

Pastor Jeremy M. Thomas
Fredericksburg Bible Church

107 East Austin

Fredericksburg, Texas 78624

830-997-8834 jthomas@fbgbible.org

A1221 – May 20, 2012 – 1 Corinthians 7:25-31
Virgins

I want to pick up where we left off last time with the great theological truths of redemption in 1 Cor 7:21-23. This is a great doctrine that is one of three aspects of the cross; the godward aspect, which is propitiation, the manward aspect, which is reconciliation and the sinward aspect, which is redemption. It's the third aspect Paul brings into focus through the metaphor of slavery. Verse 21, "Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that." The point Paul is making is that now that you have been called unto salvation you have a new status in God's eyes and that renders all other status, social, economic or otherwise, secondary or even irrelevant. We make much of our status in this world. But in God's eyes it doesn't matter and in our eyes it shouldn't matter either. We now have a new status described in verse 22 that trumps any status in this world, "For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave." His example here is the status of slave or free but it applies to every other social status, whether Jew or Greek, male or female. Salvation doesn't change your social status, but it does give you a new status that makes your social status irrelevant in the grand scheme of things. Put another way, being saved does not make a slave freed from his slavery, it does not make a Greek a Jew and it does not make a female a male, but what it does do is make it irrelevant so far as your ultimate status is concerned. So the slave who believes is still a slave, if he can become free, let him rather do that and make the most of it, and the Jew who believes is still a Jew, he should not get uncircumcised in order to become a Gentile, that really doesn't matter. What matters is that all of us are the Lord's freedmen and all of us are Christ's slave. Verse 23, "You were bought with a price;" all of us were bought with the same price; a price we owed but could never pay because we were dead in sin. We owed God our life but we lost our life in Adam. So we couldn't give Him our life. We couldn't

pay the debt we owed God. So it took someone who had life, who was not dead in sin, who had an infinite quality of life, that is a God-man to come and pay the debt for us. That's what Jesus Christ did on the cross, He paid our debt, He paid what we owed and it satisfied God to release us from the debt. That's redemption. The picture in this Greek word "bought," is the agora or marketplace in the ancient world. It's where people went to buy food and clothes and slaves. We were slaves to sin, enslaved to the world, the flesh and the devil, enslaved to do the devil's will and build his kingdom. But we were bought with a price, purchased out of slavery to sin by another who had no sin and thereby set free from slavery to the world, the flesh and the devil, set free from doing the devil's will and building his kingdom, set free from the penalty of sin. That's the imagery here, now we are the Lord's freedmen, he has set us free from the penalty of sin which is eternal condemnation, separation from God forever in the lake of fire. And we have also become Christ's slaves, now He is our Master and we are to obey Him. What's the motive to obey? The motive is gratitude, thanks that He paid the price in full and set us free from the penalty of sin, making us His own. We are not our own, we belong to Him. And how do we obey? We reckon ourselves daily to be dead to sin and that old manner of life and alive to Christ and a new manner of life, that is how we enjoy the victory. Put another way, we put our minds on the things of the Spirit and are led by the Spirit and that issues forth the fruit of the Spirit. Or simply put, by faith. This is how we fulfill our role as slaves of Christ.

So then we are set free from the penalty of sin, that's phase 1 of our salvation. We have been justified and that's an instantaneous imputation of Christ's righteousness to our account at the moment of faith alone in Christ alone that gives us the new status of the Lord's freedmen. And we are set free from the power of sin, phase 2 in our salvation, we are being sanctified experientially as we count ourselves dead to sin and alive to God, to live a new life as Christ's slave. That's the life of faith, we no longer have to sin, now we can do righteousness by the Spirit.

But all this goes back to the price that He paid for sin on the cross, the purchase price paid in full, the removal from the slave market of sin accomplished at the time of faith alone in Christ alone. Because He paid the price for our sin and we belong to Him to do His good pleasure all other statuses are secondary to the new status we have in Christ. Social status

really is not a big issue and should never be elevated in our minds, it's the sinful flesh that elevates our status as rich or male or free, when in reality all believers share the same ultimate status as the Lord's Freedmen and Christ's slaves. So he says at the end of verse 23, "do not become slaves of men," meaning do not put yourself under the power of the world, the flesh and the devil, do not submit to the world system, do not submit to the flesh, do not submit to the devil, you don't belong to them, you have been set free from them, you have nothing to do with them, they have nothing to do with you, you are a foreigner in this world now, go and be light in darkness. That's redemption.

Now verse 25 and we come to a slight shift in topic. You will notice these words, **Now concerning** a number of times in 1 Corinthians and other NT letters, if you glance up at 7:1 you see it and if you glance down at 8:1 you see it, we'll see it a number of times. The Greek words are *peri de*. Much has been made of *peri de*, sometimes too much is made of it, sometimes not enough. My take is that it is a slight change in focus or topic. 7:25 is a slight change in topic. So chapter 7 can be divided into two halves, vv 1-24 are addressing those who have been married or are still married and vv 25-40 are addressing primarily those who have never been married.

So far he has addressed married couples in 7:2-7, widowers and widows in 7:8-9, those contemplating divorce in 7:10-11, those married to someone who has not come to faith in 7:12-16 and those seeking to improve their situation or status in 7:17-24, he now comes to virgins.ⁱ **Now concerning virgins I have no command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy.** Before we deal with the identity of the virgins let's deal with the fact that Paul says, **I have no command of the Lord, but I give an opinion.** This is Paul's way of saying I have nothing from Jesus' teachings during His life in the gospels. And if you check the gospels you won't find any teaching concerning virgins. So Paul says **I give an opinion.** But he does so under the inspiration of the Spirit and so it's inspired opinion. He says, **as one who by the mercy of the Lord is reliable or trustworthy.** Paul was an apostle but he says later "I am the least of the apostles and not even fit to be called an apostle, because I persecuted the church of God, but by the grace of God I am what I am..." meaning Paul recognized that his apostleship was something he received but did not deserve. Here he says I am by the mercy of the Lord reliable, meaning

I did not receive this reliable status. What Paul deserved was to be untrusted and unreliable. Why? Because he persecuted the church of God. Remember in Acts 7, 8 and 9 when he was persecuting the church, he was described as a ravenous wolf and you know what ravenous wolves do to little defenseless sheep? They come right at their throat and rip it open so the blood spills out and they devour them. Then he came to Christ and the word got back to Jerusalem that he who once persecuted us is one of us and everybody did what? They steered clear of Paul. They didn't trust him. They thought he was a wolf in sheep's clothing! And for good reason. So Barnabas took him aside and said, hey buddy, you got a reputation around here so back off, you're scaring these people, they don't trust you. And by God's mercy through Barnabas Paul became someone trustworthy and reliable. It's something he did not deserve at all but it's something he became, so he says, **by the mercy of the Lord I am reliable**. Apart from that Paul never would have been accepted.

Now he gives his inspired opinion concerning **virgins** and it's a very difficult section. The first difficulty is identifying **the virgins**. It's the genitive plural noun; it could be masculine or feminine because they both have the same form and you can't tell. So as a general statement, it is probably referring to males and females who are **virgins**, those who have never engaged in sexual relations. The word **virgin** is used of women in Acts 21:9 of Philip's four daughters, they were all virgins, and it's used of men in Rev 14:4 of the 144,000 Jewish witnesses. Of course it's used of Mary in Matt 1:23. So the word can refer to male or female **virgins** and probably refers to both here. However, the emphasis down through verse 38 is on female **virgins**.

Now let me give an aside on virginity and abstinence in our day. Since the subject has been broached by Paul we want to make a few comments here. Again, they were facing a different issue but I want to take the opportunity to inject some biblical wisdom on the issues of virginity and abstinence. As far as our country is concerned, these are scorned, laughed at and mocked, rejected as an unrealistic expectation. So instead of teaching abstinence in the schools they pass out condoms at the taxpayer's expense. Then to increase the burden on society they show semi-pornographic videos in health class. The sexual license is so bad in our country that I heard a woman from Georgetown University actually demanding Congress extend student loans to cover the expenses for her sexual needs that amounted in her estimation to

\$3,000 a year. I had to wonder if she had any time to study with those kinds of sexual habits. And if that's going on at Georgetown, a Catholic University, who knows what's going on at secular universities? At any rate, the hate in our culture for those who wait is unbelievable, the media seizes any and every opportunity to make a sexual point and now we have people saying the government ought to fund our sexual practices.

