

Take Home Exam

**A Paper
Submitted to Dr. John DelHousaye
Phoenix Seminary
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**In Partial Fulfillment
of the Requirements for
BI 504**

**by
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1. Do you feel that Paul was justified in confronting Peter in front of the whole church at Antioch? Would there be an occasion in your life when such a public confrontation with a peer or ministry leader would be necessary?

1a. **Yes.** This answer is crucial to our understanding of Biblical inerrancy. Galatians 2:11-14 says, “But when Cephas came to Antioch, I opposed him to his face, because **he stood condemned.** 12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision. 13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas **in the presence of all** (εμπροσθεν παντων) , “If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews? ... ” (bold added) Paul specifically tells the Church in Galatia that Peter stood condemned. There is no indication that this is Paul's opinion and not from the Lord, or that he had any remorse for doing so (since he again publicly writes about the situation in this letter). If it is up to us to decide if Paul was correct whether Peter *really* stood condemned, then where do we stop? Did David really stand condemned when confronted by Nathan (II Samuel 12:1), concerning Bathsheba? Was Jesus justified calling the Jewish leaders a brood of vipers (Matthew 23:33)? What other topic written to the Galatians was simply Paul's opinion and open to the hearers' subjective scrutiny? Indeed, what parts of Scripture are left to interpret our sinful lives, and not the other way around?

Since Scripture tells us that Peter did indeed stand condemned, the question still arises: was Paul justified in confronting Peter publicly? As stated above, Paul again publicly exposes Peter's sin in our letter to the Galatians, itself. God allowed this letter to become Scripture to us, thus further publicly exposing Peter's sin. There seems to be precedent from Paul in I Timothy 5:19 “Do not receive an accusation against an elder except on the basis of two or three witnesses. 20 Those who continue in sin, rebuke **in the presence of all** (ενωπιον παντων), so that the rest also will be fearful of sinning...” We also are not told if Paul first had confronted Peter privately, and afterward with two or three companions before bringing the matter before the Church, as prescribed for Church discipline in Matthew 18:15-17. The matter was obviously pressing in the early Church, as we see Paul constantly battling the 'Judeaizers' in his other letters. Paul says to Peter, in Galatians 2:14, that he was “compel[ling] the Gentiles to live like Jews” which was exactly this problem Paul faced later.

1b. **Yes.** I Timothy 5:19-20. See above.

2. Why did Paul allow slavery to continue in the church? Would it be fair to say that the apostle lacked interest in social equality?

2a. I'm not sure we're told why Paul allowed slavery to continue in the Church. Paul was concerned about the Church keeping peace with regard to ruling authorities (1 Timothy 2:1-8) and was more concerned about their salvation than "wrath and dissension" (v.8). Romans 13:1-10 also gives us a high regard for ruling authorities. Slavery was a part of 1st century Graeco-Roman life, culture, and government. Though slavery was abused horribly, Paul seems not too concerned about political revolution, but rather devoted to become "all things to all men, so that [he] may by all means save some." (1 Corinthians 9:22) His goal was heavenly minded concerning slavery, "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery." (Galatians 5:1)

2b. Paul never supported the idea of slavery, but rather encouraged those who could become free to use that freedom for Christ (I Corinthians 7:21). We see Paul was quite concerned with Christian social equality when he says, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:28)

3. What is Paul's teaching on headship and submission in marriage? Please respond to the following scenario: A woman within your church has separated herself from her husband because she is tired of being told what to do. For twenty years, every time he left for the office, he would leave her a 'to do list' that needed to be done before he returned that afternoon. He demanded sex whenever he was in the mood, often quoting 1 Cor 7:5. He also limited the hours she could be away from home with her friends, so that their house would always be clean and orderly if anyone, particularly non-believers, would show up unannounced. In defense, the husband tells you that he has never [physically abused] his wife, and he has never been unfaithful. He demands that you advise her to return as soon as possible. How do you respond both to him and her?

3a. There is a line of headship, through the Trinity, which extends between Christ and mankind, and between husband and wife (I Corinthians 11:3). Paul details this scenario in Ephesians 5:22, by stating that wives' submission to their husbands should be modeled after mankind's submission to the Lord. The husband's role is also to be modeled by how Christ gave Himself up for His Church, to present Her a spotless Bride. Peter confirms Paul's teaching in I Peter 3:5-7.

