

1Corinthians 18-06-17a

Good morning. Welcome to the Sunday Morning Services at Grace & Truth Bible Church. It is a pleasure and a privilege to see everyone that's here and to, in my mind's eye, see everybody who is there in the land of afar.

We find ourselves this morning on Father's Day, the 17th of June 2018. I am wearing my tribute to my own father here, my hardly visible camouflaged Marine Corps tie. I hope you all can see that.

My dad would be pleased. He'd probably be wearing it if I wasn't. But we're going to continue this morning our study in 1st Corinthians chapter 9 and we're going to be picking up at verse 19.

We had gotten about halfway through the chapter last time and we're going to back up just a bit and get a running start and work our way forward. But there is a wonderful applicational section here that we want to not overlook or not give short shrift and it is this section from verse 19 to verse 23. What does it mean to make yourself a slave? What does it mean to become all things to all men as it were? And is that something we should do? Details to follow after we go to the Lord in prayer.

Father it is an awesome thing to be granted the privilege of entering your throne room, coming before your presence, and addressing ourselves directly to you through the presence and power and accomplishment of our High Priest, the Lord Jesus Christ, who at this moment is seated at your right hand as our words and our thoughts come before you. We are humbled and almost unable to speak. We thank you for the presence and the power of your Holy Spirit who takes our feeble words and our limited understanding and brings an appropriate message before your throne as we express our hearts and thankfulness and in praise and in honor of all that you have done for us through your Son.

We thank you for Him and for our standing in Him, the privileges and the opportunities and the future that we embrace and seek to exploit. We thank you for the potential that we have in this life even before we join Him and come into your presence to learn and to grow and to take the truth that is expressed in your word and make it real and powerful in our own lives and our own souls. We thank you for its transforming power.

We thank you that it is the evidence of the resurrection of the Lord Jesus. It is the evidence of your existence, not that science can work its way up a tower of Babel to find your face, but it is your transforming power and your limitless grace working in us and through us and around us in our individual hearts, in our fellowship, and in the world of believers around us to shine the light of your glory, which in the best of cases will draw others to you. We thank you for this passage that is before us.

We thank you for the opportunity to investigate it together and to see its pertinence and its

applicability for us today, even though it was written nearly 2,000 years ago. We ask your blessing on it and pray that you will enable us to benefit from it, to have our motivation and our perspective enhanced, and that we can live what remains to us in this life dedicated to the Lord Jesus and in a way that is pleasing in your sight. We pray these things in Jesus' name.

Amen. Let's review this section. You know the context.

Paul is writing to this church in Corinth. It is largely Gentile. There are some what we might call today Messianic Jews in the group.

They have questioned Paul's authority as an apostle. They have questioned the way that he operates. They have made the man who communicated the message an issue, and by diminishing him they, in some cases, are trying to liberate themselves from the authority of the message.

If the man who communicated it can be diminished, then the authority of the message can be questioned. And so by not accepting support, by not leading about a wife, by not coming in power and wielding the big stick as T.R. might have done, Theodore Roosevelt might have done, he told us back in chapter 2. Just flip back and let's just remember. Chapter 2. I, brethren, when I came to you did not come with excellence of speech, like Apollos, or with wisdom, declaring to you the testimony of God.

I determined not to know anything among you except Jesus Christ, and Him crucified, humbled, shamed, presented as a felon, executed by the Roman government. I was with you in weakness, in fear, and in much trembling. This isn't what you expect from the Apostle commissioned by the Lord Jesus Christ to tell us how the cow ate the cabbage.

In the same way that the Jews missed the presence and power of the Son of God because he did not fit their expectations, we get an idea. We have a picture in our mind. Have you ever read a book and then they make it into a movie and you say, wait a minute, Tom Cruise looks nothing like the character that's the main protagonist in my book series.

This has actually happened with Patty and me. We're going down a long road of entertaining, although not particularly edifying, series of books. It's good bubble gum for the brain while you're driving.

And they made a couple of movies and Tom Cruise bought the rights and blessed us hard. He got the movie made, but he looks nothing like the actual character. And so if you stumble at that and say, well, I can't, I'm turning this off.

Well, you might miss a blessing. It might actually be a pretty good yarn in terms of just pure, somewhat non-edifying entertainment. There is such a thing as just entertainment.

You can go play a game of volleyball. It doesn't necessarily enhance your spiritual life, but it's enjoyable. We have capacity for life.

