

Discourse Notes: Given by Br. Ed Grabner to Salem 2023 Convention

Title: Addicted to the Ministry of the Saints

Open: 277 (1-3)

Close: 277 (4-6)

1Co 16:15-16 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have **addicted themselves to the ministry of the saints**;) (16) That ye submit yourselves unto such, and to everyone that helpeth with *us*, and laboureth.

Parting thoughts – Why this admonition? Did they take it to heart? What are some lessons we can take from these thoughts and other related scriptures?

Addicted - G5021 - *tas'-so* - to *arrange* in an orderly manner, that is, *assign* or *dispose* (to a certain position or lot): - addict, appoint, determine, ordain, set.

Thayer Definition:

1) to put in order, to station

1a) to place in a certain order, to arrange, to assign a place, to appoint

1a1) to assign (appoint) a thing to one

1b) to appoint, ordain, order

1b1) to appoint on one's own responsibility or authority

1b2) to appoint mutually, i.e. agree upon

Webster's 1828 Definition:

ADDICTED: Devoted by customary practice.

ADDICT', v.t. [L. addico, to devote, from ad and dico, to dedicate.] **To apply one's self habitually;** to devote time and attention by customary or constant practice; sometimes in a good sense. They have addicted themselves to the ministry of the saints. 1 Cor 15.

Ministry - G1248 – diakonia - *dee-ak-on-ee'-ah* - From G1249; *attendance* (as a servant, etc.); figuratively (eleemosynary) *aid*, (official) *service* (especially of the Christian teacher, or technically of the *diaconate*): - (ad-) minister (-ing, -tration, -try), office, relief, service (-ing).

G1249 – diakonos - *dee-ak'-on-os* - an *attendant*, that is, (generally) a *waiter* (at table or in other menial duties); specifically a Christian *teacher* and *pastor* (technically a *deacon* or *deaconess*): - deacon, minister, servant.

Saints - G40 – hagios - *hag'-ee-os* - *sacred* (physically *pure*, morally *blameless* or *religious*, ceremonially *consecrated*): - (most) holy (one, thing), saint.

Introduction - 1Co 1:1-3 Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, (2) Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: (3) Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

WNT - have devoted themselves to the service of God's people

ASV - have set themselves to minister unto the saints

Moffatt - they have laid themselves out to serve the saints

Benefit of this counsel to the saints in Corinth

Why did Paul include this counsel at the close of his first letter and what is the evidence his counsel was heeded?

1st Letter– Addresses the sectarian spirit that had divided the church at Corinth

2 Cor 8 – Acknowledges the generosity of the other churches in Macedonia and then acknowledging their growth and development appealed to them to be as generous and willing to serve others beyond their home ecclesia and to complete what they had previously offered to do regarding a collection on behalf of the church at Jerusalem.

Lessons all can take from this counsel

Importance of service

Mat 20:25-28 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. (26) But it shall not be so among you: but whosoever will be great among you, let him be your minister; (27) And whosoever will be chief among you, let him be your servant: (28) Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (See also **Mar 10:42-45**)

Mar 9:33-35 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? (34) But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. (35) And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

Luk 22:24-27 And there was also a strife among them, which of them should be accounted the greatest. (25) And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. (26) But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. (27) For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

Standard for the World of mankind – Matt 25:31-46 – Parable of the sheep & the goats

What will it take to be first or chief in the eyes of God and our Lord, to be a servant of all, one who is addicted to the ministry of the saints and thus secure a position beyond the veil as a body member of the glorified Christ?

A process – dependent chiefly upon two things – Humility and Choice

Importance of humility

Mat 5:3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

Mat 23:11-12 But he that is greatest among you shall be your servant. (12) And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Mat 18:1-4 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? (2) And Jesus called a little child unto him, and set him in the midst of them, (3) And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (4) Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Luk 9:46-48 Then there arose a reasoning among them, which of them should be greatest. (47) And Jesus, perceiving the thought of their heart, took a child, and set him by him, (48) And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

1Pe 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Importance of Choice

Joshua 24:15 - Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord. (R4780 – A Wise Choice)

Luk 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Joh 12:25-26 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. (26) If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

The process – 1 Cor 1:2 “to them that are sanctified in Christ Jesus, called to be saints”

1Co 1:26-31 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: (27) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; (28) And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: (29) That no flesh should glory in his presence. (30) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (31) That, according as it is written, He that glorieth, let him glory in the Lord.

Briefly consider steps of Wisdom and Righteousness along with Humility and Choice – How illustrated in Tabernacle & Pyramid

Primary focus – Sanctification

To Israel - Lev 20:7-8 Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God. (8) And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

Having received wisdom from on high and acting upon that knowledge obtained a faith justified standing through Christ we made the choice. We set ourselves apart to a holy service. We made a full consecration unto God, a covenant by sacrifice.

Rom 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. (2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

How illustrated in the Tabernacle

Pyramid a finer representation of the choices involved in the one step of Full Consecration represented by the first veil of the Tabernacle – C350-C357 (QB691-692 – nothing in the Tabernacle to represent the quickening)

Granite leaf – C351 - "This "Granite Leaf" represents the **divine will**, and seems to say to one who has just passed the low passage representing the surrender of his own will, "It is not enough that you should sacrifice your will, plans and arrangements; you might do all that, and then take up the will and plan of another; you must not only sacrifice your own will, but you must bow to the divine will, and accept it instead of your own, and become active in God's service, before you can be counted a new creature and an heir of the divine nature."