3b. Right on. Isn't that how it's supposed to be? (maybe that's why God might be calling me to be single?) :) Obviously, both these Christians need counseling. To the wife I would ask her if she sees her husband's desire to be ready for ministry to the unbelieving. If she has tried to see his vision for

ministry and taken a proactive role to support him. I would encourage her that this might alleviate the need he sees to make her a 'to-do' list. I would ask her why there might be a need for her husband to 'demand' sex. I would encourage her to return to her husband and attempt to work things out, and I would offer joint counseling for them both. To the husband I would ask if he sees his wife as a co-partner in his ministry. If he has made an attempt to treat her as a friend and let her in on his ministry desires-- like Christ shared his heart with us (John 15:15). I would ask him if he has sacrificed his desires (specifically sexually) for his wife, like Christ did for His Church.

4. Do James and Paul contradict one another about the relationship between faith and

works? Does Paul teach that one can have faith without works? Does James teach that we are saved because of works and not faith?

4a. No. God does not contradict Himself in His Word to us. God teaches us through both James and Paul that our salvation is by His Grace through true faith (Eph 2:8) which will produce in us good works (Eph 2:10). One who has true faith in Christ will do what He asks (John 14:15), thus James' question concerning the one who claims he has faith without works, "Can **that faith** save him?" (James 2:14; bold added) James further exemplifies his impugment of a pseudo-faith not exemplified by works in James 2:26, "For just as the body without the spirit is dead, so also faith without works is dead." (cf. v.17) Here, James specifies what he is condemning by drawing a sharp parallel: body - spirit = dead body; faith - works = dead faith. So often this parallel is not taken precisely and we assume: A Christian with faith - works = dead Christian. James' point is that there is no such thing as live faith without works.

4b. No. (Paul: Eph 2:10) (James: see above)

5. What roles, according to Paul, does the Holy Spirit play in worship? Please respond to the following scenario: A high school student comes to you distraught after attending another church with his friend. During the worship service, people began to speak in tongues, and some were slain in the Spirit. His friend told him that churches lacking such signs were devoid of the Spirit and that he was missing out on a lot of the Christian experience. (If you come from a Pentecostal/Charismatic background, feel free to reverse the scenario-- The student is criticized for speaking in tongues at your church.)

5a. The Spirit of God plays an import role in our worship (Philippians 3:3; John 4:24). He helps us know the Mind of Christ (I Corinthians 2:11 and 16).

5b. I would begin by explaining the good use for supernatural spiritual gifts in the early Church; that they were real. I would show Paul's correction of their use in the Church at Corinth. I would encourage him that Paul explicitly states that not all Christians have the gift of tongues (I Cor. 12:30), but all true Christians always have the Holy Spirit (Eph 1:13-14) and "the manifestation of the Spirit

for the common good.” (I Corinthians 12:7) A review of the enumeration of some of these manifestations demonstrate that not all manifestations of the Spirit are supernatural in a dramatic way. I would explain to him that many people believe these gifts served their intended purpose and have ceased for today, but good Christians differ on this subject. Regardless, Paul explicitly warns us, “do not forbid to speak in tongues.” (I Corinthians 14:39).

6. What is Paul's view of homosexuality? Now apply his argument to the following scenario: There is a non-practicing homosexual in your church, who claims to have the gift of teaching and *wants to start a men's Bible study*. While he is still attracted to men, he has not acted upon his desire for over five years and has been faithfully involved in your church community for most of that time. While he believes he is discovering his new identity in Christ, he likens his homosexual desires to a 'thorn in the flesh' and believes that he will have to endure this weakness the rest of his life. What would be your decision, and how would you defend it biblically?

6a. God's view of homosexuality conveyed through Paul is that homosexuality is an abomination (1 Corinthians 6:9; 1 Timothy 1:10) and is sometimes one consequence of a corrupted mind which has chosen for itself corruption of the true knowledge of God (Romans 1:18-28; esp. 28). It is listed along with all other sins that separate man from God (see a I Cor. and I Tim. references above).

6b. I would encourage him that God can heal him from a corrupted mind; that most men struggle with sexual sin to some degree, but that they can be true to their wives (or single to themselves) even in mind; that his is not merely a distortion of a desire *in degree* or outside of a proper domain, but actually a distorted desire. He should be encouraged that a love for men, and for relationships with such, is a good and holy thing, but it is not the domain, at any level, for sexual desire. He can, at the same time, adamantly reject his sexual desire, and embrace his love for men. Because of homosexuality and pedophilia, sometimes the Church shys away from loves that should be embraced and are holy and healthy. If he Biblically rejects his desires as sin, and confirms that he has hope that God will change his desires; if he is viewed to be gifted in teaching, I would treat him as any young man who has had a premarital relationship with a woman five years previous and has renounced his actions and has stayed pure. I would let him teach.

