



Why the study?

- “**Every word** of God *is* pure: he *is* a shield unto them that put their trust in him.” (Proverbs 30:5 KJB)
- “The words of the LORD *are* **pure words**: *as* silver tried in a furnace of earth, purified seven times.” (Psalms 12:6 KJB)
- “And Jesus answered him, “**It is written, ‘Man shall not live by bread alone.’**” (Luke 4:4 **ESV**)
- “And Jesus answered him, saying, **It is written, That man shall not live by bread alone, but by every word of God.**” (Luke 4:4 KJB)
- “But his **delight** *is* in the law of the LORD; and in his law doth he **meditate day and night.**” (Psalms 1:2 KJB)
- “I have longed for thy salvation, O LORD; and thy law *is* my **delight.**” (Psalms 119:174 KJB)

ESV? English Standard Version used by many of the most conservative churches. What is the Lord saying to the Devil who is tempting him after 40 days of fasting to make the stones into bread?

Jesus, what does man live by if not by bread alone?

Modern version corrupt even the simplest passages. What good does it do without the concluding clause?

But you know what he concludes, right?

Disjunctive Defined

DISJUNCTIVE, a.

3. In grammar, a disjunctive conjunction or connective, is a word which unites sentences or the parts of discourse in construction, but disjoins the sense, noting an alternative or opposition; as, I love him, *or* I fear him; I neither love him, *nor* fear him.

4. In logic, a disjunctive proposition, is one in which the parts are opposed to each other, by means of disjunctive; as, it is either day *or* night. ~~A disjunctive syllogism, is when the major proposition is disjunctive; as, the earth moves in a circle, or an ellipsis; but it does not move in a circle, therefore it moves in an ellipsis.~~

DISJUNCTIVE, n. A word that disjoins, as *or, nor, neither*. (Also, *but*)*

disjunctive. 2018. In *Noah Webster's 1828 American Dictionary of the English Language*. Retrieved January 1, 2018, from <https://www.1828.mshaffer.com/d/word/disjunctive>

*Added by presenter

syllogism

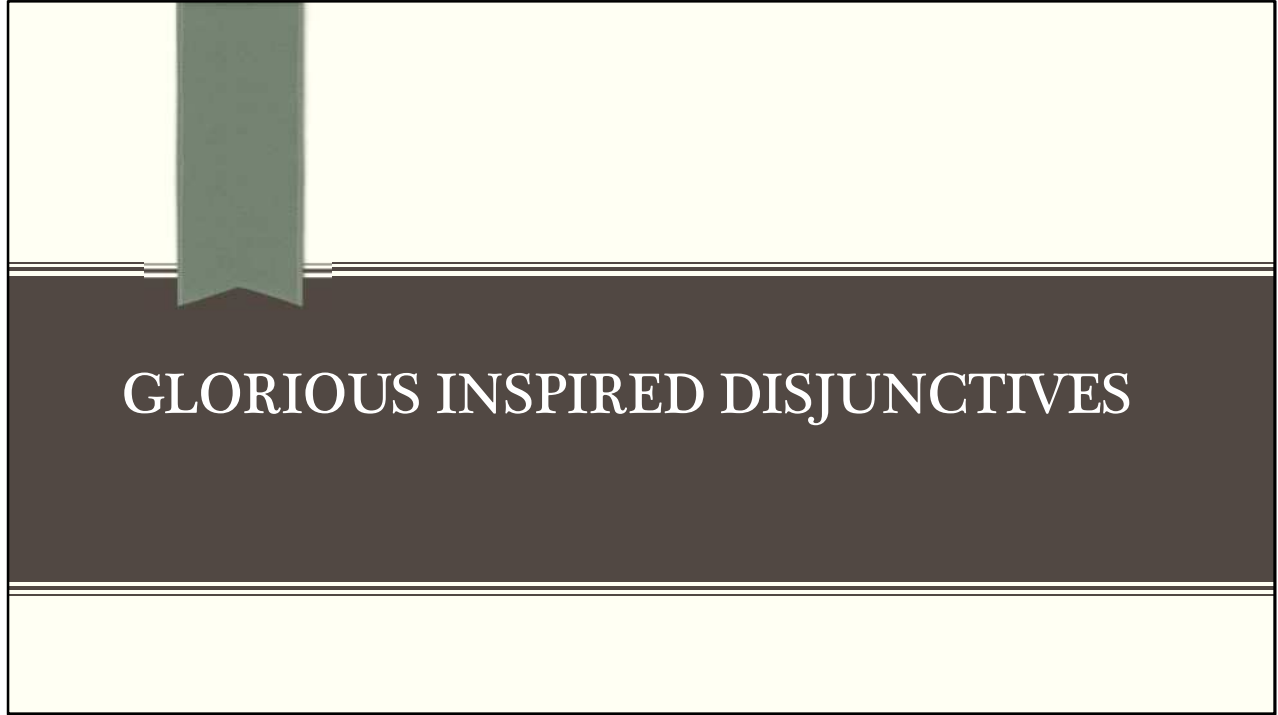
SYL'LOGISM, n. [L. syllogismus; Gr. with, and to speak; to think.]

A form or reasoning or argument, consisting of three propositions, of which the two first are called the premises, and the last the conclusion. In this argument, the conclusion necessarily follows from the premises; so that if the two first propositions are true, the conclusion must be true, and the argument amounts to demonstration. Thus,

1. A plant has not the power of locomotion;
2. An oak is a plant;
3. Therefore an oak has not the power of locomotion.

These propositions are denominated the major, the minor, and the conclusion.

syllogism. 2018. In *Noah Webster's 1828 American Dictionary of the English Language*. Retrieved January 3, 2018, from <https://www.1828.mshaffer.com/d/word/syllogism>



GLORIOUS INSPIRED DISJUNCTIVES

Ephesians 2:2-3

² Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Ephesians 2:4-7

⁴ **But** God, who is rich in mercy, for his great love wherewith he loved us, ⁵ Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ⁶ And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: ⁷That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Romans 6:23a

²³ For the wages of sin *is* death;

Romans 6:23

For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

- A. The disjunctive conjunction “but” sets the second half of this verse in opposition to the first.
- B. O glorious but! Bless God for this inspired disjunctive (Rom 5:20; 6:17; Ga 1:15; Ep 2:4,13)!
- C. You are about to read the glorious, total, and final remedy for all the wages of all your sins.
- D. Reader, if you will humbly bow before the just wages you deserve, this “but” will be sweet.

Romans 5:20a

Moreover the law entered, that the offence might abound.

Romans 5:20-21

²⁰ Moreover the law entered, that the offence might abound. **But** where sin abounded, grace did much more abound: ²¹ That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans 6:16

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 6:17

¹⁷ **But** God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Ephesians 2:11-12

¹¹ Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; ¹²That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Ephesians 2:13

¹³ **But** now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

without Christ,
aliens from the commonwealth of Israel
strangers from the covenants of promise
having no hope
without God in the world:

1 Corinthians 15:56

The sting of death *is* sin; and the strength of sin *is* the law.

1 Corinthians 15:57

But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

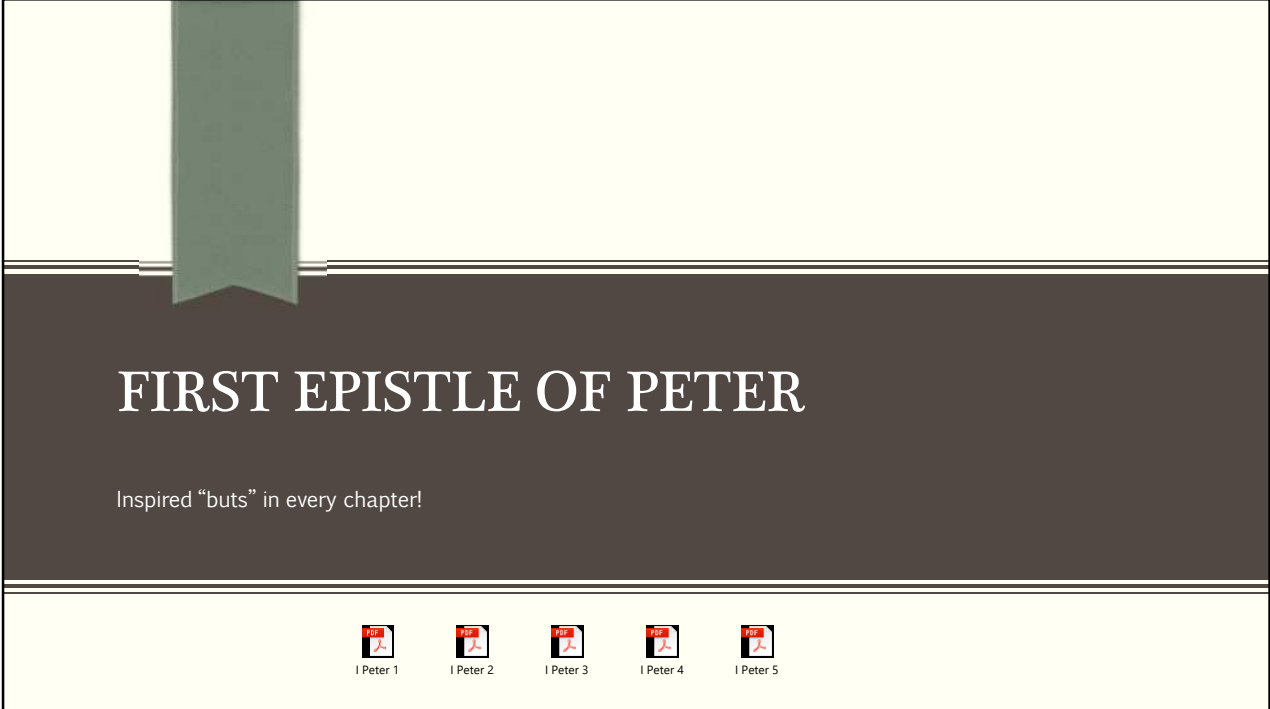
The sting of death *is* sin; and the strength of sin *is* the law.

Acts 13:30

But God raised him from the dead:






Paul's first sermon.

- A. What glad tidings! What sweet news! What good things! What a powerful disjunctive!
- B. The audience would have known of His death, but now they heard of His resurrection!