C356 – "Nor is this all: we find that the same great truths which were symbolically represented in the two apartments of the Tabernacle and the Temple, the Holy and the Most Holy, and their separating veils, are exactly matched in the Great Pyramid by the teachings of the two apartments, the "Ante-Chamber" and the "King's Chamber," and their low separating passages. The "Ante-Chamber," like the Holy of the Tabernacle, represents that condition of relationship to God, as a reckoned new creature, and joint-

heir with Christ of the divine nature and glory, which the **believer** enters when, after accepting forgiveness of sins and reconciliation with God through the ransom, he presents his justified self a **living sacrifice to God's service**. As the first veil of the Tabernacle represented the consecration or resignation or death of our own will, and the full submission to God's will, so the low entrance to the "Ante-Chamber" symbolizes this same great event, which begins the newness of life in all who will ever be members of the royal priesthood.

This test, representing the laying of our all upon the altar, having been passed, the believer is no longer **reckoned** as a human being, but as a "new creature," a "partaker of the divine nature." Though, as a matter of fact, he will not be made an actual sharer of the divine nature until he shall have faithfully learned the lesson of obedience to the divine will, in the actual experiences and daily sacrifices and schoolings of the present life (represented in the "Ante-Chamber" walls, of peculiar construction, and in the Table of Shew-bread, the Golden Candlestick and the Incense Altar in the Holy of the Tabernacle); and not until he shall have passed through death itself (represented by the second veil of the Tabernacle and by the second low passage leading into the "King's Chamber" of the Pyramid); and until, by a share in the First Resurrection, he shall have entered with Christ into the fulness of the promised divine nature and glory--his everlasting portion, symbolized in the "King's Chamber."

C357 - The first low passage symbolizes the consecration of the believer's human will, which really gives him entrance into the "Holy" or sanctified condition as a prospective heir of glory and immortality, represented in the "Ante-Chamber," whose granite ceiling now covers him; yet such a one is not to be considered as having entered fully into the new nature until "quickened" into activity and newness of life; and this test is represented by the "Granite Leaf," which, from its peculiar position, hanging, as though ready to drop and thus block all further progress, seems to say, "Pilgrim, even though you have come thus far and have consecrated yourself to God, unless you become quickened by the spirit of the truth to activity in his service, you will still have no real standing in the divine nature to which you have been called or invited." The three steps by which the called ones of the Gospel age are to enter the glory of their Lord are thus marked in the Great Pyramid as well as in the Scriptures. They are (1) **Consecration**, or begetting of the spirit through the Word of truth, symbolized by the low passage into the "Ante-Chamber"; (2) **Quickening** to active service and sacrifice through sanctification of the spirit and belief of the truth, symbolized by the low passage under the "Granite Leaf"; (3) **Birth** of the spirit into the perfect likeness of our Lord by a share in the First Resurrection, symbolized by the low passageway into the "King's Chamber."

Rom 8:5-14 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. (6) For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. (7) Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. (8) So then they that are in the flesh cannot please God. (9) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (10) And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. (11) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (12) Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. (13) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (14) For as many as are led by the Spirit of God, they are the sons of God.

F76 - It is germane to our subject to consider that the New Creation, because of its call to newness of life, is instructed by the Lord--"Ye must be born again." Here the natural birth as earthly creatures of the human nature, is used to carry to our minds the thought of a new birth for the New Creation. The natural birth is preceded by a begettal, then a quickening and, finally, the birth. So in the arrangement for the New Creation: (1) we must be begotten by the Word and Spirit of God; (2) we must be quickened, energized by the spirit of the truth received; (3) if the process of development continues, if the Word of God abides in us richly and abounds, causing us to be neither barren [idle] nor unfruitful, we shall by and by come to the birth--to a share in the First Resurrection as members in the body of Christ.

F369-374 Quarter Marks - Pressing along the racecourse still further, we attain to the second quarter-mark, and find that by this time we have not only learned to love righteousness, but proportionately are learning to hate sin; and we find in our hearts a growing sympathy with the divine program of rolling back the great wave of sin which has submerged the world and brought with it its wages of death. This second quarter-mark begets in us an energy, a "quickenings," an activity for righteousness and against sin.

There is no service that can be rendered which can be acceptable if it is not in harmony with the will and standards of God.

My own example

Having passed this mark we can now participate in the Ministry of the Saints – which begins to be manifested in our attaining of the third quarter mark – love of the brethren.

Gal 6:9-10 And let us not be weary in well doing: for in due season we shall reap, if we faint not. (10) As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

But not until we reach the 4th quarter mark can it be truly said we are “addicted to the ministry of the saints”.

Gal 5:13-15 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. (14) For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. (15) But if ye bite and devour one another, take heed that ye be not consumed one of another.

1Jn 3:14-16 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. (15) Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. (16) Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

How can we serve?

Rom 12:3-8 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. (4) For as we have many members in one body, and all members have not the same office: (5) So we, *being* many, are one body in Christ, and every one members one of another. (6) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; (7) Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; (8) Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Rom 12:6-8 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; (7) Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; (8) Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth,

with diligence; he that sheweth mercy, with cheerfulness.

1Pe 4:8-11 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. (9) Use hospitality one to another without grudging. (10) As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. (11) If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Heb 6:10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Rom 2:6-7 Who will render to every man according to his deeds: (7) To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: