

# Paul's Pastoral Use of the Scriptures in 1 Corinthians: A Guide for Pastors as they Minister the Scriptures to their Congregations

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Brent A. Belford

Director, Northland Graduate School

Twitter: @brentbelford

[Brent.belford@ni.edu](mailto:Brent.belford@ni.edu)

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# An Analysis of the Place of Scripture in Paul's Argument in 1 Corinthians

## Lecture 1

- I. An Overview of 1 Corinthians: Paul treats six problems and answers six questions
- II. Sources for Ethical Instruction in 1 Corinthians

Paul uses many different means to encourage the Corinthians to obey God. Paul's ethical instruction in 1 Corinthians comes from no less than ten different categories of stimuli. While full analysis of each category is impossible in a work of this length, briefly surveying the sources from which Paul argues offers many valuable insights. First, in the beginning of chapter 5, Paul appeals to **the morality of Corinth's pagan culture**. Paul initiates his arguments against incest by saying that even the darkest of human cultures condemns the practice of this incestuous man. While this appeal to culture is unusual for Paul, he desires to shock the Corinthians into an immediate response of godly sorrow. Fitzmyer comments, "[Paul's] argument against the wrong that has been done is not based on the Torah or any OT teaching; it is rather governed by what *ethne*, 'pagans,' think."<sup>1</sup> Harris shows that both Jewish and Roman law in the first century forbids any illicit sexual relationship or marriage between a stepmother and stepson.<sup>2</sup> From Paul's perspective even the ethic of a wicked culture can be used to motivate believers to change their behavior.

A second source supporting Paul's ethical instruction in 1 Corinthians is **creation**. In chapter 11 Paul explains that women should cover their heads during worship services because nature<sup>3</sup> teaches this lesson (11:14).<sup>4</sup> He also instructs women to cover their heads on account of the angels (11:10).<sup>5</sup> While a full understanding of both texts is admittedly difficult, Paul clearly uses both natural and supernatural factors to encourage women to worship properly in the local assembly.

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<sup>1</sup>Joseph A. Fitzmyer, *First Corinthians*, ABC (London: Yale University Press, 2008), 231. Contrary to Fitzmyer's conclusion about Paul's rejection of the law, Das says, "Even among pagans' betrays the Jewish orientation of Paul's reasoning. 'Fornication,' the sin of which this man is guilty (5:1), is listed as a sexual sin only in the lists of vices compiled by Jewish authors. Paul's phrasing—that the 'man is living with his father's wife'—reflects the Mosaic law's distinction between the mother and the step-mother in Lev 18:7-9; 20:11" (*Paul and the Jews*, 176).

<sup>2</sup>Gerald Harris, "The Beginnings of Church Discipline: 1 Corinthians 5," *NTS* 37:1 (1991): 4. Harris makes a substantial case because he is able to quote three different early sources to verify that both of these cultures condemned the incest.

<sup>3</sup>In the *Testament to Naphtali* 3:4 the author encourages his readers to act in accordance with the order of nature instead of giving themselves over to sensual pleasure.

<sup>4</sup>For a good discussion of what Paul means by "nature," see Anthony C. Thiselton, *The First Epistle to the Corinthians*, NIGTC (Grand Rapids: Eerdmans, 2000), 844-46.

<sup>5</sup>For a full treatment of why and how Paul intends angels to motivate the Corinthians, see Thiselton, *First Corinthians*, 837-41.

Third, Paul appeals to **the common practice of other churches** under his authority. In chapter 1 Paul directs the attention of the Corinthians to all saints who call on the name of the Lord Jesus Christ (1:1-2). Later in 4:17, Paul mentions that he taught the same doctrine in all the churches. Furthermore, in chapter 11, he uses the practice of these churches as a means to motivate the Corinthians to avoid divisive customs (v. 16).<sup>6</sup> If the Corinthians divide over head coverings, they neglect godly patterns of conduct set by other churches.

Fourth, Paul uses **a present, earthly crisis** in Corinth to call single believers to remain single so that they might serve the Lord more effectively. Identifying the exact nature of the crisis referred to in chapter 7 is difficult,<sup>7</sup> but Paul clearly uses this crisis—regardless of its identity—to challenge single believers to remain as they are to preserve their devotion to the Lord. Paul calls believers to turn their focus to God, especially in the midst of difficulty.

The fifth source supporting Paul's admonition for Christian obedience is **the eschatological future** that awaits believers. Much of this epistle confronts the Corinthians' failure to live in light of their inheritance. Rather, they were obsessed with earthly rights, which caused them to compromise the testimony of Christ before the lost (6:1-11). In separate passages, Paul motivates believers by referring to their future resurrection (15:30-34), the Lord's return (7:29-31),<sup>8</sup> and the future judgment of laborers (3:10-17).<sup>9</sup>

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<sup>6</sup>Paul also appeals to church practice in 1 Cor 14:33.

<sup>7</sup>Scholars present three possible ideas regarding the nature of the crisis in 1 Corinthians 7. Bruce Winter builds an impressive case that the crisis was one of a series of famines that swept through Achaia. See Bruce W. Winter, "Secular and Christian Responses to Corinthian Famines," *TynBul* 40 (1989): 86-106. Although this famine theory deserves some consideration, I still find it questionable because later Paul asks the Corinthians themselves to give of their abundance for a famine relief project for the churches of Jerusalem (16:1-9). Why would Paul expect famine-stricken people to give food to other famine-stricken people? Further, Paul's comment in chapter 4 that some of the Corinthians were full and rich (4:8) seems to rule out any case of severe famine. Winter proves the existence of famines in Corinth, but his reconstruction of the timing of the famines is speculative. Others suggest that Paul might be speaking there of some level of persecution. Paul himself faced persecution from the Jews while planting a church in Corinth, as recorded in Acts 18. Martin Luther believed that the crisis involved persecution, the Greek word for "crisis" being elastic enough to speak of persecution (*Luther's Works* [St. Louis: Concordia, 1973]: 49). Finally, the crisis might also be in reference to some sort of disease or health distress in the city of Corinth. It appears much more likely that the small Corinthian house churches were being devastated with physical sickness, weakness, and death. Some of this epidemic in the church may have come as a result of their carnal practices at the Lord's Table (11:30). Regardless of the identity of the physical or economic crisis, Paul encourages single believers to remain as they are.

<sup>8</sup>Paul does not specifically mention the return of the Lord in this text, but he does speak of the compression of time. Believers must turn their primary focus to the Lord because the end of time fast approaches.

<sup>9</sup>Some controversy exists over the identity of those being judged in chapter 3. While the context reveals that Christian ministers face this coming judgment, this text should still motivate believers to be diligent because Paul compels the entire church to exalt God in their Christian experience.

Sixth, Paul uses **good examples** of Christian character to encourage the Corinthians to obey the Lord. In 16:15-16 he implores the Corinthians to subject themselves to those who are of the household of Stephanas. Later, he tells them to recognize Stephanas, Fortunatus, and Achaichus for their work in the ministry. This motivational strategy is not unique to 1 Corinthians as Paul also offers the examples of Timothy and Epaphroditus in Philippians 2 to encourage the Philippians.

Seventh, Paul uses **his own example** to encourage believers. The Corinthians should follow Paul's example but only as much as he follows Christ's example (11:1). He brought many of them to Christ and thus feels justified to motivate them toward Christian obedience by directing them to his own example in the Lord (4:16). This motivational source either represents the height of presumption and arrogance or reveals the intrinsic value of a good example to the spiritual well-being of new believers. Although Paul is now with the Lord, his example still stimulates others to serve the Lord faithfully as it did the Corinthians.

Eighth, Paul uses **the words of Jesus** to motivate the Corinthians. In 5:4 Paul orders the Corinthians to deliver the fornicator over to Satan when they are "assembled in the name of the Lord Jesus." Paul's appeal to Jesus and his demand of a corporate gathering of the assembly might reveal dependence on some of Christ's teachings regarding the confrontation of a sinning member as found in Matt 18:15-20.<sup>10</sup>

In 1 Corinthians 11:23 Paul also uses the Lord's statements in the upper room as a pattern for the proper approach to the Lord's Table. In 15:3-8 Paul conveys what he received from Christ regarding the death, burial, resurrection, and appearances of the Lord. In 9:14 Paul says that Christ required proper care for those who labor on behalf of another. Paul's reference to the words of Christ brings his appeals in the chapter to a climax and may even reveal what he means by following the "law of Christ" later in this same chapter.<sup>11</sup> In 14:37 Paul gives a command from the Lord regarding the proper way to worship in the local assembly. As W. D. Davies says well, the words of Christ form "Paul's primary source in his work as ethical *didaskalos* [teacher]."<sup>12</sup>

