

# 1 Corinthians

a study by Pastor Drue Freeman

## INTRODUCTION [1]

### Author And Name Of Book

Paul is the author of this epistle. This is supported by both external and internal evidence. From the first century onward (A.D. 96), there is continuous and abundant evidence that Paul is the author. Clement of Rome (a second century pastor) wrote of 1 Corinthians as “the Epistle of the blessed Apostle Paul,” in his own Epistle to the Corinthians and even cited 1 Corinthians in regard to their continuing factions. The internal evidence is obvious. The writer calls himself Paul in several places (1:1; 16:21 cf. 1:12-17; 3:4, 6, 22).

A careful study of the book of Acts and the several epistles reveal the following summary of Paul’s involvement with the Corinthian church:

- (1) there was his first visit to Corinth followed by,
- (2) the first letter to Corinth (now lost). This was then followed by
- (3) the second letter to Corinth (1 Corinthians).
- (4) This was then followed by his second visit to Corinth (the “painful visit,” 2 Corinthians 2:1).
- (5) Then there was a third letter to Corinth (now also lost).
- (6) This was followed by 2 Corinthians, the fourth letter to Corinth.
- (7) Finally, there was a third visit to Corinth (Acts 20:2-3). It should be pointed out that the two lost letters were lost only because they were not intended by God to be part of the Biblical canon.

### Date Of Writing: A.D. 55

Paul first preached the gospel in Corinth while on his second missionary journey, about A.D. 50. While there he lived and worked with Aquila and Priscilla who were of the same

trade, tent-makers (Acts 18:3). As was his custom, Paul first preached in the synagogue but was eventually forced out by Jewish opposition. However, he simply moved next door to the house of Titus Justus where he continued his ministry (Acts 18:7). Though accused by the Jews before the Roman governor Gallio (a charge that was dismissed) Paul remained 18 months in Corinth (Acts 18:1-17; 1 Corinthians 2:3). This letter was written about A.D. 55 toward the end of Paul’s three-year residency in Ephesus (16:5-9; Acts 20:31).

### Theme And Purpose

To help understand the theme and purpose, a little background is necessary. Corinth was a large metropolis (approximately 700,000 population; about two-thirds of whom were slaves) located on a narrow isthmus (a piece of land that extends into a body of water) between the Aegean Sea and the Adriatic Sea that connected the Peloponnesus with Northern Greece.

Though prosperous, from man’s point of view, Paul and his associates may have wondered what kind of success the gospel of God’s righteousness would have in a city like Corinth.

As a city, it had a reputation for gross materialism and deep sinfulness. The city was filled with shrines and temples with the most prominent being the temple of Aphrodite which sat on top of an 1800-foot (550 meters) peak called the Acrocorinthus. In the earliest Greek literature it was linked with wealth and immorality.

The expression “Corinthian girl” came to mean a prostitute. The phrase, “to active as a Corinthian,” came to mean, “to practice fornication.” Much of the wealth and vice in Corinth centered around the temple of Aphrodite and its thousand temple prostitutes. For this reason a proverb warned, “Not for every man is the voyage to Corinth.”

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1 Grace Notes is a ministry of Austin Bible Church, Austin, Texas: <http://www.austinbiblechurch.com>  
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## 1 Corinthians 2

From the account in Acts it would appear as if Paul had few converts among the Jews and that nearly all converts were Gentiles. Most of these came from the humbler ranks, although there may have also been some members of the nobler class (1:26-31). Marked social and economic differences existed among them (7:20-24; 11:21-34); some of them had even been steeped in pagan immoralities (6:9-11). Yet as Greeks they prided themselves on their intellectualism, although in their case it had degenerated (1:17; 2:1-5). [2]

One can certainly see, then, how the immoral and religious conditions of Corinth had negatively impacted the life of the church spiritually and morally. The basic theme of the letter is how the Christian's new life, sanctified in Christ and saints by calling, is to be applied to every situation of life. This new life in Christ calls for a new way of living through the Holy Spirit (3:16, 17; 6:11, 19-20). God's wisdom manifested to us in Christ is to change Believers on both the individual and social level.

Thus, 1 Corinthians was written as a pastoral corrective to the news he had received concerning the many problems and disorders in the church there. The problems included divisions in the church (1:11), trust in man's wisdom or that of the world rather than God's (1:21-30), immorality (5:1-13; 6:9-20), and a number of questions regarding marriage and divorce, food, worship, spiritual gifts, and the resurrection. Undoubtedly, because of their religious and immoral background, false beliefs and practices characterized this church.

### Christ As Seen In 1 Corinthians

The importance of Christ as the essence, source, and means of the Christian life is stated in 1:30, "But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption."

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<sup>2</sup> Henry Clarence Thiessen, *Introduction to the New Testament*, Eerdmans, Grand Rapids, 1943, pp. 202-03.

### Outline of 1 Corinthians

1. Introduction. (1:1-9)
  - A. The Salutation. (1:1-3)
  - B. The Prayer Of Thanks. (1:4-9)
2. Divisions In The Church. (1:10-4:21)
  - A. The Report Of Divisions. (1:10-17)
  - B. The Reasons For Divisions. (1:18-2:16)
    - 1). Misunderstanding Of God's Message Of The Cross. (1:18-2:5)
    - 2). Misunderstanding Of The Spirit's Ministry. (2:6-16)
  - C. The Result Of Divisions. (3:1-4:5)
    - 1). Spiritual Growth Is Hampered. (3:1-9)
    - 2). Rewards Are Lost. (3:10-4:5)
  - D. The Design And Example Of Paul. (4:6-21)
3. Moral Disorders In The Church. (5:1-6:20)
  - A. The Case Of Incest. (5:1-13)
  - B. The Problem Of Litigation In Heathen Courts. (6:1-8)
  - C. The Warning Against Moral Laxity. (6:9-20)
4. Instructions Concerning Marriage. (7:1-40)
  - A. Marriage And Celibacy. (7:1-9)
  - B. Marriage And Divorce. (7:10-24)
  - C. Marriage And Christian Service. (7:25-38)
  - D. Marriage And Remarriage. (7:39-40)
5. Instructions Concerning Food Offered To Idols. (8:1-11:1)
  - A. Question: May A Christian Eat Food Consecrated To A Pagan God? (8:1-13)
  - B. Example Of Paul. (9:1-27)
  - C. Exhortations. (10:1-10:33)
6. Instructions Concerning Public Worship. (11:1-14:40)
  - A. Imitate Paul. (11:1)
  - B. The Covering Of Women. (11:2-16)
  - C. The Lord's Supper. (11:17-34)
  - D. The Use Of Spiritual Gifts. (12:1-14:40)
    - 1). The Varieties Of Gifts. (12:1-11)
    - 2). The Purpose Of Gifts: Unity In Diversity. (12:12-31)
    - 3). The Supremacy Of Love Over Gifts. (13:1-13)
    - 4). The Superiority Of Prophecy Over Languages. (14:1-25)

## 1 Corinthians 3

- 5). The Regulations For The Use Of Gifts. (14:26-40)
- 7. The Doctrine Of The Resurrection. (15:1-58)
  - A. The Importance Of The Resurrection. (15:1-11)
  - B. The Consequences Of Denying The Resurrection. (15:12-19)
  - C. The Christian Hope. (15:20-34)
  - D. The Resurrection Body. (15:35-50)
  - E. The Christian's Victory Through Christ. (15:51-58)
- 8. The Collection For Jerusalem. (16:1-4)
- 9. Conclusion. (16:5-24)

### 1 Corinthians 1

#### 1 Corinthians 1:1 = Identification Of Writer

**Paul, called as an apostle of Jesus Christ by the will of God, and Sosthenes our brother,** <sup>3</sup>

Paul - (παυλος = name means "small"),  
called as an apostle - (κληιτος + αποστολος = a called apostle)

of Jesus Christ by the will of (the) God - (δια + θελημα = through the will)

Sosthenes our (the) brother - (Sosthenes is mentioned only here and Acts 18:17; he replaced Crispus as leader of the synagogue after Crispus' conversion. He was publically beaten by the authorities over the legal right of the Christian sect to exist. He was apparently converted and was with Paul at Ephesus. He was well known to the people),

*(exp. trans.) Paul, a called apostle of Jesus Christ by the will of the God, and Sosthenes, the brother.* <sup>4</sup>

#### Summary

Paul opens by stating his spiritual credentials. He is called to be an apostle through God's will, not man's.

His second witness to this epistle is a respected warrior of the cause of Christ.

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<sup>3</sup> Version used is the New American Standard Bible.

<sup>4</sup> After most of the verse summaries, Pastor Freeman has added an expanded translation of the Greek, indicated by *(exp. trans.)*.

#### 1 Corinthians 1:2 - The Recipients

**To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours:**

"To the church of (the) God which is at Corinth, to those who have been sanctified (perfect passive participle **ἀγιάζω** = permanently sanctified) in Christ Jesus, saints by calling (Lit: to the called saints), with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours.

*(exp. trans) to the church of The God, which is at Corinth, to those who have been sanctified in Christ Jesus, to the called saints, with all who in every place are calling upon the Name of the Lord Jesus Christ, their Lord and ours:*

#### Summary

Paul is writing to a local church located in a major cult center which is part of the Universal Church.

Those in Christ through faith are permanently set apart.

They have been called, sanctified, and have called on the reputation of Jesus Christ.

They have been given God's righteousness, thus called "saints" or "holy ones."

There has been some spiritual advance since their new birth.

This letter is for the Universal Church, all who call upon the Name.

#### 1 Corinthians 1:3 - The Blessing

**Grace to you and peace from God our Father and the Lord Jesus Christ.**

Grace (**χαρις**) to you and peace (**εἰρήνη**) from God our Father and the Lord Jesus Christ.

#### Summary

Paul's opening comments include a blessing in the form of a prayer.

Appreciation of grace and peace of soul are some of the greatest blessings offered to mankind.

As we will see, the Corinthians were abusing grace and not experiencing God's peace.

## 1 Corinthians 4

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Paul prays for more grace for them to get through the abuse of it which is a function of love.

### 1 Corinthians 1:4 - Thanksgiving For Grace

**I thank my God always concerning you for the grace of God which was given you in Christ Jesus,**

I thank - (present active indicative of **ευχαριστω** = thanksgiving recognizing the goodness of grace) my God always concerning you for the grace of (the) God which was given you in Christ Jesus,

*(exp. trans) I thank my God always concerning you, for the grace of the God which was given you in Christ Jesus,*

#### Summary

An integral part of our prayer life should be thanksgiving for the grace given to other Believers.

This grace is found in our Lord.

### 1 Corinthians 1:5: Thanksgiving For Enrichment **that in everything you were enriched in Him, in all speech and all knowledge,**

that in everything you were enriched - (aorist passive indicative **πλουτεω** = 3x; you all have been made rich) in Him, in all speech (**λογος** = word) and all knowledge (**γνωσις** = a predominantly Gentile church who would be attracted to the knowledge),

*(exp. trans) that in everything you all have been made rich in Him, every word and all knowledge,*

#### Summary

Paul points out the spiritual wealth they have already received.

Their spiritual wealth came from good teachers and their receipt of the message. (word and knowledge)

Spiritual wealth is communicated by God's messengers.

### 2 Corinthians 6:10

**as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.**

Spiritual wealth is increased for generosity.

### 2 Corinthians 9:10-11

**Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness;  
you will be enriched in everything for all liberality, which through us is producing thanksgiving to God.**

### 1 Corinthians 1:6 - Thanksgiving For Salvation

**even as the testimony concerning Christ was confirmed in you,**

even as - (**καθως** = just as) the testimony (**μαρτυριον** = witness) concerning Christ was confirmed in you (aorist passive indicative **βεβαιω** = to confirm, verify, establish; has been made firm in you all),

*(exp. trans) just as the witness concerning Christ has been made firm in you all.*

#### Summary

The church at Corinth was indeed a church of believers who had undergone some spiritual growth.

It was clearly confirmed that Christ's witness had been verified in them.

The church as a whole had undergone some spiritual growth.

### 1 Corinthians 1:7 - Thanksgiving For Spiritual Gifts

**so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,**

so that you are not lacking (present middle infinitive **υστερεω** = so that you do not lack) in any gift (**χαρισμα** = grace gift)

awaiting eagerly (present active participle **απεκδεχομαι**; to deliberately receive out of and from; contemporaneous action with "made firm")

the revelation of our Lord Jesus Christ,

*(exp. trans) so that you do not lack any grace gift, awaiting eagerly the revelation of our Lord Jesus Christ,*

### Summary

The spiritual gifts they received proved that they were believers in Jesus Christ and were saved.

All the Charisma gifts were markers of the early church.

They had enough growth that they had taken the knowledge of Christ's return and believed it.

They looked forward to His return, so they got something right.

Notice that he does not mention in his opening comments anything about Faith, Hope and Love, the markers of a Model Church.

#### **1 Thessalonians 1:3-5**

**3 Grace to you and peace from God our Father and the Lord Jesus Christ.**

**4 I thank my God always concerning you for the grace of God which was given you in Christ Jesus,**

**5 that in everything you were enriched in Him, in all speech and all knowledge,**

#### **1 Corinthians 1:8 - Eternally Secure**

**who will also confirm you to the end, blameless in the day of our Lord Jesus Christ.**

who (Jesus Christ)

will also confirm (future active indicative

**βεβαιωσ** = make firm; a promise)

you (all) to the (an) end, blameless

(**ἀνεγκλειτος**; denotes the absence of a charge against an individual) in the day of our Lord Jesus Christ.

*(exp. trans) who will also confirm you all to an end, blameless in the day of our Lord Jesus Christ.*

### Summary

In spite of all their mistakes, covered in the body of this epistle, they have not lost their salvation.

The Lord Himself has promised them a stabilization at His return.

The Lord will continue to strengthen them.

### Philippians 1:6

**For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.**

The revelation of Jesus Christ is not "the end" but rather a beginning that is "an end" to our time in the flesh.

We shall stand in front of Him blameless, although possibly ashamed (1 John 2:28) because of His gift of righteousness to us.

#### **1 Corinthians 1:9 - Why Secure**

**God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.**

God is faithful (Lit: Faithful is the God), through whom you were called (aorist passive indicative **καλεω** = have been called; point of time = salvation)

into fellowship (**κοινωνία**) with His Son, Jesus Christ our Lord.

*(exp. trans) Faithful is the God, through whom you have been called into fellowship with His Son, Jesus Christ our Lord.*

### Summary

God is faithful even if we are not.

#### **2 Timothy 2:13**

**If we are faithless, He remains faithful, for He cannot deny Himself.**

We are invited into fellowship with our Lord. (At salvation we are in the same room with Him, but how close?)

This requires honesty on our part.

#### **1 John 1:6-10**

**6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;**

**7 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.**

**8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us.**

**9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.**

**10 If we say that we have not sinned, we make Him a liar and His word is not in us.**

### 1 Corinthians 1:10 - Exhortation To Unity

**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.**

Now I exhort you (present active indicative **παρακαλεω** = calling alongside as a fellow Believer),

brethren

by the name of our Lord Jesus Christ,

that you all agree (present active subjunctive **λεγω** = may say + PASSIVE = everything alike; say the same thing had political overtones of warring factions coming to a reconciliation) and

that there be no divisions (**σχίσματα** = divisions, splits) among you,

but that you be made complete (perfect passive participle **καταρτιζω** = used in Mark 1:9 of mending nets; restored; lit: you all may be, having been restored)

in the same mind (**vous** = mind)

and in the same judgment (**γνωσις** = knowledge).

*(exp. trans) Now I exhort you, brethren, by the name of our Lord Jesus Christ that you all may say the same thing and that there be no divisions among you, but that you may be, having been restored in the same mind and in the same knowledge.*

### Summary

There have been divisions in this local church. Paul exhorts them to be restored by the reputation of Jesus Christ who came to unite, not to divide.

Divisions occur over differences in thoughts and mental analysis.

Paul is encouraging them to get their thoughts on the important issues restored by mending the “holes” in their knowledge and thinking process.

