

# The Same Mind and Judgment

By Mark Mayberry  
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## Introduction

The slogan of the Restoration Movement may be simply stated: “In matters of doctrine, unity; in matters of opinion, liberty; in all things, charity.” In other words, we should be united in matters of divine revelation (1 Pet. 4:11) and tolerant in matters of personal liberty (Rom. 14:1-4). Both of these principles are reflected in Paul’s exhortation of 1 Corinthians 1:10.

*1 Peter 4:11 (NASB95) — 11 Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.*

*Romans 14:1-4 (NASB95) — 1 Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions. 2 One person has faith that he may eat all things, but he who is weak eats vegetables only. 3 The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him. 4 Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.*

*1 Corinthians 1:10 (NASB95) — 10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.*

## Be Made Complete

Faithful disciples should be made complete. The Greek word translated “be made complete,” means (among other things) to be restored to a former functional condition, i.e., put to right (cf. 2 Cor. 13:11). It can describe the physical mending of nets (Matt. 4:21) or the spiritual restoring of fallen disciples (Gal. 6:1). Tears in the fabric of fellowship must be restored, so that local churches can be fully functional.

*2 Corinthians 13:11 (NASB95) — 11 Finally, brethren, rejoice, **be \*made \*complete**, be comforted, be like-minded, live in peace; and the God of love and peace will be with you.*

*Matthew 4:21 (NASB95) — 21 Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, **\*mending** their nets; and He called them.*

*Galatians 6:1 (NASB95) — 1 Brethren, even if anyone is caught in any trespass, you who are spiritual, \*restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.*

Thomas defines καταρτίζω [**katartizō**] as “to complete, prepare” [2675].

BDAG say it means “(1) to cause to be in a condition to function well, put in order, restore; (a) restore to a former condition, put to rights; (b) put into proper condition, adjust, complete, make complete something; (2) to prepare for a purpose, prepare, make, create, outfit; (a) active and passive voice, of God, made, created for something; (b) middle voice, prepare something for someone.”

This word occurs 13x in the NT (Matt. 4:21; 21:16; Mark 1:19; Luke 6:40; Rom. 9:22; 1 Cor. 1:10; 2 Cor. 13:11; Gal. 6:1; 1 Thess. 3:10; Heb. 10:5; 11:3; 13:21; 1 Pet. 5:10).

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*Matthew 21:16 (NASB95) — 16 and said to Him, “Do You hear what these children are saying?” And Jesus said to them, “Yes; have you never read, ‘Out of the mouth of infants and nursing babies You have \*prepared praise for Yourself?’”*

*Mark 1:19 (NASB95) — 19 Going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat \*mending the nets.*

*Luke 6:40 (NASB95) — 40 “A pupil is not above his teacher; but everyone, after he has been \*fully \*trained, will be like his teacher.*

*Romans 9:22 (NASB95) — 22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath \*prepared for destruction?*

*1 Corinthians 1:10 (NASB95) — 10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be \*made \*complete in the same mind and in the same judgment.*

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*1 Thessalonians 3:10 (NASB95) — 10 as we night and day keep praying most earnestly that we may see your face, and may \*complete what is lacking in your faith?*

*Hebrews 10:5 (NASB95) — 5 Therefore, when He comes into the world, He says, “Sacrifice and offering You have not desired, But a body You have **\*prepared** for Me;*

*Hebrews 11:3 (NASB95) — 3 By faith we understand that the worlds were **\*prepared** by the word of God, so that what is seen was not made out of things which are visible.*

*Hebrews 13:21 (NASB95) — 21 **\*equip** you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.*

*1 Peter 5:10 (NASB95) — 10 After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself **\*perfect**, confirm, strengthen and establish you.*

It is used of the restoration of nets (Matt. 4:21; Mark 1:19) and of erring Christians (Gal. 6:1). It may describe disciples who are fully trained (Luke 6:40), fully equipped (Heb. 13:21), and perfected (1 Pet. 5:10). It may describe disciples who are made complete (1 Cor. 1:10; 2 Cor. 13:11; 1 Thess. 3:10). It may identify objects especially prepared by God, either for praise (Matt. 21:16), destruction (Rom. 9:22), service (Heb. 10:5), or inhabitation (Heb. 11:3).