We have capacity to enjoy things that may not be, you know, quoting verses and have pure applicational value. But when it comes to the things of God, when it comes to communication of the truth of heaven, it's time to start paying attention to the full witness of Scripture. The Jews should have known from Isaiah that the Lord Jesus would come without a form or comeliness, that they would desire him, that he would be oppressed and afflicted, that he would be a servant, that in his first coming it wasn't going to be.

They wanted to cut to the chase. We want the king. We want the son of David.

We want the Romans to be gone. We want the establishment of the millennial kingdom, and we want it now. And this very non-ostentatious coming, he wasn't born in a palace.

He didn't have regalia and royal accoutrements. He didn't come from, because they didn't investigate closely, he didn't come from where they thought he ought to come from. He didn't look like they thought he ought to look.

He didn't act like they thought he ought to act. His message surprised and embarrassed the religious leadership. Remember the woes to the Pharisees? Well, when Paul came to Corinth, it was much the same.

He established the church. He is their father in Christ. He birthed them into life.

But as they began to meet other apostles, an apollos came blowing through afterward, and some of them had seen and heard Peter, and there was an authenticity with Peter. He had been with the Lord. He could tell them anecdote after anecdote.

I was at the Southern Baptist Convention, as most of you know, this past week. And those who met Dr. Criswell, he was very personable, had a very charismatic presence. And nobody who ever saw him or heard him or met him comes up that doesn't have a story.

And I have heard so many stories, most of them funny. He was a wonderfully personable man. And there was a man who came up, I'll just give you one example, and he said, I had come to the Criswell College, and I was a student, and Dr. Criswell was there as chancellor, and I happened to pass him in the hallway.

And we passed, and I said, good afternoon, Dr. Criswell. And we were going our way, and then suddenly I heard his voice from behind, and he said, lad. And I turned around and approached him, and he said, what is that in your hand? And he said, oh, it's a cup of coffee.

Can I get you one? And he said, I don't drink stump water. But these are the kind of memorable things that stick in people's minds. And so Peter had an endless supply of anecdotes.

He was with the Lord for over three years. And if you don't think that he didn't tell the stories of, you know, I was sinking deep in the sea, far from the peaceful shore, you know, sinking to rise no more. But the master of the sea heard my despairing cry.

From the waters lifted me, now safe am I? Paul didn't have that. He could talk about the Damascus Road, but, well, maybe he had a fit. We are more impressed with Christ himself, or with Apollos, or with Peter.

This is how the book began. And Paul, in the course of delivering new facets of the message, is also defending his commission to deliver it. He is the steward of the mysteries of Christ.

He is the one who informs us in letter after letter about the age in which we live. Well, many today question Paul. There is a fresh impetus against Paul, and even Peter, in the church.

And there is an episode, again, in this particular denomination to which I am loosely attached, not a member of, but it's like the tar baby. Once you touch it, you can't seem to get away. And there is an impact from the Me Too movement.

And many leaders in this particular denomination are being questioned and held to account for things they said years ago. And these people say, any hint that you suggest in a message in public that says anything about submission for women is anathema. It partakes of evil.

You should be removed and personally destroyed. And if you don't believe that, read some of the press over the last two or three weeks, and then read the comments down below. Last night I read about 16 pages of comments vilifying, excoriating, tearing down, spitting on not just an individual who has got himself in trouble by the things that he said, but the school that he represents, the denomination that he represents, the pasty old white men that he represents, the patriarchal sins of the past that he represents.

It has been generalized and used as a fire hose to excoriate not just the man, not just the denomination, but Christianity in particular and religion in general. And on and on and on and on, dozens and dozens and dozens and dozens of people, countless numbers piling on and saying, this is the reason the Bible must go. Paul shouldn't have said anything about, you know, this is the beginning of it.

The apostle Paul, it's his fault. He has no right to say, wives, submit to your husbands. He has no right to say a woman should remain silent in church.

He has no right to say, I will not suffer a woman to have authority over a man in the church. Paul is the culprit. Well, that traces its roots all the way back to Corinth.

It started while Paul was alive. This is his defense. If you want to come to an understanding of the Me Too movement as it impinges on the church, as Jerry Reed says, pay attention.

I'm about to sing your song. It's right here. So, pick up now in chapter 9, at verse 19.

