

The rise in the last century of “prophets” and “knowledge dispensers” such as the Millerites, Ellen White, Charles Russell, Mary Baker Eddy, Joseph Smith, and the Pentecostal cults,¹ are a threat to New Testament exegesis, for who would wish to spend his time in a painstaking exegesis of a document which is not yet finished? If I were not assured that the Holy Spirit has completed the revelation of Jesus Christ, and that it is contained in full in the Greek New Testament, I would wait until He has written the last word. No serious student of literature attempts to evaluate what is said until he comes to the end of the piece. The Holy Spirit has already revealed all that He has to say and it is all the truth about Jesus Christ that God wants us to know at this time. The sentence is finished and the period is in place at the end. I am not therefore interested in what the cultists have to say. (p. 163)

NonChristian institutions are really anti-Christian institutions, and are destined to fail and fall, despite their protestations with reference to ideals, to which they are not logically entitled. If only our Lord Jesus Christ can undergird a viable superstructure, then the United Nations cannot, nor any other nonChristian institution. They represent the futile attempts of depraved men to build a peaceful and just world society independent of God. Witness Babel.² (pp. 163–64)

38. When the foundation is Jesus, the babblers are silenced to continue in their worthless pursuit of personal aggrandizement while remaining benighted of truth.
39. With the Lord as the foundation then the superstructure can be constructed. Man may utilize two categories of building materials: **(1)** Divine Good, characterized by gold, silver, precious stones, or **(2)** Human Good described as wood, hay, straw:

1 Corinthians 3:12 - Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, (NASB)
40. In the case of Divine Good, the superstructure is built by the believer’s initial orientation to the Christian way of life by learning basic doctrines.

¹ “Millerites: Adventism; Ellen White: Seventh Day Adventist; Charles Russell: Jehovah’s Witnesses; Mary Baker Eddy: Christian Science; Joseph Smith: Church of Jesus Christ of Latter-day Saints; and Pentecostals: Spirit baptism evidenced by speaking in tongues” (J. D. Douglas, gen. ed. *The New International Dictionary of the Christian Church*, rev. ed. [Grand Rapids: Zondervan Publishing House, 1978], 660, 1043, 864, 328, 910, 763).

² Randolph O. Yeager, “1 Corinthians 3:11” in *The Renaissance New Testament* (Gretna, La: Pelican Publishing Co., 1983), 12: 363–64.

41. The foundation is Christ. A permanent superstructure can be built on this foundation if the building materials are approved by the Holy Spirit resulting in Divine Good.
42. A temporary superstructure will not receive approval by the Holy Spirit since it will be provided by Human Good.
43. To sort out the two categories of works, a tribunal will be called to order to determine the differences among a believer's works, whether divine or human:

2 Corinthians 5:10 - For we must all appear before the evaluation tribunal [βῆμα (*béma*): translated in NASB as "judgment seat," but commonly it means a tribunal, especially of a judge³] of Christ, for the purpose that each one individually may receive back the things [rewards or lack thereof] done through his body with what he has produced, whether good [ἀγαθός (*agathós*): under the filling ministry of the Holy Spirit from a mental attitude of virtue, rectitude, & probity producing good of intrinsic value] or bad [φαῦλος (*phaúlos*): adjective: vile, evil, wicked, foul, corrupt, good-for-nothing, depraved, worthless, mediocre, unimportant⁴].

44. Believers therefore must build on the foundation of Christ and the requirement begins at the moment of salvation.
45. The first order of business is to find out what you are required to do. To differentiate between divine good and human good, the believer must engage in Bible study under a qualified pastor-teacher and preferably face-to-face.
46. Electronic contrivances provide the latter for those marooned in an area without a qualified teacher.

³ "Judgment Seat," "a raised platform, a tribunal." In Greek law courts and in the New Testament the word designates the official seat of a judge, usually of the Roman governor, also, of Christ (2 Corinthians 5:10)" *The International Standard Bible Encyclopaedia*, 1778).

⁴ Spiros Zodhiates, gen. ed., "βῆμα," in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 334.

47. There are many reasons in a large metropolitan area such as St. Louis and its environs that prevent members of this church from gathering together for midweek classes.
48. I cannot judge if these reasons are truly prohibitive of attendance. No one should be forced to attend church. But the Internet has provided a means of staying current through its contrivances.
49. So the ability to stay current is provided and failure to log on is certainly a failure of one's priorities with regard to spiritual growth.
50. On the other hand, I hear from many informing me that the availability of Web-site broadcasts and audio files are most appreciated due to the circumstances they face with regard to personal responsibilities.
51. These modern conveniences keep the Word's availability current to these individuals so they might continue the process of learning how to produce divine good as opposed to remaining benighted and cranking out human good.
52. Personally, it is difficult to teach a virtually empty, midweek room, but I've come to realize that's just the way it's going to be.
53. The phrase "we must all appear before the evaluation tribunal of Christ" is prophetic of the first requirement believers will be given on arrival in heaven.
54. The word "appear" is the aorist passive infinitive of the verb **φανερῶω (phanerōō)**: "make an appearance." The aorist tense indicates that the appearance is associated with the rapture of the Church.
55. The first order of business post resurrection is to evaluate the works of Church Age believers, whether they were "good or bad."

56. Knowledge of doctrine informs believers how to make decisions and is designed to promote right decision-making.
57. This results in the production of works classified as divine good. Principle: Knowledge is power.
58. However, this high inventory of truth often leads to self-righteous arrogance that cancels the divine good with human good: the trend to think one knows more than anyone else and then assumes he can correct or criticize them either mentally or verbally.
59. One of the major issues in the production of human good is failure to respect the free will of others. You do not have the authority to correct others unless you have the delegated authority to do so, for example, parents over children, employers over employees, or higher rank over lower rank in the military.
60. The passive voice indicates that the believer receives the action of being assembled by means of the rapture of the church.