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## **The Same Mind**

Faithful disciples should be of the same mind. The Greek word translated “mind” refers to either our faculty of intellectual perception, or our way of thinking, i.e., our mindset or attitude. Christians must approach life, not with minds set on the flesh, but with minds set on the Spirit (Rom. 8:5-8; Gal. 6:7-8).

*Romans 8:5-8 (NASB95) — 5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, 8 and those who are in the flesh cannot please God.*

*Galatians 6:7-8 (NASB95) — 7 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. 8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.*

Thomas defines νοῦς [**nous**] as “mind, understanding, reason” [3563].

BDAG say it refers to “(1) the faculty of intellectual perception; (a) mind, intellect as the side of life contrasted w. physical existence, the higher, mental part of a human being that initiates thoughts and plans; (b) understanding, mind as faculty of thinking; (2) way of thinking, mind, attitude, as the sum total of the whole mental and moral state of being; (a) as possessed by every person; (b) specifically of the Christian attitude or way of thinking; (3) result of thinking, mind, thought, opinion, decree.”

Paul frequently admonished brethren to be of the “same mind” toward one another (Rom. 12:14-16; 15:5-6; 1 Cor. 1:10; Phil. 2:1-2).

*Romans 12:14-16 (NASB95) — 14 Bless those who persecute you; bless and do not curse. 15 Rejoice with those who rejoice, and weep with those who weep. 16 **Be of the same mind toward one another**; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.*

*Romans 15:5-6 (NASB95) — 5 Now may the God who gives perseverance and encouragement grant you to **be of the same mind with one another** according to Christ Jesus, 6 so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.*

*1 Corinthians 1:10 (NASB95) — 10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you **be made complete in the same mind** and in the same judgment.*

*Philippians 2:1-2 (NASB95) — 1 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete **by being of the same mind**, maintaining the same love, united in spirit, intent on one purpose.*

In 1 Corinthians 2:16 Paul makes this marvelous declaration: “We have the mind of Christ.” Contextually, he means that believers benefit from the gift of divine revelation (cf. vs. 6-16). Accordingly, he rooted his appeal in the gospel of Christ (1 Cor. 2:1-5). He sought to be counted worthy of this stewardship (1 Cor. 4:1-2). The truth Paul communicated to the Corinthians was universally applicable: evidenced by the fact that he taught the same message everywhere in every church (1 Cor. 4:14-17; 7:17; 11:16; 14:31-33; 16:1-2).

*1 Corinthians 2:6-16 (NASB95) — 6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; 7 but we speak God’s wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; 8 the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; 9 but just as it is written, “Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him.” 10 For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. 11 For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. 14 But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. 15 But he who is spiritual appraises all things, yet he himself is appraised by no one. 16 For who has known the mind of the Lord, that he will instruct Him? **But we have the mind of Christ.***

*1 Corinthians 2:1-5 (NASB95) — 1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. 2 For I*

*determined to know nothing among you except Jesus Christ, and Him crucified. 3 I was with you in weakness and in fear and in much trembling, 4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, 5 so that your faith would not rest on the wisdom of men, but on the power of God.*

*1 Corinthians 4:1-2 (NASB95) — 1 Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. 2 In this case, moreover, it is required of stewards that one be found trustworthy.*

*1 Corinthians 4:14-17 (NASB95) — 14 I do not write these things to shame you, but to admonish you as my beloved children. 15 For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel. 16 Therefore I exhort you, be imitators of me. 17 For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.*

*1 Corinthians 7:17 (NASB95) — 17 Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And so I direct in all the churches.*

*1 Corinthians 11:16 (NASB95) — 16 But if one is inclined to be contentious, we have no other practice, nor have the churches of God.*

*1 Corinthians 14:31-33 (NASB95) — 31 For you can all prophesy one by one, so that all may learn and all may be exhorted; 32 and the spirits of prophets are subject to prophets; 33 for God is not a God of confusion but of peace, as in all the churches of the saints.*

*1 Corinthians 16:1-2 (NASB95) — 1 Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. 2 On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.*

## **The Same Judgment**

Faithful disciples should be of the same judgment. The Greek word translated “judgment” refers to our thought processes, viewpoints, or ways of thinking about a matter.

Thomas defines γνώμη [gnōmē] as from ginōskō [to come to know, recognize, perceive], meaning “purpose, opinion, consent, decision” [1106].