For though I am free from all men, you notice *men* is in italics, I am free from all, but I have made myself a servant to all, that I might win the more. And to the Jews, I became as a Jew, that I might win Jews. To those who are under the law, as under the law, that I might win those who

are under the law.

To those who are without law, as without law, not being without law toward God, but under law toward Christ, that I might win those who are without law. To the weak, I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

Now this I do for the gospel's sake, that I may be partaker of it with you. Fellow partaker. Well, what is the application of this passage for us personally? If we are a partaker of it, we skip the interpretation step and we just observe it and say, well, I should become lawless among the lawless.

I should become Jewish among the Jews. I should become all things to all people. Whoever I am with, I should just be like a chameleon and adopt that stripe and that behavior and that ethos, because by doing that, I can win them.

Well, we need to first of all examine our verbs. What does it mean to become as a thing or a category of people, more specifically? I don't want you to become as a wooden board or I don't want to become as a clanging gong or a sounding cymbal. So what does it mean to become as some category of people as he speaks up here? What does it mean to win them? What does it mean to win them? And what does it mean to do it for the gospel's sake? How can we get a hold of this and turn around and say, this is how I should then live? Well, let's begin in verse 19.

For though I am free from all, I have made myself a servant to all. I am free, but I have made myself a servant. Who did not make Paul a servant to all? Who could have made him a servant to all, but evidently has not? Who called him as an apostle? The Lord Jesus Christ? Does he say, the Lord Jesus Christ has made me a servant to all? Who is he a servant to? Who is he a slave to? Go to the front of any letter Paul wrote and what does it say? Paul, a slave of all men? What does it say? How does this letter begin? Go back to chapter 1. Paul called to be an apostle of Jesus Christ through the will of God.

Turn to the next letter, 2 Corinthians. Paul, an apostle of Jesus Christ by the will of God. What is the issue in Corinth? They don't want to recognize his authority, so what does he do? He cites his authority.

Turn the pages. Go to Galatians. Paul, an apostle, not from men or through man, but through Jesus Christ and God the Father who raised him from the dead.

What is the issue in the churches at Galatia? Similar to that in Corinth. Where does he get the authority to communicate? Turn to the next book, Ephesians. Paul, an apostle of Jesus Christ by the will of God.

We think this is actually to the Laodiceans. Turn to the next book, Philippians. Paul and Timothy, apostles of Jesus Christ.

What does he say to Philippi? Monservants, slaves. The word here is douloi. This is where at the

Naval Academy and at West Point, first year individuals are called plebes, not at the Air Force Academy, they are called doulouis.

And it's not hang down your head, Tom Dooley. It is from doulos, which means you're the slaves. You're the underlings.

You are those over whom all authority hovers. Paul and Timothy, slaves of Jesus Christ. Go to Colossians.

How does the letter begin? Paul, an apostle of Jesus Christ by the will of God and Timothy our brother. So to the Philippians, to those in Philippi, he says we're bond slaves. Every other letter so far he has said an apostle, an apostle.

Go to the Thessalonians. He doesn't say anything. Paul, Silvanus, and Timothy to the church of the Thessalonians.

Grace to you and peace. Go to 2 Thessalonians. Paul, Silvanus, and Timothy to the church of the Thessalonians.

He doesn't say anything. Do you see how he is becoming a different thing depending on who he's addressing? To some who need to recognize his apostolic authority, he is an apostle by the will of God. He is an apostle of Jesus Christ.

To others he presents himself at the opposite end of the spectrum. We are bond servants. We are slaves.

We are the lowest on the totem pole. To others he doesn't make an issue of whether he has authority or whether he is under authority. Look at 1 Timothy.

Paul, an apostle of Jesus Christ by the commandment of God our Savior and the Lord Jesus Christ to Timothy. Timothy is a pastor. Paul is an apostle.

How does the authority flow? Not like it did when he went to Jerusalem. James says, Paul, here's what we think you ought to do. I'm the pastor of this church and I think you should take a vow and you should pay for these other Nazarites and buy their sacrifices and go down and you with them dedicate yourself so that you can show yourself to be a faithful guy under the law.

That's authority running the wrong direction. And in my humble opinion, Paul messed up when he put himself under the authority of James in Jerusalem. He's an apostle.

James, at best, is a pastor. And there's not strong evidence that he was even the pastor. We just interpolate that.