**Principle:** Divisions are caused by wrong or insufficient knowledge coupled with incorrect analysis.

**Principle:** Divisions are solved by filling in the “holes” and thinking about the new model.

### 1 Corinthians 1:11 - The Reason For The Exhortation

**For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you.**

For I have been informed concerning you (aorist passive indicative **δηλαω** = to make clear, known, signify; lit: it has been signified to me),

my brethren,

by Chloe's people (friends, relatives or servants of a lady of Ephesus) ,

that there are quarrels (**ἔρις** = debates from the Sin Nature focused on self and personal conquest; one of the works of the flesh of Gal 5:19-21) among you.

*(exp. trans) For it has been signified to me concerning you, my brethren, by Chloe's people, that there are debates among you.*

### Summary

Visitors to the Church had reported to Paul that problems existed.

The problems were so large they were evident to visitors.

They were involved in sinful debates over things that were not essential to the Christian life.

It was a manifestation of their carnality.

### 1 Corinthians 3:3

**for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?**

**Principle:** Arguments over personal agendas will divide a church.

### 1 Corinthians 1:12 - The Specific Problem

**Now I mean this, that each one of you is saying, “I am of Paul,” and “I of Apollos,” and “I of Cephas,” and “I of Christ.”**

## 1 Corinthians 7

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Now I mean this (am saying),  
that each one of you is saying, "I am of Paul,"  
and "I of Apollos (The pastor at Corinth; Acts  
19:1)," and "I of Cephas," and "I of Christ."

*(exp. trans) Now I am saying that each one of  
you is saying, "I am of Paul," and "I of  
Apollos," and "I of Cephas," and "I of Christ."*

### Summary

This was a rampant problem at Corinth since  
"each one" of them was involved in it to one  
degree or another.

All the "saints" at Corinth had fleshly problems  
of some sort.

People were beginning to "attach" to various  
church leaders.

- Those attracted to grace would attach to Paul.
- Those attracted to great orators would attach to Apollos.
- Those attracted to authority in absentia would attach to Peter.
- Those attracted to their own importance would attach to Christ, since they were bypassing the established order for a church.

They had established another form of legalism.

**Principle:** Sin Natures attach to personalities rather than principles.

### 1 Corinthians 1:13 - The Doctrinal Issue

**Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?**

Has Christ been divided; (perfect passive indicative **μεριζω** = means to make into parts by partitions, put up walls; with lasting results)  
Paul was not crucified for you, was he? Or were you baptized in the name of Paul?

### Summary

Corinth was divided into four factions based on who had been "baptized" by who, or who they had identified with.

The factions were playing people against each other who were not at odds with one another. These factions exist today in the church:

A. Those attached to the "heavyweights" of Christianity who believe no one else is capable of teaching truth.

B. Those who attach to dynamic speaking ability rather than content.

C. Those who "do church" by long distance.

D. Those who do not recognize any communicator, other than themselves.

**Principle:** A good leader will try to shut down factions.

### 1 Corinthians 1:14 - More Thanksgiving

**I thank God that I baptized none of you except Crispus and Gaius,**

I thank (present active indicative **εὐχαριστέω** = recognize the goodness of grace) (the) God that I baptized none of you except Crispus and Gaius

### Summary

Crispus was the former ruler of the synagogue.

Gaius was Paul's host while in Corinth and in whose home the church assembled. Romans 16:23

They were evidently part of this controversy.

### 1 Corinthians 1:15 – Why

**so that no one would say you were baptized in my name.**

so that no one would say you were baptized in my name.

### 1 Corinthians 1:16 - Paul's Memory

**Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other.**

Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other.

### Summary

Stephanas was one of the first converts of Paul in Achaia.

He was one of the people who came to ask Paul the questions he is answering in this epistle. 1 Corinthians 16:15

## 1 Corinthians 8

They too were evidently part of this controversy, as they were part of the “each one” of verse 12.

**Principle:** No one is immune from making mistakes.

### 1 Corinthians 1:17 - The Focus Of Ministry

**For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void.**

For Christ did not send me to baptize (οὐ + aorist active indicative ἀποστέλλω + present active infinitive βαπτίζω),

but to preach the gospel (present active infinitive εὐαγγελίζω),

not in cleverness of speech (LIT: wise speech), so that the cross of Christ would not be made void (aorist passive subjunctive κενόω = to make of no meaning, empty of power).

#### Summary

Paul clearly shows here that water baptism is not necessary for salvation.

He does not remove baptism as a ritual but certainly puts it in proper perspective.

His primary mission as an apostle was to proclaim the good news, teach them and make disciples.

Baptism was a secondary function and physical action portraying the spiritual activity that had taken place. Rom 6:3-6

An evangelist's job is to make the gospel as clear as possible, not cloud it with words that try to impress the hearers.

Those who claim water baptism is necessary for salvation decrease the importance of the cross.

**Principle:** Beware of anything that does not give the cross proper credit.

### 1 Corinthians 1:18 - The “Foolishness” Of The Cross

**For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.**

For (GAR = introduces a commentary on correct vs. incorrect viewpoint)

the word (singular to denote the unity of the gospel)

of the cross is foolishness (μωρία, root meaning dull, sluggish, silly, foolish, moronic)

to those who are perishing (present passive participle ἀπολυμι = to those being ruined), but to us who are being saved it is the power of God.

#### Summary

Unbelievers view the gospel and the cross as foolish.

Yet they are still perishing with no way out.

The solution to “perishing” is found in John 3:16.

Those saved find that the gospel is God's power at work.

**Principle:** Truth leads to the real power no matter how simple it may be.

### 1 Corinthians 1:19 - The Wisdom Of God

**For it is written, “I will destroy the wisdom of the wise, And the cleverness of the clever I will set aside.”**

(quoted from Isaiah 29:14)

For it is written,

“I will destroy” - (future active indicative ἀπολλυμι = utterly destroy; a promise that will take place in the future)

“the wisdom” - (σωφια = collective philosophical viewpoints)

“of the wise and the cleverness” (συνεσις+ συνετος = these are words of quickness of apprehension and application; comprehension) of the clever”

“I will set aside” (future active indicative ἀθετεω = place aside, make invalid)."

*(exp. trans) For it is written, “I will utterly destroy the wisdom of the wise, and the comprehension of the smart ones I will set aside.”*



### Summary

Paul quotes part of the verse that by interpretation referred to Israel and the Lord's return at the Second Advent, but by application refers to all.

#### **Isa 29:13-14**

**13 Then the Lord said, "Because this people draw near with their words And honor Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of tradition learned by rote,**

**14 Therefore behold, I will once again deal marvelously with this people, wondrously marvelous; And the wisdom of their wise men will perish, And the discernment of their discerning men will be concealed."**

The "wisdom of the wise" includes all the human thought systems of philosophy, religion, politics and economics.

Truly wise people seek the Lord.

#### **Acts 13:7**

**who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God.**

Wisdom and intelligence are not evil.

Jesus had them.

#### **Luke 2:47**

**And all who heard Him were amazed at His understanding and His answers.**

Paul had them.

#### **Ephesians 3:4**

**By referring to this, when you read you can understand my insight into the mystery of Christ,**

We should pray for them.

#### **Colossians 1:9-10**

**For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,**

In context, their "wisdom" was divisive and should be reconsidered.

**Principle:** Worldly wisdom will come to ruin.

### 1 Corinthians 1:20 - The "Wisdom" Of The World

**Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?**

Where is the wise man?

Where is the scribe (These were the doctors and lawyers, the religious authority of the time)?

Where is the debater of this age (**συζητητης**; means to "seek with" and refers to a learned challenger)?

Has not (the) God made foolish (aorist active indicative **μωραίνω** = show the folly of) the wisdom of the world?

### 1 Corinthians 1:21 - The Emptiness Of Worldly Wisdom

**For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.**

For since in the wisdom of (the) God the world through its wisdom did not come to know God, God was well-pleased (aorist active indicative **εὐδοκῶ** = thought well) through the foolishness (**μωρία**) of the message preached (**κηρυγματος** = proclamation, usually of the Gospel) to save those who believe.

### Summary

The intelligentsia rejected the cross so how smart were they?

Their human wisdom could have led them to God, but they chose a different route.

#### **Romans 1:20**

**For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse**

The world's wisdom was refuted by the First Advent.

**Principle:** Foolishness is seen in the rejection of true knowledge.

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### 1 Corinthians 1:22 - Worldly Wisdom Seeks The Wrong Things

**For indeed Jews ask for signs and Greeks search for wisdom;**

For indeed Jews ask (present active indicative αἰτέω = constantly humbly ask; really into the asking part) for signs

and Greeks search (present active indicative ζητέω = keep on seeking) for wisdom;

#### Summary

Jews are the “seeing is believing” crowd so they keep asking for tangible evidence they can see.

Although they saw it they still did not believe.

Greeks represent the “philosophical” crowd who try to arrive at truth through human reasoning.

At the heart of this lies the volition of man who accepts or rejects valid evidence and reasonings.

**Principle:** We must be willing to accept what is proven.

### 1 Corinthians 1:23 - The Central Message

**but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness,**

but we preach Christ crucified (perfect passive participle σταυρω = having been permanently crucified, once for all),

to Jews a stumbling block (σκανδαλον = something one trips over) and

to Gentiles foolishness (μωρια = that possessed by a fool),

### 1 Corinthians 1:24 - The Central Person

**but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.**

but to those who are the called (κλητος = the called ones),

both Jews and Greeks, Christ the power of God and the wisdom of God.

#### Summary

1. Paul’s message is simple: Christ died for the sins of the world.

2. Those who reject the physical evidence of Christ’s life have fallen over some debris in the road and cannot continue their life journey.

3. Those who reject God’s wisdom have placed too high a value on their own.

4. Those who focus on the overt must reject the wrong conclusions presented concerning the physical evidence of the life of Christ.

5. Those who focus on the philosophical must reject the world’s thinking processes.

6. Jesus Christ is the power behind the physical and the true intellectual behind the philosophical.

**Principle:** Jesus Christ is the focal point of all truth.

### 1 Corinthians 1:25 - The Focal Power

**Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.**

Because (ὅτι = explains why he gives his message of Christ crucified)

the foolishness (masculine singular adjective μωρος = he has been using the feminine singular noun; used to describe initiated foolishness) of (the) God

is wiser than (the) men,

and the weakness of (the) God is stronger than (the) men.

#### Summary

1. The absolute lowest level of God’s intelligence is wiser than anything mankind possesses.

2. Mankind through arrogance often claims to know more than God.

3. The absolute lowest level of God’s power is also stronger than anything man can manifest.

4. The gospel of the cross manifests God’s wisdom and power bound in a package of love.

**Principle:** Human intellect and strength are no match for God.

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**1 Corinthians 1:26 - Compare Divine Calling With Physical Issues**

**For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble;**

For consider (present active imperative βλέπω = take a look at)

your calling, brethren, that there were not many wise according to the flesh, not many mighty,

not many noble (εὐγενείς; well-born into high social status);

**Summary**

1. Paul asks the Corinthians to take a look at the intellectual and social makeup of their local church.
2. There were not a lot of intellectuals and noblemen.

**Principle:** Arrogance falsely lifts one to invalid positions.

**1 Corinthians 1:27 - God's Designs For Wisdom And Strength**

**but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,**

but God has chosen (aorist middle indicative ἐκλεγω = called out, chosen, selected for service)

the foolish things of the world to shame (present active subjunctive καταισχυνω = in order that He may shame)

the wise, and God has chosen the weak things of the world to shame the things which are strong,

**1 Corinthians 1:28 - God's Designs For Selection And Creation**

**and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are,**

and the base things (αγενής; not born, especially not well-born, unborn things) of the world

and the despised (perfect passive participle εξουθενεω = to make of no account; despised)

God has chosen, the things that are not, so that He may nullify the things that are,

**1 Corinthians 1:29 - The Reason**

**so that no man may boast before God.**

so that no man may boast before God.

**Summary**

1. God called certain people to shame the arrogant and their humanistic, elitist systems.
2. He established and will bring about certain things to also shame them.
3. In God's plan He foreknew that those with high intellects and high social status would for the most part reject Him.
4. The "foolishness" of the cross however shamed them and one day it will be clear to all. Philippians 2:10 cf Rom 14:11
5. Paul says that God will use things not in existence in His day to do the same. (Scientific breakthroughs that show the foolishness of man)
6. He will even include things that the intelligentsia and powerful will despise which would include future deliverances and miracles.

**Principle:** Real wisdom and humility eliminates boasting.

**1 Corinthians 1:30 - His Work Saves**

**But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,**

But by His doing (lit: from Him)

you are in Christ Jesus, who became (aorist middle indicative γινομαι = become something) to us

wisdom from God, and righteousness and sanctification, and redemption,

**1 Corinthians 1:31**

**so that, just as it is written, "Let him who boasts, boast in the Lord."**

so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."

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## 1 Corinthians 12

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### Jeremiah 9:23-24

Thus says the Lord, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches;

24 but let him who boasts boast of this, that he understands and knows Me, that I am the Lord who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the Lord.

### Summary

1. Paul reminds them that only by God's plan and power do we have a relationship with Jesus Christ.
2. He is the Omniscient and Omnipotent one.
3. Jesus at the cross accomplished:
  - A. The summation of all true wisdom.
  - B. The manifestation of true righteousness.
  - C. The operation of true sanctification.
  - D. The completion of true redemption.
4. Therefore, we have no real cause for boasting other than in what Jesus Christ has done.
5. Paul uses a passage from Jeremiah whose context is one of judgment for arrogant boasting, so this is a mild warning.

**Principle:** All that has real meaning and worth is found in Him.

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## 1 Corinthians 2

1 Corinthians 2:1 - Paul's First Visit.

And when I came to you, brethren, I did not come with superiority of speech (SUPERORCH8 + LOGOS = 2X; to have or hold over; used in 1 Tim 2:2 to denote authority; authority of word) or of wisdom (SOPHIA), proclaiming to you the testimony (MARTURIONH = witness) of God.

1 Corinthians 2:2 - Paul's First Message.

For I determined (aorist active indicative KRINW = judged, deemed appropriate) to know nothing among you except Jesus Christ, and Him crucified (perfect passive participle STAUROW = having been crucified).

### Summary

1. Paul is referring the Corinthians back to his initial visit as an evangelist.
2. Paul gives some basic evangelical principles:
  - A. Don't make impress people with authority.
  - B. Don't try to impress people with human wisdom.
  - C. Personally testify to what God has done.
  - D. Resolve to keep the message simple.
  - E. Stay with the basic truths of Christianity.

Principle: Resolve to keep the main thing the main thing.

1 Corinthians 2:3 - Paul's Physical Condition.

I was with you in weakness (ASTHENEIA = without strength, often a reference to physical infirmities) and in fear (PHOBOS = a reference to a state of mind) and in much trembling (TROMOS = trembling; reference to outward manifestation of an inward problem),

### Summary

1. Paul is not claiming super human strength or courage, but in factive is proclaiming his humanity.
2. Paul is not the celebrity and does not want the position.

3. Paul was so distraught that the Lord gave him some personal encouragement and a personal guarantee. Acts 18:5-11

5 But when Silas and Timothy came down from Macedonia, Paul began devoting himself completely to the word, solemnly testifying to the Jews that Jesus was the Christ. 6 But when they resisted and blasphemed, he shook out his garments and said to them, "Your blood be on your own heads! I am clean. From now on I will go to the Gentiles." 7 Then he left there and went to the house of a man named Titius Justus, a worshiper of God, whose house was next to the synagogue. 8 Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized. 9 And the Lord said to Paul in the night by a vision, "Do not be afraid any longer, but go on speaking and do not be silent; 10 for I am with you, and no man will attack you in order to harm you, for I have many people in this city." 11 And he settled there a year and six months, teaching the word of God among them.

Principle: Even the greatest of believers can fall prey to fear.

Principle: An evangelist should be transparent.

1 Corinthians 2:4 - Paul's Demonstrations.

and my message (LOGOS = word) and my preaching were not in persuasive words of wisdom, but in demonstration (APODEIXIS = 1x; from a verb that means to put on a public display, such as a miracle) of the Spirit and of power,

### Summary

1. Paul in his apostolic correction mode reminds them of his first visit.
  2. He did not compromise the truth to win them over.
  3. Since they were not lacking in any spiritual gift (1:7) they were able to analyze his previous miracles as from God.
  4. Because of their spiritual roots there should have been no divisions.
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## 1 Corinthians 14

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Principle: An evangelist should rely on the Holy Spirit to make the message clear.

1 Corinthians 2:5 - The Reason.

so that your faith would not rest on the wisdom of men, but on the power of God.

### Summary

1. The Corinthians had fallen prey to the wisdom of men and moved away from the power of God.

2. Their present attitude is inconsistent with their roots.

Principle: Evangelists and church leaders should steer people to Christ.

Outline:

1. Introduction. (1:1-9)

2. Divisions In The Church. (1:10-4:21)

A. The Report Of Divisions. (1:10-17)

B. The Reasons For Divisions. (1:18-2:16)

1). Misunderstanding Of God's Message Of The Cross. (1:18-2:5)

2). Misunderstanding Of The Spirit's Ministry. (2:6-16)

1 Corinthians 2:6 - A Divine Wisdom.

Yet (DE = a contrast with the wisdom he speaks compared with that of his opponents) we do speak wisdom among those who are mature (TELEIOS = means complete, full grown, mature); a wisdom, however, not of this age nor of the rulers of this age, who are passing away (present passive participle KATARGEW = are being rendered inoperative);

### Summary

1. Paul's wisdom is designed for believers who are spiritually mature.

2. In context that means they are not:

A. Dividing over superficial issues like who was baptized by whom.

B. Pursuing the wisdom of the world.

C. Seeking only for signs or wisdom.

D. Seeking the deep things of God without first holding to the basics.

3. The wisdom of the world only changes form from age to age.

4. The world's philosophies also will only change form.

5. From the intermediate and remote context maturity is also described as:

A. Striving to be like the Father. Matt 5:48

48 "Therefore you are to be perfect, as your heavenly Father is perfect.

B. Making the adjustments necessary to follow the Son.

Matt 19:21-22

21 Jesus said to him, "If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me."

C. Being transformed to the will of God. Rom 12:2

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

D. Not thinking nor acting like children. 1 Corinthians 14:20-23

Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature. 21 In the Law it is written, "BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME," says the Lord. 22 So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe.

E. Oneness of faith, knowledge of the Son and measuring up to His fullness. Eph 4:13 (oneness of faith first means only one object of faith in your life)

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.

F. Advancing to greater maturity. Phil 3:12-16

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12 Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus. 15 Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; 16 however, let us keep living by that same standard to which we have attained.

G. Seeking the maturity of others. Col 1:28

28 We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ.

H. Have been trained to discern good and evil. Heb 5:14

14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

I. Have permitted personal testing to produce good. James 1:2-4

2 Consider it all joy, my brethren, when you encounter various trials, 3 knowing that the testing of your faith produces endurance. 4 And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.

J. Have correctly used one's liberty. James 1:25

25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

K. Have bridled one's tongue. James 3:1-2

Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment. 2 For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

L. Have cast out fear through love. 1 John 4:18

18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.

Principle: Maturity begins with salvation.

1 Corinthians 2:7 - A Newly Understood Wisdom.

but we speak God's wisdom in a mystery (MUSTERION = 27X; that which is known only to the initiates; does not refer to that which is unknown), the hidden (perfect passive participle APOKRUPHTW = 6x; to hide such as something buried in the ground; this is a feminine participle which refers to "wisdom" not "mystery") wisdom which God predestined (aorist active indicative PROORIDZW = 6x; to cause to see beforehand; often translated "predestine") before the ages to our glory;

1 Corinthians 2:8 - Not A New Worldly Philosophy-The Test.

the wisdom which none of the rulers of this age has understood (perfect active indicative GINWSKW = has known with lasting results; totally known); for if (2 class condition; and they didn't) they had understood it they would not have crucified the Lord of glory;

### Summary

1. Paul speaks of a wisdom that is available only to those who are part of a certain society.

2. It might as well been hidden in the ground for those who lack faith.

3. The wisdom of which Paul speaks has always been an integral part of the plan of God which never changed.

4. In God's Omniscience He designed a plan which "saw beforehand" that which would happen. Rom 8:28-30

28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 29 For those whom He foreknew (PROGINWSKW = 5x; to know beforehand), He also predestined to become conformed to the image of His Son, so that He would be the

firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

A. Foreknowledge means simply to have previous knowledge about something. Acts 26:4-5

4 "So then, all Jews know my manner of life from my youth up, which from the beginning was spent among my own nation and at Jerusalem; 5 since they have known about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion.

B. God foreknew all of Israel's failings. Rom 11:1-2

I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. 2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

C. God foreknew the solution the sin. 1 Peter 1:18-21

18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. 20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you 21 who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

D. His foreknowledge gave us some information about the future to protect us. 2 Peter 3:17-18  
17 You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness,

E. His foreknowledge let Him "see beforehand" who would become an adopted child. Eph 1:3-5  
3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every

spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself,

F. His foreknowledge let Him "see beforehand" the distribution of eternal inheritance. Eph 1:11  
11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

G. It is a valid "preaching point." Acts 4:27-29

7 "For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever Your hand and Your purpose predestined to occur.

5. The highest ranking men of that time had no comprehension of the significance of the cross.

6. If they did they would not have wanted Him there since not even Satan wanted Him on a cross.

7. As a result of the cross the Lord gets the glory and not men.

Principle: True wisdom does not reject the cross.

1 Corinthians 2:9 - A New Perspective.

but just as it is written (Paul says that Isa 64:4 applies to the Church),

"THINGS WHICH EYE HAS NOT SEEN (OUK + aorist active indicative HORAW = not seen at any point in time) AND EAR HAS NOT HEARD (OUK + aorist active indicative AKOUW = at any point in time), AND which HAVE NOT ENTERED (aorist active indicative ANABAINW = at a point of time, not any type of entry) THE HEART OF MAN, ALL THAT GOD HAS PREPARED (aorist active indicative HETOIMADZW = point of time preparation) FOR THOSE WHO LOVE HIM (present active participle AGAPAW = to those loving Him)."

### Summary

1. Paul is giving us a hint about a glimpse of heaven he received.

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## 1 Corinthians 17

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2 Corinthians 12:1-5

- A. Nothing has ever been seen like it.
- B. Nothing has ever been heard that is as stimulating.
- C. No imagination has ever conceived it.

2. Specifically, the Lord Himself has prepared the place. John 14:1-4

"Do not let your heart be troubled; believe in God, believe also in Me. 2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. 4 "And you know the way where I am going."

A. It is a city. Heb 11:13-16

13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that they are seeking a country of their own. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

B. It is for His Bride. Rev 21:1-2

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

3. We are to prepare ourselves to meet Him through good works.

2 Tim 2:21-22

21 Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.

4. It is our assignment. Rev 19:7-8

"Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." 8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

5. The extent to which we will eternally enjoy these things is based on our love for God. (It is The Test of life) Mark 12:29-31

A. Love begins at salvation. John 3:16

B. It should never stop growing. Php 1:9

C. It includes loving one's enemies. Luke 6:27-36

D. It includes loving one another. John 13:34-35  
34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 "By this all men will know that you are My disciples, if you have love for one another."

E. It includes accepting our assignment. John 21:15-17

So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." 16 He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." 17 He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep.

F. It conquers the world. Rom 8:37-39

37 But in all these things we overwhelmingly conquer through Him who loved us. 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Principle: Love is eternally rewarded.

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## 1 Corinthians 18

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1 Corinthians 2:10 - A Spiritual Revelation.

For to us God revealed *them* (aorist active indicative APOKALUPTW = to unveil, reveal) through the Spirit; for the Spirit searches (present active indicative EPAUNAW = 6x; to search, penetrate, examine) all things, even the depths of God.

(exp. trans) For to us God revealed *them* through the Spirit; for the Spirit searches all things, event the depths of God.

### Summary

1. The "us" is Paul, the other apostles and the prophets. Eph 3:2-5

that by revelation there was made known to me the mystery, as I wrote before in brief. 4 By referring to this, when you read you can understand my insight into the mystery of Christ, 5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;

2. The spiritual revelation is the hidden wisdom of the eternal things.

3. It is an unveiling done by the Holy Spirit. John 16:12-15

12 "I have many more things to say to you, but you cannot bear them now. 13 "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 "He will glorify Me, for He will take of Mine and will disclose it to you. 15 " All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.

4. The Holy Spirit examines everything including the inner workings of Himself.

5. The Son examines everyone based on Spiritual standards.

Rom 8:26-27

In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; 27 and He who searches the hearts knows what the

mind of the Spirit is, because He intercedes for the saints according to the will of God.

Rev 2:23

23'And I will kill her children with pestilence, and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds.

6. "Depth" refers to that which exists below the surface.

A. It includes God's wisdom and knowledge.

Rom 11:33-36

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! 34 For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? 35 Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? 36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

B. It includes His love. Eph 3:14-19

14 For this reason I bow my knees before the Father, 15 from whom every family in heaven and on earth derives its name, 16 that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, 17 so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, 18 may be able to comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

C. It can refer to the "deep" things of Satan. Rev 2:24

24'But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them--I place no other burden on you.

D. But even those things will not separate us from His love.

Rom 8:38-39

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38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

E. We are to have a “depth” of soul. Mark 4:5  
"Other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil.

F. We are invited to enter “the deep.” Luke 5:4  
4 When He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch."

Principle: Nothing is hidden from the Holy Spirit.

1 Corinthians 2:11 - A Spiritual Comprehension.

For who among men knows the *thoughts* (things = depths = innermost thoughts) of a man except the spirit of the man (PNEUMA + ANTHRWPOS = normal word for all mankind) which is in him? Even so the *thoughts* (things) of God no one knows except the Spirit of God.

(exp. trans) For whom among men knows the things (depths) of a man except the spirit of the man which is in him? Even so the things of God no one knows except the Spirit of God.

### Summary

1. This is a statement of universal truth that is true of all mankind.

2. There is a “spirit” that is common to all mankind.

(identified in the next verse)

3. Only the individual (and God) knows what he really thinks, not other people nor angels.

4. Since the Holy Spirit is God, only He can know the deep things of God.

5. This is actually a proof text that the Holy Spirit is God.

Principle: Personal beings are individual units.

1 Corinthians 2:12 - A Spiritual Partner.

Now we (believers) have received (aorist active indicative LAMBANW = a point of time commensurate with salvation), not the spirit of the world, but the Spirit who is from God (EK = out from The God), so that we may know (perfect active subjunctive OIDA = potential for experiential knowledge) the things freely given (aorist passive participle CHARIDZOMAI = as a result of grace) to us by (the) God,

(exp. trans) Now we (believers) have received, not the spirit of the world, but the Spirit who is from the God, so that we may know the things graciously given to us by the God,

### Summary

1. The “spirit” common to all mankind is the “spirit of the world.”

2. At salvation we receive the Holy Spirit.

3. One reason we receive the Holy Spirit is to experientially know the things of grace God has given us.

4. The Holy Spirit and the “worldly spirit” that resides in the flesh are at war with one another. Gal 5:17; Rom 7

5. The believer is invited to explore all God’s gifts.

Principle: The Holy Spirit is given so we may explore the grace of God.

1 Corinthians 2:13 - A Spiritual Communication.

Which (deep things of grace) things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining (present active participle SUGKRINW = 3x; to judge alongside; compare; used 2x in 2 Corinthians 10:12) spiritual *thoughts* with spiritual *words* (Acc Nt Plural + Dat Nt Plural PNEUMATIKOS = comparing spiritual things with spiritual things).

(exp. trans) Which (deep) things (of grace) we also speak, not in words taught by human wisdom, but in those taught by the Spirit, comparing spiritual things with spiritual things.

### Summary

1. The message concerns the deep things of God based in grace, received at salvation.

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2. It is not a message derived from worldly wisdom but one revealed and taught by the Spirit of God.

3. Paul compares spiritual thoughts, which come from the Holy Spirit, with spiritual words that are used to communicate the same.

4. For example a word like reconcile would have a similar yet different meaning to a believer and unbeliever as one can only see in a physical realm.

**Principle: The Holy Spirit is given so that we can compare Godly things and worldly things.**

1 Corinthians 2:14 - This Spirituality Is Not Natural.

But a natural man (PSUCHIKOS = 6x; of or pertaining to the soul; having only a soul + ANTHRWPOS = soulish man) does not accept (OU + present middle ind DECHOMAI = to deliberately receive) the (deep) things of the Spirit of God, for they are foolishness (MWRIA = a foolish response to facts) to him; and he cannot understand them (lit: does not have the power to know them), because they are spiritually appraised (PNEUMATIKWS = 2x; Rev 11:8 of a spiritual analogy; adv. Of manner + present passive indicative ANAKRINW = 1x in Luke; 5x in Acts and 10x in 1 Cor; an upward judgment; or one has received or one who claims a judgment received from God).

(exp. trans) But a natural/soulish man does not deliberately receive the (deep) things of the Spirit of God, for they are foolishness to him; and he does not have the power to know them, because they are spiritually appraised.

### Summary

1. The natural man is one who only has the "spirit of the world."

2. His humanity has only a soul.

A. The soul is connected to a physical body, which has to connect to the "Last Adam" to become spiritual. 1 Corinthians 15:42-46

42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an

imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. 45 So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural; then the spiritual.

B. This natural/soulish man functions in an earthly wisdom that is selfishly driven. James 3:13-17

Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. 14 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. 15 This wisdom is not that which comes down from above, but is earthly, natural, demonic. 16 For where jealousy and selfish ambition exist, there is disorder and every evil thing.

C. It is a marker of the last days. Jude 17-19

But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, 18 that they were saying to you, "In the last time there will be mockers, following after their own ungodly lusts." 19 These are the ones who cause divisions, worldly-minded, devoid of the Spirit.

3. A natural man does not deliberately receive the deep things of God and actually views them as foolish, moronic.

4. Paul says this person does not have the ability to understand these things.

5. The reason is that understanding requires a spiritual means of perception, which is given by the Holy Spirit.

**Principle: Unbelievers cannot understand the deep things of God.**

1 Corinthians 2:15 - This Spirituality Is Practical.

But he who is spiritual (HO PNEUMATIKOS = the spiritual one; one that has a connection and communication with the Spirit) appraises (present active indicative ANAKRINW = judge

## 1 Corinthians 21

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upward; has a connection with God) all (deep) things, yet he himself is appraised by no one.

(exp. trans) But the spiritual one appraises all (deep) things, yet he himself is appraised by no one.

### Summary

1. The spiritual person has the ability available to properly compare theological issues. Cf 2:13

2. This is not a statement that one will automatically know the deep things of God, nor is it a statement that it will not take time.

3. Spiritual people are not actively involved in trespasses. Gal 6:1-2

a 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.

4. Spiritual people are growing as priests to God. 1 Peter 2:4-5

And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

### 5. Personal spirituality is not left to the determination of other people.

A. We can and should identify actions that are not spiritual.

1 Corinthians 5-6

B. When it comes to the unseen parts of people we are to function in love. 1 Corinthians 13

Principle: Spirituality (our relationship with the Holy Spirit) opens the door to the power to understand the deep things of God.

1 Corinthians 2:16 - This Spirituality Is About The Lord.

For WHO HAS KNOWN (aorist active indicative GINWSKW) THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM (future active indicative SUMBIBADZW = 6x; to cause to coalesce; to “knit Him together”; to unite via instruction)? But we have the mind of Christ.

(exp. trans) For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL KNIT HIM TOGETHER? But we have the mind of Christ.

### Summary

1. Who else is Omniscient?

2. Who can manufacture or fully explain Him?

3. The Lord is the One who “knits together” His Body, the Church, in love and causes it to grow. Eph 4:14-16

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.

Col 2:1-3

For I want you to know how great a struggle I have on your behalf and for those who are at Laodicea, and for all those who have not personally seen my face, 2 that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself,

Col 2:18-19

18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, 19 and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.

4. The “mind of Christ” is found in His Word that is about Him (John 1:1) and contains not only information about His person and work but about His attitudes. Php 2:5-8

Principle: Jesus is the “deep things of God.”

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## 1 Corinthians 3

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
  - A. The Report Of Divisions. (1:10-17)
  - B. The Reasons For Divisions. (1:18-2:16)
    - 1). Misunderstanding Of God's Message Of The Cross. (1:18-2:5)
    - 2). Misunderstanding Of The Spirit's Ministry. (2:6-16)

C. The Result Of Divisions. (3:1-4:5)

- 1). Spiritual Growth Is Hampered. (3:1-9)

1 Corinthians 3:1 - Carnality At Corinth.

And I, brethren, could not speak to you as to spiritual men (PNEUMATIKOS = adv. Of the Spirit; cf 2:13,15), but as to men of flesh (SARKINOS = 4x; Rom 7:14; 2 Corinthians 3:3; Heb 7:16), as to infants (N8PIOS = used of small children) in Christ.