FIRST EPISTLE OF PETER

Inspired “buts” in every chapter!

 I Peter 1  I Peter 2  I Peter 3  I Peter 4  I Peter 5

Outlines available at:

www.letgodbettrue.com/pdf/first-peter-one.pdf

www.letgodbettrue.com/pdf/first-peter-two.pdf

www.letgodbettrue.com/pdf/first-peter-three.pdf

www.letgodbettrue.com/pdf/first-peter-four.pdf

www.letgodbettrue.com/pdf/first-peter-five.pdf

1 Peter 1:14

As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

1 Peter 1:14-15

But as he which hath called you is holy, so be ye holy in all manner of conversation;

A. This inspired disjunctive contrasts the lifestyles of the wicked (1:14) and the righteous (1:15).

1. There is a wide gate and broad way; there is a strait gate and narrow way (Matt 7:13-14).
2. In contrast to fulfilling the lusts of our flesh as before, we should be holy as God is holy.
3. In contrast to the filthy and ignorant lusts of the wicked, there is holy living of God's son.

B. A theme leading to this verse and through it to the next is our relationship to God as children.

1. Notice that 1:14 prefaced itself and the next two verses by referencing obedient children.
2. Obedient children want to please their father, and they want to be like their father as well.
3. Obedient children of God want to please their Father and be like Him in prized character.

1 Peter 2:4a

⁴ To whom coming, *as unto* a living stone,
disallowed indeed of men,

1 Peter 2:4-5

⁴ To whom coming, *as unto* a living stone, disallowed indeed of men, **but** chosen of God, *and* precious, ⁵ Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

A. The inspired disjunctive *but* here disregards the profane Jews for God's sovereign purpose.

1. What men disallow or reject, even religious men claiming God's religion, is worthless.

2. The Jews could conspire and blaspheme all they wanted – God exalted Jesus (Ps 2:1-12).

B. Isaiah prophesied of Jesus being God's chosen or elect Servant (Is 42:1-3; Matt 12:17-21).

C. God chose Jesus just like He had chosen David out of the people to be King (Psalm 89:19).

D. Peter had written God foreordained Jesus Christ before the foundation of the world (1:20).

1 Peter 2:8

And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

“Three-for”

1 Peter 2:9-10

⁹ **But** ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

¹⁰ Which in time past *were* not a people, **but** *are* now the people of God: which had not obtained mercy, **but** now have obtained mercy.

Verse 9

A. This inspired disjunctive contrasts the reprobation of the previous verse to the election here.

1. There is no grammatical need for the disjunctive *but*, however it emphasizes the contrast.
2. The Bible's *buts* offer an interesting study of God's justice and mercy or other contrasts.
3. Consider Psalm 73:26; Isaiah 53:4-5; Acts 13:30; Rom 3:21; 6:23; 10:6; 12:19; 13:14; 14:15; I Cor 1:18; 6:11; 7:15; 15:57; Gal 1:15; Eph 2:4,13; II Thes 2:13; II Tim 1:7; Titus 3:4; Heb 1:8; 2:9; 12:22; II Pet 2:5; 3:10; I John 2:20.

B. The contrast is so great, so severe, so stupendous in consequences that *but* deserves attention.

1. A sovereign Potter's choice for vessels of mercy or wrath is incredible (Romans 9:10-24).
2. The precious blood of Christ is very different from mere gold and silver (I Peter 1:18-19).
3. Worldly men, the Jews in particular, disallowed Jesus, but God

chose Him (I Peter 2:4).

4. Two *but*s in the next verse greatly contrast reprobate and elect Israelites (I Peter 2:10).

5. The difference God makes in hearing or not hearing prayers is significant (I Peter 3:12).

C. In each of the four distinctions for the Christian Jews that follow, we should rejoice in grace!

D. How many more *but*s could rightly be generated to describe God's great mercy in your life?

1. Out of the world's population of over 7 billion, how many believe? ... but you believe!

2. What should have resulted from the foolish choices in your life? ... but God saved you!

Verse 10

But are now the people of God.

A. Refer to notes above for *which in time past were not a people* for an application of this verse.

B. Elect Jews that were without God's blessing of mercy in three respects are now His people!

C. Forget the recovery of dispersed Jews from the nations back to Jerusalem, there is more here.

D. Hos 1:6; 2:1 for name changes from Lo-ruhamah (not His people) to Ruhamah (His people).

But now have obtained mercy.

A. Refer to notes above for *which in time past were not a people* for an application of this verse.

B. Consult Hosea 1:9; 2:1,23 for name changes from Lo-ammi (no mercy) to Ammi (mercy).

1 Peter 3:3

Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

Sometimes the inspired disjunctive sets in contrast something that is more important.

1 Peter 3:4

But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

- A. The inspired disjunctive, like Solomon's proverbs of contrasting clauses, gives us the sense.
- B. The desired adorning of women is not handbags and hairdos, but rather a meek and quiet spirit.

1 Peter 3:14

But and if ye suffer for righteousness' sake,
happy *are ye*: and be not afraid of their terror,
neither be troubled;

Though starting with a “but, this verse is not our focus. Fear of terror and trouble of spirit are debilitating, so we have a “but”.