Ninth, Paul uses **the example of Jesus** to encourage the Corinthians.<sup>13</sup> In 1 Corinthians 8 Paul

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<sup>10</sup>Since 1 Corinthians was written in approximately A.D. 55-56, Paul probably did not have access to one of the Gospels. According to conservative scholars, the earliest Gospel may have been written about this same time. Regardless of whether Paul had access to a Gospel, he was aware of the Lord's instruction by direct revelation, written sources, and oral tradition.

<sup>11</sup>The phrase "law of Christ" appears in 1 Cor 9:21.

<sup>12</sup>W. D. Davies, *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology* (London: SPCK, 1958), 138-39. Anthony Thiselton lists five texts in which Paul alludes specifically to tradition that he received from Christ; four of these texts are found in 1 Corinthians (1 Cor 7:10; 9:14; 11:23ff; 14:37; and 1 Thess 4:15-16) (*First Corinthians*, 520).

<sup>13</sup>Andrew Das gives an excellent treatment of Paul's use of the example of Christ. Although Das believes that Paul uses the law as an authority, he clearly expresses his belief in Paul's preference to motivate believers through the example of Christ (*Paul and the Jews*, 173-76).

appeals to the cross of Jesus Christ as his final argument for preferring one's weaker brother (v. 11). Paul's argument might go like this: since Jesus loved your brother enough to die for him, how can you abuse him over a trivial issue? Later, Paul also mentions the example of Christ in his final appeal to glorify God in matters of dispute (11:1).<sup>14</sup>

Finally, Paul cites **the Old Testament Scriptures** as a source for his ministerial ethic. Apart from various allusions to the Old Testament, 17 Old Testament quotations exist in 1 Corinthians (1:19, 31; 2:9, 16; 3:19, 20; 6:16; 9:9; 10:7, 26; 14:21; 15:27, 32, 45, 54, 55).<sup>15</sup> James D. G. Dunn says, "This presumably tells us of a familiarity with the Scriptures which made them a natural part of Paul's thinking and speaking, just as well-read Shakespeare scholars might pepper their conversation with quotations from the bard."<sup>16</sup> Due to Paul's familiarity with the Old Testament, those Scriptures made significant contributions to his writings.

### III. Paul's use of Scripture in 1 Corinthians

- A. Paul weaves quotations of Scripture into his treatment of every problem and his every discussion of the Corinthians questions.
- B. Paul quotes from every section of the Scriptures.

Not only does Paul quote the Scriptures frequently in 1 Corinthians, he also appeals to every section of the Scriptures in this letter. He quotes five times from the Law, eight times from the Prophets, and four times from the Writings.

### IV. A brief note on the sufficiency of Scripture

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<sup>14</sup>Paul uses Christ's life as an example for moral instruction in many texts outside of 1 Corinthians as well. One important example is the selfless sacrifice of Christ recorded in Phil 2. Rom 15:3 forms another important example. Regarding the Romans passage Thompson says, "In the conflict between the weak and the strong in Romans 14:1-15:13, Paul concludes the section by appealing to both sides not to please themselves, citing the example of Christ, who 'did not please himself'" (James W. Thompson, *Moral Formation According to Paul: The Context and Coherence of Pauline Ethics* [Grand Rapids: Baker Academic, 2011], 114).

<sup>15</sup>See Barbara Aland et. al., eds., *The Greek New Testament*, 4<sup>th</sup> rev. ed. (London: United Bible Societies, 1993), 889-90.

<sup>16</sup>James D. G. Dunn, *1 Corinthians*, T and T Clark Study Guides (London: T & T Clark, 2003), 97.

