

# BIBLICAL TRUTH ABOUT THE BODY OF CHRIST

(The Church in Practice As God Intended)

## Lecture One

### The Church In Fellowship and Service

**Introduction.**--(1) Ecclesiology is crucial to Baptist theology; it is what makes Baptists unique among other Christian groups, including Evangelicals. (2) Ecclesiology includes (a) the nature and work of the Church and (b) the ordinances: baptism and the Lord's supper. (3) Paul in most of his writings emphasizes the **practical**, but the **practical** is reinforced by the **theological**. This type of approach makes **theology pertinent and relevant**. Paul, therefore, never gives a complete discussion of ecclesiology per se; it is always discussed in a practical setting (e.g., Rom 6).

## I. Implications of *Koinonia* and *Diakonia*

1. Word Study: Fellowship (*koinonia*) and Ministry (*diakonia*)
  - a. *Koinonia* and cognate words
    - i. *Koinonos*--"fellow," "participant:" It implies fellowship or sharing with someone or in something.
    - ii. *Koinoneo*--"to share with someone" (to be *koinonos*), "to take part," "to have a share with someone," "to give a part," "to impart."
    - iii. *Koinonia*--an abstract term from *koinonos*, denoting "participation," "fellowship." A two-sided relationship with emphasis either on the giving or receiving. It can be translated, therefore, "participation," "impartation," "fellowship."
  - b. *Diakonia* and cognate
    - i. *Diakonia*--"service," "ministry," "aid," "support," "distribution."
    - ii. *Diakonos*--"deacon," "minister," "servant."
2. Definition of Church: "A congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His word" (New Hampshire Confession).
3. *Koinonia* (fellowship), therefore, pertains to the relationship between the members .
4. *Diakonia* (ministry) pertains to the role of the church in serving Christ.
5. The Pauline expression "Body of Christ" is a metaphor illuminating these two facets of the nature and purpose of the church.

## II. *Koinonia* and *Diakonia* in the Body of Christ

1. 1 Corinthians 12
  - a. A church is compared to a human body (12, 13, 28).
  - b. Unity and diversity in the body.
    - i. Unity is required for it to be a body (12, 13).
    - ii. Diversity requires many parts, members (14-17).
    - iii. Differences in function needed so that it will be a body (19-20).
    - iv. God designed the differences (18).

- v. All parts of the body are included and needed (21-24).
  - vi. *Koinonia* in unity and fellow-suffering and fellow-rejoicing (25-26).
  - c. The (a) church is Christ's body (28).
    - i. Gifts are for function, not salvation: apostles, prophets, etc. (28-30; cf. Rom. 12:4).
    - ii. Salvation is presupposed, but not discussed.
  - d. *Koinonia*, therefore, occurs in the unity and diversity (different people working together).
  - e. *Diakonia* also appears as the body working together gets the job done.
2. Ephesians 4:7-16
- a. A list of gifts relating to function (7-11; cf. Rom 12, 1 Cor 12).
  - b. The gifts are given "for (*pros*) the equipping of the saints for (*eis*) the work of service (*diakonia*), to (*eis*) the building up of the body of Christ" (12).
  - c. Service and growth is the purpose of the gifts (13-15).
  - d. *Koinonia* in the body produces growth and service (16).
  - e. This passage is another good example of fellowship and service in the church.

### III. Christ's Church Is Very Important

- 1. The church is important because it is the body of Christ (Eph 1:22-23).
  - a. It is "His body"--a concept showing the inter-relatedness of the members.
  - b. It is "His body" and "the fulness"--a concept showing the important relationship to Christ--the "complement" or "completer"--"full development, plenitude"--of Christ.
- 2. The church is important because it is God's chosen place to receive glory (Eph 3:21).
  - a. A prayer (or doxology) for glory to God--a wish not a declarative statement.
  - b. God is to receive glory in the church--but not exclusively--the main way but not the sole way.

**Conclusion.**--God established and designed the church so that the various members working together could grow and be His body on earth while He is in heaven.

## Lecture Two

### Baptism Is A Sign, Not A Sacrament

**Introduction.**--At the heart of ecclesiology is the worship of the church and the divinely ordained ordinances which pertain to the proclamation and remembrance of the Gospel. In Christendom there has been much controversy over the subject of baptism. Baptism--and our beliefs on the proper administration of it--is where we get our name, Baptists.

#### I. Negative Considerations

- 1. Baptism is not a Sacrament, with saving efficacy.
- 2. Based on false reasoning, depending on 2 Greek prepositions: *en*, *eis*.
  - a. *en X* (in Christ) equals salvation (2 Cor 5:17).
  - b. Baptism **into Christ** (*eis X*) produces **in X** (*en X*).
  - c. Therefore, baptism produces salvation (RC and CC?).
- 3. BUT THIS IS CONTRARY TO NT TEACHING ON JUSTIFICATION, etc.