1 Peter 3:15

But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

A. The inspired disjunctive *but*, as we like to call it, contrasts this choice against fear in a heart.

1. The fear of man brings a snare (Pr 29:25), but fear of God brings wisdom (Pr 1:7; 9:10).
2. Hearts quickly run in various directions, but we can set our affection on Him (Col 3:1-4).
3. You should not be subject to your feelings, but rather make your feelings subject to truth.

B. **Sanctify.** To set apart religiously for an office or function; to consecrate (a king, etc.). To honor as holy; to ascribe holiness to. To manifest (God, his might, etc.) as holy. To consecrate (a thing); to set apart as holy or sacred.

C. It is interesting that the Holy Spirit chose two salvation terms for what we do toward God.

1. The people and publicans *justified* God by being baptized by John Baptist (Luke 7:29).
2. *Sanctification* is usually God's consecration of us in holiness for religious acceptance.

3. You sanctify God, not in reality, for He is fully holy, but in thoughts, affections, words.
4. On trial for religious crimes or offence, the help is to exalt God religiously in your heart.

1 Peter 4:7

But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

1 Peter 4:6

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

A. Preterists leap at clauses like this and never even consider allowing it to extend past 70 A.D.

B. However, 4:5 showed the second coming and judgment, and so does the chapter's end (4:17-19).

E. *But* could indicate that those living (contrasted with dead brethren in 4:6) could also soon die.

So they should be sober

So they should watch unto prayer

C. There are numerous good reasons as to why this must be the distant future second coming.

1. The context following indicates suffering as a Christian rather than suffering as a Jew.

2. On what basis could the destruction of Jerusalem by Romans cause Jews in Asia worry?

3. Jerusalem was 600 miles from Galatia (a flight) and separated by the Mediterranean Sea.
4. The things ending (Jerusalem and temple) were of little value to these Christian Jews.
5. The advice is not to flee to the mountains or send money to Judea – nothing of the sort.
6. There is no specific advice for them save themselves from that generation as in Acts 2:40.
7. The consequential advice is church duties as Christians without regard to political danger.

D. Peter's use of *at hand* is from a very different perspective than Paul's denial of it *at hand*.

1. Paul pushed it off to save the Thessalonians from fear and sin (II Thess 2:1-3; 3:6-15).
2. Peter pulled it near to provoke to carefulness and diligence in their spiritual duties.
3. Peter viewed time very differently about Christ's coming and wrote about it (II Pet 3:8).
4. This *at hand* should be seen in light of God *ready to judge* the quick and the dead (4:5).
5. The epistle opened with salvation's final phase and inheritance ready to be revealed (1:5).

Be ye therefore sober.

- A. Peter had already taught the same message about conduct in light of second coming (1:13).
- B. He will warn again about sobriety in light of the devil seeking to devour saints (I Pet 5:8).
- C. We are preppers – those who fear a coming disaster and take needed preparations for it.
- D. But we are not at all like the foolish preppers that have existed in the US since WWII.
- E. An important remedy is to be sober in light of general wickedness and coming judgment.
- F. Paul taught the same to the Thessalonians and to Titus (I Thess 5:6-8; Titus 2:11-15).

And watch unto prayer.

- A. The activity of Christians in full armor is standing and persevering in prayer (Eph 6:10-18).
- B. Peter will exhort with a similar argument in his second epistle to these

saints (II Pet 3:10-14).

C. Paul used a similar argument concluding a description of the Christian life (Phil 3:18-21).

D. As baptized believers we should set our affection above where Christ is seated (Col 3:1-4).

E. When we read this exhortation – this request – you should think Gethsemane (Mat 26:38-41).

F. A watch can never be given up, lest at that time the thief break in (Col 4:2; Romans 12:12).

1 Peter 5:8-9

⁸ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: ⁹ Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

1 Peter 5:10

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

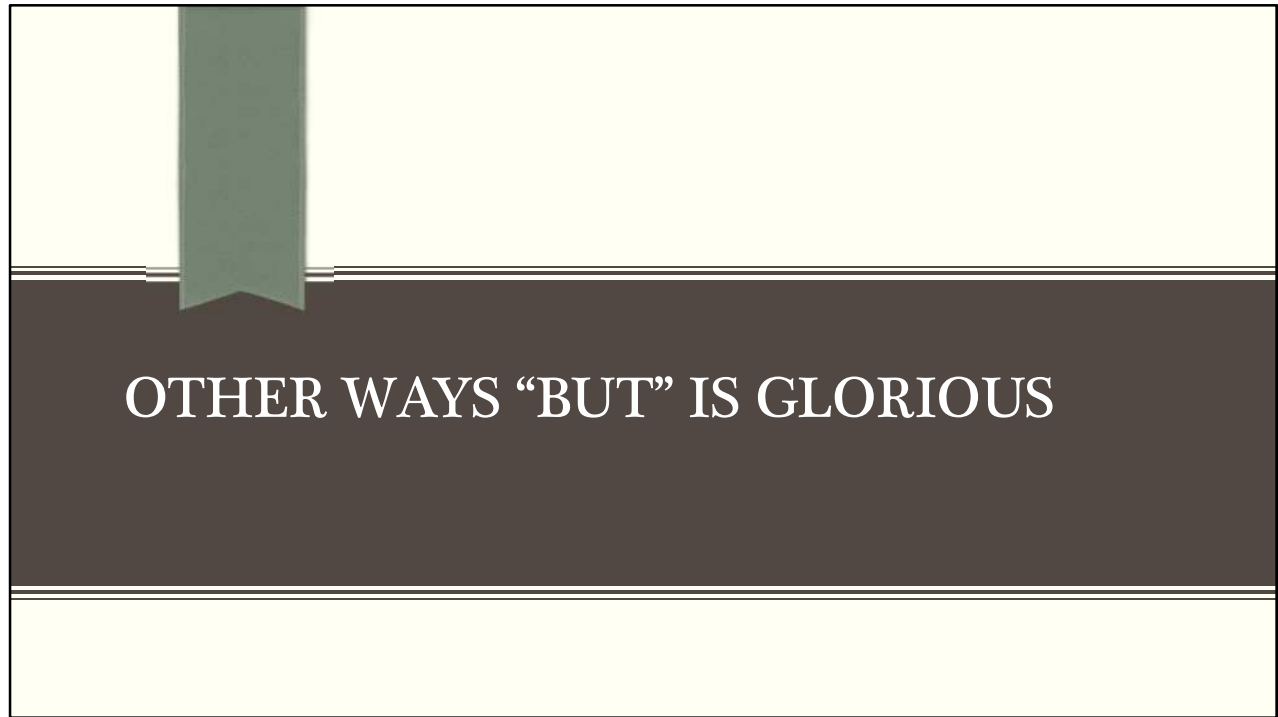
A. The inspired disjunctive *but* should not be neglected to get the fullest perspective of context.

1. There is a contrast to be clearly seen by the use of the disjunctive opening a new thought.
2. In opposition to the difficulty of afflictions by enemies, God is able and willing to help.
3. Having established the cares and afflictions of life, there is help now and glory to come!

B. The immediate context includes cares needing to be cast and a devouring adversary (5:6-9).

1. The afflictions of the preceding verse certainly include persecution if not stressing such.
2. Though the spiritual opposition and worldly persecution is great, God is yet far greater.
3. God's grace is appreciated to the degree you need it, which Americans in 2015 hardly do.
4. It is our wisdom to appreciate it in spite of prosperity and to ask why we are not afflicted.

C. The God of all grace has enough grace to help any believer that rightly submits to afflictions.



Galatians 1:11-12

¹¹But I certify you, brethren, that the gospel which was preached of me is not after man.
¹²For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

Not this “But”, but the one in verse 15 coming up.

Galatians 1:15-16

¹⁵ **But** when it pleased God, who separated me from my mother's womb, and called *me* by his grace, ¹⁶ To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Paul was born out of season when compared to the other apostles
God is the one who determined the timing of Paul's conversion
He never needed the other apostles, because he had Jesus Himself

Romans 7:22

22 For I delight in the law of God after the inward man:

Romans 7:22-25

²² For I delight in the law of God after the inward man: ²³ **But** I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴ O wretched man that I am! who shall deliver me from the body of this death? ²⁵ **I thank God through Jesus Christ our Lord.** So then with the mind I myself serve the law of God; **but** with the flesh the law of sin.

Here is a different inspired disjunctive use. Instead of the “but” setting off the good thing, here it sets off the negative. The law in our flesh brings us into captivity. This is juxtaposition to verse 25, where the remedy is told.

Romans 10:6

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

But the righteousness which is of faith.

A. The inspired disjunctive *but* draws a contrast between the gospel of grace and Moses' Law (10:5).

1. Paul drew a stark contrast between Moses' Law and the gospel of grace as he did all along.

2. Paul is about to declare a summary of the radical difference of salvation by grace or by Law.

3. It is called the righteousness of faith, for faith is all that is initially required of us to claim it.

4. It is called the righteousness of faith, because faith was the evidence identified in Genesis 15:6.

5. Rather than having to keep all the terms of Moses' Law, we claim God's righteousness by faith.

6. The key issue here is the believer's conscience, which is freed from the Law by faith (10:4).

B. This is the knowledge and confidence of righteousness before God based on faith in His provision.

1. This is righteousness before God by way of a totally different

means than the Law of Moses.

2. This is the righteousness accounted, counted, imputed, and reckoned to Abraham for his faith.

3. This is the assurance, evidence, and proof of justification before God that was taught thus far.

4. Faith is the claim and evidence of righteousness given by grace and sure to all the seed (4:16).

5. This is salvation by grace (God's quickening work) through faith (our evidence), as in Ep 2:8-9.

C. Moses' Law was hopeless; no man could keep its terms, and God intended it so (Gal 3:10,21-22).

1. Any violation of Moses' Law condemned a man without recourse, for it demanded perfection.

2. Violating any provision of the Law brought a person under its entire condemnation (Jas 2:10).

3. Perfect obedience was the necessary requirement for eternal life, but no man could ever do it.

4. Moses' Law had never been intended to give life, but rather to drive to Christ (Gal 3:21-29).

D. There is no mixing of faith and works, for salvation must be by Christ or the Law (Gal 2:21; 5:4).

1. The righteousness of faith is that finished work of Jesus Christ claimed and evidenced by faith.

2. The covenantal system of salvation and worship was now praising God for Jesus Christ His Son.

3. Anything added to the finished work of Christ so corrupts His death to render it void (Gal 5:1-6).

Romans 10:20-21

²⁰**But** Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

²¹**But** to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

But to Israel he saith.