2 Timothy. Isn't it consistent? It's consistent. Wasn't 1 and 2 Thessalonians consistent? Aren't 1 and 2 Corinthians consistent? 1 and 2 Timothy consistent? Paul, an apostle of Jesus Christ by the will of God according to the promise of life which is in Christ Jesus.

Go to Titus. Titus is a different kind of pastor. Titus is the one that Paul entrusts with going in and straightening out churches.

Timothy is the one that needs encouragement. He's being buffaloed. He's being intimidated by his congregation.

So Paul says to Timothy, I'm the apostle by the will of God and here's what you need to do. To Titus, he says, I'm a bondservant of God and an apostle of Jesus Christ. Boxes the compass there.

It goes all the way around. How about Philemon? Philemon. Paul, a prisoner of Christ Jesus.

Interesting choice of words. Talking to Philemon about Onesimus and asking his friend Philemon to treat him as a brother. So this idea of becoming all things, Paul chooses his role.

I used to use this example years ago that when I was in the reserve and I was married with a family and I was an employee, there was a time before I was married where I was headmaster of a Christian private school and depending on my context, I might be saluted in return salutes at the reserve center. I might be figuring out how best to proceed with my wife in our household and with our children. I might be at work working with the boss and working with people who are working for me to determine how best to approach a task or a problem or a challenge.

I didn't go to my civilian job and have all of my assistants and those who worked for me salute me. I didn't issue orders and expect them to be unthinkingly obeyed. I didn't dare do that at home either.

There's much more of a team approach and a cooperative spirit when you're married, if you're wise. And in the Marine Corps, I didn't befriend and fellowship in an inappropriate way with my subordinates. There is a distance.

You're an officer. They're enlisted. There is a different ethos.

There's a different way that authority functions. So we all know what it is to adapt our frame of reference and the way that we operate to the circumstance and the people that we are associated with in any given context. So back to 1 Corinthians 9, though I am free from all.

Now, what does that mean? I am free from all, all men. I'm free from all people. Paul has said in another place, I ask first of all that men lift up holy hands in prayer for those that are in authority.

Fear God. Honor the King. And to the extent that constituted authority gives us rules and laws and regulations and policies that we can obey without compromise, that's what we do.

But we are not enslaved to government. We are not enslaved to authority over us. We obey it as unto the Lord so long as we can do so as unto the Lord.

And if they give a command that says, if you've had more than two children, you need to eliminate the third and following, well, I wouldn't do that. Why? Because I am free from that under the Lord. We don't commit infanticide.

We don't slay our children. Unless you're Abraham and you've got an explicit, exceptional command. And even then, he didn't actually slay him.

But he provided a beautiful picture. So I am free from all. I have made myself a slave to all.

But there's a purpose in it. Why would Paul make himself a slave to all? Well, he tells us, in order that I might win against the more. Now, what does it mean to win the more? This is not the word for win.

Nike is to conquer. That's why the shoes company has that name. You're going to win.

You're going to earn the prize. And Paul is going to talk about the prize here in a minute. But this is not Nike to conquer or overcome.

He says, I became a king. I became a king because I am a servant to all in order that I might gain. And the best translation of this word is to gain.

To gain. This is a natural opposite to lose. You can gain, you can lose.

Right? So, this word is used, for example, you remember in Matthew and Mark where the Lord Jesus says, what does it profit a man if he gain the whole world and lose his own soul? These two verbs are complementary, just as they are in English. To gain or to lose. This would be Matthew 25.32. Some translations say forfeit his soul.

But the word for loss here is zemi-a-o, which is Z-E-M-I-O-O. Two different O's. One's an omicron and the last one's an omega, which is typical in Greek.

A verb typically ends in omega if it doesn't have an omi, which is my ending. So, you have the idea of loss. You also have the idea of gain.

And the word for gain here is the one we want to take a look at. This is going to come up on my screen as soon as the crawling donut of delay stops spinning. The word for loss is zemi-a-o.

Boy, this is really slow today. I hope our broadcast is making it out the garden hose. Another place this word is used, by the way, while I'm waiting for it to come up, is in the passage in Acts, I believe it's in Acts 25, where Paul is on the ship that is about to wreck.

And he says, if you had listened to me and not sailed, you would have lost zemi-a-o, the storm. You would have had an absence of the storm. But we have gained the lives.

And zemi-a-o and this other word that I'm still struggling to get here, are used in that passage as well. So, here it is. Though I am free from all men, I have made myself a slave, that I might

win the more.

So he's an apostle, and he is going to win some. But in order to win more, in order to gain more, this is *curdeso* here, which is a subjunctive. And it's a subjunctive even in English as potential, that I might gain, that I might win.

It creates the potential. This is the verb *cardino*, finally at last. K-E-R-D-A-I-N-O, to gain, *cardino*.

And it actually means to profit. If you go to James 4.13, remember when it says in James, don't talk about tomorrow like it's a sure thing. Come now, you who say, today or tomorrow we will go to such and such a city, spend a year there, and sell and make a profit.

Whereas you do not know what will happen tomorrow. What is your life? It is a vapor that appears for a little time and then vanishes away. Instead you ought to say, Lord willing, we shall live and do this or that.

Remember that whole passage? Well in 13 where he says, come now, you who say, today or tomorrow we will go to such and such a city, we will spend a year there, buy and sell, and make a profit. Make a profit is *cardino*. Make a profit.

We will gain. We will spend a year there and we will gain. Well, what's particularly interesting about that is the word for go is *poruomai*.

Poruomai. You see the *omai* ending? It doesn't end in omega. The *omai* ending is middle or passive.

And it means we will, the middle has a reflexive idea. We will travel ourselves. We will take ourselves.

We will transport ourselves to this city. And then we will trade. And trade is *emporuomai*.

It has the *en*. So you're going to traverse. You're going to move something.

And then you're going to move in while you're there. By the way, *emporuomai* is where we get the word emporium. It is a place where you trade.

So you go to a place, *poruomai*, you engage in trade, *emporuomai*, in order to *cardino*, to gain. There's no, thinking about this past week, if you have a booth at a trade show, you're hoping to generate business. And they're going to come and cover the cost of your presence at the trade show and something more.

To do it at a loss wouldn't make a lot of sense if your purpose is to make a profit. So this word, *cardino*, is in the profit and loss column. Now, what's particularly interesting is, turn to Philippians chapter 3, verse 8, because you would say, well, I want to win people to the Lord.

I want to gain them as trophies or I want to present them before the Lord or whatever. Look at

Philippians chapter 3, verse 8. Philippians 3, 8 says, yes, rather indeed, I also count all things loss, that's our same word for loss that I just gave you, I count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, in order that I might gain, cardino, Christ. Well, how would you compare gaining some, in the sense of what Paul is talking about in our passage, and gaining Christ? How do you gain Christ? Are we not already beholden to Him as our Savior? I suffer the loss of all things that I might gain.

Philippians 3, 8 seriously informs our passage. What is Paul saying? I have set aside the rights of an apostle. I have set aside leading about a wife.

I have set aside the comfortable life I could have had as a respected Pharisee. I have set aside the peace and the lack of controversy and the being one of the guys and staying at home, either in Jerusalem or back in Tarsus or wherever. I could have done all those things.

I have suffered the loss of those things that I might gain Christ. What does he mean, this is a metonymy? When you say Christ, it is the things of Christ, the knowledge of Christ, the presence of Christ, the power of Christ, the advantages that are ours in Christ. Christ is put for those blessings and opportunities that we have in Him.

He is not adding bits and pieces of Christ, but that he might gain Christ, the intimacy of fellowship, the white stone and the new name type of overcoming. I set aside that which I can't keep anyway in order that I might gain what I can never lose, which is the presence and power and fellowship and knowledge of Christ. Well, in a similar way here, and we're working our way toward how should I then live, what is his argument in these preceding chapters? When there is a meal at the temple and you're invited there because it's the guy's daughter's birthday or it is a wonderful standard form of societal fellowship, you're not going to go.

Why? This is a worship place for demons. You can't sit at the table of demons, as he's going to say in the next chapter, and the table of the Lord. You have to distinguish yourself at certain times and in certain ways.

You have to be careful not to say, I am free, but to exercise self-control where I could cause a fellow believer to stumble. You remember that at the end of chapter 8, if food makes my brother stumble, I will never again eat food, that kind of food, in that place and at that time, lest I make my brother stumble. I am free to go, but I will not go because I am sensitive in the horizontal plane to the effect it would have on my fellow believers, a brother, a sister, right? So there is not law exerting external control over me.

There is love exerting internal self-control. I control myself through love. This has wide application both before and after you meet the person of your dreams with whom you're going to spend the rest of your life.