(exp. trans) And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ.

### Summary

1. This group of Believers was not comparing spiritual things with spiritual things. 1 Corinthians 2:13
2. They were not connecting with God to learn the deeper things of His Mind. 1 Corinthians 2:15-16
3. They were focused on fleshly things which indicated that they were babes in Christ.
  - A. Their reasoning was flawed. 1 Corinthians 13:11When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.
  - B. They were open to deceit. Eph 4:14-1514 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;
  - C. They lacked proper training. Heb 5:12-14

12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

Principle: Communicators must adapt to the audience.

1 Corinthians 3:2 - The Best Diet For Them.

I gave you milk (GALA = milk) to drink, not solid food (BRWMA = meat); for you were not yet able (IPF DUNAMAI = ongoing action in past time) to receive it. Indeed, even now you are not yet able,

(exp. trans) I gave you milk to drink, not solid food; for you were not yet able *to receive it*. Indeed, even now you are not yet able,

### Summary

1. The audience is not always as advanced as they think they are.
  2. "Milk" is that which lets us grow in respect to salvation, namely in grace and faith. 1 Peter 2:1-3
- Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, 2 like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, 3 if you have tasted the kindness of the Lord.
3. Both milk and solid food are designed for sustenance, thus when used in a spiritual sense they refer to spiritual sustenance. Heb 13:9
- 9 Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.
4. The intake of "meat" is designed to strengthen one for additional service. John 4:34

34 Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work.

5. According to Paul and other writers, we must be able to first assimilate spiritual milk before we attempt the "solid food." Heb 5:12-14

6. It is not designed to be the objective of the Christian life, but rather that which prepares one for service. Eph 4:12-14

7. Spiritual "Meat":

A. Will not commend us to God. 1 Corinthians 8:7-8

7 However not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is defiled. 8 But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat.

B. By itself does not please God. 1 Corinthians 10:1-5

For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. 5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.

C. Should not lead to hurting someone else. Rom 14:15

15 For if because of food your brother is hurt, you are no longer walking according to love.

D. Should not lead to abuse of liberty. Rom 14:16-20

16 Therefore do not let what is for you a good thing be spoken of as evil; 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he who in this way serves Christ is acceptable to God and approved by men. 19 So then we pursue the things which make for

peace and the building up of one another. 20 Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense.

Principle: Communicators must consider the spiritual diet they are offering.

1 Corinthians 3:3 - Their present Problem(s).

for you are still fleshly (SARKIKOS = of the flesh; carnal; contrast with spiritual verses material). For since there is jealousy (Z8LOS = jealousy/envy) and strife (ERIS = debates) among you, are you not fleshly (SARKIKOS), and are you not walking like mere men?

(exp. trans) for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?

### Summary

1. Carnality is being led by the Sin Nature with its desires and thus it is not spiritual. Rom 7:14-20

2. Sinful carnality is manifested in materialism, but material things are not inherently sinful. Rom 15:27

27 Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

3. Carnality has its own philosophical system that is a direct attack on grace. 2 Corinthians 1:12

For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.

4. Carnality includes failure to abstain from fleshly lusts and thus losing the battle for the soul. 1 Peter 2:11-12

11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. 12 Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers,

## 1 Corinthians 24

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they may because of your good deeds, as they observe them, glorify God in the day of visitation.

5. Carnality is of no value in the spiritual battle.  
2 Corinthians 10:3-5

3 For though we walk in the flesh, we do not war according to the flesh, 4 for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. 5 We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ,

6. Jealousy and strife are clearly works of the flesh. Gal 5:20

7. These are markers of disorder and evil. James 3:14-16

14 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. 15 This wisdom is not that which comes down from above, but is earthly, natural, demonic. 16 For where jealousy and selfish ambition exist, there is disorder and every evil thing.

Principle: Jealousy and strife are markers of carnality.

1 Corinthians 3:4 - Specific Evidence Of Their Carnality.

For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men?

### Summary

1. Paul refers them to a previous comment he made about baptism.

Cf 1:12-17

2. He questions their evaluation.

Principle: Carnality tends to focus on people.

1 Corinthians 3:5 - Their Incorrect Evaluation.

What then is Apollos? And what is Paul? Servants (DIAKONOS = servant with emphasis on action) through whom you believed (aorist active indicative PISTEUW = at a point in time), even as the Lord gave opportunity to each one.

### Summary

1. Paul answers his own question to make sure they understand.

2. The people they are dividing over were both sent by the Lord to carry out a specific function.

Principle: Carnality gets involved in hero worship.

1 Corinthians 3:6 - The Facts.

I planted, Apollos watered, but God was causing the growth.

1 Corinthians 3:7 - The Point.

So then neither the one who plants nor the one who waters is anything, but God who causes the growth.

### Summary

1. In God's plan there is a separation of function.

2. Paul was the evangelist who planted the seed of the gospel.

3. Apollos watered the seeds through teaching them about God.

4. God gets the credit, for planting and watering are means to an end not the end in themselves.

Principle: Carnality forgets about God.

1 Corinthians 3:8 - Rewards For Labor.

Now he who plants and he who waters are one; but each will receive his own reward according to his own labor.

1 Corinthians 3:9 - Fruit Of Labor.

For we are God's fellow workers; you are God's field, God's building.

### Summary

1. The evangelist and pastor are to be on the same page concerning God's plan.

2. God will reward them individually for their works. Heb 6:10

3. The evangelist and pastor are coworkers with God.

4. Those who accept and hear become God's place for production and growth.

5. We are one body and thus its components are still part of the one.

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Col 3:15-17

15 Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. 16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. 17

Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.

6. Basic doctrine reminds us of “oneness.” Eph 4:4-6

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. As much as possible we are to unite. Phil 2:1-3

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.

8. We are to “stand firm in one spirit.” Phil 1:27-28

27 Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;

Principle: God designs communities that are not to be involved in jealousy and strife.

Outline:

1. Introduction. (1:1-9)

2. Divisions In The Church. (1:10–4:21)

A. The Report Of Divisions. (1:10-17)

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C. The Result Of Divisions. (3:1–4:5)

1). Spiritual Growth Is Hampered. (3:1-9)

2). Rewards Are Lost. (3:10–4:5)

1 Corinthians 3:10 - The Builders.

According to the grace of (the) God which was given to me (d.a. + aorist passive participle DIDWMI = the *grace* having been given to me; point of time at salvation), like a wise master builder (SOPHOS + ARCHITEKTWN = architect, master builder) I laid a foundation (aorist active indicative TITH8MI = point of time; giving of gospel + THEMELIOS = a placed foundation; orderly; contrast with KATABOL8 = 11x; disorderly foundation), and another (ALLOS = of the same kind; another wise master builder) is building on it (the foundation). But each man (EKASTOS = each individual; shifts responsibility from some to all) must be careful (present active Imp BLEPW = keep being careful) how he builds on it (present active indicative EPOIKODOMEW = to build upon in the present time).

(exp. trans) According to the grace of the God, the *grace* having been given to me, like a wise master builder I laid a foundation and another of the same kind is building on it. But each individual is to keep being careful how he is building on it.

### Summary

1. All God’s fellow workers are there by His grace.

2. Paul’s grace appointment gives him permission to build by a predetermined set of plans.

3. This foundation is orderly in contrast to those that are in disarray due to the Angelic Conflict. Matt 13:35; 25:34; Luke 11:50; John 17:24; Eph 1:4; Heb 4:3; 11:11 (conceive); 1 Pet 1:20; Rev 13:8; 17:8

4. Other wise master builders are called to build upon this foundation.

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5. All are called to become master builders, build upon it and pay attention to what one is putting there.

Principle: Foundations must be properly laid for the superstructure to be correct.

1 Corinthians 3:11 - The Foundation.

For no man can lay a foundation (Lit: for no other person of the same kind is able to lay an orderly foundation) other than the one which is laid (Lit: alongside the laid one), which is Jesus Christ.

(exp. trans) For no other person of the same kind is able to lay an orderly foundation other than the one which is alongside the laid one, which is Jesus Christ.

### Summary

1. This is another way of saying that "sound doctrine is built upon the words of Jesus Christ." 1 Tim 6:3

2. There is one "orderly foundation" which is Jesus Christ Who is a firm foundation. 2 Tim 2:19

19 Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and, "Everyone who names the name of the Lord is to abstain from wickedness."

3. A personal "orderly foundation" begins with faith. Heb 6:1

Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

4. An "orderly foundation" makes for a solid structure. Acts 16:26

26 and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone's chains were unfastened.

5. Those who build on Christ build on the Rock. Luke 6:47-49

47 "Everyone who comes to Me and hears My words and acts on them, I will show you whom

he is like: 48 he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built. 49 "But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

6. Paul's role was to not build on the foundation laid by others but rather to lay them himself. Rom 15:20-21

20 And thus I aspired to preach the gospel, not where Christ was already named, so that I would not build on another man's foundation; 21 but as it is written,

7. There is no problem with building on another's "foundation" which should be Christ Himself. 1 Corinthians 3:6,10

8. Such was the role of the apostles and prophets of the first century. Eph 2:19-22

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22 in whom you also are being built together into a dwelling of God in the Spirit.

9. To build one must consider the cost. Luke 14:27-31

27 "Whoever does not carry his own cross and come after Me cannot be My disciple. 28 "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? 29 "Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, 30 saying, 'This man began to build and was not able to finish.'

10. Building on the orderly foundation lays an orderly foundation for the future. 1 Tim 6:17-19

17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. 18 Instruct them to do good, to be rich in good works, to be generous and ready to share, 19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

11. It looks for the eternal city, which has orderly foundations.

Heb 11:8-11

8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God.

12. This city has twelve foundation stones, one for each of the apostles. Rev 21:14

14 And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.

13. These foundation stones are adorned with every kind of precious stone. Rev 21:19 (works of the saints)

19 The foundation stones of the city wall were adorned with every kind of precious stone.

Principle: One must have a good foundation to have a good structure.

1 Corinthians 3:12 - The Structure.

Now if any man (TIS = anyone) builds (present active indicative EPOIKODOMEW = build a house upon) on the foundation (THEMELIOS = orderly foundation, Jesus Christ) with gold (CHRUSOS = gold, melting point of 1945°F), silver (ARGUROS = silver; melting point 1861°F), precious stones (TIMOS + LITHOS = valuable and precious, can be small or large stones such as a pebble used to cast at someone else {Jn 8:59} or a stone used to cover a grave,

make a corner or one of the massive ones from the Temple; can include granite and marble or gemstones; can't really melt them; heat enriches a gemstones color), wood (XULON = wood as in a cut stick or a tree such as used to make a cross), hay (CHORTOS = word for herbage or vegetation; green grass), straw (KALAMIS = 1x; straw; used as a building material for thatching roofs),

(exp. trans) Now if anyone builds on the orderly foundation with gold, silver, precious stones, wood, green grass, straw,

1 Corinthians 3:13 - The Quality.

each man's (one's) work (ERGOS) will become evident (future middle indicative GINOMAI = something it is not + PHANEROS = manifest); for the day will show it (future active indicative D8LOW = an external proclamation; make visible, plain or clear) because it is to be revealed with fire (Futuristic present passive indicative APOKALUPTW = unveiled; this future event is just as certain as if it is happening now), and the fire itself will test the quality (DOKIMADZW = test for impurities with a view to approval; used of testing metals) of each man's work (lit: the fire itself will test the work of each man of what sort {HOPOIOS = manner or sort} it is).

(exp. trans) each one's work will become manifest; for the day will proclaim it because it is going to be revealed with fire, and the fire itself will test the work of each man of what sort it is.

1 Corinthians 3:14 - The Reward.

If any man's work which he has built (aorist active indicative EPOIKODOMEW = at any point in time) on it remains (future active indicative MENW = shall remain), he will receive (future middle indicative LAMBANW = a promise) a reward (MISTHOS = wage, payment for services rendered).

1 Corinthians 3:15 - Potential For Loss Of Reward.

If any man's work is burned up (future passive indicative KATAKAIW = shall be burned up), he will suffer loss (future passive indicative

Z8M1OW = a promise of loss); but he himself will be saved (future passive indicative SWDZW = a promise), yet so as through fire.

#### Summary

1. The Foundation is Jesus Christ and we are invited to build upon Him.

2. If we build with the wrong materials we are guaranteed to lose rewards, but not salvation.

3. This refers to building on His example of unselfishness, humility and sacrifice.

4. There are six possibilities of building materials.

5. The first is gold:

A. Gold is a picture of deity and thus it refers to building based on Who God is. It is the function of a bondservant, a DOULOS.

B. It refers to the work of honoring God primarily in all our thoughts. 2 Corinthians 5:9

**Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him.**

6. The second is silver:

A. Silver is a picture of Redemption and thus it refers to building that is based in what God did for us.

B. It is work done out of thanksgiving, not for the sole purpose of receiving a wage.

7. The third involves precious stones:

A. These can be of any size but refer primarily to who and what grace has made us. 1 Peter 2:4-6

And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 5 you also, as living stones, are being built up as a spiritual house

for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

B. They are works accomplished in the ministry of our priesthood.

C. They involve the sacrifices of self, worship and sacrifice.

Rom 12:1-2; Heb 13:15-16

Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. 16 And do not neglect doing good and sharing, for with such sacrifices God is pleased.

8. The next three items are subject to being burned up on "the day" which refers to the Judgment Seat of Christ. 2 Corinthians 5:9-10

9 Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. 10 For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

9. This is our final purification, making the Bride ready for her husband. Rev 19:7-8

"Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." 8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

10. The fourth way we can build on the foundation is with "wood," which is the first item mentioned that will be burned up as a worthless deed.

A. This word for wood is used for the "tree" upon which Jesus was placed so it refers to works done that try to replace the cross.

B. This will take longer to burn than the last two indicating that these were works produced over a long period of time which were deep seated.

C. This indicates works that were wrong actions, human good.

11. The fifth way is with green grass:

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A. Green grass is in contrast to the endurance of the Word of God. 1 Peter 1:24-25

24 For, "ALL FLESH IS LIKE GRASS,  
AND ALL ITS GLORY LIKE THE FLOWER OF  
GRASS.

THE GRASS WITHERS,

AND THE FLOWER FALLS OFF,

25 BUT THE WORD OF THE LORD ENDURES  
FOREVER."

B. So one who builds with green grass has  
functioned with wrong beliefs that try to  
replace the Word of God.

C. This burns faster than the wood but not as  
fast as the straw since works built on wrong  
beliefs tend to fluctuate with various trends.

12. The sixth way is with straw, like the dried  
grass used to thatch roofs.

A. This is the fastest burning material.

B. It seems to indicate anything done with a  
selfish intent.

C. These are acts that come from trying to build  
one's own world in which one can be a god.

D. These are acts done with the wrong motives.

13. Each person must stand in front of the Lord.

14. It is a testing that is designed to approve the  
object so it is good.

15. It is directly related to our eternal  
inheritance and is a faith issue.

1 Peter 1:3-9

3 Blessed be the God and Father of our Lord  
Jesus Christ, who according to His great mercy  
has caused us to be born again to a living hope  
through the resurrection of Jesus Christ from  
the dead, 4 to obtain an inheritance which is  
imperishable and undefiled and will not fade  
away, reserved in heaven for you, 5 who are  
protected by the power of God through faith for  
a salvation ready to be revealed in the last time.  
6 In this you greatly rejoice, even though now  
for a little while, if necessary, you have been  
distressed by various trials, 7 so that the proof  
of your faith, being more precious than gold  
which is perishable, even though tested by fire,  
may be found to result in praise and glory and

honor at the revelation of Jesus Christ; 8 and  
though you have not seen Him, you love Him,  
and though you do not see Him now, but  
believe in Him, you greatly rejoice with joy  
inexpressible and full of glory, 9 obtaining as  
the outcome of your faith the salvation of your  
souls.