# Looking Closer at Select Quotations: Paul's use of the Pentateuch in 1 Corinthians

## Lecture 2

- I. Paul's use of stories from the Pentateuch (Ex 32:6 in 1 Cor 10:7)
  - A. Introductory comments about the value of stories.
  - B. An overview of 1 Corinthians 8-10
  - C. Preliminary comments about how Paul used stories in 1 Corinthians 10:1-13.
    - 1. Indirect Use: Paul used stories as preparatory devices for moral instruction in 1 Corinthians 10:5.
    - 2. Direct Use: Paul used stories as legitimizing bases for moral admonition in 1 Corinthians 10:6-10.
    - 3. Indirect Use: Paul used stories as preparatory devices for moral instruction in 1 Corinthians 10:11-13.
- II. Paul's use of statutes (i. e. "law code") from the Pentateuch (Deut 17:7 in 1 Cor 5:13)
  - A. Various positions on the believer's relationship to the Law of Moses.

When interpreting a text, forcing theological categories upon the text must be avoided. *Theologically-informed* exegesis, however, can avoid a multitude of errors. In 1999 Stanley Gundry edited a volume which presented five views on the law and gospel.<sup>17</sup> These five views not only accurately reflect theological viewpoints; they also provide benchmarks for many investigators. Thus, I will use these categories when discussing the practice of the law in relation to New Testament believers. While some critique of these positions is offered throughout the following section, a presentation of each view is the primary emphasis.

### *Theonomist View*

A theonomist desires for the believer to submit to all aspects of the Law of Moses for sanctification. Several marks distinguish theonomy from other approaches to the law. First, theonomy

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<sup>17</sup>Gundry, Stanley N, *Five Views of Law and Gospel*, Counterpoint Series (Grand Rapids, Zondervan, 1999).

resists discontinuity between Israel and the church, and leans toward “mono-coventantism.”<sup>18</sup> Second, theonomy desires for all nations to be brought under the Mosaic Law for spiritual guidance and civil jurisdiction.<sup>19</sup> Third, theonomists believe that the Mosaic Law is perfectly suited for sanctification. For instance, Rousas Rushdoony says, “From beginning to end, the Scripture makes clear that . . . justification is by the grace of God through faith, and that sanctification is by law, God’s law.”<sup>20</sup> Finally, the theonomist believes that the whole law should be imposed upon believers unless the New Testament specifically repeals a command. Consequently, the theonomist explains Paul’s statements in 1 Corinthians 9:19-23 as anything but loosening the authority of the Mosaic Law.

### *Reformed View*

Various reformed scholars are presented in this section for their views on Paul and the law. Knox Chamblin follows a reformed tripartite division of the Law of Moses: civil, ceremonial, and moral. This division of the Mosaic Law allows him to explain Paul’s statements about the cessation of the law as meaning the end of both the civil and ceremonial parts of the Law of Moses, yet preserving the ongoing significance of the moral aspects of the Mosaic Law. He believes that “law of Christ” found in 1 Corinthians 9 and Galatians 6 is an expansion of the moral aspects of the Law of Moses.<sup>21</sup> “The law of

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<sup>18</sup>David T. Gordon, “Critique of Theonomy: A Taxonomy,” *Westminster Theological Journal* 56:1 (Spring 1994): 40. This characteristic reveals reformed roots since most reformed theologians lean more toward continuity between the church and Israel and the Old and New Testaments.

<sup>19</sup>Theonomy is slightly different than Christian Reconstructionism, but it is closely identified with it. Reconstructionism is more specifically concerned to bring America back to its Christian roots through the use of the Law of Moses. The Christian Reconstructionist desires the use of the Bible as the authority for civil government. Yet, they largely ignore or grossly mistreat Paul’s statements in Romans 6 and 7 about how the law relates to believers today. For an example, see Gary DeMar, *The Debate Over Christian Reconstruction*. (Ft. Worth, TX: Dominion Press, 1988), 32. Concerning Rom 6:14 he says, “Paul is not talking about the law as a standard of righteousness . . . the Christian is no longer under the *condemnation* or *curse* of the law: ‘Christ redeemed us from the *curse* of the law, having become a curse for us—for it is written, CURSED IS EVERYONE WHO HANGS ON A TREE’ (Galatians 3:13)” (Ibid.). This interpretation of Paul’s statement, however, fails because *curse* and *condemnation* are found nowhere in the context of Romans 6. DeMar offers an example of reading one’s theology into the exegesis of a text.

<sup>20</sup>Rousas Rushdoony, *Institutes of Biblical Law* (Phillipsburg, NJ: Presbyterian & Reformed, 1973), 549.