If you love them in advance, you don't even know where they are, who they are, but you can

discipline yourself to remain chaste, to remain pure, to grow in Christ and try to be the person of their dreams. That is a function of love in prospect. Once you meet them and become associated with them and get engaged and married, you have that ongoing love that says, I could do this thing, but I'm not going to because of the effect it will have on my spouse.

I love my spouse and I'm going to do something different than I would ordinarily do. I don't want them to stumble. I want them to be benefited.

I want them to be blessed, right? So Paul says he's widening this. Now I want you to notice the pronouns. How many times have we learned by watching pronouns? Look here.

Though I am free from all men, I have made myself a servant to all that I might win the more. This whole section from 19-23 is going to be Paul using himself as an example. What is his spiritual gift? You can say it out loud.

What's his spiritual gift? Apostle. Is your spiritual gift apostle? Everybody say no, loud. Your gift is not apostle.

Paul is using himself as an example. What is his gift? We are not apostles. So we observe, we interpret, and we apply with respect to our function.

We are a different part of the body. As an apostle, what is Paul doing? Because his job as an apostle is to gain people for Christ. Who ever is assigned that specific mission? You go to Matthew 28-19.

Can you quote it? Matthew 28-19 and 20. It's known as the Great Commission, capital G, capital C. How does it read in the King James Version? Go ye into all the world. Well, no, that's Mark.

Go ye into all the world and make disciples of all nations. The one that says go ye into all the world and preach the gospel to every creature is in the disputed ending of Mark that is not inspired. Don't be quoting that at me now.

Go ye into all the world and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. Now, if you've got a good memory, you will know what the very first word in that verse is. What Greek verb it is.

Poruomai. But it is not an imperative, and most of you remember this. It is not poruomai in the imperative.

It is poruomai in the aorist participle. What's the rule about the aorist participle? The aorist participle precedes the action of the main verb. I've said this enough that you can hopefully remember it.

Say it with me. The aorist participle precedes the action of the main verb. So, we typically translate that as having gone, having gone, having gone into all the world and making disciples

of all nations.

Make disciples. That is the imperative. It is from Matthew.

It is a disciple or a follower. So, make disciples is the imperative. Baptizing them is a present participle.

Having gone, make disciples, and as a part of making disciples, baptize them into. Introduce them. Soak them.

Dunk them. Immerse them in the name of the Father and the Son and the Holy Spirit. You can take that as being in water, speaking the words, or you can take it as I think, which is more metaphorical, that you are going to make disciples not by dunking people, but by immersing them in what is known of God.

What is known of God the Father. What is known of God the Son. What is known of God the Holy Spirit.

Can you make a disciple simply by getting them under the surface of the water and back up? What makes a follower? What makes a true disciple? It is immersion in the knowledge of God. So, having gone. He doesn't say go.

He says, having gone. And it doesn't say into all the world. It just says, and this is what is said in the New International Version, the NIV, it says, therefore go and make.

And it puts the two as imperatives. New Living Translation, go and make. English Standard Version, go therefore and make.

Berean Study Bible, go and make. And virtually all of your, now there is a version called the Berean Literal Bible, which I've frankly never heard of. Therefore, having gone, disciple all nations.

Go Berean Literal Bible. That's one that got it right. All the rest of the ones I see, the CEV, the CSB, the KJV, the NKJV, the Good News Translation, go then to all people everywhere and make them my disciples.

Holman Christian Standard Bible, the Southern Baptist Version, go therefore and make. The ISV, the International Standard Version, is another one that gets it right. Therefore as you go, which is closer.

But it's not as you go, it's having gone. The action precedes the main verb. The Net Bible, which is supposedly a good literal translation, therefore go and make.

The New Heart English Bible, go and make. On and on and on. Poruamai.

This is just like the guy that says, I'm going to go to the city and I'm going to gain in the

material world. Paul says, having gone, I try to gain people. That's his function.

That's his job as an apostle. The 11 apostles that heard Jesus speak, Matthew 28, 19 and 20, this is their commission. Same thing for Paul on the Damascus Road.

I am going to send him to the Gentiles and he's going to do this very same thing. Teaching them to obey all that I have commanded you. By the way, just as an aside before we go to the break here, look at verse 20 of Matthew 28 while we're here.

