

1/6/13

Don't Be One With The World

2Cor. 6:11-7:1

The apostle Paul has been defending his ministry to the Corinthians regarding his plans, motives, conduct and the new economy of the Spirit and grace that enabled people to become one with God through repentance.

Paul called it the “ministry of reconciliation” given to him and his fellow-workers, being ambassadors of Christ, who implored on Christ’s behalf that individuals be reconciled to Christ. 2Cor. 5:18-20

Paul having preached this gospel at Corinth and seen many come to Christ through grace and faith, had been painfully informed of their being deceived by Judaizers, as well as being entangled with worldly and pagan practices again.

Paul’s first letter deals with many of their sinful practices, which caused the apostle much affliction and tears, as he wrote to them about their sin, due to his love for them. 2Cor. 2:4

The Corinthians had excepted Christ, but they remained in an arrested state of carnality.

1. They were caught up with party splits and fighting. 1Cor. 1:10-11

2. They were trusting the wisdom of man, not God’s wisdom and power of the gospel. 1Cor. 1:18, 2:4

1:18, 2:4

3. They were boasting in instrument of the gospel. 1Cor. 3:6

4. They were spurning Paul in pride. 1Cor. 4:14-15

5. They were allowing sexual sin in the church. 1Cor. 5:1

6. They were suing each other in pagan courts and making temple prostitutes one with Christ. 1Cor. 6:7, 16

6:7, 16

7. They had a warped view of marriage and single life, depriving spouses sexual rights, condemning singles desiring to marry. 1Cor. 7:3, 17, 20

8. They were still involved in pagan rituals and feasts. 1Cor. 8:13

9. They were called to repent, lest they be judged as Israel in the wilderness. 1Cor. 10:12-13

10. They had lost sight of the nature and significance of the Lord’s supper, using it to feed themselves and get intoxicated, so God struck them with sickness and death. 1Cor. 11:30

11. They were exercising the spiritual gifts in confusion and vain glory, causing people to think they were crazy. 1Cor. 12-14

12. They were denying the resurrection, while still baptizing for it. 1Cor. 15:29

13. They were reproved for their procrastination regarding the offering for the poor saints that it be ready when they came. 1Cor. 16:1-2

14. Titus informed Paul of their repentance, but some had joined the attack on Paul's apostleship and ministry with the Judaizers. 2Cor. 3:1-3, 7:6-7

In view of all this, Paul makes a three-fold appeal to the Corinthians by the ministry of reconciliation to turn from their idolatrous sins for a complete separation from the world to God: 2Cor. 6:11-7:1

I. The appeal from love. vs. 11-13

II. The appeal from reason. vs. 14-16

III. The appeal from obedience. vs. 17-7:1

I. The appeal from love. vs. 11-13

A. Paul the apostle declared the measure of their love for the Corinthians, in spite of their rebellion. vs. 11

* "O Corinthians! We have spoken openly to you, our heart is wide open."

1. Paul's tone of voice can not be heard, yet the context reveals the intense anxiety and tenderness of their plead, "O Corinthians". vs. 11a

a. The expression is full of passion.

b. The expression is in confident boldness towards the Corinthians, knowing their repentance and hopeful expectation of those still estranged. 2Cor. 7:4, 7, 9, 16

c. The expression marked personal knowledge, calling them by name,

they were not some nameless, unfamiliar group of people.

1) Only two others are addressed by name in the New Testament. Gal. 3:1, Phil. 4:15

2) They had known Paul for eighteen months as he founded the church.

3) They were someone Paul cared for with loving affection.

2. Paul declared their honesty towards them. vs. 11b

a. They had spoken freely and without reservation to them, without flatter, not fearing to offend them.

b. They had told them exactly what they must do regarding their sin, repent.

c. The perfect tense means it was still so.

3. Paul declared their openness of heart. vs. 11c

a. He and his companions had made themselves vulnerable by having laid their hearts bear. 2Cor. 6:3-10

1) Paul just gave his example and companions of not receiving the grace of God in vain and their sufferings. 2Cor. 6:1-2

2) The word for heart is "kardia" which in a literal understanding is the physical organ of man.