16. The application: seek the right kind of gold.  
Rev 3:18-19

18 I advise you to buy from Me gold refined by  
fire so that you may become rich, and white  
garments so that you may clothe yourself, and  
that the shame of your nakedness will not be  
revealed; and eye salve to anoint your eyes so  
that you may see. 19' Those whom I love, I  
reprove and discipline; therefore be zealous  
and repent.

17. A person who never accepts salvation but  
tries to build his own world will lose his soul.  
Matt 16:26

26 "For what will it profit a man if he gains the  
whole world and forfeits his soul? Or what will  
a man give in exchange for his soul?

18. We must be willing to lose all things of this  
world to gain Christ.

Phil 3:8

8 More than that, I count all things to be loss in  
view of the surpassing value of knowing Christ  
Jesus my Lord, for whom I have suffered the  
loss of all things, and count them but rubbish so  
that I may gain Christ,

Principle: Rewards await those who work  
because of their salvation.

1 Corinthians 3:16 - An Important Realization.

Do you not know (OUK + OIDA = from  
experience) that you are (2 pl present active  
indicative EIMI = you all are) a temple (NAOS =  
looks at the inner sanctum, not the overt and  
literal) of God and that the Spirit of (the) God  
dwells (present active indicative OIKEW = is  
dwelling) in you?

(exp. trans) Do you not know that you  
all are a temple of God and that the  
Spirit of the God is dwelling in you?

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### Summary

1. The question requires a "yes" answer. The Corinthians had been taught it.

2. The local church is viewed here as a temple of the Holy Spirit.

A. The Holy Spirit Acts 7:47-50

47 "But it was Solomon who built a house for Him. 48 "However, the Most High does not dwell in houses made by human hands; as the prophet says: 9'HEAVEN IS MY THRONE, AND EARTH IS THE FOOTSTOOL OF MY FEET; WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?' says the Lord, 'OR WHAT PLACE IS THERE FOR MY REPOSE? 50'WAS IT NOT MY HAND WHICH MADE ALL THESE THINGS?'

B. Jesus Christ is the Temple of the Holy Spirit and by being in Him we are in the Temple. John 2:19-22

19 Jesus answered them, "Destroy this temple, and in three days I will raise it up." 20 The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" 21 But He was speaking of the temple of His body.

C. The entire body of Christ is a temple of God indwelt by the Holy Spirit. Eph 2:19-22

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22 in whom you also are being built together into a dwelling of God in the Spirit.

3. The earthly temple portrayed realities:

A. The Ark was a picture of Messiah.

B. The Table of Shewbread was a picture of Divine provision.

C. The Lampstand was a picture of The Light of the World.

D. The Altar was a picture of prayer.

4. At the cross the veil of the earthly temple was torn in two portraying that the barrier of sin between God and man was broken.

Luke 23:44-47

44 It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, 45 because the sun was obscured; and the veil of the temple was torn in two. 46 And Jesus, crying out with a loud voice, said, "Father, INTO YOUR HANDS I COMMIT MY SPIRIT." Having said this, He breathed His last. 47 Now when the centurion saw what had happened, he began praising God, saying, "Certainly this man was innocent."

1 Corinthians 3:17 - An Important Warning.

If any man destroys (present active indicative PHTHEIRW = corrupts, defiles, leads to ruination; is corrupting) the temple of (the) God, (the) God will destroy (future active indicative PHTHEIRW = a promise) him, for the temple of (the) God is holy, and that is what you (yourselves) are.

(exp. trans) If any man is corrupting the temple of the God, the God will corrupt him, for the temple of the God is holy, and that is what you yourselves are.

### Summary

1. Paul establishes a premise and then makes the application.

2. Anyone harming the temple is subject to just discipline, in God's way and according to His timing. (corrupt and corrupt)

3. The temple of God, where the Holy Spirit dwells, is declared holy just like the Believer is by grace.

4. The Corinthians were far from experientially holy.

5. Corruption in the local church occurs by:

A. Divisions over personalities. 1:17

B. Promotion of immorality. 1 Corinthians 15:33-34

33 Do not be deceived: "Bad company corrupts good morals." 34 Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak this to your shame.

**C. Distraction from devotion to Christ. 2 Corinthians 11:3**

3 But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

**D. Failure to lay aside sin natures. Eph 4:20-24**

20 But you did not learn Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

E. Selfishness. 2 Corinthians 7:2-3

Make room for us in your hearts; we wronged no one, we corrupted no one, we took advantage of no one.

F. Religiosity and greed. Rev 19:1-3

"Hallelujah! Salvation and glory and power belong to our God; 2 because His judgments are true and righteous; for He has judged the great harlot who was corrupting the earth with her immorality, and He has avenged the blood of His bond-servants on her. "

G. Acting like animals. Jude 10

But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. 2 Peter 2:12-15

12 But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, 13 suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, 14 having eyes full of adultery and that never cease from sin, enticing unstable

souls, having a heart trained in greed, accursed children; 15 forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness,

Principle: Don't mess with God's people, even when you are one.

1 Corinthians 3:18 - Honesty With Oneself And Sanctified Foolishness.

Let no man deceive himself (present active Imp EXAPATAW = to deceive, cheat out of). If (EI = 1 class) any man among you thinks (present active indicative DOKEW = is thinking) that he is wise (SOPHOS = can properly apply knowledge) in this age, he must become foolish (aorist middle Imp GINOMAI = let him become + MORWS = a moron, foolish), so that he may become wise (aorist middle Sub GINOMAI = potential).

(exp. trans) Let no man deceive himself. If any man among you is thinking that he is wise in this age, let him become foolish, so that he may become wise.

**Summary**

1. This is a self-deception based in intellectual arrogance.

2. This arrogance is not objective, gracious or teachable.

3. When the flesh is fueled by human achievement and ability often the self proclamation of wisdom comes.

4. The Sin Nature/flesh is deceptively deadly. Rom 7:11

for sin, taking an opportunity through the commandment, deceived me and through it killed me.

**5. Deception often:**

**A. Plays upon human appetites. Rom 16:17-18**

17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances

contrary to the teaching which you learned, and turn away from them. 18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

### **B. Complicates the simple. 2 Corinthians 11:3**

3 But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

### **C. Is ground in apostasy. 2 Thes 2:3**

Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction,

5. "Age" refers to the collective knowledge of the time and culture in which one lives.

6. True wisdom comes from change that realizes that purely human systems of understanding God and evaluating reality are distorted by the flesh.

Principle: Watch out when you think you are wise.

1 Corinthians 3:19 - Don't Try To Fool God. (Job 5:13)

For the wisdom of this world is foolishness (MWRIA = a foolish response to facts) before (the) God. For it is written, "He is THE ONE WHO CATCHES (present middle participle DRASSOMAI = 1x; to grasp with the hand, catch) THE WISE IN THEIR CRAFTINESS (PANOURGIA = 5x; always used of an evil scheme)";

(exp. trans) For the wisdom of this world is a foolish response before the God. For it is written, "He is THE ONE WHO CATCHES THE WISE IN THEIR EVIL SCHEMES."

### **Summary**

1. The wisdom of the world is a foolish response to reality.

2. It actually displays ignorance and bias rather than intelligence.

3. Down deep the worldly wise probably realize their intellect lacks a solid foundation, so the fear exists of eventually being exposed.

(Adam thought he was wise when he made the fig leaf coverings)

4. God recognizes evil manipulative schemes. Luke 20:22-24

22 "Is it lawful for us to pay taxes to Caesar, or not?" 23 But He detected their trickery and said to them, 24 "Show Me a denarius. Whose likeness and inscription does it have?"

5. Christians are not to use manipulative schemes. 2 Corinthians 4:1-3

Therefore, since we have this ministry, as we received mercy, we do not lose heart, 2 but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God.

6. Christians are not to twist the Scriptures to their own selfish ends.

2 Corinthians 11:3

But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

7. Christians are to know enough to not fall prey to these ploys of Satan used by men. Eph 4:14

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;

Principle: Man cannot fool God.

1 Corinthians 3:20 - It Is Useless. (Ps 94:11)

and again, "THE LORD KNOWS (GINWSKW) THE REASONINGS (DIALOGISMOS = to reason through) of the wise, THAT THEY ARE USELESS (MATAIOS = empty, in a vacuum)."

(exp. trans) and again, "THE LORD KNOWS THE REASONINGS of the wise, THAT THEY ARE EMPTY."



### Summary

#### 1. All the great thoughts of the worldly wise are really empty because they do not honor God. Rom 1:21

For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.

2. It is a matter of the heart. Mark 7:21

"For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries,

#### 3. It is an issue to the Christian life. Phil 2:14

Do all things without grumbling or disputing;

#### 4. Emptiness is a result of:

##### A. Controversies about law. Titus 3:9

9 But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and **worthless**.

##### B. An unbridled tongue. James 1:26

26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.

##### C. Life without the Father. 1 Peter 1:17-18

17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,

Principle: Reasoning that leaves God out is empty.

(no amount of knowledge can fill the God hole)

1 Corinthians 3:21 - Use The Divine Assets.

So then let no one boast in men (3S present middle Imp KAUCHAOMAI = to boast in; deponent verb actually shows an inherently volitional decision). For all things belong to you, (exp. trans) So then let no one boast in men. For all things *belong* to you,

1 Corinthians 3:22 - Perspective.

whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you (all),

(exp. trans) whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things *belong* to you all,

1 Corinthians 3:23 - Ownership.

and you (all) belong to Christ (*are* of Christ = Messiah); and Christ belongs to God. (lit: and you all of Christ; and Christ of God)

(exp. trans) and you all are of Christ; and Christ of God.

### Summary

1. We are fellow heirs with Jesus Christ who is heir of all things.

Heb 1:1-2

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

2. Valid boasting is in what God has done, not in anything that man has done. 1 Corinthians 1:30-31

30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."

3. This specifically includes the great leaders and believers in the Church Age.

4. In victories in our life are because of the merit of the object of our faith. 1 John 5:4-5

4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world--our faith. 5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?

5. We get to experience great people, places, things and events now and in the future because we came to the Father through the Son.

Principle: All the really good things are available for us to experience through our

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Savior's relationship to the Father both now and forever.

## 1 Corinthians 4

Outline:

1. Introduction. (1:1-9)
  - A. The Salutation. (1:1-3)
  - B. The Prayer Of Thanks. (1:4-9)
2. Divisions In The Church. (1:10-4:21)
  - A. The Report Of Divisions. (1:10-17)
  - B. The Reasons For Divisions. (1:18-2:16)
    - 1). Misunderstanding Of God's Message Of The Cross. (1:18-2:5)
    - 2). Misunderstanding Of The Spirit's Ministry. (2:6-16)
  - C. The Result Of Divisions. (3:1-4:5)
    - 1). Spiritual Growth Is Hampered. (3:1-9)
    - 2). Rewards Are Lost. (3:10-4:5)

1 Corinthians 4:1 - Be A Servant And A Steward.

Let a man regard (3S present middle Imp LOGIDZOMAI = logic it out) us in this manner, as servants (HUPER8T8S = only time outside of the gospels and Acts; an under-rower; used primarily of a military officer and also a member of the Sanhedrin; nautical term showing service in relation to a superior; the superior sets the course, the under-rower seeks to follow it; this word is used almost exclusively for the officer in charge) of Christ and stewards (OIKONOMOS = law of the house) of the mysteries (MUST8RION = that which is known only to the members) of God.

(exp. trans) Let a man regard us in this manner, as under-rowers of Christ and stewards of the mysteries of God.

### Summary

1. This deals with the viewpoint all should have about church leaders.
2. The function is more important than the title of the office.
3. Christ sets the course that His officers are to follow.

4. Stewards see that the "laws of the house" are carried out.

5. We are each gifted so that we may be stewards of His grace.

### 1 Peter 4:10

As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

6. The steward needs a sense of urgency. Luke 12:42-48

42 And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? 43 "Blessed is that slave whom his master finds so doing when he comes. 44 "Truly I say to you that he will put him in charge of all his possessions. 45 "But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk; 46 the master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers. 47 "And that slave who knew his master's will and did not get ready or active in accord with his will, will receive many lashes, 48 but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.

7. The "under-rowers" and "stewards" are on a mission of relationship. Eph 5:32-33

32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she respects her husband.

8. It involves getting the Master on the inside. Col 1:25-29

25 Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I

might fully carry out the preaching of the word of God, 26 that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, 27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. 28 We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. 29 For this purpose also I labor, striving according to His power, which mightily works within me.

Principle: Church leaders are under God's authority.

1 Corinthians 4:2 - Be Trustworthy.

In this case, moreover, it is required (present passive indicative Z8TEW = is being sought) of stewards that one be found (aorist passive subjunctive EURISKW = that one may be found) trustworthy (HINA + PISTOS = faithful).

(exp. trans) In this case, moreover, it is being sought of stewards that one may be found faithful.

#### Summary

1. The chief quality that is sought in a steward is faithfulness.
2. Jesus taught this very thing the week of the cross. Matt 25:14-30 (Parable of the faithful steward)

#### 3. Our faithfulness begins with realizing God's faithfulness to us.

##### 1 Corinthians 1:9

God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

#### A. He won't overtest us. 1 Corinthians 10:12-13

12 Therefore let him who thinks he stands take heed that he does not fall. 13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the

temptation will provide the way of escape also, so that you will be able to endure it.

#### B. He is not subject to our unfaithfulness. 2 Tim 2:13

If we are faithless, He remains faithful, for He cannot deny Himself.

#### 4. We are called to be faithful in all things. Luke 16:10-13

10 "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. 11 "Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you? 12 "And if you have not been faithful in the use of that which is another's, who will give you that which is your own? 13 "No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."

#### 5. A Crown of Life awaits our faithfulness. Rev 2:10-11

10' Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life. 11' He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death.'

Principle: God seeks our faithfulness.

1 Corinthians 4:3 - Be Tough.

But to me it is a very small thing (ELASCHISTON = superlative of micros; very small) that I may be examined (aorist passive Sub ANAKRINW = to judge upward; to claim Divine sanction; may have been examined; uses this as a hypothetical situation but we know they have or they wouldn't have divided over baptism) by you, or by any human court (actually says "any human day"; trying to have their own "day of the Lord"); in fact, I do not even examine myself (present active indicative ANAKRINW = am not even judging myself).

(exp. trans) But to me it is a very small thing that I may be judged by you, or by any human day; in fact, I am not even judging myself.

**Summary:**

1. Paul is not really concerned over their human judgments.
2. They are trying to play "Christ" by having their own day(s) of judgment.
3. Paul does not judge himself with human judgments.
4. We are called to play by all the rules established by our Lord for our Dispensation.

**Matthew 5:19-20**

**19 "Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.**

**20 "For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.**

5. Correct analysis involves spirituality which the Corinthians lacked.

**1 Corinthians 2:14-15**

**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.**

6. Judgment often involves personal, often selfish, inconsiderate and irrational subjective thinking.

**1 Corinthians 9:3-7**

**3 My defense to those who examine me is this:**

**4 Do we not have a right to eat and drink?**

**5 Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?**

**6 Or do only Barnabas and I not have a right to refrain from working?**

**7 Who at any time serves as a soldier at his own expense? Who plants a vineyard and**

**does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock?**

7. Spending a lot of time in the "what if's" is another form of slavery.

**1 Corinthians 10:25-27**

**25 Eat anything that is sold in the meat market without asking questions for conscience' sake;**

**26 FOR THE EARTH IS THE LORD'S, AND ALL IT CONTAINS.**

**27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake.**

8. We do need to examine ourselves to see if we are in the faith.

**2 Corinthians 13:5**

**Principle:** Leaders must become toughened to unfounded, petty and callous remarks.

**1 Corinthians 4:4 - Be Open Before The Lord**

For I am conscious (perfect active indicative SUNOIDA = to share with self; know about oneself what is unknown to others, hence conscious) of nothing against myself, yet I am not by this acquitted (perfect passive indicative DIKAIOW = have I been justified); but the one who examines me (present active participle ANAKRINW = the One judging me) is the Lord.

(exp. trans) For I am conscious of nothing against myself, yet not by this have I been justified; but the one who is judging me is the Lord.

**Summary**

1. This is the balance to the previous verse so Paul has in a sense "judged himself" and found himself innocent of any conscious wrongdoing at the present time.
  2. He is trying to teach that personal justification is not the real issue but that life is a matter of the Lord's standards.
  3. The Lord is continually "judging" all of us.
  4. If it is a true spiritual problem the leader should seek to make the necessary changes.
  5. Paul is not beating himself down with judgment, knowing that His sins have been
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## 1 Corinthians 37

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forgiven, but rather he seeks to be faithful to His Master.