<sup>21</sup>Knox Chamblin, “The Law of Moses and the Law of Christ,” in *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments. Essays in Honor of S. Lewis Johnson, Jr.*, ed. John S. Feinberg (Westchester, IL: Crossway, 1988): 182 – 191. Chamblin gives a great discussion regarding the “three uses” of the law in footnote sixty-four on page 364 of *Continuity and Discontinuity*. After quickly reviewing the *uses politicus, pedagogus, and normativus*, he explains that Lutherans have traditionally put more stress upon the *uses pedagogus* function of the law, which acts as a teacher leading one to Christ. He further explains that a reformed view of the law normally puts more emphasis upon the *uses normativus*, which maintains the law’s ability to direct the conduct of the believer. Hence, Chamblin fits within the reformed view of the Law of Moses.

Christ is not a different law from the law of Moses; it is no *nova lex*. . . [it is] a further expression of the law of Moses . . . [it] is now newly administered and more deeply expounded than ever before.”<sup>22</sup>

Gordon Fee also believes that part of the Mosaic Law continues to obligate believers and that the law of Christ is not a new law. He states, “This does not mean that in Christ a new set of laws has taken the place of the old.”<sup>23</sup> The reformed theologian, Walter Kaiser, criticizes the idea of reading a unique set of laws into the phrase the “law of Christ,” and blames this artificial invention on dispensationalism.<sup>24</sup>

A reformed view explains Paul and the law adequately, but the system also contains some inherent weaknesses. One such weakness is that the tripartite division of the Mosaic Law is nowhere found in Scripture. As a matter of fact, when the Bible speaks of the Law of Moses, it often presents the code of regulations as a unified whole and obedience to all of the commands is required of those who desire to live righteously. In James 2:10, James speaks of the need to keep “the whole law.” In Galatians 3:10, Paul quotes a curse in Deuteronomy placed on anyone who does not abide by *all* the things within the law. Since the Scriptures nowhere speak of a three-fold division of the law, exegetes should pursue other solutions to Paul’s statements about it. If another solution to this dilemma is possible, the interpreter should abandon the tripartite division of the law. Another weakness of the reformed view of the law lies not in the position itself, but in the ramification of this position on the believer. How is a believer to determine which laws represent the moral law of God and which laws do not? Are there any laws within the Mosaic legislation which are not moral? Determining which laws are still obligatory within the reformed system is quite difficult, if not impossible. Although to be fair, some reformed theologians attempt to answer this last objection.<sup>25</sup>

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<sup>22</sup>Ibid., 182.

<sup>23</sup>Gordon Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), 430.

<sup>24</sup>Walter C. Kaiser, Jr., “Response to Wayne G. Strickland,” in *Five Views on Law and Gospel*, Edited by Stanley N. Gundry. (Grand Rapids: Zondervan, 1999): 302-08. Strickland compares this distinction to the invention of two new covenants by some of the early dispensationalists. Strickland looks eagerly to the day when “any distinction between the law originally issued by our Trinitarian Lord and the law of Christ would be dropped.” Ibid., 302. In response to Kaiser, it is quite unfair for him to claim that this view of the law of Christ is dispensational in nature. Others from different theological systems also hold to this distinction as well. Examples of covenant theologians and modified-lutherans that hold this view are included in this essay on pages 10 and 11. Thus, this view of the law of Christ is more widespread than dispensationalism or the old dispensational view of two new covenants. The comparison itself might actually indicate Kaiser’s refusal to adhere to anything dispensational more than offer any help to the meaning of the phrase, “law of Christ.”

<sup>25</sup>For a reformed solution to the quandary of determining which Mosaic laws are moral and thus still binding upon believers today, see Willem A. VanGemeren, “The Law is the Perfection of Righteousness in Jesus Christ: A Reformed Perspective,” in *Five Views on Law and Gospel*, edited by Stanley N. Gundry (Grand Rapids: Zondervan, 1996), 51-58. He attempts a solution to this question, but fails to give a comprehensive guide to determine which laws are moral.