- 3) The context is in a metaphorical understanding, the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors of someone, in this case for the Corinthians.
 - b. The phrase wide open “platuno” simply means to enlarge or to make broad and wide
 - 1) The word in this form is appears only three times in the New Testament, here, in verse thirteen for the Corinthians and once for the Pharisees, who made the phylacteries broad to flaunt their self-righteousness. Matt. 23:5
 - 2) The perfect tense marks an abiding state of open heart affection and love that longed to be reconciled!
- B.** Paul the apostle declared the failure of the Corinthians to measure up to love. vs. 12
 * “You are not restricted by us, but you are restricted by your *own* affections.”
1. Paul does not shirk back from charging them with their prideful hearts.
 - a. They had not been the cause of their restriction of heart.

- 1) The word restricted “stenochoreo” means to compress, cramp or reduce.
 - 2) The word appears in this form twice in this verse and once, translated “despair”. 2Cor. 4:8
 - b. They were not at fault for their condition nor the prolonging of it!
2. Paul told the Corinthians they had restricted their own hearts. vs. 12b
 - a. The apostle is revealing the ongoing possibility of sin nature manifesting itself in the life of the believer.
 - 1) The word affections “splanchnon” is derived from the word for “spleen”.
 - 2) The word in the KJV is translated “bowels”, for the bowels were regarded by Greeks as the seat of the more violent passions, like anger and love; but the Hebrews as the seat of the tender affections, especially kindness, benevolence, compassion.
 - b. The apostle is confronting them with their willful choice allowing to be mastered by the works of the flesh residing in their hearts, rather than choosing to yield to the fruit of the Spirit, agape love affectionately.

- 1) The affects on the visceral area through anger, bitterness, jealousy, etc, are very unhealthy for man.
- 2) The affects also of not repenting only lead to greater sin and damage in relationships.

C. Paul the apostle declared the need of the Corinthians to respond in love and frankness. vs. 13

* “Now in return for the same (I speak as to children), you also be open.”

1. Paul told the Corinthians to reciprocate the same kind of love he had express and demonstrated towards them. vs. 13a
 - a. The word return “antimisthia”, is to recompense, compensate in like manner.
 - b. They were not some nameless, unfamiliar group of people, but those he had evangelized and taught.
 - c. They had conducted themselves without duplicity and godly sincerity.
 - d. They were the ones who really cared for them, shedding tears for them.
 - e. They had spoken honestly, freely and without reservation, uncompromising.
 - f. They had not flattered them fearing to offend them, but their need to repent.
2. Paul told them the reason they were related to him. vs. 13b

- a. They were his spiritual children, the parenthesis indicates he fathered them through the gospel. 1Cor. 4:15
 - 1) The word children “teknon” means an offspring.
 - 2) He was not belittling or insulting them, but expressing tender love and affection for them.
- b. They were the church of God, saints and brothers in the family of God. 2Cor. 1:1
- c. They were related to God, He was their ultimate Father. 2Cor. 1:2
3. Paul told them to open their hearts as they had. vs. 13c
 - a. They had made themselves vulnerable to the Corinthians by having laid their hearts bear before them, so they should now.
 - b. They were to open “platuno”, enlarge or to make broad their hearts, as Paul in a continuous manner to welcome and embrace them in love as evidence of reconciliation.
 - * Paul gave an imperative command to his children!

Illustration

It has been said that the loneliest place in the world is the human heart when love is absent.

E. C. McKenzie #3208

* I believe the greatest privilege and blessing in life is to love another person wholeheartedly and that can only come through the love of God!

Application

1. Love should always be the motive behind our appeal to people.
 - * “But above all these things put on love, which is the bond of perfection.” Col. 3:14
 - a. The price for opening yourself to love is that you can be misunderstood.
 - b. You can be hurt, insulted and even rejected.
 - c. The potential of agape love is inexhaustible and unailing. 1Cor. 13:1-8a
2. Love confronts those who are grieving the love of God in their lives.
 - * “Open rebuke *is* better Than love carefully concealed. Faithful *are* the wounds of a friend, But the kisses of an enemy *are* deceitful.” Prov. 27:5-6
 - a. Due to the fact that it is a bad testimony of Christ not loving in deed and truth. 1Jn. 3:18
 - b. Due to the fact that it is a denial the power of the Spirit, grieving and quenching it. Eph. 4:30. 1Thess. 5:19
 - c. Due to the fact that it is the distinguishing mark of the church of God and His disciples. Jn. 13:35
3. Love is the only power that can always triumph.
 - a. Love covers a multitude of sins. Ja. 5:20

- b. Love does no harm to a neighbor; therefore love is the fulfillment of the law. Rom. 13:10
- c. Love never fails. 1Cor. 13:8
 - * Owe no one anything except to love one another, for he who loves another has fulfilled the law. Rom. 13:8

This was Paul’s appeal from love!