7. What is the role of suffering in the life of a Christian? (see e.g. Heb 2:10; 5:8; 13:13; James 1:2-3; 1 Peter 1:6-7; 2:21; 4:1, 13, 16) Should we then allow other Christians to suffer, if we can help them?

7a. Suffering produces endurance in our lives and helps us grow complete in the Lord. (James 1:2-4) We are called to follow Christ's example of enduring sufferings when we do good, as an example to the unsaved. (1 Peter 2:18-25) And sufferings help us fellowship with our Lord and understand a glimpse of what He went through for us (Philippians 3:10)

7b. No; Scripture tells us that if we see our brother in need and have this world's goods and close our *σπλαγγνα* to him, how can the Love of God abide in us? (I John 3:17) James also assumes we know we should help our brother in need in James 2:16-17.

8. How does the New Covenant differ from the previous covenants in the Bible?

8. Under the first covenant with Israel, God overlooked the sins previously committed, knowing that at the time of Christ's death, He would make the just payment for them (Romans 3:25-26). Hebrews 9 tells us that under the old covenant we had merely a shadow of the heavenlies. Many priests offered sacrifices regularly which “cannot make the worshiper perfect in conscience, since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation. But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.” (Hebrews 9:9-15)

9. Is it possible for a Christian to lose his or her salvation? Make sure you interact with at least the following passages: Romans 8:30-39; 1 Corinthians 3:15; 5:5; Galatians 5:4; Hebrews 6:1-8. Please respond to the following scenario: A woman comes to you and asks if her husband is going to hell. He refuses to go to church and has a drinking problem. However, ten years earlier he made a profession of faith at a Billy Graham Crusade and, more recently, attended a Promise Keepers conference with their son. She takes some comfort in her son's belief that his dad wept during the last session and told him things were going to change. They haven't. What level of assurance, if any, would you provide this woman?

9a. Yes. Scripture is clear that our salvation is dependent upon our faith in Christ alone (Rom 3:21-22). 1 Corinthians 3:15 (and Ephesians 2:8-10) assures us that our works do not give us access to eternal life, though we will be judged by those works for another purpose. I Corinthians 5:5 shows us the destructive work of sin on people's lives, and that a believer sometimes needs to face the consequences so he might realize the harm done and reason behind God's forbidding of sin, and repent. There is no Scripture that says God will not allow us, once we have trusted in Him solely for salvation, to stop trusting in Him solely for salvation. In fact a direct warning to people who had stopped trusting in Christ alone is sent to the Galatians (Gal. 5:4). Hebrews warns us of a person once saved living in willing sin (a sign of dead faith according to Jas. 2), in Hebrews 10:26-29 “For if we go on sinning

willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant **by which he was sanctified**, and has insulted the Spirit of grace?" (Hebrews 10:26-29) Passages that assure us of Christ's ability to keep His own (Romans 8:30-39) are not addressing the question of whether or not a person can walk away from the faith. The recipients would not have considered they were being assured of such. These Passages are giving absolute assurance of Christ's ability to save that which is entrusted to Him. Consider the following scenario:

Suppose there was an investment firm with a perfect record; and not just a perfect record, but also a guarantee, 100%. "We will double your money, guaranteed with our own money, if you entrust it to us." Supposed one decides to have faith in that investment firm with their money; they trust that firm to double their savings. Then, shortly after, that one decides to, instead, spend their money now, rather than investing. They close their account with the investment firm. They receive little or no gain on their investment-- possibly even a penalty which eats into their initial principle. They then go off and spend their money.

What is wrong with this story? Everyone has acted justly (even if not fruggley). No one has been defrauded, have they? The investor certainly has no complaint that the investment firm hasn't lived up to its guarantee, has he? None would say that the investment firm's perfect record is tarnished, and insist they stop advertising their 100% guarantee and perfect record, would they? Certainly not! The deal was simply, "I will give you life eternal, guaranteed with My Own Life, if you entrust yours to Me."

9b. I would encourage her and her husband to become a close part of a Church family where they can help the husband through his problems and be an agent for progress in his life. I would encourage her to understand that her husband's salvation depends solely on his trust in Christ for the payment of his sins. And that if he truly understands this great sacrifice of love with which Christ bought him, he will grow in holiness, and the best way for this to happen is to get intimately involved in the family of Christ.

10. What is your favorite passage or book we have studied so far, and why?

10a. I Timothy

10b. Because it is just so passionate. It's a beautiful plea from a man who's sacrificed his entire life for Christ, and has poured his heart into his 'son' Timothy, encouraging him one last time to fight the Good Fight.