BDAG say it refers to “(1) that which is purposed or intended, purpose, intention, mind, mind-set; (2) a viewpoint or way of thinking about a matter, opinion, judgment, way of thinking; (3) the act of expressing agreement with a body of data, approval; (4) a declaration that expresses formal consideration of a matter, declaration, decision, resolution.”

This word occurs 9x in the NT (Acts 20:3; 1 Cor. 1:10; 7:25, 40; 2 Cor. 8:10; Phile. 14; Rev. 17:13; 17:17 [2x]). Based upon NT usage, a certain degree of latitude is allowed regarding our judgments and opinions.

*Acts 20:3 (NASB95) — 3 And there he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he **\*decided** to return through Macedonia.*

*1 Corinthians 1:10 (NASB95) — 10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same **\*judgment**.*

*1 Corinthians 7:25 (NASB95) — 25 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.*

*1 Corinthians 7:40 (NASB95) — 40 But in my **\*opinion** she is happier if she remains as she is; and I think that I also have the Spirit of God.*

*2 Corinthians 8:10 (NASB95) — 10 I give my **\*opinion** in this matter, for this is to your advantage, who were the first to begin a year ago not only to do this, but also to desire to do it.*

*Philemon 14 (NASB95) — 14 but without your **\*consent** I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will.*

*Revelation 17:13 (NASB95) — 13 “These have one **\*purpose**, and they give their power and authority to the beast.*

*Revelation 17:17 (NASB95) — 17 “For God has put it in their hearts to execute His **\*purpose** by having a common **\*purpose**, and by giving their kingdom to the beast, until the words of God will be fulfilled.*

### ***Paul’s Decision to Visit Jerusalem***

This word is used regarding Paul’s journey to Jerusalem that came at the end of his third missionary journey. A plot was formed against him by the Jews as he was about to set sail for Syria, so he **decided** to return through Macedonia (Acts 20:1-5, esp. vs. 3). At each stop along the journey, the Holy Spirit warned Paul that bonds and afflictions awaited him in Jerusalem (Acts 20:22-24). Arriving at Caesarea, the prophet Agabus dramatized this truth, and the local residents began begging the beloved apostle not to go up to Jerusalem. Yet Paul was insistent, and the brethren acquiesced, saying, “The will of the Lord be done!” (Acts 21:7-14). In other words, the brethren were not in full agreement regarding Paul’s decision to return to Jerusalem through Macedonia, but were united in their deep and loving concern for the aged apostle.

*Acts 20:1-5 (NASB95) — 1 After the uproar had ceased, Paul sent for the disciples, and when he had exhorted them and taken his leave of them, he left to go to Macedonia. 2 When he had gone through those districts and had given them much exhortation, he came*

to Greece. **3** And there he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he **\*decided** to return through Macedonia. **4** And he was accompanied by Sopater of Berea, the son of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. **5** But these had gone on ahead and were waiting for us at Troas.

Acts 20:22-24 (NASB95) — **22** “And now, behold, bound by the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there, **23** except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me. **24** “But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.

Acts 21:7-14 (NASB95) — **7** When we had finished the voyage from Tyre, we arrived at Ptolemais, and after greeting the brethren, we stayed with them for a day. **8** On the next day we left and came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him. **9** Now this man had four virgin daughters who were prophetesses. **10** As we were staying there for some days, a prophet named Agabus came down from Judea. **11** And coming to us, he took Paul’s belt and bound his own feet and hands, and said, “This is what the Holy Spirit says: ‘In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.’ ” **12** When we had heard this, we as well as the local residents began begging him not to go up to Jerusalem. **13** Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus.” **14** And since he would not be persuaded, we fell silent, remarking, “The will of the Lord be done!”

## **Paul’s Counsel to the Corinthians**

This word is also employed by Paul in addressing the concerns of the Corinthians. In writing to the Corinthian church, Paul urged them to avoid unscriptural divisions, and rather be of the same mind and the same judgment (1 Cor. 1:10). While disciples might reach different conclusions about living in a single or married state, they view marriage in the same way, as a divine gift regulated by divine precepts (1 Cor. 7:25-40, esp. vs. 25 & 40). The same thing could be said regarding the degree to which the Corinthians modeled themselves after the Macedonians concerning the collection for the poor saints in Jerusalem (2 Cor. 8:1-15, esp. vs. 10).