4. Evangelical Protestantism teaches a spirit baptism--spirit baptizes us into X--it is not a baptism in water at all and/or water baptism is a picture of spirit baptism (i.e., "pouring out of the spirit").
5. BUT THIS IS A WRONG WAY TO INTERPRET THESE PREPOSITIONS.

## II. Positive Considerations .

1. Baptism is a sign (completely).
2. *En* is used to show element in which one is immersed; *eis* is used to indicate something else.
3. OT usage of *en* in baptismal passages.
  - a. LXX has *en* in only example of baptize with prep. in OT 2 Kgs 5:14.
  - b. MT *tabhal* always uses the same prep: *be*. *Baptizo* with *en*, *bapto* with *eis* and *en*.
4. NT usage of *en* in baptismal passages.
  - a. Mk 1, Matt 3, Lk 3.
  - b. What about Mk 1:97, etc.
  - c. 1 Cor 10, 1 Cor 12, Gal 3, Rom 6.
5. OT usage of *le/eis* in symbolic acts.
  - a. 1 Kgs 19
  - b. Ez. 37

**Conclusion.**--*le* and *eis* each used as a "pointer" to indicate the relationship between an act and what is symbolized (cf. BDB). Baptism is a sign referring to something else--it is not sacramental or magical.

## Lecture Three

### Baptism Is Confession and Profession

**Introduction**--As a sign, baptism points to something else. It is a confession and profession of faith in Christ.

#### I. Baptism Is A Confession

1. A sign (symbol) of the death, burial, and resurrection of Jesus (not a pouring out of the spirit)--DBR are in Rom 6 and Col 2.
2. OT examples of dramatic portrayals--
  - a. Jeremiah, Ezekiel, and Isaiah.
  - b. John the Baptist and Elijah.
  - c. Sabbath observance.
  - d. Circumcision, scape-goat.
3. Baptism, therefore, is a dramatic portrayal of the DBR of Jesus.
4. A dramatic testimony of belief in these events.
5. Confession is defined as "a formal statement of religious beliefs."
6. Baptism is a dramatic statement of one's belief that Christ died, was buried, and rose again.

## II. Baptism Is A Profession

1. It identifies w/X--we play out the role--like Sabbath observance and scapegoat.
2. A common act produces unity--cf. Gal 3--"putting on X" equals "one" as in Sabbath observance and circumcision.
3. A profession of death and burial (Rom 6).
4. A profession of resurrection and life (Rom 6), cf. Gal 2:20.
5. Profession is defined as "an act of taking vows [i.e., promises] of a religious community.
6. Therefore, baptism is a dramatic profession of a new life to be lived with Christ.

**Conclusion.**--(1) A Christian's life is to be different from the world (see Rom 6:1-2). (2) The initiatory Christian rite of baptism testifies to this; it signifies death and resurrection of self. (3) A wonderful sign of confession and profession.

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## Lecture Four

### The Supper Is For Communion, Not For Salvation

**Introduction.**--Paul's discussion of the Lord's Supper is especially crucial to the present study. (1) The Lord's Supper is one of the two ordinances given to the church. (2) Paul uses both of the expressions "*koinonia*" and "body of Christ" in his discussion of the Supper.

#### I. The General Context of Paul's Discussion

1. Paul's discussion of the Supper is limited to 1 Corinthians 10 and 11; perhaps a reference also in 1 Corinthians 5.
2. The larger problem with which Paul is dealing in 1 Cor 8-13 is the responsibility of members one toward another (cf. 8:9-13; 10:23f.; 11:22; 12:12-26; 13).
3. As it has been said, "indeed to eat and drink not discerning the Lord's body is to comport oneself in the Gathering oblivious of the needs of one's brother, that is, one's fellow member in the one body" (Stuart Currie).

#### II. A Warning Against Sacramentalism

1. In 1 Cor 10:1-13, Paul warns that the fact that one has been baptized and has eaten the Lord's Supper is no guarantee of salvation.
2. Probably he is combating a form of sacramentalism at Corinth.

#### III. A Warning Against Idolatry

1. Closely related and probably stemming from the warning in w. 1-13 is a warning against idolatry, vv. 14-22.
2. Paul uses the Lord's Supper as an example of why idolatry is wrong.
3. He shows that one cannot have fellowship (*koinonia*) with God's people as represented in the Lord's Supper and also have fellowship with the worshipers of demons.
4. Even these verses, however, should be interpreted in the light of his subsequent discussion in chapter 11 and vice versa.