Principle: Self-evaluation is important but self-deprecation is detrimental to the Christian life.

1 Corinthians 4:5 - Wait For The Lord's Return.

Therefore do not go on passing judgment (M8 + present active Imp KRINW = stop judging) before the time (KAIROS = time noted by specific things; season), but wait until the Lord comes (HEWS AN + aorist active subjunctive ERCHOMAI = denotes a passage of time; may come denoting not the possibility He won't but the timing of His return) who will both bring to light (future active indicative PHWTIDZW = a promise; cause light to shine upon) the things hidden (KRUPOTOS = hidden) in the darkness (SKOTOS = darkness, primarily spiritual) and disclose (future active indicative PHANEROW = will manifest) the motives (BOUL8 = counsels, intentions, purposes, plans; more emphasis on motivation behind the plans) of men's (not in text, simply "the") hearts; and then each man's (EKASTOS = each individual) praise (EPAINOS = the story of another; commendation for service) will come (future middle indicative GINOMAI = a promise) to him from (the) God.

(exp. trans) Therefore stop judging before the season, *but wait* until the Lord may come who will both bring to light the things hidden in the darkness and will manifest the motives of the hearts; and then each individual's commendation will come to him from the God.

### Summary

1. Our time is better spent in service rather than judgment.

2. One day all Believers will stand in front of The Judge. 2 Corinthians 5:10

3. Some things about us are only known by ourselves and God.

1 Corinthians 2:11

For who among men knows the thoughts of a man except the spirit of the man which is in him?

4. One day all secret motivations will be exposed, but remember Who is faithful. Mark 4:21-24

21 And He was saying to them, "A lamp is not brought to be put under a basket, is it, or under a bed? Is it not brought to be put on the lampstand? 22 "For nothing is hidden, except to be revealed; nor has anything been secret, but that it would come to light. 23 "If anyone has ears to hear, let him hear."

A. There will even be a day for unbelievers. Rom 2:14-16

14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

B. It is best to renounce them now. 2 Corinthians 4:1-2

Therefore, since we have this ministry, as we received mercy, we do not lose heart, 2 but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God.

5. All mankind will eventually "see the Light." John 1:9

There was the true Light which, coming into the world, enlightens every man.

6. "Seeing the Light" begins with the Gospel. 2 Tim 1:10

but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

7. It is increased through prayer and knowledge. Eph 1:17-20

17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of

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Him. 18 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might

8. It is headed for a real relationship with Christ. Eph 3:8-9

8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

9. The potential for God to “praise” us exists.

A. The more we remove worldly viewpoint, the more praise.

Rom 2:29

29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

B. It is a matter of proof of our faith. 1 Peter 1:7  
7 so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

10. We are called to think about things worthy of praise. Phil 4:8-9

8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. 9 The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

Principle: We should be concerned about our living letter first.

Outline:

1. Introduction. (1:1-9)

2. Divisions In The Church. (1:10-4:21)

A. The Report Of Divisions. (1:10-17)

B. The Reasons For Divisions. (1:18-2:16)

1). Misunderstanding Of God’s Message Of The Cross. (1:18-2:5)

2). Misunderstanding Of The Spirit’s Ministry. (2:6-16)

C. The Result Of Divisions. (3:1-4:5)

1). Spiritual Growth Is Hampered. (3:1-9)

2). Rewards Are Lost. (3:10-4:5)

D. The Design And Example Of Paul. (4:6-21)

1 Corinthians 4:6 - Beware Of Legalistic Arrogance.

Now these things (analogies to the building and field), brethren, I have figuratively applied (aorist active indicative METASCH8MATIDZW = 5x; to fashion a change whether outwardly or real; in the sense of a disguise {2 Corinthians 11:13,14,15}; a transformation {Php 3:21}; here a metaphorical application) to myself and Apollos for your sakes, so that in us you may learn (aorist active Sub MATH8T8S = as a disciple; + “this thing”) not to exceed what is written, so that no one of you will become arrogant (present passive Sub PHUSIOW = 7x; are being arrogant; to puff up, inflate) in behalf of one against the other.

(exp. trans) Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn this thing; not to exceed what has been written in order that no one of you are being arrogant in behalf of one against the other.

### Summary

1. Paul used analogies to counter the attitudes that led to the divisions.

2. Their divisions were based on legalism established by departing from Scriptural truth.

3. Legalism is a form of arrogance. Col 2:16-23

16 Therefore no one is to active as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day-- 17 things which are a mere shadow of what is to come; but the substance belongs to Christ. 18 Let no one keep defrauding you of your prize by

delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, 19 and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God. 20 If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, 21 "Do not handle, do not taste, do not touch!" 22 (which all refer to things destined to perish with use)--in accordance with the commandments and teachings of men? 23 These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.

4. Notice that analogies and illustrations are not considered to be additions to the Word of God.

5. Arrogance is not:

A. Concerned about moral issues. 1 Corinthians 5:1-2

It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. 2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

B. Based in love but knowledge. 1 Corinthians 8:1

Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies.

C. Part of love. 1 Corinthians 13:4-7

4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, 6 does not rejoice in unrighteousness, but rejoices with the truth; 7 bears all things, believes all things, hopes all things, endures all things.

6. Spiritual leaders may have to confront it from time to time.

1 Corinthians 4:18-21

18 Now some have become arrogant, as though I were not coming to you. 19 But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power. 20 For the kingdom of God does not consist in words but in power. 21 What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?

Principle: Disciples must learn to not establish legalisms that lead to self-righteousness and arrogance.

1 Corinthians 4:7 - Are Not All Gifts From Grace?

For who regards you (present active indicative DIAKRINW = denotes to judge throughout, evaluate, judge, make a distinction; "you" is singular; lit: is distinguishing you) as superior (not in text)? What do you (singular) have that you (singular) did not receive? And if you (singular) did receive it, why do you (singular) boast as if you (singular) had not received it? (exp. trans) For who is distinguishing you? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?

### Summary

1. Paul addresses individuals and makes this a personal matter.

2. Each of us are to ask this question of ourselves.

3. It is a question of grace so where is any legitimate boasting?

4. Paul is pointing out that their leaders do not share the same view of them as they do.

Principle: We must stay awake to issues of grace.

1 Corinthians 4:8 - The Corinthian Level Of Arrogance.

You (all) are already filled (perfect passive participle KORENNUMI = 2x; Acts 27:38; to eat until satisfied, the feelings you get after a good

meal and you are pleasantly full), you (all) have already become rich (aorist active indicative PLOUTEUW = to become rich), you have become kings (aorist active indicative BASILEUW = made a kingdom) without us; and indeed, I wish that you had become kings so that we also might reign with you.

(exp. trans) You all are already pleasantly full, you all have already become rich, you have become kings without us; you all have made a kingdom without us; and indeed I wish that you all had made a kingdom so that we also might reign with you all.

#### Summary

1. Their legalism and arrogance have provided them with a good meal upon which they are satisfied.
  2. They viewed themselves as spiritually rich.
  3. They had after all surpassed an apostle and teacher in their knowledge and had made their own standards of spirituality.
  4. This church had become a social gathering to display one's spiritual greatness.
  5. Spiritually immature people:
    - A. Get content with their growth.
    - B. Believe they need nothing.
    - C. Work on their own kingdom.
  6. Spiritually mature people are the opposite.
- Principle: Legalism becomes spiritually lazy.
- 1 Corinthians 4:9 - The Servanthood Of Real Authority.

For, I think, God has exhibited (aorist active indicative APODEIKNUMI = 4x; to publicly display) us apostles last of all (lit: the last apostles), as men condemned to death (EPITHANATIOS = 1x; upon death; condemned to death is good); because we have become (aorist passive indicative GINOMAI = become) a spectacle (THEATROV = 3x; Acts 19:29,31; a place of assembly with a center stage) to the world, both (Granville Sharp rule: even) to angels and to men.

(exp. trans) For, I think, God has publicly displayed us the last apostles, as men

condemned to death; because we have become center stage to the world, even to angels and to men.

#### Summary

1. Paul makes a personal evaluation of the role of the apostles in the Angelic Conflict.
2. He calls them the "last apostles" indicating there are no more of them with the gift.
3. They were designed to "draw the fire" while the fledgling church got some roots and growth. Eph 6:10-20
4. After their departure the churches would be on their own. Acts 20:28-32
5. They would need to deal with their own problems.

Issue: How would the Corinthians fare in the same situation as Paul?

1 Corinthians 4:10 - The "Foolishness" Of Real Authority.

We are fools (MWROS) for Christ's sake (DIA = through; in the sense of realizing our place), but you are prudent (PHRONIMOS = wise in a practical sense) in Christ; we are weak, but you are strong; you are distinguished (ENDOXOS = in glory), but we are without honor.

(exp. trans) We are fools through Christ, but you are practically wise; we are weak, but you are strong, you are in glory, but we are without honor.

#### Summary

1. Here is a picture of the spiritual vs. the carnal.
2. The spiritual recognizes:
  - A. Their place in Christ.
  - B. Their need for Christ.
  - C. The attitude of the world.
3. The carnal thinks:
  - A. They are very wise.
  - B. They have no needs.
  - C. They are notable.
4. Carnal wisdom:



## 1 Corinthians 41

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A. Believes it has a solid foundation. Matt 7:24-25

"Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.

B. Has compromised its innocence. Matt 10:16-17

a Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.

C. Believes itself to be functioning properly. Matt 24:45-46

45 "Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time?

5. Paul will check their practical wisdom later on. 1 Corinthians 10:14

Therefore, my beloved, flee from idolatry. 15 I speak as to wise men; you judge what I say.

Principle: Legalism believes itself to be wise, independent and worthy.

1 Corinthians 4:11 - The Sacrifice Of The Call.

To this present hour we are both hungry (series of present tenses) and thirsty, and are poorly clothed, and are roughly treated, and are homeless;

1 Corinthians 4:12 - The Endurance Of The Ministry.

and we toil, working with our own hands; when we are reviled (present passive participle LOIDOREW = technical Greek word for rhetorical skill in putting down an opponent), we bless; when we are persecuted, we endure;

### Summary

1. Paul describes his circumstances at the time of writing.

2. They are dealing with:

A. Physical needs of hunger, thirst and poor clothing.

B. Physically threatening situations.

C. Lack of a stable home life.

D. Bivocational exhaustion.

Principle: Circumstances in our lives should not dictate our spiritual status.

1 Corinthians 4:13 - The Attack On God's Appointed.

when we are slandered, we try to conciliate (present active indicative PARAKALEW = we exhort); we have become as the scum (PERIKATHARMA = 1x; refuse, garbage) of the world, the dregs of all things (PERIPS8MA = 1x; that which is wiped off, used extra-Biblically for criminals of the lowest order that were sacrificed to pagan gods), even until now.

### Summary

1. They have found how to deal with the tests:

A. Words of attack bring words of good.

B. Acts of attack bring spiritual resolve.

C. Being the object of lies brings exhortation.

2. They have endured attitudes that they are:

A. Garbage to be discarded and dumped.

B. The lowest form of criminal not worthy to draw breath.

3. God's greatest communicators may not look like much, have much or be valued by the world.

Principle: Tests are opportunities to do good.

1 Corinthians 4:14 - Paul's Reason For Writing.

I do not write these things to shame you (present active participle ENTREPW = to turn in, 9x; to get them to become introverts; wall off), but to admonish you (present active participle NOUTHETEW = placing this in your mind) as my beloved children.

### Summary

1. Paul is not trying to gain their pity or blame them for these circumstances.

2. He does not want them to put up spiritual walls.

3. He is simply trying to make them aware of them so that they might learn as a loved child.

4. Spiritual greatness is not found in human fame, fortune, power or pleasure.

Principle: Communicators should seek to redirect misguided zeal.

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1 Corinthians 4:15 - His "Fatherly" Love.

For if (3) you were to have countless tutors (PAIDWGWGOS = 3x; a guardian or leader of children; the word indicates training and discipline; this person exercised general supervision over a child and was responsible for his well-being; leans more to pastoral duties rather than teacher duties) in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel.

### Summary

1. Paul is using an analogy to establish their relationship.

(could Paul not Peter have been the first pope? ☺)

2. He "begat" them in the sense of bringing the gospel to them.

3. His point is that he has not abandoned their relationship.

Principle: The gospel establishes family relationships between the giver and the recipient.

1 Corinthians 4:16 - His "Fatherly" Exhortation.

Therefore I exhort you (present active indicative PARAKALEW), be imitators of me.

### Summary

1. Spiritual Imitation:

A. Follows the pattern of Christ. 1 Corinthians 11:1

Be imitators of me, just as I also am of Christ

B. Involves sacrificial love. Eph 5:1-2

Therefore be imitators of God, as beloved children; 2 and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

C. Endures suffering. 1 Thes 1:6-8

6 You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit, 7 so that you became an example to all the believers in Macedonia and in Achaia. 8 For the word of the Lord has sounded forth from you, not only

in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything. 1 Thes 2:14

14 For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews,

D. Is patient. Heb 6:10-12

10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. 11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, 12 so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

E. Involves good. 1 Peter 3:13-14

13 Who is there to harm you if you prove zealous (imitate) for what is good? 14 But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED,

2. Communicators need to check themselves frequently and thoroughly before they issue such an exhortation.

Principle: Example must precede exhortation to imitate.

1 Corinthians 4:17 - His "Fatherly" Provision.

For this reason (to teach you how to imitate) I have sent to you Timothy, who is my beloved and faithful child in the Lord (led him to the Lord as he did the Corinthians), and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.

(exp. trans) 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.

### Summary

1. Paul sent Timothy to show them proper imitation of him and to remind them of the basic truths of the Christian life.
2. Timothy's spiritual birth was similar to theirs, but they had gone different directions.
3. Timothy grew in God's love and was faithful to Him.
4. Paul's "ways" are to be tested with Christ's "ways."
5. Paul's central message is consistent so he is not singling them out for rebuke.

Principle: We need good examples of the Christian life.

#### 1 Corinthians 4:18 - His "Fatherly" Judgment.

Now some have become arrogant (aorist passive indicative PHUSIOW = to be inflated; look at circumstances and puff up as a result), as though I were not coming to you.

(exp. trans) Now some have become arrogant, as though I were not coming to you.

#### 1 Corinthians 4:19 - His "Fatherly" Warning.

But I will come to you soon, if the Lord wills, and I shall find out, not the words (word) of those who are arrogant (perfect passive participle PHUSIOW = the ones really arrogant; the leaders) but their power.

(exp. trans) But I will come to you soon, if the Lord wills, and I shall find out, not the word of those who are arrogant but their power.

### Summary

1. The Corinthians thought that Paul's fatherly absence gave them the freedom to do anything they chose.
2. Paul rebukes and challenges that thinking.
3. At times authority and power are needed in resolution of problems.
4. Paul primarily addresses the leaders of the arrogance.

(like a good Texas Ranger)

Principle: Wrong thinking needs to be challenged.

(beware of being sucked into political arguments, worldly philosophies etc.)

#### 1 Corinthians 4:20 - "Fatherly" Instruction.

For the kingdom of (the) God does not consist in words (word) but in power. (Lit: For not in word *is* the kingdom of the God, but in power) (exp. trans) For not in word *is* the kingdom of the God, but in power.

### Summary

1. Talking about the kingdom is quite different from living in the kingdom.
2. It is true that Believers are already in the kingdom, having experienced God's transforming power to get them there. Col 1:13-14

For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 14 in whom we have redemption, the forgiveness of sins.

3. Yet placement does not always translate to enjoyment.

(life of fear, worry, trying to order one's own world, frantic search for happiness)

4. Enjoyment of the kingdom requires:

#### A. The power of the Holy Spirit. Rom 15:13

Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

#### B. The faith of a child. Matt 18:3-4

3 and said, "Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. 4 "Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.

#### C. The priorities of a disciple. Matt 6:33

"But seek first His kingdom and His righteousness, and all these things will be added to you.

#### D. The sacrifice of a brother. Rom 14:15-17

15 For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died. 16 Therefore do not let what is for you a good thing be spoken of as evil; 17 for the

kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

E. The consistency of a priest. Heb 12:28

Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

Principle: The walk is more important than the talk.