II. The appeal from reason. vs. 14-16

- A. Paul the apostle commanded the Corinthians to the Biblical standard. vs. 14a
 1. The Corinthians were not to be one with the unbeliever.
 - * “Do not be unequally yoked together with unbelievers.”
 - a. The phrase unequally yoked “heterozugeo” means to not be joined to something incompatible or of non-equality, implies they were doing it.
 - 1) This form of the word is found only this time in the New Testament.
 - 2) A present imperative command.
 - b. The context refers to those who are saved by the ministry of reconciliation and those who are not saved by rejecting it. 2Cor. 5:14-6:2

2. The Corinthians were to follow the principle of consecration and separation taught in the law.
 - a. The law commanded that God's people were not to plow with an ox and a donkey together. Deut. 22:10
 - b. The law commanded the people of God were not to breed livestock with another kind, sow their fields with mixed seed not mix their garments as linen and wool. Lev. 19:19
* They were to be different and set apart from all the other nations!
3. The Corinthians were compromising this basic principle at the time, for the command is literally, "Stop being unequally yoked together with unbelievers".
 - a. They were mixing human wisdom with God's. 1Cor. 2:1-5
 - b. They were allowing a young man to sleep with his step mother. 1Cor. 5:1
 - c. They were visiting temple prostitutes and fornicating with them. 1Cor. 6:15
4. There are some who see this section as abrupt and unnatural.
 - a. They see it as an interpolation, that it was introduced into the text by someone after the fact, without proof.
 - b. They see it as a digression, but to accept that is to lose sight of the

- entire theme of the ministry of reconciliation for fellowship and salvation. 2Cor. 2:6-7, 14-16
- c. Paul identified them as the church of God and saints. 2Cor. 1:1c
 - d. Paul reminded them of his godly conduct before them, distinct from others. 2Cor. 1:12
 - e. Paul pointed out the difference between him and the false teachers peddling God's word. 2Cor. 2:17
 - f. Paul declared they were set apart by the sufficiency of the ministry of the New covenant, for the ministry of the Spirit and righteousness. 2Cor. 3:6, 9, 4:1
 - g. Paul pointed out that the life of Christ is an ongoing death in this body, not living any longer for themselves, but rather for the One who died and rose again for them. 2Cor. 4:10, 5:15
 - h. Paul told them that being in Christ makes a person a new creation; old things pass away and all things are new. 2Cor. 5:17
 - i. Paul pleaded with them that they not receive the grace of God through the ministry of reconciliation in vain, but utilize it to be different and separate from those lost in sin. 2Cor. 6:1-2

- j. Paul finally says it straight and to the point, “Do not be unequally yoked together with unbelievers”.
- B.** Paul the apostle argued his command from five rhetorical questions. vs. 14b-16a
- * There are two pairs, the fifth is alone, all are in the negative, no compatibility!
1. Paul said, “For what fellowship has righteousness with lawlessness?” vs. 14b
 - a. The word fellowship “metoche” means sharing partnership.
 - b. The obvious contrasts is obvious, righteousness and lawlessness focused on moral and ethical life standards.
 - 1) This is imparted righteousness by the Holy Spirit to live in a godly manner, source in our imputed righteousness of Jesus for our standing before God. 2Cor. 3:8-9
 - 2) Lawlessness “anomia” means contempt and violation of law, iniquity, wickedness, referring to wrong and ungodly living. Rom. 6:19
 2. Paul said, “And what communion has light with darkness?” vs. 14c
 - a. The word communion “kononia” means association, community, communion, joint participation, intercourse, commonness.