Now as far as God is concerned abstinence and virginity until marriage are the norm and standard for all time. One man was created for one woman and the two become one flesh. And the two ought to have enough self-control to wait until they are married to become one flesh. Sex is a gift of God and created to be enjoyed inside of marriage. So what is the sin of fornication outside of marriage is the righteousness of intimacy inside of marriage. And this model is expected by God to be followed by every believer. Of course, it can only be attained by following the Scriptural pattern; walking by the Spirit not the flesh, practicing courtship not playing the dating game, developing friendships under supervision not flirting with disaster alone in the back of the car. So don't be a fool, Satan knows how detrimental pre-marital sex can be to marriage, Satan knows very well, and it's you who are naïve if you don't know. Because once he causes you to stumble in this pre-marital sex department, he has an in to make you stumble in the post-marital sex department and then you're talking about the destruction of a marriage and a family. So the virginity and abstinence issues are very important, I would say absolutely critical and Proverbs certainly makes it a number one issue.

Now back to the issue at Corinth. What was Paul's opinion concerning virgins and whether they should marry or not? Well, you have to understand that there was a unique situation at Corinth at the time. We don't know exactly what it was but Paul says in verse 26, **I think then that this is good in view of the present distress, that it is good for a man to remain as he is.** That is, remain a virgin. So this opinion about a virgin is related directly to whatever **the present distress** was. Then in verse 29 he says, **But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none; 30and those who weep, as though they did not weep,** etc...etc...down to the end of verse 31, **for the form of this world is passing away.**

Both of these are issues that have to be studied out, but no matter what you conclude, there is no doubt that at least **the present distress** of verse 26 is uniquely related to a situation at Corinth. And that would mean Paul's opinion would not apply to our time unless we faced the same or a similar "distress." So marriage is the norm, unless you have the gift of celibacy and then of course, you have no desire for marriage. Paul has covered that already. But there are situations in life when its best not to marry at the time until the situation passes.

So what is **the present distress** they faced? I don't know. And I've spent too much time reading trying to find out. Some people say it was a famine that occurred in AD51, five years before and they were still facing the difficulty of that. Other people say it was persecution. Still others say it was living in the last days. But the bottom line is the Holy Spirit did not reveal it to us. Well what can we say about it? All I can say for sure is three things. First, from the word *enestosan*, it was either a **present distress** or an **impending distress**. It was either already happening or it was about to happen. The Greek word *enestosan* can mean either so it may have already been happening or it may be about to happen. The Greek is indecisive and the context is indecisive. Second, from the word *anagken* it was a pressure situation, some kind of crisis, that's why some have suggested it was persecution against Christians or the opportunity to freely proclaim the gospel was being taken away or a famine. Or it may have been all three of these things, I don't know. Third, whatever it was it was something both Paul and the Corinthians knew about, they all knew what the crisis was. And it's too bad we don't, but the Holy Spirit didn't see fit to reveal it to us. So we'll just have to speculate on some crises in a moment which could result in this opinion, that virgins should stay virgins for the time being. That's Paul's opinion at the end of verse 26, and it's not a command, but it is an inspired opinion, which is good advice but not a command to follow.

Verse 27 repeats the opinion, **Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife.** Don't read too much into that translation. All it means is, are you married, don't divorce, are you single, don't seek to marry. That's all it means, it doesn't mean anything contrary to anything we've seen in the whole chapter. Remain as you are. If you're married stay married, if your single stay single in light of

the present distress. This is just his opinion in light of the crisis they were facing.

But, verse 28, if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you. So logically, whatever the present distress is, its effects are compounded if you get married. Marriage isn't sin of course, but whatever this present distress is, it makes it harder if you're married. So let's think of some of the things it could be. Here are the criteria: 1) a situation that makes life more difficult, 2) a situation that is made even more difficult if you are married. Let's take a famine for example. Some people think the situation was a famine and there is very good evidence for a famine in and around Corinth in AD51. Would that fit criteria 1? Sure, famine makes life more difficult. Does it fit criteria 2? Probably, now you have two mouths to feed at least and maybe more, maybe you have some little rug rats running around, they come out of marriage too, they're not all but they do come out. And if you've got a bunch of rug rats that's a lot of mouths to feed, I can attest to that. So a famine could and probably does fit both criteria. And in the case of a famine it's a good idea to put off getting married for the time being.