## *Lutheran View*

Martin Luther claimed that believers were free from the law and were not under it in any way, although some inconsistency within Luther will now be demonstrated. Luther exclaimed the cessation of the law's authority over the believer in a very direct way both in written form and in sermons. He says, "Moses has nothing to do with us. If I were to accept Moses in one commandment, I would have to accept the entire Moses . . . Moses is dead. His rule ended when Christ came. He is of no further service."<sup>26</sup> This clear disdain for the law can be demonstrated in other places within Luther's preaching and teaching as well. However, Luther also held that the law should be administered to believers who grow lax in their walk with the Lord. Perhaps, Luther's pre-conversion experience within Catholicism and his constant pattern of confession, sin, and indulgence led Luther to proclaim the abiding regulation of the law on the New Testament believer. In other words, in Luther's pre-conversion state he frequently used Moses' law as a stimulus for conviction. Further, Luther firmly believed in the continuing presence of a dual nature within the new creation. In light of this dual nature within the believer, there were appropriate times to administer either law or grace to him. This commitment to using the law as a way to convict believers can be seen most clearly in his lectures on Galatians.<sup>27</sup> Luther appears inconsistent in his statements about Moses' law having no hold on the believer and his practice of administering it to bring repentance to believers. Stated again, this inconsistency *might* be explained by Luther's tender conscience, pre-conversion experience within Catholicism, and his belief about a dual nature within the believer.

## *Dispensational View*

A dispensational view of the law makes a major distinction between Israel and the church as the two peoples of God. Since dispensationalists normally see much discontinuity between Israel and the church; they also treat the authority of the Law of Moses as temporary in nature. Charles Ryrie, a dispensationalist, rejects the reformed three-part division of the Law of Moses and maintains that Christ caused the abrogation of the *entire* law.<sup>28</sup> Although he is dispensational in his approach to the Law of Moses, Ryrie shares many Lutheran perspectives on the law. For instance, Ryrie claims in his essay that believers are now obligated to fulfill the law of Christ, which includes many new commands

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<sup>26</sup>Martin Luther, "How Christians Should Regard Moses," in *Luther's Works*, vol. 35, *Word and Sacrament*, edited by Helmut T. Lehmann and E. Theodore Bachman (Philadelphia: Muhlenberg, 1960), 161-74.

<sup>27</sup>Martin Luther, "Lectures on Galatians," In *Luther's Works*, volume 34, edited by Jaroslav Pelikan (Saint Louis: Concordia, 1963), 341.

<sup>28</sup>According to dispensationalists, Jewish audiences in the first century would have understood the law as a whole and thus we should treat it as a whole as well. See Alva J. McClain, "What is 'the Law?'" *Bib Sac* 110:440 (Oct 1953), 336; also Charles C. Ryrie, "The End of the Law," *Bib Sac* 124 (1967), 242-43.

which Christ articulated to his followers.<sup>29</sup> For laws within the Mosaic code to be binding upon the believer, they must be specifically restated within the law of Christ. Wayne Strickland presents the dispensational perspective on the law in *Five Views of Law and Gospel*. He writes that the law's reign over believers ended when "God suspended his program with Israel (Rom. 9-11)."<sup>30</sup> Dispensationalists normally state that believers were bound by the Law of Moses in sanctification until the cross of Jesus Christ.<sup>31</sup> Once Jesus died and rose again, believers were freed from the Law of Moses. In summarizing twentieth-century dispensational developments about law and grace, Dale DeWitt concludes, "Dispensational theology seeks the minimum possible uses of the Mosaic Law during the present church age in soteriology and ecclesiology."<sup>32</sup> In this rejection of the ruling influence of the Mosaic Law, dispensationalism is similar to the Lutheran view of the law.<sup>33</sup>

### *Modified-Lutheran View*

Proponents of a modified-lutheran view of the law are not often Lutherans themselves, but they hold many of Luther's views on the law. This new generation of scholars modifies one primary component of Luther's belief. Many reject Luther's insistence to administer the law to convict the believer of sin.<sup>34</sup> Instead, they believe that the regulation of the Mosaic Law must not be used to

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<sup>29</sup>Ryrie, "The End of the Law," 239-47. See also, John F. Hart, "Released From the Law for Sanctification: A Dispensational Perspective on Romans 7:6," in *Dispensationalism Tomorrow & Beyond: A Theological Collection in Honor of Charles C. Ryrie*, edited by Christopher Cone (Ft. Worth, TX: Tyndale, 2008), 405. Hart is another example of a dispensationalist who believes in the law of Christ. He states that this law, instead of the Mosaic Law, is written upon the heart of new covenant believers as fulfillment of Jeremiah's prophecy. Later, Hart says, "Just as there are two distinct covenants (the old covenant the new), so there are two distinctive laws: the law of Moses and the law of Christ."