1 Corinthians 4:21 - The "Fatherly" Question.

What do you desire? Shall I come to you with a rod (RHABDOS = shepherd's staff), or with love and (TE = a connector that differs from KAI in that it shows an inner connection of thoughts, namely) a spirit of gentleness?

(exp. trans) What do you desire? Shall I come to you with a rod, or with love, namely a spirit of gentleness?

### Summary

1. Paul gives his "children" a choice of discipline or gentleness.
2. Both are exertions of power but manifested in different ways.
3. The Lord is trying to teach all of us how to properly shepherd.

Rev 2:26-29

26 'And he who overcomes (in Thyatira), and he who keeps My deeds until the end, to him I will give authority over the nations; 27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father; 28 and I will give him the morning star. 29 'He who has an ear, let him hear what the Spirit says to the churches.'

4. As a father he:

- A. Loves them. 4:15
- B. Exhorts them. 4:16
- C. Provides for them. 4:17
- D. Rebukes them. 4:18-19
- E. Instructs them. 4:20
- F. Challenges them. 4:21

Principle: Spiritual leaders must use their authority lovingly and wisely.

## 1 Corinthians 5

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
- A. The Case Of Incest. (5:1-13)

1 Corinthians 5:1 - Immorality Rebuked

It is actually reported that there is immorality (PORNEIA = fornication; a general term for a wide variety of sins; to exchange something of value for something wrong; physical or mental) among you (all), and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife.

(exp. trans) It is actually reported that there is fornication among you all, and fornication of such a kind as does not exist even among the Gentiles, that someone has his father's wife.

### Summary

1. This is the sin of incest and is prohibited under the Mosaic Law.

Lev 18:8; Deut 22:30

2. It carries its own curse. Deut 27:20

3. This sin was even viewed as an abomination by the sexually loose unbelievers in Corinth and beyond.

Principle: Christians can commit some really bad sins.

1 Corinthians 5:2 - Arrogance Rebuked.

You have become arrogant (present passive participle PHUSIOW = to inflate, puff up; a process they are in at the time of writing) and have not mourned (aorist active indicative PENTHEW = to experience sorrow, mourn) instead, so that the one who had done (aorist active participle PRASSW = to practice) this deed (work) would be removed (HINA + aorist passive Sub AIRW = might be lifted up) from your midst.

(exp. trans) and you have become arrogant and have not mourned instead, so that the one who

had done this deed would be removed from your midst.

### Summary

1. The church had accepted this particular active and had thus had made their own standards of righteousness.
2. The evidence is that they did not mourn over the problem, indicating that they saw no problem.
3. The issue was an ongoing practice for which there was no repentance. Cf Rom 1:32
4. It was arrogance to not respond to this flagrant sin.
5. Arrogance includes an attitude of indifference and toleration of flagrant sin.

Principle: The Lord expects His church to be gracious but at the same time to exhibit what is right.

### 1 Corinthians 5:3 - Paul's Judgment.

For I, on my part, though absent in body but present in spirit, have already judged him (perfect active indicative KRINW = to judge with results that continue) who has so committed this, as though I were present.

(exp. trans) For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present.

### Summary

1. Although we are eternally saved by grace from the ramifications of our sins, there is still a temporal accountability.
  2. The "mourning" church should have confronted this practice.  
(Evidently Apollos had tried)
  3. There is valid mourning over those who will not repent and try to conquer sinful practices. 2 Corinthians 12:21
- 21 I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.

4. Paul's public judgment would have a permanent impact on the sinning party, either for good or for harm.

Principle: Some things are just obviously wrong and should not be tolerated.

### 1 Corinthians 5:4 - Paul's "Presence."

In the name of our Lord Jesus, when you are assembled (aorist passive participle SUNAGOW = to come together), and I with you in spirit, with the power of our Lord Jesus,  
(exp. trans) In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus,

### Summary

1. Paul cites the agent for which he is acting, Jesus Christ.
  2. The judgment is to be read at the assembly.
  3. Paul is with them spiritually, even though not physically.
  4. The power of the Lord is behind this.
- Principle: At times the "rod" has to be wielded.

### 1 Corinthians 5:5 - Paul's Decision.

I have decided (I have decided is not in text; words better supplied "the judgment is") to deliver such a one to Satan for the destruction (OLETHROS = destruction, deterioration) of his flesh, so that his spirit may be saved (HINA + aorist passive Sub SWDZW = potential) in the day of the Lord Jesus.

(exp. trans) *the judgment is* to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

### Summary

1. Flagrant, arrogant immorality when it surfaces needs to be dealt with quickly.
  2. It has already "been taken to the church" so it is time for a decision. Matt 18:15-18
- a If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. 16 "But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES

EVERY FACTIVE MAY BE CONFIRMED. 17 "If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

3. The apostles were given the authority to take whatever action would be needed in the Church. Matt 18:18

18 "Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.

4. The authority was then spread out to the elders and congregations to take necessary action to administer church discipline. Acts 17; 20; Titus 3:10

5. Paul's motivation for this discipline is deliverance for this man.

6. Satan loves opportunities like this.

7. There is a "spirit" that is common to all mankind, known as the "spirit of the world." 1 Corinthians 2:11-12

8. There is a new "spirit" that comes with salvation called the "heavenly spirit." Rom 8:9-10

9. The "heavenly spirit" is already forever saved. Rom 8:1

10. This "heavenly spirit" is called to sanctification and blamelessness which involves dealing with personal sins. 1 Thes 5:23-24

23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

11. This is the deliverance to which Paul is referring.

Principle: Discipline should be with a loving motivation.

1 Corinthians 5:6 - The Problem With Leaven. Your boasting (KAUCH8MA = a result of glory) is not good (OU + KALOS = definitely not inherently good). Do you not know that a little leaven leavens the whole lump of dough?

(exp. trans) Your boasting is not good. Do you not know that a little leaven leavens the whole lump *of dough*?

### Summary

1. In case there was any question their arrogance is not good.

2. Unrestrained sin spreads to others.

Principle: We must beware of any evil.

1 Corinthians 5:7 - The Solution To Leaven.

Clean out (2 Plural aorist active Imp EKKATHAIRW = 2x; 2 Tim 2:21; lift up according to a standard and take out) the old leaven so that you (all) may be (present passive Sub EIMI = potential) a new lump, just as you (all) are in factive unleavened. For Christ our Passover also has been sacrificed (aorist passive indicative THUW = to kill or sacrifice).

(exp. trans) You all clean out the old leaven so that you all may be a new lump, just as you all are in factive unleavened. For Christ our Passover also has been sacrificed.

### Summary

1. The local church is called to action to do battle with evil and police itself.

2. We are to:

A. Identify it. (KATA)

B. Lift it up. (AIRW)

C. Take it out. (EK)

3. "Cleaning out" involves following proper protocol. Matt 18:16-18

(Separation is normally a last resort, not a first one. Here drastic measures had to be taken because the church had embraced this leaven)

4. The result will be a "lump" without leaven which makes us "useful" to the Master. 2 Tim 2:20-21

20 Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. 21 Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.

5. Paul shows the spiritual reason behind indicative some physical requirements of the Passover Feast.

6. We are now positionally “unleavened” because of our connection to the “Unleavened Bread.” Rom 11:16

If the first piece of dough is holy, the lump is also; and if the root is holy, the branches are too.

7. This church that is temporally loaded with leaven is positionally unleavened through association with the Passover Lamb.

8. This is yet another picture of the security of the Believer.

Principle: Christians are to try to get temporal actions and eternal position closer together.

1 Corinthians 5:8 - The Resultant Celebration.

Therefore let us celebrate the feast (1 Plural present active Sub EORTADZW = 1x; to observe a festival and celebrate a feast), not with old leaven, nor with the leaven of malice (KAKIA = badness in quality) and wickedness (PON8RIA = that which becomes evil), but with the unleavened bread of sincerity (EILIKRINEIA = 3x; 2 Corinthians 1:12; 2:17; word means to “judge by the warmth of the sun” or examine by the clear light of day; looks at a moral purity that can be clearly examined) and truth.

(exp. trans) Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

### Summary

1. We now celebrate the Passover through the Lord’s Table.

2. We should leave behind indicative the old leaven:

A. Flagrant immorality.

B. Legalism. Matt 16:12

12 Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

C. Power lust. Mark 8:15

15 And He was giving orders to them, saying, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod."

D. Hypocrisy. Luke 12:1-2

"Beware of the leaven of the Pharisees, which is hypocrisy.

E. Satanic doctrine. Gal 5:7-9

7 You were running well; who hindered you from obeying the truth? 8 This persuasion did not come from Him who calls you. 9 A little leaven leavens the whole lump of dough.

3. We should leave behind:

A. Vindictiveness that hates the sinner as much or more than the sin. (KAKIA)

B. Attitudes that do not involve the desire for reconciliation and restoration. (PON8ROS)

4. Instead we should seek to examine everything by the “light of the sun” which refers to moral purity.

5. And also by the Truth, who is Jesus and what is found in His Word.

Principle: Christian celebration is with pure motives.

1 Corinthians 5:9 - The Principle.

I wrote you in my letter not to associate (present active indicative SUNANAMIGNUMI = 3x; 5:11; 2 Thes 3:14; to mix together; mix up; be intimate with) with immoral people (PORNOS = fornicators);

(exp. trans) I wrote you in my letter not to be intimate with immoral people;

1 Corinthians 5:10 - The Clarification.

I did not at all mean with the immoral people of this world, or with the covetous and swindlers (word that means to forcibly swindle, extortion), or with idolaters, for then you would have to go out of the world.

(exp. trans) I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.

### Summary

1. This refers to a previous letter that is no longer extant.

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2. He is going to clarify a misunderstanding.
3. If it was a sin to associate with sinners then Jesus was a sinner. Matt 9:11
4. Here he lumps together:
  - A. Immorality.
  - B. Those who desire what others possess.
  - C. Those who forcibly abuse people.
  - D. Those who worship others gods.
5. If there was no association with those people one would have to die.

Principle: We are going to be around leaven, but we are not to join in.

1 Corinthians 5:11 - The Specifics.

But actually, I wrote to you (church at Corinth) not to associate (same word as 5:9; be intimate with) with any so-called brother (one being called a brother) if he is (may be) an immoral person, or covetous, or an idolater, or a reviler (LOIDOROS = verb in 4:12; technical word for putting down an opponent through oratorical skill), or a drunkard, or a swindler (extortioner)--not even to eat with such a one. (exp. trans) But actually, I wrote to you not to be intimate with anyone being called a brother if he may be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

#### Summary

1. Paul did not give them prior instructions to become monks.
2. He is referring to Believers involved in flagrant, ongoing sin.
3. The sins include:
  - A. Immorality.
  - B. Those driven by what others have.
  - C. Those following other gods.
  - D. Those who kill others by their words, and usually enjoy it.
  - E. Those constantly intoxicated.
  - F. Those who forcibly take what others have.
4. We are called to love our brother, so this separation does not include a hatred of the sinner.

5. The Church at Corinth was not mature in any sense of the word, so Paul is trying to protect the new believers who would not be able to handle any association. (They were living in “Sin City” and needed to separate long enough to grow up)

6. Ministry to those involved in flagrant sin requires maturity and a firmness of faith.
7. Paul has been a “father” to them and is giving them some “fatherly” instruction. Cf 4:14-21

1 Corinthians 5:12 - The Application.

For what have I to do with judging outsiders? Do you not judge those who are within the church?

(exp. trans) For what have I to do with judging outsiders? Do you not judge those who are within the church?

1 Corinthians 5:13 - God’s Role. Our Role.

But those who are outside, God judges. Remove (2 plural aorist active Imp EXAIRW = lift up and out) the wicked man (PON8ROS = become evil) from among yourselves.

(exp. trans) But those who are outside, God judges. Remove the wicked man from among yourselves.

#### Summary

1. Paul is laying out the authority and responsibility of a Local Church when flagrant sin is manifested.
2. It also limits the scope of authority and judgment.
3. It tests and convicts each person there.
4. It is never to be a joyous thing to do.
5. We are not to judge others with an air of superiority. Matt 7:1-5
6. But we are to make judgments concerning right and wrong.
7. Separation is most effective when done from love and not legalism.

Principle: Separation is valid if done for the right reasons.

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## 1 Corinthians 6

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
  - A. The Case Of Incest. (5:1-13)
  - B. The Problem Of Litigation In Heathen Courts. (6:1-8)

1 Corinthians 6:1 - A Question.

Does any one of you (all), when he has a case (PRAGMA = 11x; basically refers to a practical matter; often used in the papyri of a lawsuit) against his neighbor (HETEROS = another of a different kind; not of the same viewpoint), dare (present active indicative TOLMAW = to have the courage to dare something) to go to law (present passive infinitive KRINW = to be judged) before the unrighteous and not before the saints?

(exp. trans) Does any one of you all, when he has a matter against another dare to be judged before the unrighteous and not before the saints?

### Summary

1. This question presents a general principle.
2. If you have to go to court would you rather have a believer or unbeliever as the judge?
3. A believing judge would be expected to use divine standards in rendering judgments.

Principle: We would obviously want a fair person to be our judge.

1 Corinthians 6:2 - An Initial Analysis And Another Question.

Or do you not know that the saints will judge (future active indicative KRINW = prophecy and promise) the world (KOSMOS)? If the world is (to be) judged by you, are you not competent (ANAXIOS = 1x; unworthy) to constitute the smallest law courts (of the least significant legal matters) ?

(exp. trans) Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you unworthy of the least significant legal matters?

1 Corinthians 6:3 - A Deeper Analysis And An Answer.

Do you not know that we will judge angels (future active indicative KRINW = prophecy and promise)? How much more matters of this life (BIWTIKOS = 3x; 6:4; Luke 21:34; biological matters)?

(exp. trans) Do you not know that we will judge angels? How much more matters of this life?

### Summary

**1. Through our relationship with Christ we shall be part of the judgment on the world and the angels. John 5:22-23**

22 "For not even the Father judges anyone, but He has given all judgment to the Son, 23 so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

2. At our Resurrection we will be in a higher position than the angels. Heb 2:5-8

For He did not subject to angels the world to come, concerning which we are speaking. 6 But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? 7 "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; 8 YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

3. The disciples were given specific tasks of judgment. Matt 19:28

28 And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

4. Jesus is The Judge and a certain day is appointed for judging the world. Acts 17:30-31

**30 "Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, 31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."**

5. There is also a day when He will judge angels. Jude 6-7

6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,

6. Paul says that the saints will be part of those days. Rev 5:9-10

**9 And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. 10 "You have made them to be a kingdom and priests to our God; and they will reign upon the earth."**

Principle: If we have a role in the greatest judgments of history we should be able to take care of the small matters of life.

1 Corinthians 6:4 - Another Question?

So if you (all) have law courts dealing with matters of this life (lit: have a legal matter of this life), do you appoint them as judges who are of no account (perfect passive participle

EXOUTHENEW = the ones having been made of no account) in the church?

(exp. trans) So if you all have a legal matter of this life, do you appoint them as judges who are of no account in the church?

#### Summary

1. Jesus told us to be alert to the things of life. Luke 21:34-36

34 "Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap; 35 for it will come upon all those who dwell on the face of all the earth. 36 "But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."

2. People you would not want as a judge because they are of "no account."

#### A. Self-righteous. Luke 18:9-14

And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: 10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 "The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. 12 'I fast twice a week; I pay tithes of all that I get.' 13 "But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' 14 "I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

#### B. View the Lord with contempt. Luke 23:11

11 And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed

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Him in a gorgeous robe and sent Him back to Pilate.

### **C. Legalists. Rom 14:1-4**

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

### **D. Those with no love of the brethren. Rom 14:10**

10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God.

### **E. Those who disrespect God's servants. 1 Corinthians 16:10-11**

10 Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am. 11 So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren.

### **F. Those who judge others quality of speech. 2 Corinthians 10:10-11**

10 For they say, "His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible."

### **G. Those who judge others physical weakness. Gal 4:12-15**

12 I beg of you, brethren, become as I am, for I also have become as you are. You have done me no wrong; 13 but you know that it was because of a bodily illness that I preached the gospel to you the first time; 14 and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself.