1 Corinthians 1:10 (NASB95) — **10** Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same **\*judgment**.

1 Corinthians 7:25-40 (NASB95) — **25** 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. **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. **27** Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. **28** But 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. 29 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; 30 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. 32 But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; 33 but one who is married is concerned about the things of the world, how he may please his wife, 34 and his interests are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband. 35 This I say for your own benefit; not to put a restraint upon you, but to promote what is appropriate and to secure undistracted devotion to the Lord. 36 But if any man thinks that he is acting unbecomingly toward his virgin daughter, if she is past her youth, and if it must be so, let him do what he wishes, he does not sin; let her marry. 37 But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin daughter, he will do well. 38 So then both he who gives his own virgin daughter in marriage does well, and he who does not give her in marriage will do better. 39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord. 40 But in my **\*opinion** she is happier if she remains as she is; and I think that I also have the Spirit of God.*

*2 Corinthians 8:1-15 (NASB95) — 1 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, 2 that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. 3 For I testify that according to their ability, and beyond their ability, they gave of their own accord, 4 begging us with much urging for the favor of participation in the support of the saints, 5 and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God. 6 So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well. 7 But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also. 8 I am not speaking this as a command, but as proving through the earnestness of others the sincerity of your love also. 9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich. 10 I give my **\*opinion** in this matter, for this is to your advantage, who were the first to begin a year ago not only to do this, but also to desire to do it. 11 But now finish doing it also, so that just as there was the readiness to desire it, so there may be also the completion of it by your ability. 12 For if the readiness is present, it is acceptable according to what a person has, not according to what he does not have. 13 For this is not for the ease of others and for your affliction, but by way of equality— 14 at this present time your abundance being a supply for their need, so that their abundance also may become a supply for your need, that there may be equality; 15 as it is written, “He who gathered much did not have too much, and he who gathered little had no lack.”*

## **Paul's Counsel to Philemon**

Writing to Philemon regarding Onesimus, the runaway slave who Paul converted and was now sending back to his former master, the aged apostle encouraged him to follow a path of forgiveness, rather than one of retribution. While the apostle longed to keep Onesimus by his side, he would do nothing without Philemon's consent (Phile. 10-16, esp. vs. 14).

*Philemon 10-16 (NASB95) — 10 I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, 11 who formerly was useless to you, but now is useful both to you and to me. 12 I have sent him back to you in person, that is, sending my very heart, 13 whom I wished to keep with me, so that on your behalf he might minister to me in my imprisonment for the gospel; 14 but without your \*consent I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will. 15 For perhaps he was for this reason separated from you for a while, that you would have him back forever, 16 no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.*

## **Usage in the Apocalypse**

This word also appears in the Book of Revelation, describing kings/emperors of the Roman Empire who have one common (and oft selfish) purpose, yet are providentially used by God to accomplish His purpose (Rev. 17:12-18, esp. vs. 13 & 17).

*Revelation 17:12-18 (NASB95) — 12 “The ten horns which you saw are ten kings who have not yet received a kingdom, but they receive authority as kings with the beast for one hour. 13 “These have one \*purpose, and they give their power and authority to the beast. 14 “These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.” 15 And he said to me, “The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues. 16 “And the ten horns which you saw, and the beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and will burn her up with fire. 17 “For God has put it in their hearts to execute His \*purpose by having a common \*purpose, and by giving their kingdom to the beast, until the words of God will be fulfilled. 18 “The woman whom you saw is the great city, which reigns over the kings of the earth.”*

## **Conclusion**

The Lord has made provision for the church to enjoy peace and yet be guided by precept (Eph. 4:1-16). Let us preserve the unity of the Spirit by maintaining the right attitude and adhering to the right standard. May we faithfully follow the Restoration Principle, concisely expressed by the saying, “In matters of doctrine, unity; in matters of opinion, liberty; in all things, charity.” By so doing, we will be made complete in the same mind and in the same judgment.

*Ephesians 4:1-16 (NASB95) — 1 Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, 2 with all*

*humility and gentleness, with patience, showing tolerance for one another in love, 3 being diligent to preserve the unity of the Spirit in the bond of peace. 4 There is one body and one Spirit, just as also you were called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all who is over all and through all and in all. 7 But to each one of us grace was given according to the measure of Christ's gift. 8 Therefore it says, "When He ascended on high, He led captive a host of captives, And He gave gifts to men." 9 (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? 10 He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) 11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, 16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.*