#### IV. A Suggested Translation

1. The following translation is suggested by the author: 1 Cor 10:16-21.
  - (16) Is not [emphatic] the cup of (the) blessing [emphasis on "cup"] which we bless a sharing [*koinonia*] of the blood [genitive case] of Christ? Is not [emphatic] the loaf which we bless [emphasis on "loaf"] a sharing [*koinonia*] of the body [genitive case] of Christ?
  - (17) Because [there is] one loaf, we, the many, are one body, for we all partake of the one loaf.
  - (18) Look at Israel according to [the] flesh--are not the ones who eat the sacrifices sharers [*koinonoi*] of the altar [genitive case]?
  - (19) What then am I saying? That food offered to an idol is anything? or that an idol is anything?
  - (20) To the contrary, [I am saying this] because what things the pagans sacrifice, they sacrifice to demons [emphatic] and not to God, and I do not wish you to become sharers [*koinonoi*] of the things [*ton*] of demons [genitive case].
  - (21) You cannot drink a cup of [the] Lord and a cup of demons. You cannot partake of [or, from] a table of [the] Lord and a table of demons.
2. This translation attempts to translate *koinonia* and *koinonoi* (the plural of *koinonos*, see lecture one) consistently, as well as the words in the genitive case ("of") immediately following them. Most English translations neglect this.

#### V. Some Observations and Conclusions

1. The *koinonia* (sharing) is with one another--not a sharing in or with God.
  2. They are sharing the meal, a meal which is eaten "in remembrance of me" (11:24-25).
  3. Significant meaning in verse 17.
    - a. Is it a parenthesis in which "body" has a different meaning from verse 16? Even if it is parenthetical, it anticipates Paul's subsequent discussion in chapters 11 and 12.
    - b. Is verse 17 Paul's explanation of verse 16; a common expression which Paul may be quoting? In this case the crucified and risen body of Jesus is the basis of the church, the event which created and is creating it.
    - c. Those who share together at the table of demons, as well as those who share together at the Lord's table, have a *koinonia* which ties them together. By virtue of the broken body of Christ, represented by the one loaf, the participants at the Lord's table are "one body."
    - d. Because there is "one loaf" on the table, one should recognize that there is "one body" among the *koinonoi*. Since all share the one loaf, they are *koinonoi*, they have *koinonia*, they are "one body."
  4. The church can be "one body" only because of the death of Christ; and only believers can be *koinonoi* at the Lord's table.
  5. The act of sharing, however, also helps strengthen the *koinonia* and unity which the members of the Corinthian church already have (cf. chapter 12).
  6. Verse 17 states, therefore, that the loaf represents the Corinthian church as "one body," and it helps produce *koinonia* in the body.
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## Lecture Five

### The Supper Is For Communion, Not For Division

**Introduction.**--(1) The admonition here is different from chapter 10, but the underlying view of the Supper is the same: (2) Both accounts in chapters 10 and 11 should be interpreted in the light of one another.

#### I. A Divided Church (1 Cor 11:17-22)

1. Paul warns that their observance of the Lord's Supper ("when you meet together") is "not to eat the Lord's Supper" (v. 20)--it is their own. What they thought was the Lord's Supper was not really the Lord's Supper!
2. This was because "when you come together as a church, ... divisions exist among you" (v. 18).
3. This is true because the one loaf represents the unity of the body. A body with divisions is no longer a body.
4. The major abuse was a disregard for the other members. They were despising the church of God and shaming some of her members (v.22).

#### II. A Serious Result (1 Cor 11:23-32)

1. This makes the violator guilty of the body and blood of the Lord (v. 27).
2. The Supper is, after all, a memorial to the death of Christ (vv. 23-26).
3. *Koinonia* must be present and the Supper which represents the *koinonia* must be shared together also.
4. Either violation is to eat and drink unworthily--when someone eats and drinks "not discerning the body"--i.e., the church as body of Christ--he is eating and drinking judgment on himself. A contempt for the members of the body (cf. 12:20-27) will bring God's judgment.
5. The expressions to "despise the church of God," to "shame those who have nothing" (v. 22), to eat or drink "in an unworthy manner" (v. 27), to "not judge the body rightly" (v. 29), and to "judge ourselves rightly" (v. 31) all apparently refer to the same, underlying concept.

#### III. A Suggested Remedy (1 Cor 11:33-34)

1. The participants, therefore, should "wait for one another" (v.33). Failure to do this shows a lack of love and appreciation for the brethren and produces judgement and keeps the supper from being the Supper.
2. The Lord's Supper is intended to bring communion (*koinonia*) and not division in the church.
3. For the participant to "examine himself" is to recognize his part and function in the body of Christ and his responsibility to the rest of the members. These words probably should be translated "prove himself" (cf. ASV). He "proves himself" to the church. The church then makes a decision about his eating or not eating ("let him eat").

**Conclusion.**--(1) The whole discussion of the Lord's Supper, therefore, has shown that the body of Christ, as illustrated by the symbol of the Supper, is best seen in the visible, concrete relations in the church (local, of course), and not in an invisible body containing all of the redeemed. (2) I believe, therefore, that the Lord's Supper should be observed only on the local church level, with



MARK 1

4 ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ  
came John the [one] baptizing in the  
 ἐρήμῳ κηρύσσων βάπτισμα μετανοίας εἰς  
desert proclaiming a baptism of repentance for  
 ἀφεσὶν ἁμαρτιῶν. 5 καὶ ἐξεπορεύετο πρὸς  
forgiveness of sins. And went out to  
 αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσο-  
him all the Judæan country and the Jerusa-  
 λιμίται πάντες, καὶ ἐβαπτίζοντο ὑπὸ αὐτοῦ  
Jerusalemites all, and were baptized by him  
 ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς  
in the Jordan river confessing the  
 ἁμαρτίας αὐτῶν.  
sins of them.

8 ἐγὼ

ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς  
baptized you in water, but he will baptize you  
 πνεύματι ἁγίῳ.  
Spirit in [the] Holy.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις  
And it came to pass in those days  
 ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας  
came Jesus from Nazareth of Galilee

καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ  
and was baptized in the Jordan by  
 Ἰωάννου.  
John.

LUKE 3

16 ἀπεκρίνατο λέγων πᾶσιν  
answered saying to all  
 ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς·  
John: I indeed with water baptize you:  
 ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ  
but there comes the [one] stronger of me, of whom: not  
 εἰμι ἰκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημά-  
I am competent to loosen the thong of the  
 των αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν  
dials of him: he you will baptize with  
 πνεύματι ἁγίῳ καὶ πυρὶ.  
Spirit [the] Holy and fire;

LUKE 4

4 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου  
And Jesus full of [the] Spirit Holy  
 ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο  
returned from the Jordan, and was led

ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ  
by the Spirit in the desert

MATTHEW 3

5 Τότε ἐξεπορεύετο πρὸς  
and honey wild. Then went out to  
 αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία  
him Jerusalem and all Judæa  
 καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,  
and all the neighbourhood of the Jordan,  
 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ  
and were baptized in the Jordan river  
 ὑπὸ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας  
by him confessing the sins  
 αὐτῶν.  
of them.

11 ἐγὼ μὲν ὑμᾶς βαπτίζω  
indeed you baptize  
 ἐν ὕδατι εἰς μετανοίαν· ὁ δὲ [ὁ]  
in water to repentance; but the [one]

ἐν ὕδατι  
in water

εἰς  
to

μετανοίαν·  
repentance;

ὁ δὲ [ὁ]  
but the [one]

ὅπισθ' μου ἐρχόμενος ἰσχυρότερός μου  
after me coming stronger [than] I  
 ἐστίν, οὗ οὐκ εἰμι ἰκανὸς τὰ ὑποδήματα  
is, of whom I am not worthy the sandals  
 βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι  
to bear; he you will baptize in [the] Spirit  
 ἁγίῳ καὶ πυρὶ.  
Holy and fire;

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς  
Then arrives Jesus from  
 Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν  
Galilee at the Jordan to  
 Ἰωάννην τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ.  
John to be baptized by him.

GALATIANS 3

26 Πάντες γὰρ υἱοὶ  
 For all sons  
 θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ  
 of God ye are through the faith in Christ  
 Ἰησοῦ· 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε,  
 Jesus; for as many as into Christ ye were  
 baptized, Χριστὸν ἐνεδύσασθε. 28 οὐκ ἐν  
 baptized, Christ ye put on. There cannot be  
 Ἰουδαῖος οὐδὲ Ἕλληγ, οὐκ ἐν δούλος  
 Jew nor Greek, there cannot be slave  
 οὐδὲ ἐλεύθερος, οὐκ ἐν ἀρσεν καὶ θήλυ·  
 nor freeman, there cannot be male and female;  
 πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ  
 for all ye are in Christ  
 Ἰησοῦ. 29 εἰ δὲ ὑμεῖς Χριστοῦ, ἀρα  
 Jesus. But if ye [are] of Christ, then  
 τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν  
 of Abraham a seed are ye, according to promise  
 κληρονόμοι.  
 heirs.

1 CORINTHIANS 10

10 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί,  
 For I wish not you to be ignorant, brothers,  
 ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν  
 that the fathers of us all under the  
 νεφέλῃ ἦσαν καὶ πάντες διὰ τῆς θαλάσσης  
 cloud were and all through the sea  
 διήλθον, 2 καὶ πάντες εἰς τὸν Μωϋσῆν  
 passed through, and all into Moses  
 ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ  
 were baptized in the cloud and in the  
 θαλάσῃ, 3 καὶ πάντες τὸ αὐτὸ πνευματικὸν  
 sea, and all the same spiritual  
 βρῶμα ἔφαγον, 4 καὶ πάντες τὸ αὐτὸ  
 food ate, and all the same  
 πνευματικὸν ἐπιον πόμα· ἐπιον γὰρ ἐκ  
 spiritual drank drink; for they drank of  
 πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα  
 a spiritual following rock, the rock  
 δὲ ἦν ὁ Χριστός.  
 and was the Christ.

1 CORINTHIANS 12

12 Καθάπερ γὰρ τὸ σῶμα ἐν ἑστίν  
 For as the body one is  
 καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ  
 and members many has, but all the  
 μέλη τοῦ σώματος πολλὰ ὄντα ἐν ἑστίν  
 members of the body many being one is(are)  
 σῶμα, οὕτως καὶ ὁ Χριστός· 13 καὶ γὰρ  
 body, so also the Christ; for indeed  
 ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν  
 by one Spirit we all into one  
 σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε  
 body were baptized, whether Jews or  
 Ἕλληγες, εἴτε δούλοι εἴτε ἐλεύθεροι, καὶ  
 Greeks, whether slaves or free, and  
 πάντες ἐν πνεύμα ἐποτίσθημεν.  
 all one Spirit we were given to drink.

ROMANS 13

11 Καὶ τοῦτο εἰδότες τὸν καιρὸν,  
 And this[,] knowing the time,  
 ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι·  
 that hour now you out of sleep to be raised; it  
 is now an hour for you to be raised out of sleep;  
 νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία  
 for now nearer [is] of us the salvation  
 ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ νύξ προέκοψεν,  
 than when we believed. The night advanced,  
 ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν  
 and the day has drawn near. Let us cast off therefore  
 τὰ ἔργα τοῦ σκοτοῦς, ἐνδυσώμεθα δὲ  
 the works of the darkness, and let us put on  
 τὰ ὄπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ  
 the weapons of the light. As in [the] day  
 εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ  
 becomingly let us walk, not in revellings and  
 μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ  
 in drunken not in beds and excesses, not  
 ἐριδι καὶ ζήλῳ· 14 ἀλλὰ ἐνδύσασθε τὸν  
 in strife and in jealousy; but put ye on the  
 κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς  
 Lord Jesus Christ, and of the flesh  
 πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίας.  
 forethought make not for [its] lusts.

ROMANS 6

6 **Τί** οὖν ἐροῦμεν; ἐπιμένωμεν τῇ  
 What therefore shall we say? May we continue  
 ἁμαρτία, ἵνα ἡ χάρις πλεονάσῃ; 2 **μή**  
 in sin, in order that - grace may abound? noi  
 γένοιτο. οἵτινες ἀπέθανον τῇ ἁμαρτία,  
 May it be. Who we died - to sin,  
 πῶς ἐτι ζήσομεν ἐν αὐτῇ; 3 ἢ ἀγνοεῖτε  
 how yet shall we live in it? or are ye ignorant  
 ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν  
 that as many as we were baptized into Christ  
 Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσ-  
 Jesus, into the death of him we were  
 θημεν; 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ  
 baptized? 4 We were buried with him through -  
 βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡσπερ  
 baptism into - death, in order as  
 ἡγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς  
 was raised Christ from (the) dead through the  
 δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν  
 glory of the Father, so also we in  
 καινότητι ζωῆς περιπατήσωμεν. 5 εἰ γὰρ  
 newness of life might walk. For if  
 σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ  
 united with we have become in the likeness of the  
 θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως  
 death of him, but(so) also of the(his) resurrection  
 ἐσόμεθα. 6 τοῦτο γινώσκοντες, ὅτι ὁ  
 we shall be; this knowing, that the  
 παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα  
 'old 'of us 'man was crucified in or-  
 καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ  
 might be destroyed the body - of sin, -  
 μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτία. 7 ὁ  
 no longer to serve us to the sin; 'the (one)  
 γὰρ ἀποθανῶν δεδικαίωται ἀπὸ τῆς  
 'for having died has been justified from -  
 ἁμαρτίας. 8 εἰ δὲ ἀπέθανον σὺν Χριστῷ,  
 sin. But if we died with Christ

πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,  
 we believe that also we shall live with him,  
 9 εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν  
 knowing that Christ having been raised from (the) dead  
 οὐκέτι ἀποθήσκει, θάνατος αὐτοῦ οὐκέτι  
 no more dies, death 'of him 'no more  
 κυριεῖ. 10 ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτία  
 'lords it over. For in that† he died, - to sin  
 ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ θεῷ.  
 he died once; but in that† he lives, lives to God.  
 11 οὕτως καὶ ὑμεῖς λογιέσθε ἑαυτοὺς  
 So also 'ye 'reckon yourselves  
 εἶναι νεκροὺς μὲν τῇ ἁμαρτία ζῶντας  
 to be dead indeed to sin 'living  
 δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ. 12 **μή**  
 'but - to God in Christ Jesus. 'n:it  
 οὖν βασιλεύετω ἡ ἁμαρτία ἐν τῷ θνητῷ  
 'There- 'let 'reign - 'sin 'in 'the 'mortal  
 ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς  
 'of you 'body for the to obey the  
 ἐπιθυμίαις αὐτοῦ, 13 μηδὲ παριστάνετε τὰ  
 lusts of it, neither present ye the  
 μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτία,  
 members of you weapons of unright-  
 ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ  
 but present ye yourselves to God as  
 ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν  
 from (the) dead living and the members of you  
 ὄπλα δικαιοσύνης τῷ θεῷ, 14 ἁμαρτία  
 weapons of righteousness - to God, 'sin  
 γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἔστε  
 'for 'of you 'shall not lord it over; for ye are not  
 ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.  
 under law but under grace.