A. The quotation here is in Isaiah 65:2, contrasting the efforts to and responses of Gentiles and Israel.

B. The inspired disjunctive *but* in 10:20 contrasted Moses to Isaiah; here it contrasts Gentiles and Jews.

C. The apostle had just spoken of Gentiles in the previous verse about their reception of the gospel.

Romans 12:16

¹⁶ *Be* of the same mind one toward another. Mind not high things, **but** condescend to men of low estate. Be not wise in your own conceits.

Mind not high things.

A. This warning is not against speculation of high doctrines (Ps 131:1), but rather liking high society.

1. It is understood by the immediate context before and after, church members are the context.
2. Though “things” are used, the things are connected to brethren, due to the low “men” next.
3. Your mind should be concerned and desirous for brethren, especially the lowlier, not the loftier.
4. Therefore, it warns against being mentally ambitious or interested in matters of the successful.

B. Each man must be content with his place and direct attention and affection downward, not upward.

1. Paul already warned about the importance of humility in not overestimating ones roles (12:3).
2. The next clause, its disjunctive “but” creating an obvious contrast, directs attention downward.
3. Remember, Jesus Christ your king will take note of minding His

least brethren (Matt 25:40,45).

4. Remember, Solomon and Jesus taught men to sit with the lower class (Pr 25:6-7; Lu 14:8-10).

C. It is a fault in a church that esteems or honors the worldly rich or wise (Jas 2:1-9; I Cor 12:21-25).

1. Ministers must show no partiality at all in their judgment or service to the church (I Tim 5:21).

2. It is wicked men that admire the successful and wealthy in order to gain advantage (Jude 1:16).

D. Forget anything like vainglory to get down in mind and heart to exalt others over self (Phil 2:3-4).

E. Never talk above your station, ability, or reputation in life – be an ugly sinner saved by great grace.

F. Your role in the church of God should be void of ambition except to out-love and out-serve others!

But condescend to men of low estate.

A. An axiom of life: all men low and high added together are less than vanity in God's sight (Ps 62:9).

1. If any man thinks himself to be something when he is nothing, he has lied to himself (Gal 6:3).

2. Instead of deceiving yourself as being wise, become a fool in order to be wise (I Cor 3:18).

3. Those who think highly of themselves put themselves in an irremediable situation (Pr 26:12).

4. The best of men, Solomon and Paul for example, could get way down (I Kgs 3:7; Eph 3:8)!

B. *Condescending* is haughtiness in current usage, but here it is humbly getting down to the lowly.

C. No member or child of any color, status, income, strength, or intelligence should ever be slighted.

1. This rule has already been taught in this chapter – the repetition is for emphasis (Rom 12:10).

2. Jesus Christ befriended the lowest in society – repentant prostitutes and tax collector traitors.

3. Remember, Peter taught husbands that their submissive wives were equal heirs (I Pet 3:1-7).

4. The sense of this verse includes all members submitting to one another (Eph 5:21; I Pet 5:5).

5. Of course, fools are a different sort, where their conduct may earn some avoidance or rebuke.

6. Of course, those too selfish for Christ will often complain that others do not love them enough.
- D. The world is ignorant of equality/unity like this except to flatter special interest groups in pride.

Romans 12:19

Dearly beloved, avenge not yourselves, **but** *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

But rather give place unto wrath.

- A. The inspired disjunctive means this phrase is opposite of avenging yourself, the previous clause.
- B. This little phrase has many interpretations, but comparing scripture might well help (I Cor 2:13).
- C. Paul used it negatively against your wrath, as sinful anger gives place to the devil (Eph 4:26-27).
- D. The words give place simply mean *make room*, as two other uses reveal (Isaiah 49:20; Matt 9:24).
- E. How can it mean make room for our own wrath, when such a usage would involve sin (Eph 4:27)?
- F. Therefore, it is best understood of your adversary's wrath, which you allow without responding.
- G. The rule of the flesh is to never let others' wrath stand but to immediately oppose it with the same.
- H. You give place to wrath when an angry enemy smites a cheek and you offer the other (Matt 5:39).
- I. Is Proverbs 19:11 the best proverb? It is certainly one of the best proverbs

for the topic of revenge!

J. Slow to wrath shows great understanding, the opposite shows folly (Pr 12:16; 14:29; 15:18; 16:32).

K. We are to love as Christ loved us (Jn 13:34), and we are to forgive as He forgave us (Col 3:12-13).

L. Do not allow your delusionary thinking to deceive you, the rod of your anger will fail (Prov 22:8).

Romans 14:15

But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

But if thy brother be grieved with thy meat.

A. Why an inspired disjunctive *but* here? Because Paul is overriding your own knowledge about meat!

B. Though there is nothing wrong with meat (14:14), violating your conscience makes it sin (14:23).

C. Though the strong know they can eat meat (14:14), violating another's conscience is also sin.

1. The sin by strong members pressing their liberty to offend others is hating rather than loving.

2. The sin is serious, because you are offending those in hatred that you ought to love the most.

3. The sin is serious, because you are offending those that are Jesus Christ's as well (I Cor 8:12).

James 2:19-20

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 **But** wilt thou know, O vain man, that faith without works is dead?