<sup>30</sup>Wayne G. Strickland, "The Inauguration of the Law of Christ with the Gospel," in *Five Views of Law and Gospel* (Grand Rapids: Zondervan, 1996), 276.

<sup>31</sup>Charles C. Ryrie, *Dispensationalism* (Chicago: Moody, 1995), 49. Ryrie says, "The Lord Jesus considered the law still operative and incumbent on the Jewish people; therefore, it could not have been abrogated or replaced by the message of the prophets. If the Mosaic law was still the operating principle during Christ's lifetime, then the dispensation of the law did not end until the cross."

<sup>32</sup>Dale S. DeWitt, *Dispensational Theology in America During the Twentieth Century: Theological Development and Cultural Context* (Grand Rapids: Grace Bible College, 2002), 249. DeWitt traces the historical development of dispensational ideas about law and grace. He believes that dispensational views of the Mosaic law were first published by Alva J. McClain in 1954 and that Roy Aldrich wrote two articles in 1959 which also promoted their ideals.

<sup>33</sup>DeWitt agrees about the similarity between the dispensational view of the law and the Lutheran one. He says, "In this stance [about the abrogation of the law], dispensational theology is more on the Lutheran than Calvinistic side of the reforming stream." *Ibid.*, 250.

<sup>34</sup>This difference in practice might stem from Luther's perspective on law and gospel. Luther saw both law and gospel in many portions of the New and Old Testaments and this observation formed a paradigm for his exegesis. So, for Luther, imperatives were normally seen as law. Luther says, "Law and gospel are chosen ways through which God addressed

challenge believers since Christ fulfilled the Law of Moses for the believer. Douglas Moo represents the modified-lutheran perspective.<sup>35</sup> His helpful work on the believer's relationship to the Mosaic Law starts with his analysis of the word "law" as it is used in both the Old and New Testaments.<sup>36</sup> He states that νόμος (law) is used "generally of an 'order,' 'system,' or even 'authority'" in the New Testament.<sup>37</sup> Later, he shows how this term might be used by a writer of the New Testament to speak of the code of regulations in the Mosaic Covenant, the Pentateuch itself, or even the entire Old Testament canon. Further, he suggests later that the *normal* Pauline use of νόμος is the Law of Moses. Moo believes that New Testament believers are not obligated to obey any of the regulations of the Law of Moses as a means of growth. He claims that the Lutheran practice of preaching both law and gospel to believers as a means of drawing out repentance has "slim biblical proof."<sup>38</sup> Instead, he goes to 9:19-23 to demonstrate an alternative regulation on the New Testament believer—the law of Christ. He believes that the law of Christ is "composed of the teachings of Christ and the apostles and the directing influence of the Holy Spirit."<sup>39</sup> Stephen Westerholm holds similar ideas concerning the replacement of the Law of Moses with the law of Christ.<sup>40</sup>

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His Word to me. In the law, God says No to man the sinner; in the gospel he says yes to man, the righteous—that man who has repented and believes his promise in Jesus Christ." Martin Luther, "How Christians Should Read Moses," in *Luther's Works: Word & Sacrament*, vol. 35, edited by Helmut T. Lehman and E. Theodore Bachman (Philadelphia, Fortress, 1960), 157. Many modified-lutheran scholars reject this tendency to see the law-gospel distinction as Luther did.

<sup>35</sup>Douglas J. Moo, "The Law of Christ as the Fulfillment of the Law of Moses," 319-405.

<sup>36</sup>For fuller discussion on the definition of "law" in the Scriptures see Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 2004), 298-300, and Douglas J. Moo, "'Law,' 'Works of the Law,' and Legalism in Paul," *Westminster Theological Journal* 45 (1983), 77-84, and Thomas R. Schreiner, *The Law and Its Fulfillment: A Pauline Theology of Law* (Grand Rapids: Baker, 1993), 33-40. All of these lists are helpful and there is a remarkable unity in the production of the independent study of these scholars. After further reflection upon these sources and the Scriptures themselves it appears that the word "law" can be used in the Scriptures of the following: 1) Ten Commandments, 2) Pentateuch, 3) Mosaic Law, 4) Laws of human government, 5) Laws of nature, 6) God's Word, and 7) the law of Christ.