Let's take persecution as another example. Some people think they were being persecuted or that persecution was on the horizon. In my estimation they were in the free and clear at the time because Gallio, the proconsul of Achaia, made the decision back in AD52 when Paul was dragged before the judgment seat, that Christianity was nothing but a subset of Judaism and therefore not a matter Roman Law would judge; it was a legal religion at the time and his decision at that court was extended to every province of the Roman Empire. It wasn't struck down till Nero came along around 63 or 64AD. So I do not see persecution against Christians at this time in Corinth but, it's possible that Paul and the early Christians suspected it was right around the corner. And in light of that Paul could have instructed them just to remain single at the time because it would make life more difficult, criteria 1 and it would make life even more difficult if you were married, criteria 2. Just think if Christianity came under persecution in our country and you as a husband have to go to work and leave your wife at home alone. Now, is that going to make it even more difficult? Much more difficult. You're responsible for her and you don't feel like you can protect her and she feels alone and

helpless. So if persecution was around the corner you can see how Paul would give this opinion.

Third we might consider the idea they were living in the last days, some people hold that Paul is referring to the any moment return of Christ as the present distress. That would fit both criteria. However, I think it is hard to square with the teaching of the rapture as the blessed hope and a comfort, not a distressing situation.

Fourth, how about an economic recession with all the repercussions. Nobody suggests this but does that fit criteria 1? Yes, it makes it more difficult to live. Does it meet criteria 2? Yes, it's more difficult to support two or three or four people in a time of economic depression than just yourself. It increases the stress level. So it might be a time Paul would suggest not getting married.

Fifth, war, what about war time. Nobody suggests there was a war at the time but in war time people have naturally recognized it's not a very good time to get married because then your new husband goes off to war and the wife doesn't know where he is, she doesn't know if he's alive or dead, he gets killed, think of all the emotional and psychological turmoil. Paul says, I'm trying to spare you from all of that. That's trouble you don't have to have. Just stay single for the time being.

So I've given you some samples of what a present distress might be that would be applicable to our day, Paul's opinion is just stay single for the time being. **But**, verse 28, Paul is quick to add, **if you marry you haven't sinned**, even in a time of distress. It's just that if you do you'll face unnecessary suffering, unnecessary difficulty, but it's not a sin if you do.

Now verse 29 we shift gears and come to the higher principle, one that is not limited by any particular distress, this is for all time. **But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none**, notice how he says, **from now on**, extending it to our day, **and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; 31 and those who use the world, as though they did not make full use of it;**

for the form of this world is passing away. In verse 29 and verse 31 we have the key. In verse 29 the expression **the time has been shortened** and in verse 31 the expression **the form of this world is passing away.** Both expressions are linked to our eschatology, our belief about future things, prophecy, that puts the rest of life in perspective. If the time is short and this world is passing away then we ought to live as if the eschaton is at hand. For example, he makes application to marriage, saying, if you have wives, be as though you had none, not meaning act unmarried, but there are sacrifices you should make as a husband because the time is short, And those who weep, as though they did not weep, remember, your sufferings are only temporary, **and those who rejoice, as though they did not rejoice,** that is, it's fine to rejoice but remember, life is very serious, don't lose perspective on what's truly important, **and those who buy, as though they did not possess,** when you make purchases consider what you are buying carefully, and always remember not to get wrapped up in those things, **and those who use the world, as though they did not make full use of it,** that is, you live in the world but remember, you are not of this world.

So then the fact that **the time is short...and that the form of this world is passing away** should cause us to live differently. Now this has been the case since Acts 2. Acts 2 is the origin of the Church which could not form until after the death, resurrection and ascension of Christ because He had to be in position at the right hand of the Father to pour forth the Spirit to baptized believers into Christ's body, the Church. And since the day the Church began we stand on the threshold of the end of history as we know it. There is no calendar for the Church, no computable end of the Church, Christ can come at-any-moment, there are no signs preceding His coming. And what I am describing here is what we call imminence, the idea that there is nothing standing in the way from Christ returning for His church, no prophecy must be fulfilled before Christ returns for us, He could have come in the 1st century and He can come today.