1 KINGS 19

15 וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוּב

return .Go him to Jehovah said And

לְדַרְכָּךָ מִדְּבַר דַּמְשֶׁק וּבָאת וּמַשַּׁח אֶת-חָזָאֵל לְמֶלֶךְ

for Hazael and and Damascus the to your to  
king anoint come of wilderness way

16 עַל-אֲרָם: וְאַתָּה יְהוָה בְּדַנְמִשִּׁי הַמַּשְׁחָה לְמֶלֶךְ עַל-יִשְׂרָאֵל

:Israel over king for shall you Nimshi the Jehu and Syria over  
anoint of son

וְאַתָּה-אֵלִישָׁע בְּדַפְשָׁתִי מֵאֵבֶל-שַׁפְּחָת הַמַּשְׁחָה לְנָבִיא

a for shall you Meholah Abel-of Shaphat the Elisha and  
prophet anoint of son

תַּחֲתֶיךָ:

your in  
place

15 Καὶ εἶπε Κύριος πρὸς αὐτὸν, πορεύου, ἀνάστρεφε εἰς τὴν ὁδὸν σου, καὶ ἔξεις εἰς τὴν ὁδὸν ἐρήμου Δαμασκού· καὶ ἔξεις καὶ χρίσεις τὸν Ἀζαήλ<sup>15</sup> βασιλέα τῆς Συρίας. Καὶ τὸν Ἰού υἱὸν Ναμεσιλ χρίσεις εἰς βασιλέα ἐπὶ Ἰσραὴλ· καὶ τὸν Ἐλισαὲ υἱὸν Σαφάτ χρίσεις εἰς προφήτην ἀπὸ σοῦ.

15 And the Lord said to him, Go, return, and thou shalt come into the way of the wilderness of Damascus: and thou shalt go and anoint Azael to be king over Syria. 16 And Ju the son of Namessi shalt thou anoint to be king over Israel; and Elisiae the son of Saphat shalt thou anoint to be prophet in thy room.

15, 16 Καὶ ἐγένετο λόγος Κυρίου πρὸς με λέγων, υἱὲ ἀνθρώπου, λάβε σεαυτῷ ῥάβδον, καὶ γράψον ἐπ' αὐτὴν τὸν Ἰούδα, καὶ τοὺς υἱοὺς Ἰσραὴλ τοὺς προσκειμένους ἐπ' αὐτόν καὶ ῥάβδον δευτέραν λήψη σεαυτῷ, καὶ γράψεις αὐτὴν τῷ Ἰωσήφ, ῥάβδον Ἐφραὶμ, καὶ πάντας τοὺς υἱοὺς Ἰσραὴλ τοὺς προστεθέν-  
 17 τας πρὸς αὐτόν. Καὶ συνάψεις αὐτὰς προσαλλήλας σεαυτῷ, εἰς ῥάβδον μίαν τοῦ δεῖσαι ἑαυτὰς, καὶ ἔσονται ἐν τῇ χειρὶ σου.  
 18 Καὶ ἔσται ὅταν λέγωσι πρὸς σὲ οἱ υἱοὶ τοῦ λαοῦ σου, οὐκ  
 19 ἀναγγέλλεις ἡμῖν, τί ἐστὶ ταῦτά σοι; Καὶ ἐρεῖς πρὸς αὐτοὺς, τάδε λέγει Κύριος, ἰδοὺ ἐγὼ λήψομαι τὴν φυλὴν Ἰωσήφ, τὴν διὰ χειρὸς Ἐφραὶμ, καὶ τὰς φυλὰς Ἰσραὴλ τὰς προσκειμένας πρὸς αὐτόν, καὶ δώσω αὐτοὺς ἐπὶ τὴν φυλὴν Ἰούδα, καὶ ἔσονται  
 20 εἰς ῥάβδον μίαν τῇ χειρὶ Ἰούδα. Καὶ ἔσονται αἱ ῥάβδοι ἐφ'

<sup>15</sup> And the word of the Lord came to me, saying, <sup>16</sup> Son of man, take for thyself a rod, and write upon it, Juda, and the children of Israel his adherents; and thou shalt take for thyself another rod, and thou shalt inscribe it for Joseph, the rod of Ephraim, and all the children of Israel that belong to him. <sup>17</sup> And thou shalt join them together for thyself, so as that they should bind themselves into one stick; and they shall be in thine hand.