<sup>37</sup>Douglas J. Moo, "'Law,' 'Works of the Law,' and Legalism in Paul," 77-79.

<sup>38</sup>Douglas J. Moo, "The Law of Christ as the Fulfillment of the Law of Moses," 339.

<sup>39</sup>Ibid. In DeWitt's overview of dispensational theology, he suggests that Moo "exhibits some dispensational-like details" (*Dispensational Theology in America*, 254). Moo's description of the law of Christ sounds much like Ryrie's. See Ryrie, "The End of the Law," 239-46.

<sup>40</sup>For the clearest articulation of Westerholm's theology, see Westerholm, *Perspectives Old and New on Paul*, 408-39. Westerholm arranges his material around nine different theses. This approach is remarkably similar to the old Lutheran scholar, C. F. W. Walther's twenty-five theses, which might indicate some sort of dependence upon Walther's material. Walther's twenty-five different theses can be found in Walther, *God's No and God's Yes* or a fuller unabridged treatment is in C. F. W. Walther, *The Proper Distinction Between Law and Gospel* (Saint Louis, Concordia, 1986). Walther arranged his views on law and the gospel into small individual theses so that he might use them to lecture to students at Concordia Seminary for his Friday evening "Luther Hour" in 1884-85.

B. How does Paul use the law code in his pastoral admonition (Deut 17:7 in 1 Cor 5:13)?

1. Three possible citations of the law in 1 Corinthians 5.
2. Paul's command to remove the fornicator.

# Looking Closer at Select Quotations: Paul's Use of Wisdom and Prophetic Literature

## Lecture 3

- I. Paul's use of Wisdom Literature (Ps 110:1 and Ps 8:6 in 1 Cor 15:25, 27)
  - A. Psalm 110:1 in 1 Corinthians 15:25
  - B. Psalm 8:6 in 1 Corinthians 15:27
  - C. How does Paul use Prophetic literature in 1 Corinthians 15?
  
- II. Paul's use of Prophetic Literature (Isa 40:13 in Rom 11: 34 and 1 Cor 2:16)
  - A. Isaiah 40
  - B. Romans 11
  - C. 1 Corinthians 2
    - 1. An overview (See page 14)
    - 2. How does Paul use Isaiah 40:13 in Romans 11:34 and 1 Corinthians 2:16?

## Overview of 1PP in 1 Corinthians 2

Apostolic Ministers  
All Believers

Gordon Fee	Rosner and Ciampa	My View
<p> <sup>6</sup>Yet among the mature <b>we</b> do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. <sup>7</sup>But <b>we</b> impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. . . <sup>9</sup>But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him"-- <sup>10</sup>these things God has revealed to <b>us</b> through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup>For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup> Now <b>we</b> have received not the spirit of the world, but the Spirit who is from God, that <b>we</b> might understand the things freely given <b>us</b> by God. <sup>13</sup>And <b>we</b> impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual . . . <sup>16</sup>"For who has understood the mind of the Lord so as to instruct him?" But <b>we</b> have the mind of Christ.                 </p>	<p> <sup>6</sup>Yet among the mature <b>we</b> do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. <sup>7</sup>But <b>we</b> impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. . . <sup>9</sup>But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him"-- <sup>10</sup>these things God has revealed to <b>us</b> through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup>For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup> Now <b>we</b> have received not the spirit of the world, but the Spirit who is from God, that <b>we</b> might understand the things freely given <b>us</b> by God. <sup>13</sup>And <b>we</b> impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual . . . <sup>16</sup>"For who has understood the mind of the Lord so as to instruct him?" But <b>we</b> have the mind of Christ.                 </p>	<p> <sup>6</sup>Yet among the mature <b>we</b> do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. <sup>7</sup>But <b>we</b> impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. . . <sup>9</sup>But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him"-- <sup>10</sup>these things God has revealed to <b>us</b> through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup>For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup> Now <b>we</b> have received not the spirit of the world, but the Spirit who is from God, that <b>we</b> might understand the things freely given <b>us</b> by God. <sup>13</sup>And <b>we</b> impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual . . . <sup>16</sup>"For who has understood the mind of the Lord so as to instruct him?" But <b>we</b> have the mind of Christ                 </p>