Now the practical effect this is supposed to have on our personal lives is to impress us with a sense of urgency, to spur us on to godly living, evangelism and training. That is the proper response to the any-moment rapture. And we have lost this in our day, the sense of urgency that Christ may return at any moment. The problem is it's been nearly 2,000 years and Christ has still not returned for his church. So because of the delay we have the tendency to get

lulled to sleep and buy into the deception that he probably will not come in our generation. And therefore we do not live with the urgency that the first century Christians lived with. I want to quote from Kurt Aland, you've probably never heard of Dr Aland unless you studied Greek and then you know him because he's one of the contributors to the Nestle-Aland Greek text. So he's one of these obtuse types of scholars, always buried in textual issues of the NT but he was a good historian too. And he says, "Up until the middle of the second century, and even later, Christians did not live in and for the present, but they lived in and for the future; and this was in such a way that the future flowed into the present, that future and present became one—a future which obviously stood under the Lord's presence. It was the confident expectation of the first generations that the end of the world was not only near, but that it had really already come. It was the definite conviction not only of Paul, but of all Christian of that time, that they themselves would experience the return of the Lord."¹ He goes on to note when this conviction began to disappear, about AD150. He says, "As soon as the thought of a postponement of the Parousia was uttered once...it developed its own life and power. At first, people looked at it as only a brief postponement, as the Shepherd of Hermas clearly expresses. But soon, as the end of the world did not occur, it was conceived of as a longer and longer period, until finally—this is today's situation, nothing but the thought of a postponement exists in people's consciousness. Hardly any longer is there the thought of the possibility of an imminent Parousia. Today we live with the presumption—I would almost say *from* the presumption—that this world is going to continue; it dominates our consciousness. Practically, we no longer speak about a postponement, but only seldom does the idea of the end of the world and the Lord's return for judgment even occur to us; rather, it is pushed aside as annoying and disturbing—"²

So what I want to do is try to revitalize that consciousness and the importance of living in light of imminence. I think a lot of what is happening today as far as current events can and should be a stimulant for recapturing the vision of imminence and revitalizing our spiritual lives. Now let me be clear in saying that no Bible prophecy is being fulfilled today despite what so many are saying about this or that occurring. But what we are seeing is stage

¹ Kurt Aland, *A History of Christianity: From the Beginnings to the Threshold of the Reformation*, vol. 1 (Philadelphia: Fortress Press, 1985), I, 87.

² Aland, *History of Christianity*, I, 92.

setting. Before a play begins the stage has to be set and before Bible prophecy can be fulfilled the stage must be set. There is historical necessity by which we mean a logical sequence of things that have to happen for all the pieces to be in place for prophecy to be fulfilled. So, for example, let's take certain prophecies: Israel will be in the land during the 70th week of Daniel under protection of Antichrist for 3 ½ years, then she will be driven out. So of historical necessity Israel has to be in the land. Was that even on the radar in 1750? No, but after WWII who is in the land? Israel, since 1948 Israel has been recognized by the UN as the state of Israel. So Israel in the land is not fulfillment of prophecy but it is stage setting, it is necessary in order for prophecy to be fulfilled. What about the Temple? There is prophecy about the Temple. Israel did not take control of the Temple mount in 1948, it remained under Jordanian control. So it was not foreseeable that the Temple could be rebuilt in 1948. But what happened in 1967? The 6 day war and the result of that war was that Israel took the eastern block of Jerusalem which included the Temple mount. Now it is foreseeable that the third temple can be built. So 1967 is significant because it sets the stage for building a Temple and the Temple is of prophetic significance. Now in connection with the Temple I want to bring to your attention several very exciting things that were recently cited in the magazine publication *Israel My Glory*. Rabbi Nachman Kahane, 75 years old, a leading rabbi in Jerusalem believes a Temple will be built on the Temple Mount in his lifetime; and he says everything is ready to build that Temple today. "Rabbi Kahane trained everyone who leads the effort to rebuild; and it was his students who started the Temple Institute in 1987 in the Jewish quarter of Jerusalem's Old City. The Institute has trained men for Temple service and accumulated all the implements needed for a Temple, including the table of showbread, altar of incense, and golden menorah. The menorah...is covered with 95 pounds of pure gold" making it worth more than \$2 million. "In addition, the Temple Institute also believes it knows the location of the Ark of the Covenant, which was last seen in Solomon's Temple. Two rabbis and a Jewish activist, all working toward building the third Temple, say they have been to the location" which is in a tunnel system underneath the Temple Mount. "Many of the priestly garments are prepared and in storage. Some priests have them hanging in their closet ready to put on in a moment's notice. "The 4,000 harps needed for the Levites to play the Temple music...are close to being completed." All these things are stage setting, these are major, major things and I think they ought to at least revitalize our sense of the imminent arrival of Christ. Of