- b. The contrast again is too obvious to mistaken between light and darkness, each the outcome of righteousness and lawlessness. focusing on sin nature and the divine nature.
 - 1) Light “phos” stands for moral goodness and truth, those who belong to God, who have received in their hearts the light of the knowledge of the glory of God in the face of Jesus Christ. 2Cor. 4:6
* God is light and in Him is no darkness at all. 1Jn. 1:5
 - 2) Darkness “skotos” stands for evil, error and corruption, those who are blinded by the god of this world, lest the light of the gospel of the glory of Christ, Who is the image of God, should shine upon them. 2Cor. 4:4
3. Paul said, “And what accord has Christ with Belial?” vs. 15a
 - a. The word accord “sumphonesis” means agreement, harmony appearing in this form only this time.
* We get our word symphony from it!
 - b. The contrast this time is between two persons, regarding two Masters.
 - 1) Christ is Messiah, the Anointed of God Who died for all to be reconciled to God. 2Cor. 5:15, 19

- 2) Belial is the one who is worthless and wicked, who is Satan, the god of this world who blinds men from the gospel. 2Cor. 4:4
- 3) Common in the O.T. this is the only occurrence in the N.T.
- 4. Paul said, “Or what part has a believer with an unbeliever?” vs. 15b
 - a. The word part “meris”, means partaker or sharer.
 - b. The contrast is between the subjects of opposing kingdoms and Masters.
 - 1) The believer has been born-again into the kingdom of light, excepting the righteousness of Christ for his own. 2Cor. 5:21
 - 2) The unbeliever is the one who has his mind blinded and the veil; remains over their hearts in the kingdom of darkness. 2Cor. 3:15
- 5. Paul said, “And what agreement has the temple of God with idols?” vs. 16a
 - a. The word agreement “sugkatathesis”, a putting together or joint deposit.
 - b. The contrast is between worship, the joining of God’s temple with idols.
 - 1) The temple of God was the place where God would meet His people to forgive sin, have fellowship and be worshipped.

- 2) The idols were an affront to the temple and worship of God, lifeless images whose sacrifices were offered to demons.
 - * There is no oneness or compatibility at all!
- C. Paul the apostle commanded the Corinthians to not be unequally yoked, based on being believers. vs. 16b-f
 - * “For you are the temple of the living God. As God has said: “I will dwell in them And walk among *them*. I will be their God, And they shall be My people.”
 - 1. The Corinthians were the temple of the living God. vs. 16b
 - a. The temple is every person’s body where God the Holy Spirit resides. 1Cor. 6:19, 2Cor. 5:5
 - * The word temple “naos” refers to the inner sanctuary, the Holy of Holies, in contrast to the entire temple area, “heiron”.
 - b. The point being they were the corporate body of Christ is a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 1Pet. 2:5
 - 2. The Corinthians were to know that God had declared it so. vs. 16c-f

- a. The quote is a combination of two. Lev. 26:11-12, Ezk. 37:27
- b. The Lord said, He would dwell in them in order to influence them. vs. 16c
- c. The Lord said, He would walk among them, He would go about in their midst in every part of their daily living. vs. 16d
- d. The Lord said, He would be their God, He would pardon, provide and protect them. vs. 16e
- e. The Lord said, He would be their God and they would be His people, excepting and embracing them, as the community of God's redeemed. vs. 16f

Illustration

There were two sons in the Taylor family in England. The older one set out to make a name for the family and turned his attention toward Parliament and prestige. But Hudson Taylor, the younger, chose to give his life to Christ, so he turned his face toward China and obscurity. Hudson Taylor is known and honored on every continent as a faithful missionary and as the founder of the China Inland Mission. But when you look in the encyclopedia to see what the other son has done, you find these words, "The brother of Hudson Taylor." Men may have their name

inscribed on marble monuments for feats of fame; some day these monuments will fall in fragments. "But he that does the will of God abides forever". 1Jn. 2:17 #5324

Application

1. The command to not be unequally yoked is one for protection and influence to others.
 - * "You are the **light** of the world. A city that is set on a hill cannot be hidden." Matt. 5:14
 - a. The believer has no business dating or being boy-friend and girlfriend with an unbeliever.
 - * The moral standards are different and the perspectives of marriage and commitment are equally different.
 - b. The believer is not to enter engagement or marriage with an unbeliever.
 - 1) The home will be divided and she or he will not receive the best for life.
 - 2) The experience of others through disobedience to the principle and their mates coming to salvation is not the Biblical standard, nor is it a guarantee at all, but simply grace when it happens.
 - c. The believer is not to be in business partnerships.
 - 1) The standards and ethics as in dating, engagement or even marriage with an unbeliever are the same, righteousness and lawlessness, living unrighteously.