<sup>18</sup> And it shall come to pass, when the children of thy people shall say to thee, Wilt thou not tell us what thou meanest by these things? <sup>19</sup> Then shalt thou say to them, Thus saith the Lord; Behold, I will take the tribe of Joseph, which is in the hand of Ephraim, and the tribes of Israel that belong to him, and I will add them to the tribe of Juda, and they shall become one rod in the hand of Juda. <sup>20</sup> And the

rods on which thou didst write shall be in thine hand in their presence. <sup>21</sup> And thou shalt say to them,

Thus saith the Lord God; Behold, I will take the whole house of Israel out of the midst of the nations, among whom they have gone, and I will gather them from all that are round about them, and I will bring them into the land of Israel. <sup>22</sup> And I will make them a nation in my land, even on the mountains of Israel; and they shall have one prince: and they shall be no more two nations, neither shall they be divided any more at all into two kingdoms: <sup>23</sup> that they may no more defile themselves with their idols; and I will deliver them from all their transgressions whereby they have sinned, and will cleanse them; and they shall be to me a people, and I the Lord will be to them a God.

<sup>24</sup> And my servant David shall be a prince in the midst of them; there shall be one shepherd of them all; for they shall walk in mine ordinances, and keep my judgments, and do them. <sup>25</sup> And they shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: and David my servant shall be their prince for ever.

<sup>26</sup> And I will make with them a covenant of peace; it shall be an everlasting covenant with them; and I will establish my sanctuary in the midst of them for ever. <sup>27</sup> And my tabernacle shall be among them; and I will be to them a God, and they shall be my people. <sup>28</sup> And the nations shall know that I am the Lord that sanctifies them, when my sanctuary is in the midst of them for ever.

αἰς σὺ ἔγραψας ἐπ' αὐταῖς, ἐν τῇ χειρὶ σου ἐνώπιον αὐτῶν. Καὶ ἐρεῖς αὐτοῖς,

Τάδε λέγει Κύριος Κύριος, ἰδοὺ ἐγὼ λαμβάνω πάντα οἶκον Ἰσραὴλ ἐκ μέσου τῶν ἐθνῶν, οὗ εἰσῆλθοσαν ἐκεῖ, καὶ συνάξω αὐτοὺς ἀπὸ πάντων τῶν περικύκλω αὐτῶν, καὶ εἰσάξω αὐτοὺς εἰς τὴν γῆν τοῦ Ἰσραὴλ, καὶ δώσω αὐτοὺς εἰς ἔθνος ἐν τῇ γῇ μου, καὶ ἐν τοῖς ὄρεσιν Ἰσραὴλ· καὶ ἄρχων εἰς ἔσται αὐτῶν, καὶ οὐκ ἔσονται ἐτι εἰς δύο ἔθνη, οὐδὲ, μὴ διασπασθῶσι οὐκέτι εἰς δύο βασιλείας, ἵνα μὴ μαιώνται ἐτι ἐν τοῖς εἰδώλοις αὐτῶν· καὶ ῥύσομαι αὐτοὺς ἀπὸ πασῶν τῶν ἀνομιῶν αὐτῶν, ἧν ἡμάρτοσαν ἐν αὐταῖς, καὶ καθαριῶ αὐτοὺς, καὶ ἔσονται μοι εἰς λαόν, καὶ ἐγὼ Κύριος ἔσομαι αὐτοῖς εἰς Θεόν.

Καὶ ὁ δοῦλός μου Δαυὶδ ἄρχων ἐν μέσῳ αὐτῶν, ἔσται ποιμὴν εἰς πάντων, ὅτι ἐν τοῖς προστάγμασί μου πορεύσονται, καὶ τὰ κρίματά μου φυλάξονται, καὶ ποιήσουσιν αὐτά. Καὶ κατοικήσουσιν ἐπὶ τῆς γῆς αὐτῶν, ἣν ἐγὼ δέδωκα τῷ δούλῳ μου Ἰακώβ, οὗ κατεφυγῶν ἐκεῖ οἱ πατέρες αὐτῶν, καὶ κατοικήσουσιν ἐπ' αὐτῆς αὐτοί· καὶ Δαυὶδ ὁ δοῦλός μου ἄρχων εἰς τὸν αἰῶνα.

Καὶ διαθήσομαι αὐτοῖς διαθήκην εἰρήνης, διαθήκη αἰωνία ἔσται μετ' αὐτῶν, καὶ θήσω τὰ ἁγία μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα, καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς Θεός, καὶ αὐτοί μου ἔσονται λαός. Καὶ γνώσονται τὰ ἔθνη ὅτι ἐγὼ εἰμι Κύριος ὁ ἁγιάζων αὐτοὺς, ἐν τῷ εἶναι τὰ ἁγία μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα.

