u>Key</u>	Point: Our wo	orship a and ou	nd reverence for r fathers and m	: God should l others in the fa	lead us to aith).		_ our fathe	rs and mothers	s (both ou	ır literal
•		then exhorts th	em not	to become part	ners together v	with unbelie	vers in idolati	rous practic	es. (6:14-18)		
		ervations: The exhortation "unequally yoke		on OT imagery εροζυγέω (heteroz	zygeō)—not bel	onging togeth	ner, to be mism animals (Lev.	natched. Used 19:19; Deut.	l in the OT to 1 22:I0)	forbid the	yoking togethe
		"Paul was not say aged the saved pa his fellow Christi personal relations	rtner in ans as a	a mixed marriage mbassadors of Ch	to maintain the rist to evangeliz	e marriage rela ze the lost (5:2	ationship as lo 20). Rather Pa	ng as possibl ul command	e (I Cor. 7:Í2-1 ed that Christia	He had pre I6). He ha ins form n	viously encour d also urged o binding inter
		⇒ Believers sh the Gospel.	ould no Particij	t willingly pation in idolatro	themselves ous practices is	s to unbelieve primarily in	ers and their p	practices in w	vays that comp	romise the	eir witness to
	2.	He asks a series "righteousness"			to support the		ertain things lartnership?	that do not	belong togeth	er.	
		"light"	_	"darkness"		F	ellowship?				
		"Christ"	_	"Belial"		A	ccord?				
		"believer"		"unbeliever"		Si	hare?				
		"temple of God	<i>"</i> —	"idols"		A_{c}	greement?				
	3.		ne image	ery of the temple	to refer both to (I Cor. 3:16-1	o Christians : 17)	as		(I Cor. 6:I6-20	0) and to	the
		The temple	was the	e	_ of God's pre.	sence with H	lis people.				

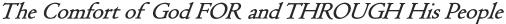
The temple was _____ as a result and was to be treated as such by His people.

\Rightarrow	In Lev. 26:11-12, God stated to Israel that His purpose under t that He might dwell among them.	he Mosaic Covenant was that they would be a holy people so
	God has always intended to dwell with His people and the	Covenant in Christ means that He now indwells us!
\Rightarrow	Isa. 52:11 is a prophetic exhortation to His people to come out His holy presence.	from among the defiled nations (Babylon) and to come into
	New Covenant believers are exhorted to reject idolatrous unto Christ!	because we have been called out from the world and
\Rightarrow	Ezek. 20:41 offers prophetic assurance to Israel that He will acc Messiah and the promises of the New Covenant.	ept them when they turn to Him based on the work of
	God will New Covenant believers when we tur	n to Him from sin.
\Rightarrow	2 Sam. 7:8,I4 are portions of the Davidic Covenant where God house because of the coming Messiah, the Davidic King.	promises that He will not remove His favor from David's
	Believers who are "in Christ (Messiah)" can likewise be assured that to us as He does to His Son!	t God will not remove His from us, but will relate
"ti	the Lord Almighty"—παντοκράτωρ (pantokratōr)—the all-powerful,	omnipotent One, the Creator and Lord of history (Rev. 4:8)
	aul draws application for the NT believer from these OT promi we have these promises"	ses in terms of how we live in the world.
"с.	cleanse"—καθαρίζω (katharizō)—to purify through ritual cleansing, m	ake clean, declare clean.
-	Defilements of (I Cor. 6:13b, 18-19) and	_(I Cor. I0:I9-22)
" <u>b</u>	<u>bringing</u> holiness <u>to completion</u> "—ἐπιτελέω (epiteleō)—to bring abo	out a result according to plan or objective, complete, accomplish.
\Rightarrow	This is accomplished only through the of the Lord. That	is, knowing Him and being known by Him.
Key Po	oint: Knowing that we are the temple of Godto pursue lives of	us of His presence with us always and should lead us
	"the image of harnessing oneself to someone who is spiritually	
	Concluding Tho	<u>ughts</u>
We do	o well to see the world as it actually is: filled with people who as	re engaged in practices.
What a	are the idols that our is most drawn towards and wl	nat are the practices associated with those idols?
And de	37:I-5— ¹ Do not get upset because of evildoers, Do not be envio ecay like the green plants. ³ Trust in the Lord and do good; Live in rd; And He will give you the desires of your heart. ⁵ Commit your	the land and cultivate faithfulness. ⁴ Delight yourself in

4. He then employs multiple OT quotations to explain what it means for believers to live in God's presence.



CORINTHIANS





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Introduction: Idolatry & Identity Formation

"Idol worship is committing yourself to something that is not God...[it] is trusting in something other than God for your ultimate security and your happiness...and the idol is whatever claims the loyalty that belongs to God alone." —G.K. Beale

⇒ In a fallen world, we are prone to ascribe ultimate worth and value (worship) to things which are not God (Rom. I:2I-23). These idols provide counterfeit versions of what our hearts truly desire: transcendence, security, joy, etc. Ultimately, however, idols tell us a false story about ourselves and the world around us and will lead us into ruin.

<u>Main Point</u>: Because believers are the <u>temple</u> of the Living God in the present age, we should not be bound together with unbelievers in ways that will <u>compromise</u> how we live as His worshipers.