- 2) The unbeliever may not want to do everything according to the law and be as honest and ethical.
 - 3) The believer as a business man can hire unbelievers for he is the one ruling and leading, he can even work for the unbeliever, hopefully being the best worker as an example of a Christian.
2. The command is argued from reason, each having one obvious answer “no compatibility”.
- * “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.” 1Jn. 1:6
 - a. There is no fellowship, communion, accord, part or agreement with righteousness and lawlessness, light and darkness, Christ with Belial, believer with unbeliever or the temple of God with idols.
 - b. This does not mean that the believer is to have no contact with the world, otherwise we would have to leave the world, we live in the world, but not of it, nor one with the world. 1Cor. 5:9-10
 - c. There are no exceptions to the principle commanded and it is just a matter of time before the consequences compromise are manifested, some are life long without any remedy, except for being strengthened by the grace of God, sowing and reaping to the flesh. Gal. 6:7-8

- 3. The command is to maintain the oneness and fellowship with God to walk with Him. 1Jn. 1:8
- * “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”
- a. God desires for the believer to abide in Him. Jn. 15:5
- b. God says sin brakes our fellowship with Him. Ps. 66:18, Is. 59:1-2
- c. God has made provisions for our abiding by confessing our sin. a mediator. 1Jn. 2:1
- d. God desires that we do the most reasonable thing, to present our bodies as a living sacrifice, holy and acceptable unto God which is our reasonable service by the renewing of our mind. Rom. 12:1

This was Paul’s appeal from reason!

III. The appeal from obedience. vs. 17-7:1

- A. Paul the apostle called the Corinthians to repent and be reconciled to their holy God. vs. 17
- * “Therefore “Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.”
- 1. The call to “come out from among them” is the only reasonable conclusion by the word “therefore”, based on the five rhetorical questions. vs. 17a

- a. The quote is from Isaiah, but some see an allusion to Ezekiel also. Is. 52:11, Ezk. 20:34
- b. The quote looks back to verse one to not receive the grace of God in vain.
 - 1) But respond in obedience to the imperative command by his rational and reasonable argument for reconciliation and fellowship with God, in the present tense.
 - 2) And obey and remove themselves from the unbeliever and sin, as a personal and individual decision.
- 2. The call is to be separate and not touch what is unclean. vs. 17b-e
 - a. The positive command is found in the word separate “aphorizo”, means to mark off from other by boundaries.
 - 1) The same word is used by Jesus for the separating of the sheep from the goats in the judgment of the nations. Matt. 25:23
 - 2) The authority behind the invitation and command is God, “Says the Lord”, not Paul.
 - b. The negative command to not touch what is unclean is a positive not continue to be unequal yoked.
 - 1) The unclean “akathartos”, refers to anything that would violate the

- believer’s body and conscience. 1Cor. 8:9-13
 - 2) The uncleanness of their ungodly sins are listed by Paul. 1Cor. 6:9-11
 - c. The promise is, “I will receive you”. vs. 17e
 - * Based on the conditions that precede this promise!
- B.** Paul the apostle called the Corinthians to be reconciled to their heavenly Father. vs. 18
- * The quote is from second Samuel where God is promising David a son to sit on his throne. 2Sam. 7:14a
 - 1. The promise of God was, “I will be a Father to you”, the Corinthians. vs. 18a
 - a. A Father is one who is responsible for His children.
 - b. A Father protects His children.
 - c. A Father provides instruction and guidance for His children.
 - d. A Father provides His “NAME” for His children.
 - 2. The believers would be God’s sons and daughters. vs. 18b-c
 - a. Those born of God and part of the family of God, in heaven and earth.
 - b. The word daughters is supplied by Paul not by the prophesy from Nathan and yet he attributes it to the authority

of God's words, "Says the Lord Almighty", the all powerful God, the Captain of the armies of heaven!