EZEKIEL 37

15 וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר: וְאַתָּה

And saying me to Jehovah the And  
you of word was

בְּיָמֶיךָ קַח לְךָ עֵץ אֶחָד וּכְתֹב עָלָיו לְיְהוּדָה וּלְבְנֵי

for and Judah For it on and one stick to take man son  
of sons the write yourself of

יִשְׂרָאֵל חֲבֵרָו וּלְקַח עֵץ אֶחָד וּכְתֹב עָלָיו לְיוֹסֵף עֵץ

the For it on write and (another) stick Then his Israel  
of stick Joseph one take companions

17 אֲפְרַיִם וְכָל-בֵּית יִשְׂרָאֵל חֲבֵרָו: וְקָרַב אִתָּם אֶחָד אֶל-

to one them And his Israel the and Ephraim  
draw companions of house all

18 אֶחָד לָךְ לְעֵץ אֶחָד וְהָיוּ לְאֶחָדִים בְּיָדְךָ: וּכְאִשָּׁה וְאָמְרוּ

shall when And your in one for they and sons into for (another)  
speak hand ness become shall stick yourself one

אֵלֶיךָ בְּנֵי עַמְּךָ לֵאמֹר הֲלוֹא-תִגְדַּר לָנוּ מִהֲאֵלֶּה לָּךְ:

to these what us to you Will saying your the you to  
?you (mean) declare not people of sons

19 דַּבֵּר אֲלֵהֶם כֹּה-אָמַר אֲדַבֵּר יְהוָה הִנֵּה אֲנִי לֹקֵחַ אֶתְעִין

the will I Behold :Jehovah the says Thus them to Say  
of stick take Lord

יֹסֵף אֲשֶׁר בְּיַד-אֲפְרַיִם וְשִׁבְמֵי יִשְׂרָאֵל חֲבֵרָו וְנָתַתִּי אוֹתָם

them I and his Israel the and Ephraim the in which Joseph  
put will companions of tribes of hand (is)

עָלָיו אֶתְעִין יְהוּדָה וַעֲשִׂיתֶם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיָדֵי:

My in one-they and one stick will and Judah the with with  
hand be shall them make of stick him

20 21 וְהָיוּ הָעֵצִים אֲשֶׁר תִּכְתֹּב עֲלֵיהֶם בְּיָדְךָ לְעֵינֵיהֶם: וְדַבֵּר

And their before your in them on write you which the And  
say eyes hand sticks be shall

אֲלֵהֶם כֹּה-אָמַר אֲדַבֵּר יְהוָה הִנֵּה אֲנִי לֹקֵחַ אֶתְיַבְנֵי

the will I Behold :Jehovah the says Thus them to  
of sons take Lord

יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר הִלְטִי-שָׁמָּה וּקְבַצְתִּי אִתָּם

them will and there have they where the from Israel  
gather gone nations among

מסביב והבאתי אותם אל ארמיתם: ועשיתי אתם לנוי 22  
 nation them will I And own their into them will and all from  
 make land bring around

אחד בארץ כדברי ישראל ומלך אחד יהיה לכלם למלך  
 a for them to shall one king and Israel the on the in one  
 .king all be of mountains land

ולא יהיה עוד לשני נמים ולא יהצו עוד לשתי ממלכות  
 kingdoms into still will they and nations two still they And  
 two split be not be shall not

עוד: ולא ישמאו עוד בגלוליהם ובשקוציהם ובכל 23  
 with nor their with and their with still will they And any  
 of all idols filthy idols defiled be not .more

בשעיהם והושעתי אותם מכל מושבתיהם אשר חטאו  
 have they where dwelling their of out them will I But trans- their  
 sinned places all save .gressions

בדם וטהרת אתם והיו לי לעם ואני אהיה להם  
 to be will and a for to they So them will I and in  
 them I .people Me be shall them cleanse them

לאלהים: ועבדי דוד מלך עליהם ורועה אחד יהיה 24  
 there one And over (be shall) David My And  
 be shall shepherd them king servant .God for—

לכלם ובמשפטי ילכו וחקותי ישמרו ועשו אותם: וישבו 25  
 they And .them and .keep My and shall they My in And all to  
 dwell shall do .statutes walk judgments .them of

על הארץ אשר נתתי לעבדי ליעקב אשר ישב בה  
 in dwelt where .Jacob to My to have I that the on  
 it .servant given land

אבותיכם וישבו עליה הנה ובניהם ובני בניהם עד  
 for their the and their and they it on they And your  
 sons of sons .sons dwell shall .fathers

שילם ודוד עבדי נשיא להם לעולם: ומרתי להם ברית 26  
 cove-a with I And .forever them to ruler a servant My And .ever  
 of nant them cut will (be shall) David

שלום ברית עולם יהיה אותם ונתתים והרבית אתם  
 .them and will I And with shall it ever- an .peace  
 multiply them place .them be lasting covenant

ונתתי את מקדשי בתוכם לעולם: והיה משפני עליהם 27  
 with My shall And .forever their in My I and  
 .them tabernacle be midst sanctuary put will

והייתי להם לאלהים והמה יהיו לי לעם: וידעו הגוים 28  
 the shall And a for to shall they and .God for them to I And  
 nations know people Me be be will

כי אני יהיה מקדש את ישראל בהיות מקדשי בתוכם  
 their in My when .Israel sanctify Jehovah I that  
 midst sanctuary be shall

לעולם:  
 .forever