2 Corinthians 6:II-7:I

- As a father, Paul affirms his affections for the Corinthians and asks them to respond in kind. (6:II-I3)

 Observations:
 - I. He has instructed and exhorted them with the <u>authority</u> of a father and has loved them with <u>heart</u> of a father. "We have spoken freely" "our heart is wide open"
 - 2. He feels their affections for him have changed and so, he calls on them as his children to respond **properly** to him. "restricted" "widen your hearts also"

Key Point: Our worship and reverence for God should lead us to honor our fathers and mothers (both our literal parents and our fathers and mothers in the faith).

- Paul then exhorts them not to become partners together with unbelievers in idolatrous practices. (6:14-18) Observations:
 - I. The exhortation draws on OT imagery.

"unequally yoked"—ἐτεροζυγέω (heterozygeō)—not belonging together, to be mismatched. Used in the OT to forbid the yoking together of different types of animals (Lev. 19:19; Deut. 22:10)

"Paul was not saying that Christians should break off all association with unbelievers (cf. I Cor. 5:9-10; 10:27). He had previously encouraged the saved partner in a mixed marriage to maintain the marriage relationship as long as possible (I Cor. 7:12-16). He had also urged his fellow Christians as ambassadors of Christ to evangelize the lost (5:20). Rather Paul commanded that Christians form no binding interpersonal relationships with non-Christians that resulted in their spiritual defilement."—Thomas Constable

- ⇒ Believers should not willingly <u>bind</u> themselves to unbelievers and their practices in ways that compromise their witness to the Gospel. Participation in idolatrous practices is primarily in view.
- 2. He asks a series of rhetorical questions to support the idea that certain things that do not belong together.

"righteousness" — "lawlessness" Partnership?

"light" — "darkness" Fellowship?

"Christ" — "Belial" Accord?

"believer" — "unbeliever" Share?

"temple of God" — "idols" Agreement?

- 3. The questions are relevant because believers are the temple of God.
 - ⇒ Paul uses the imagery of the temple to refer both to Christians as <u>individuals</u> (I Cor. 6:I6-20).and to the <u>community</u> as a whole (I Cor. 3:I6-17)

The temple was the location of God's presence with His people.

The temple was holy as a result and was to be treated as such by His people.

- 4. He then employs multiple OT quotations to explain what it means for believers to live in God's presence.
 - ⇒ In Lev. 26:II-12, God stated to Israel that His purpose under the Mosaic Covenant was that they would be a holy people so that He might dwell among them.
 - God has always intended to dwell with His people and the New Covenant in Christ means that He now indwells us!
 - ⇒ Isa. 52:II is a prophetic exhortation to His people to come out from among the defiled nations (Babylon) and to come into His holy presence.
 - New Covenant believers are exhorted to reject idolatrous <u>practices</u> because we have been called out from the world and unto Christ!
 - ⇒ Ezek. 20:41 offers prophetic assurance to Israel that He will accept them when they turn to Him based on the work of Messiah and the promises of the New Covenant.
 - God will welcome New Covenant believers when we turn to Him from sin.
 - ⇒ 2 Sam. 7:8,14 are portions of the Davidic Covenant where God promises that He will not remove His favor from David's house because of the coming Messiah, the Davidic King.
 - Believers who are "in Christ (Messiah)" can likewise be assured that God will not remove His favor from us, but will relate to us as He does to His Son!
 - "the Lord Almighty"—παντοκράτωρ (pantokratōr)—the all-powerful, omnipotent One, the Creator and Lord of history (Rev. 4:8)
- 5. Paul draws application for the NT believer from these OT promises in terms of how we live in the world. "we have these promises"
 - "cleanse"—καθαρίζω (katharizō)—to purify through ritual cleansing, make clean, declare clean.
 - Defilements of body (I Cor. 6:13b, 18-19) and spirit (I Cor. 10:19-22)
 - "bringing holiness to completion"—ἐπιτελέω (epiteleō)—to bring about a result according to plan or objective, complete, accomplish.
 - ⇒ This is accomplished only through the <u>fear</u> of the Lord. That is, knowing Him and being known by Him.

<u>Key Point</u>: Knowing that we are the temple of God <u>assures</u> us of His presence with us always and should lead us to pursue lives of <u>holiness</u>.

"...the image of harnessing oneself to someone who is spiritually incompatible evokes images of spiritual disaster. Those who bear Christ's yoke (Matt. II:30) cannot share it with others who deny Christ. Those who harness themselves together with unbelievers will soon find themselves plowing Satan's fields. One can only be a true yokefellow (Phil.4:3) with a fellow Christian."

—David Garland

Concluding Thoughts

- We do well to see the world as it actually is: *filled with people who are engaged in worship practices*.
- What are the idols that our <u>flesh</u> is most drawn towards and what are the practices associated with those idols?

<u>Psalm 37:I-5</u>— ¹Do not get upset because of evildoers, Do not be envious of wrongdoers. ²For they will wither quickly like the grass, And decay like the green plants. ³Trust in the Lord and do good; Live in the land and cultivate faithfulness. ⁴Delight yourself in the Lord; And He will give you the desires of your heart. ⁵Commit your way to the Lord, Trust also in Him, and He will do it.