Sometimes the disjunctive is used in a mocking sense.

- A. Though I have commended you for faith in one God as doing well, there is still a need for works.
- B. Though the devils believe there is one God and tremble concerning it, there is still a need for works.
- C. In contrast to whatever you may think about your faith, without works it is nothing but a dead thing.
- D. Presuming on a decision or faith in Jesus is a vanity, for He will condemn many such (Matt 7:21-23).

John 4:22-23

²² Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

²³ **But** the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

The disjunctive *but* indicates that His previous statement about Jewish worship is to be superseded.

John 6:64

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

But there are some of you that believe not.

- A. The inspired disjunctive here is to identify those only in the flesh without spirit.
- B. They did not believe, though His preaching was spiritual and about eternal life.
- C. By not believing Him, they showed that they were not born again by the Spirit.

2 Peter 2:1

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

But.

A. The inspired disjunctive *but* coupled with *also* a few words later is a warning!

1. A contrast is being drawn against the holy men that wrote scripture for us.

2. There were holy men among the people, *but* there were *also* false prophets.

3. Compare Moses, Samuel, and Jeremiah to Balaam, Zedekiah, and others.

B. False teachers, unlike holy men, will bring damnable heresies in the churches.

C. We should be very thankful for salvation from false teachers thus far in life.

D. God's pastors (Jer 3:15) and cursed children (II Pet 2:14) have different results.

E. We are always obligated to give thanks for salvation from heresy (II Thes 2:13).

1. The heresy at hand was the man of sin (popes) after apostasy (II

Thes 2:3-8).

2. Satan's power for God's judgment for lying strong delusion (II Thes 2:9-12).

3. God chose us to truth by regeneration and sending teachers (II The 2:13-14).

4. It is our duty to stand fast and hold the truth we have learned (II Thes 2:15).

2 Peter 2:12

But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

But these.

A. The inspired disjunctive *but* draws a contrast between angels and false teachers.

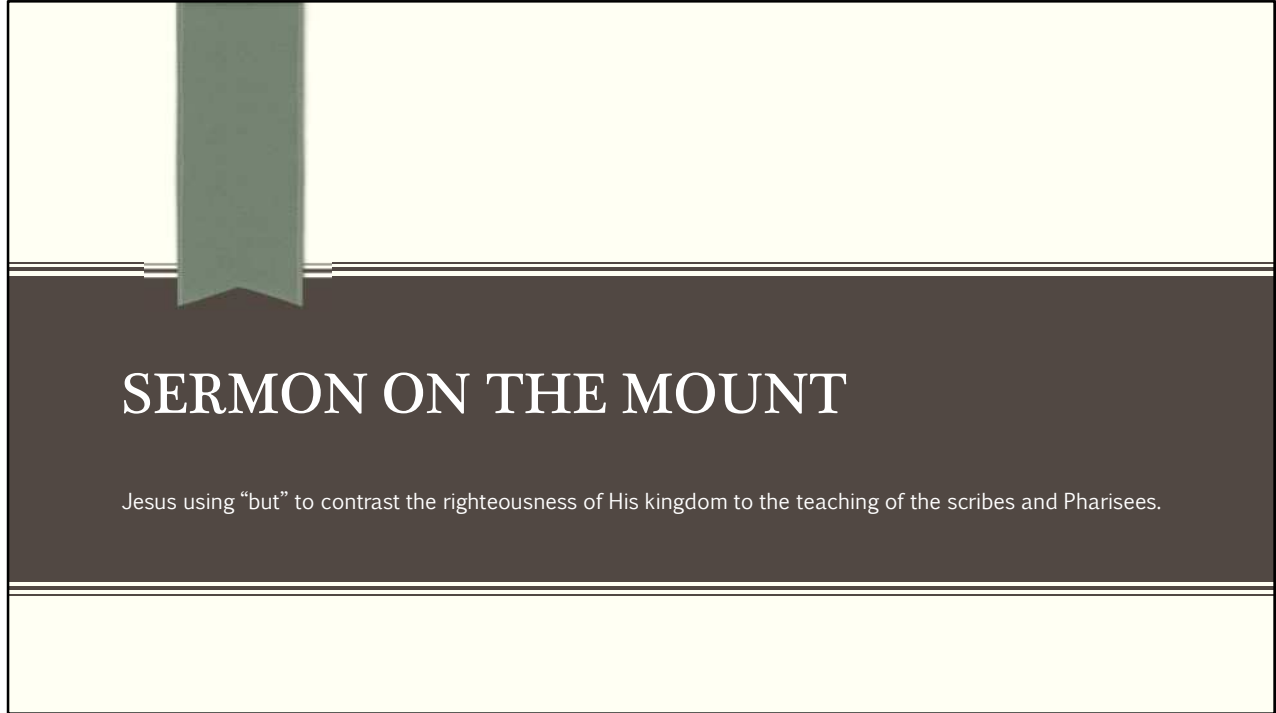
1. Angels, as verse 11 shows, honor authority, even of wicked human rulers.
2. *But*– in contrast to angels – these wicked apostates act like lower animals.
3. These wicked men are found wanting in comparison to angels, so Peter rather showed their proper comparison to brute beasts of the animal world.