- c. The addition of "daughters" has to be for the purpose of the new dignity given to women through the ministry of the New covenant of grace!

C. Paul the apostle called the Corinthians to remain reconciled as the second conclusion in view of all that has preceded. vs. 1

* "Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

1. The promises refer to the ones just quoted in view of the ministry of reconciliation. vs. 1a-b
 - a. That God will dwell with them.
 - b. That God will walk among them.
 - c. That they shall be God's people.
 - d. That God will be a Father to them.
 - e. That they shall be God's sons and daughters.
2. The action of obedience to be taken is all inclusive regarding separation. vs. 1c-d
 - a. The ones addressed are referred to by the phrase "beloved". vs. 1c
 - 1) Those who had repented already at Corinth.
 - 2) Those who had not yet repented at Corinth.

- b. The ones included are all believers by the phrase "let us". vs. 1d
 - 1) Paul includes himself and all others who have ministered unto him.
 - 2) Paul includes all those at Corinth who will obey the call.
- c. The call again is to "cleanse ourselves from all filthiness of the flesh and spirit, negative and positive. vs. 1d
 - 1) The word cleanse "katharizo" is in the subjective aorist active, like a present subjunctive or imperative, a constant cleansing at all times. Lenski
 - 2) The word filthiness "molusmos", means defilement by whatever means, this certainly refers to the pagan idol temples, sexual rites and demons, found only this time.
 - 3) The cleansing from the negative is from all defilement from without and within.
 - a) From without "flesh", sins done with our physical body.
 - b) From within "spirit", sins with our thought, motives or attitude that spring from our intellect, emotions and wills.
 - 3) The cleansing from the positive is perfecting holiness in the fear of God. vs. 1e

- a) The word perfecting “epiteleo” means to bring to a goal, to bring to an end, accomplish, execute, to complete, a present active, constantly ongoing life of sanctification.
 * Without holiness, no man shall see God. Heb. 12:14
 b) The motive and incentive is the fear of God, revering His holiness and the benefits of His promises.
 c) It is not fear of God, but fear of hurting God by my wrong choices! Prov. 1:7a, 9:10

Illustration

J. Adam Clark was told one day by a famous children’s specialist the following, “When it comes to a serious illness, the child who has been taught to obey stands four times the chance of recovery that the spoiled and undisciplined child does.” The words made a lasting impression upon him. Up to that time he said, “I had been taught that one of the Ten Commandments was for children to obey their parents. Never had it entered my mind that a question of obedience might mean the saving or losing of a child’s life.” #634

Application

1. Who can obey these commands?

- a. Those who have received the grace of God and been saved. 2Cor. 6:1-2
 b. Those who have been given a divine nature and all things pertaining to godliness, having escaped the corruption of the world. 2Pet. 1:3-4
2. Why should we obey these commands?
 a. Because God always leads us to triumph in Christ. 2Cor. 2:14a
 b. Because we should no longer live for ourselves, but for Him who died for us and rose again. 2Cor. 5:15
 c. Because we are new creatures and old things have passed away and behold all things have become new. 2Cor. 5:17
3. What is it that God desires for us?
 a. Our sanctification of body. 1Thess. 4:3-4
 b. Our sanctification of mind and heart. Rom. 12:1-2
 c. Our sold out dependency on Him. 1Thess. 5:23, Zach. 4:6
 d. John says, “Do not love the **world** or the things in the **world**. If anyone loves the **world**, the love of the Father is not in him. For all that *is* in the **world**--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the **world**. And the **world** is passing away, and the lust of it; but he who does the will of God abides forever.” 1Jn. 2:15-17

- e. God desires that we reap the benefit of obedience in the long-run, not the sure consequences of disobedience, to experience abundant life, here on earth. Jn. 10:10

This was Paul's appeal from obedience!

Conclusion

Paul made a three-fold appeal to the Corinthians by the ministry of reconciliation to turn from their idolatrous sins for a complete separation from the world to God, characterized by:

- I.** The appeal from love!
- II.** The appeal from reason!
- III.** The appeal from obedience!