This is a little bit off the topic, but you can observe a lot by watching. If you look at Matthew 28, 20, which is the latter half of this instruction from the Lord to his disciples, it says, and teaching them to obey everything I have commanded you and surely I am with you always to the very end of the age. Is this geographical or temporal? Temporal means time related.

This is not how far, this is how long. Would you agree? Lo, I am with you always even unto or until the end of the aionos, the age. The word for until is the Greek preposition aionos.

Heos, H-E-O-S. It is a time word. It means until.

Until the completion. This is teleo. Remember we've talked about telomeres and it's like the little end of a shoelace on your DNA.

Telos means the end of a thing. This is soon telos. Until the ending with the aionos, the age.

Heos until the end, soon telos, of the aion, the age. Now flip over three gospels and a page to Acts 1.8. Like Perry Mason, I'm going to tie this up. We're talking about winning people, right? What is the general version of what we're supposed to do in this life according to nearly every statement of faith of every church that you want to look at? Go and win the lost, right? This is given specifically not to the upwards of 200 who saw the Lord risen.

It doesn't say and a great crowd was assembled and he said, behold, all of you go as you go, make disciples, teach them to observe. This was given to the apostles and it is also given to Paul. What is the pronoun in 1 Corinthians chapter 9? I make myself a slave.

Even though I am free, I make myself a slave. I become all things to all men in order that I might by all means win some. He doesn't say you should make yourself a slave to all men in order that you may win some.

Could he say that? Of course. Did he say that? No. So it is an observation.

He is using himself as an example. What is the purpose of the example? What is his theme in this part of Corinthians? You should exercise self-control out of love for your brothers, out of love to those around you, to be a blessing to those around you. You should control yourself whether it is the eating of meat, whether it is the bringing up of issues that distract and make them uncomfortable, shouldn't do that.

Out of love, don't do that, right? Some of us do and then we have to repent. But we shouldn't. I will not raise an issue among the Jews and just flatter them.

I will reflect and distract them instead of gaining them to Christ. I will not make an issue out of the law to those who are under the law. I will not make an issue of the law to those who are not under the law.

I will push that aside because my purpose as an apostle is to gain them. I am not going to devolve as the Corinthians are doing with Paul. Your presence is weak.

Your voice is squeaky. You are a short, bald guy. You don't look like an apostle.

You don't act like an apostle. We think other guys have a better understanding than you do. We think we have a better understanding than you do.

So we are not going to pay attention to your instructions. Acts chapter 1 verse 8 in the Greek says you, and who is Jesus talking to in Acts 1.8? What's the audience? The same as Matthew 28. It is not the crowd of 200.

It is not the assembled masses on the Mount of Olives right before He ascends. It is the apostles. It is the 11.

Everyone but Judas. It is not for you to know the times or seasons that the Father has fixed by His own authority. But you, 11, will receive power when the Holy Spirit comes upon you.

And you, 11, will be my witnesses in Jerusalem and in all Judea and Samaria. And then what does your new King James say there? Unto the uttermost part of the earth. That's what the King James says.

What does the Greek say? Heos. The very same word used in Matthew to the very same guys talking about the very same subject. Heos.

Until. Heos is never translated anything but until throughout the Bible. Heos esketou.

Esketou means last. Remember when Jesus said the last will be first and the first will be last? When is it an issue to be first or last? Ever stood in a line? Do you want to be first or do you want to be last? There is a lot I could say about esketos. Until the last.

So you have two words of time. If you're last, you're going to be much later on the clock than the one who is first. Until the last of the age, the world, the earth.

Until the earth passes away, which Peter talks about. It's going to melt with fervent heat, the elements are going to dissolve and so on. So you will be my witnesses until the last of the world.

All through the millennial kingdom the apostles are still going to be witnesses. All the way until

God melts the elements and brings in the new heavens and new earth. The apostles are going to be witnesses.

Are you going to be a witness until the end of the world? You're going to be a witness during whatever lifespan God has assigned, right? Not the apostles. Jesus said, you will be witnesses unto me until the world melts. Until, not unto the uttermost parts.

There's much better Greek talking about extent and distance. So all I'm saying is, heos, it's important to pay attention to words. Heos means until.

I will be with you always, even until the end of the age. You'll be witnesses unto me until the end of the world. Until the last of the world.

Got it? We need this understanding because when we come back from the break, we're going to see what Paul is telling the Corinthians when he says, I become all things to all men to win them. Let's take our break.