B. Jude's words by the Spirit are these: *But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves (Jude 1:10).*

Jude 10

But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

See notes 2 Peter 2:12 above



SERMON ON THE MOUNT

Jesus using “but” to contrast the righteousness of His kingdom to the teaching of the scribes and Pharisees.

Matthew 5:21-48 – The Sermon on the Mount

²² **But** I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

²⁸ **But** I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

³² **But** I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Matthew 5:21-48 – The Sermon on the Mount

³⁴ **But** I say unto you, Swear not at all; **neither** by heaven; for it is God's throne: ³⁵ **Nor** by the earth; for it is his footstool: **neither** by Jerusalem; for it is the city of the great King. ³⁶ **Neither** shalt thou swear by thy head, because thou canst not make one hair white or black. ³⁷ **But** let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

³⁹ **But** I say unto you, That ye resist not evil: **but** whosoever shall smite thee on thy right cheek, turn to him the other also.

⁴⁴ **But** I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;



John 6:44

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Except the Father.

A. The impossibility of man ever believing on His Son is solved by God's grace.

1. Here the key word is *except*– elsewhere it is the inspired disjunctive *but* (Rom 5:8; 6:17; I Cor 1:27; 3:7; Gal 1:15; Eph 2:4; II Thess 2:13; Tit 3:4).
2. God must intervene, because man's inability is beyond his own help (6:44).
3. God makes all the difference – every bit of it – and shall get all the praise.

B. Except, unless and until, a man is born again, he cannot see Christ (John 3:3,5).

1. This explanation and condemnation of the audience is repeated (6:44, 65).
2. The will of the flesh or will of man has no role, only the Spirit (Jn 1:13; 3:8).

C. There is no need to find shades of difference between drawing and regeneration.

1. Without regeneration, no drawing will work, even by the Spirit (I Cor 2:14).
 2. Jesus denied even the most dramatic events as having no value (Luke 16:31).
 3. Without God's persuading operation, regeneration may give life without conversion (Gal 1:15-16 cp I Tim 1:12 cp Acts 9:6 cp Rom 11:28).
 4. There is a work of revelation that follows regeneration (Eph 1:17; 3:14-19).
- D. All glory to God the Father ... giving us to Christ (6:37) ... drawing us (6:44).
1. We understand this to be the eternal phase and the vital phase of salvation.
 2. In between the Lord Jesus Christ secured the redemption of every single one.
 3. The effect of being drawn is to come to Christ and believe on Him (6:40,47).
 4. The result of God's gracious work is in the last day – the resurrection of life.
- E. If you believe on Christ with true love and service, you are bound to thank God.
1. You are different from the vast majority of mankind in so following Christ.
 2. God made the difference, not you, so you must thank Him (II Thess 2:9-14)!

2 Peter 2:11

Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

Whereas angels.

A. The conjunction *whereas* functions here as an inspired disjunctive for contrast.

1. Evil men that despise government are proven wrong by an inspired contrast.

2. **Whereas.** As adversative conjunction. Introducing a statement of fact in contrast or opposition to that expressed by the principal clause: While on the contrary; the fact on the other hand being that.

3. Jude's version of the same (though different application) used yet (Jude 1:9).

4. There is a disjunctive *but* after angels, keeping the contrast (v.12; Jude 1:10).

B. Peter by the Spirit gave an illustration to prove reverence of authority was right.

1. If you think the precept too strict and too severe for reality, check this out!

2. His example is exceptionally wise and weighty, for angels are above men.

3. The angels here are the elect and holy angels, the only ones *before the Lord*.

4. The name of the example in Jude is Michael, the archangel of God's people.

5. The fallen and wicked angels have no such restraint but slander as they will.

C. How do elect and holy angels, who hold various ranks, treat human authority?

1. The holy angels are extensions of God's will in the world. Learn from them!

2. Angels in the Bible are called principalities, powers, thrones, dominion, etc.

3. They hold offices and roles in the affairs of nations above rulers (Da 10:13).

4. They know all about authority, for they were given ranks by their Creator.

5. They function together very well; Jesus said their kingdom was not divided.

Jude 9

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Like 2 Peter 2:11 above, except Jude uses “Yet” instead of “Whereas”.

3. Jude’s version of the same (though different application) used *yet* (Jude 1:9).

4. There is a disjunctive *but* after angels, keeping the contrast (v.12; Jude 1:10).

G. Jude by the Holy Spirit made his argument in a different direction than Peter.

2. Note a different disjunctive, *yet*, which shows the comparison and contrast.

3. Jude’s argument by angels ... even Michael refused to rebuke even Satan!

4. No being is more corrupt and wicked than Satan ... but he holds an office!

5. There was a fight; Michael was right; he did charge Satan even when hot!

6. Shouldn’t Michael sarcastically mock the devil to other angels? God forbid!

7. You are no Michael, nor anything close, nor even a toll collector in the

U.S.

8. Your president is no Satan, not even close, but does many things for good.

9. The evil or future of a person is authority is no grounds to be disrespectful.

10. The good or position you might have yourself is no grounds for disrespect.