course, there are things which stand in the way of building the next Temple, the Dome of the Rock, an Islamic building. While many people suggest it could be built right next to it, the rabbi's in Israel who lead the rebuilding effort believe the Dome of the Rock must be removed. When asked how they plan to remove it they all answer, we don't, we are leaving that detail to the Messiah. But they are ready to build the temple when He clears the way.

Unquestionably we have seen more progress toward the stage being set for fulfillment of prophecy than any generation of Christians living since the time of Christ. If we go beyond Israel and the Temple we find other exciting progress. A global movement toward one world currency among the financial elite, identification systems involving implantation of small devices under the skin called RFID, Radio Frequency IDentification, used now primarily to keep up with employees of large corporations who have their operations spread out over large areas but conceivably a pre-cursor to the mark of the beast, attempts by linguistic technology to overcome language barriers and unite the world, the UN Agenda 21 setting the strategy for the 21st century to destroy national borders and constitutions and erect a new central organizing principle, environmental sustainability, the Roman Catholic Church Eucharist campaign to try and bring all the world's religions together in a one world mystical religion. All this to say, there are many things occurring in our day that are setting the stage for prophecy to be fulfilled. They themselves are not the fulfillments of prophecy, but they must occur in order for prophecy to be fulfilled. With all this stage setting occurring, just how close are we to the rapture? Nobody knows for sure but they should excite us. However, at the same time we should not become fixated on them and we should not let Satan use them to distract us from our true focus. What is the true purpose of Christ's any-moment arrival? Three things: living godly lives, evangelism and training. It's fine to watch all these things but don't let it distract you from these three main things - living godly lives, evangelism and training other believers. Notice those are the three things imminence in the first century resulted in the life of the apostle Paul. Living a godly life, evangelism and training of believers.

Think of the life of the apostle Paul. He knew the time was short and it was the impetus that sent him on three, arguably four missionary journeys, it is why he taught at Ephesus, five to six hours a day, six days a week in the school of Tyrannus for two and one half years, what he describes later as

having to fight wild beasts, it is why he went from house to house to teach more, it is why he tirelessly taught his students as they walked the Roman roads from city to city and sailed from port to port, some of the things he could do as a single easier than those who are married. He knew that Christ could come at any moment and it is why he appointed and encouraged elders in every church to always be alert, it is why in the prison of Philippi he praised God for his chains, it is why he reproved, rebuked, exhorted and corrected at every opportunity, it is why chained to Roman guards he proclaimed to them the truth of the living God and evangelized the entire Praetorian Guard. It is why when he came to the end of his life he could say, I have run the race, I have finished the course, I have kept the faith. He knew the time was short. Do we? Where is our tireless, endless devotion to the gospel and to the training of believers?

As then, so now “God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.” And I proclaim to you that which Paul declared to be of first importance, “that Christ died for our sins according to the Scriptures, ⁴and that He was buried, and that He was raised on the third day according to the Scriptures,” “And there is salvation in no one else, for there is no other name under heaven that has been given among men by which we must be saved.” What name? Christ Jesus it is He, Lord Sabaoth His name, the King of kings, the Lord of lords, the alpha and the omega, the beginning and the end, the first and the last, the Word become flesh, the Son of David, the Son of Man, Son of God, Savior, Redeemer, Lord. There is no other name under heaven by which men must be saved. Now go and take His name with you, carry it on your feet, proclaim it in your household. And be not ashamed of the gospel, “For what does it profiteth a man to gain the whole world and yet lose his soul.” The time is short!

¹ Thiselton, A. C. (2000). *The First Epistle to the Corinthians: A commentary on the Greek text* (568). Grand Rapids, Mich.: W.B. Eerdmans.

[Back To The Top](#)

Copyright (c) Fredericksburg Bible Church 2012