### **H. Those who despise prophetic utterances. 1 Thes 5:19-22**

19 Do not quench the Spirit; 20 do not despise prophetic utterances. 21 But examine everything carefully; hold fast to that which is good; 22 abstain from every form of evil.

1 Corinthians 6:5 - For Shame!

I say this to your shame (ENTROP8 = 2x; 1 Corinthians 15:34; a turning, like as is done by heavenly bodies, in, a turning in, shame). Is it so, that there is not among you one wise man (SOPHOS) who will be able to decide (judge) between his brethren,

(exp. trans) I say this to your shame. Is it so, that there is not among you one wise man who will be able to judge between his brethren,

1 Corinthians 6:6 - The Problem.

but brother goes to law (present passive indicative KRINW = is being judged) with brother, and that before unbelievers?

(exp. trans) but brother is being judged with brother, and that before unbelievers?

### **Summary**

1. Paul refers to a shameful lack of wisdom within the Church at Corinth.

2. It stems from evil associations and spiritual intoxication.

1 Corinthians 15:33-34

33 Do not be deceived: "Bad company corrupts good morals." 34 Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak this to your shame.

3. Taking practical matters in front of secular courts presents a testimony that the God of Peace can't handle this one.

4. The believe themselves wise in many things. 1 Corinthians 1:19-31; 3:10-23

5. Yet they do not believe anyone in their church to be wise enough to fairly settle disputes.

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6. The evidence is that believers are letting unbelievers rule on their differences.

7. Believers need real wisdom which:

A. Has a Foundation built on Jesus Christ. 1 Corinthians 3:10-11

**10 According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it.**

**11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ.**

B. Is humble. 1 Corinthians 3:18

**18 Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish, so that he may become wise.**

C. Knows the Lord's will. Eph 5:15-17

**15 Therefore be careful how you walk, not as unwise men but as wise, 16 making the most of your time, because the days are evil. 17 So then do not be foolish, but understand what the will of the Lord is.**

D. Lives the Lord's will. James 3:13-18

**Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. 14 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. 15 This wisdom is not that which comes down from above, but is**

**earthly, natural, demonic. 16 For where jealousy and selfish ambition exist, there is disorder and every evil thing. 17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. 18 And the seed whose fruit is righteousness is sown in peace by those who make peace.**

Principle: Believers should be able to settle disputes with one another.

1 Corinthians 6:7 - The Losers.

Actually, then, it is already a defeat (HOLWS = total; H8TT8MA = 2x; a lessening, decrease, loss; a spiritual loss) for you (all), that you have lawsuits (KRIMA = judgments) with one another. Why not rather be wronged (present passive indicative ADIKEW = be a victim of injustice)? Why not rather be defrauded (present passive indicative APOSTEREW = the Lord uses this word in Mark 10:19 as part of the 10 Commandments)?

(exp. trans) Actually, then, it is a total spiritual defeat for you all, that you have judgments with one another. Why not rather be wronged? Why not rather be defrauded?

#### Summary

1. The lawsuits themselves in secular courts are proof of wrongdoing within that local body.

2. Local churches should make provision for handling disputes.

3. As disciples of Christ they should be willing to follow Him.

4. That means we are to be willing to bear undeserved suffering if need be so that the body of Christ may not be discredited.

5. The Lord will take care of injustice. Col 3:23-25

23 Whatever you do, do your work heartily, as for the Lord rather than for men, 24 knowing that from the Lord you will receive the reward

of the inheritance. It is the Lord Christ whom you serve. 25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

6. Fraud is committed by those who reject the Truth. 1 Tim 6:3-5

3 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4 he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, 5 and constant friction between men of depraved mind and deprived (defrauded) of the truth, who suppose that godliness is a means of gain.

7. It is manifested in the workplace by withholding wages. James 5:4

4 Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth.

Principle: It is better to suffer unjustly than to present an improper witness to the world.

1 Corinthians 6:8 - Those With No Character.

On the contrary, you (all) yourselves wrong (present active indicative ADIKEW = are so doing) and defraud (present active indicative APOSTEREW = in the process). You do this even to your brethren.

(exp. trans) On the contrary, you all yourselves wrong and defraud. You do this even to your brethren.

### Summary

1. The Corinthians themselves are actually being unjust and not using honorably what they have been given.

2. They have not dealt righteously and honorably with one another, so they have wronged each other.

3. Some have even twisted things around to wrongfully take what another had.

4. This can refer to Fame, Fortune, Power or Pleasure.

5. This is simply not Christian.

Principle: Christians should be Christian to one another.

Outline:

1. Introduction. (1:1-9)

2. Divisions In The Church. (1:10-4:21)

3. Moral Disorders In The Church. (5:1-6:20)

A. The Case Of Incest. (5:1-13)

B. The Problem Of Litigation In Heathen Courts. (6:1-8)

C. The Warning Against Moral Laxity. (6:9-20)

1 Corinthians 6:9 - Potential For No Inheritance To Certain Categories.

Or do you not know that the unrighteous will not inherit the kingdom of God (the translation has jumbled this phrase; Lit: Or do you not know that the unrighteous ones of God will not inherit a kingdom; OU + future active indicative KL8RONOMEW = will not inherit; a negative promise)? Do not be deceived (M8 + present active Imp PLANAW = Stop being deceived); neither fornicators (PORNOS = general term for sexual activity outside of marriage), nor idolaters (EIDWLOLATROS = one who has anything between them and God), nor adulterers (MOICHOS = sex with one party married to another), nor effeminate (MALAKOS = 4x; basic meaning is soft, used the other 3x of the clothing in Herod's court; used for men who active like women), nor homosexuals (ARSENOKOIT8S = 2x; 1 Tim 1:10; one who has sex with one of the same sex),

(exp. trans) Or do you not know that the unrighteous ones of God shall not inherit a kingdom? Stop being deceived; neither fornicators, nor idolaters, nor effeminate, nor homosexuals,

1 Corinthians 6:10 - More Categories.

nor thieves (KLEPTOS), nor the covetous (PLEONEKTOS = one who desires what another has), nor drunkards (METHUSOS = one addicted to wine), nor revilers (LOIDOROS = those who verbally attack others with the

intent of verbal assassination), nor swindlers (ARPAGES = extortioners), will inherit the kingdom of God (future active indicative KL8RONOMEW = will inherit; a promise).

(exp. trans) nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

### Summary

1. This is another of Paul's famous lists.
2. Let us remember how several of these words have already been used in context to refer to believers.

C.T. 5:9 = I wrote you in my letter not to be intimate with immoral people; 5:10 = I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. 5:11 = But actually, I wrote to you not to be intimate with anyone being called a brother if he may be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

3. The phrase “unrighteous ones of God” clearly refers to believers.

4. Believers can and do perform these things when they are not led of the Holy Spirit and walk according to the flesh. Gal 5:16-21

16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. 18 But if you are led by the Spirit, you are not under the Law. 19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

Principle: Believers can do the same things unbelievers do.

### 1 Corinthians 6:11 - Former Problems Solved.

Such were some of you (KAI = and + TAUTA = these things + Nom Plural TIS = certain ones + IPF active indicative EIMI = kept on being); but (ALLA = strong adversative) you (all) were washed (aorist middle indicative APOLOUW = word only occurs in Middle voice; this word indicates a complete washing as opposed to NIPTW which refers to a partial washing cf John 13:5-11), but you (all) were sanctified (aorist passive indicative HAGIADZW = they were set apart), but you (all) were justified (aorist passive indicative DIKAIOW = were declared righteous) in the name of the Lord Jesus Christ and in the Spirit of our God.

(exp. trans) And these things certain ones kept on being; but you all washed yourselves, but you all were sanctified, but you all were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

### Summary

1. Paul indicates that after faith in Jesus Christ some of the Corinthian church still acted like unbelievers.
2. They had made the decision to have their sins washed away.
3. They had been set apart by God for the purpose of good works.

Eph 2:10

4. They had been given God's righteousness.
5. They had named the Name of the Lord and received the Spirit of God.
6. Paul finds it amazing that they still choose to continue ongoing sin.
7. Believers can commit the same sins they did as unbelievers.
8. Don't be deceived and think there is no cost to ongoing sin(s).

A. For the unbeliever who never accepts the payment for their sins, the cost is eternity with God.

B. For the believer who does not change the cost is blessings of the kingdom of God.

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9. There is both a spiritual and a physical kingdom.

A. Believers are in the spiritual kingdom. Col 1:13-14

B. The physical kingdom won't be until the Millennium. Rev 20:4

10. Entry into the spiritual kingdom:

A. Requires a new birth. John 3:3

Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

B. Is an issue of a childlike faith. Matt 18:3  
3 and said, "Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven.

11. Function in the kingdom requires:

A. Making it a priority in life. Matt 6:33  
33 "But seek first His kingdom and His righteousness, and all these things will be added to you.

B. Humility. Matt 18:4

"Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.

C. Proper action. Eph 5:3-5

3 But immorality or any impurity or greed must not even be named among you, as is proper among saints; 4 and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. 5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

D. Endurance of suffering. 2 Thes 1:5

5 This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

12. Life in the kingdom includes:

A. Righteousness, peace and joy in the Holy Spirit. Rom 14:17

17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

B. Power for life. 1 Corinthians 4:20

For the kingdom of God does not consist in words but in power.

C. Stability. Heb 12:28-29

28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; 29 for our God is a consuming fire.

D. Blessings. James 2:5

5 Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

13. Inheritance is reserved for children, so unbelievers have no inheritance as they are not "children" of God.

14. We were called to "inherit a blessing." 1 Peter 3:8-12

8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; 9 not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. 10 For, "THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. 11 "HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT. 12 "FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL."

15. We need enlightenment to inherit it. Eph 1:18

I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

16. Inheritance requires that one overcome the world, which is done by faith. Rev 21:5-8

5 And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true." 6 Then

He said to me, " It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. 7 " He who overcomes will inherit these things, and I will be his God and he will be My son. 8 "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death." Cf 1 John 5:4-5

17. Inheritance is distributed based on ministry, love, hope, faith and patience. Heb 6:10-12

10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. 11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, 12 so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

18. It is a matter of service. Col 3:23-25

23 Whatever you do, do your work heartily, as for the Lord rather than for men, 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

19. It will not perish nor fade. 1 Peter 1:3-5  
Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

20. Individuals can lose their share.

A. The Prodigal Son. Luke 15 (Still a son)

B. The Nation of Israel. (Still the chosen)

C. For a sinful lifestyle. (Still a saint-Corinthians)

21. In time, inheritance can be lost concerning:

A. Ministry, love, hope, faith and patience.

B. Righteousness, peace, joy in the Holy Spirit, power for life, stability, and blessings.

22. A person can be a citizen of the kingdom but not function as one and thus not enjoy the blessings.

Principle: Ongoing sin(s) in the Believer's life wastes spiritual resources.

1 Corinthians 6:12 - The Principle.

All things are lawful (present EXESTI = lawful in the sense of permitted; cf Mark 2:24,26; frequently used to refer to permissible actions of the "traditions of the elders") for me, but not all things are profitable (present active indicative SUMPHERW = to carry with, used for that which is advantageous or profitable). All things are lawful for me, but I will not be mastered by anything (future passive indicative EXOUSIADZW = 4x; Luke 22:25; 1 Corinthians 7:4 {2x}; to cause to place under the authority of; in passive to be forced to be under the authority of).

(exp. trans) All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.

#### Summary

1. The first phrase is another statement of eternal security.

2. All things are permitted but not without cost. 6:9-11

3. They will be kingdom costly.

A. They are permitted to divide up over people.

B. They are permitted to let flagrant immorality exist in their church.

C. They are permitted to bring lawsuits against one another.

D. They are permitted to commit all manner of sin(s).

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4. Those things are not fruitful and thus do not increase one's profit.
5. This is the principle that shows the difference between liberty and license.
6. All the "lawful" things can become our "master."
7. If these "lawful" things are our master then Christ is not. Matt 6:24

Principle: Responsibility trumps freedom.

1 Corinthians 6:13 - An Illustration And Principle.

Food is (Meats are) for the stomach and the stomach is for food (meats), but (the) God will do away (future active indicative KATARGEW = abolish, render inoperative) with both of them (lit: even this {stomach} and those {foods}; speaking of the stomach of this physical body but without a reference to a resurrection body). Yet the body is not for immorality, but for the Lord, and the Lord is for the body.

**(exp. trans) Meats are for the stomach and the stomach is for meats, but the God will abolish even this {stomach} and those {foods}. Yet the body is not for immorality but for the Lord; and the Lord is for the body.**

#### Summary

1. The physical analogy is a picture of physical relationships and needs.
2. One day we will not have the need for food but our new stomach will be able to partake. Luke 24:41-43; Rev 22:1-5  
(hard to imagine heaven without food)
3. We should focus on the spiritual relationship that presents this body as a living and holy sacrifice. Rom 12:1
4. The historical background is the restaurants at the pagan temples where the best food was served and the prostitutes worked.
5. **It was all "legal" but was not all profitable for this body should be used in service to the Lord.**

**Principle: All our assets should be used to serve Him rather than ourselves.**

1 Corinthians 6:14 - The Resurrection.

Now (the) God has not only raised the Lord (aorist active indicative EGEIRW = at a point in time), but will also raise us up through His power.

**(exp. trans) Now the God has not only raised the Lord, but will also raise us up through His power.**

#### Summary

1. This verse is a preview to chapter 15.
2. This verse refers to the promise of our future resurrection.
  - A. It is based on our relationship with Him. Rom 6:3-7
  - 3 **Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; 7 for he who has died is freed from sin.**
  - B. Resurrection is a one-time event. Rom 6:8-11
  - 8 **Now if we have died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.**
  - C. It is powered by the Holy Spirit. Rom 8:11
  - 11 **But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised**

**Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.**

D. It is a guide for our present life. 1 Thes 1:9-10

**9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, 10 and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.**

E. It is a call to live the resurrection now. Eph 5:14

14 For this reason it says,

"Awake, sleeper,

And arise from the dead,

And Christ will shine on you."

Principle: We should look to the eternal not the temporal.

1 Corinthians 6:15 - The Theology And Application.

Do you not know that your bodies are members (MELOS = a limb of the body) of Christ? Shall I then take away the members of Christ and make them members of a prostitute (PORN8 = harlot; not a technical word meaning "prostitute" but an immoral woman; money is not required for this word to be used; female having sex outside the marriage bond; lit: Therefore, having lifted up the members of Christ, shall I make them members of a harlot)? May it never be!

(exp. trans) Do you not know that your bodies are members of Christ?

Therefore, having lifted up the members of Christ, shall I make them members of a harlot? May it never be!

#### Summary

1. This analogy relates the individual believer to the universal church.

2. Paul connects himself to the Corinthians and asked if he as an apostle, having taught them truth, should teach that fornication is profitable.

3. Doing that is harmful to the church.

4. Paul expands this teaching in Romans:

A. Sin is still sin and wants to rule over us. Rom 6:12-14

**12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law but under grace.**

B. As believers, sin's stranglehold is broken so that we have a choice. Rom 6:19

**19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.**

C. It is a battle. Rom 7:21-24

**21 I find then the principle that evil is present in me, the one who wants to do good. 22 For I joyfully concur with the law of God in the inner man, 23 but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. 24 Wretched man that I am! Who will set me free from the body of this death?**

Principle: We should view sin as harmful to the Body of Christ.

1 Corinthians 6:16 - The Unwanted Result.

Or do you not know that the one who joins himself (present middle participle KOLLAW = to cleave; to be glued to or cemented together) to a prostitute (harlot) is one body with her?

For He says (present active indicative PH8MI =

He enlightens), "THE TWO SHALL BECOME ONE FLESH."

(exp. trans) Or do you not know that the one who joins himself to a harlot is one body with her? For He enlightens, "The two shall become one flesh."

#### Summary

1. Sex is designed to establish a permanent relationship.
2. Sex outside of marriage, whether for money or not, renders both male and female immoral.

Principle: Immorality is not gender specific.

1 Corinthians 6:17 - The Best Possibility.

But the one who joins himself (present middle participle KOLLAW = the one joining himself) to the Lord is one spirit with Him.

(exp. trans) But the one joining himself to the Lord is one spirit *with Him*.

#### Summary

1. The marriage bond is designed to establish the relationship between Christ and the church. Eph 5:22-33
2. The physical is designed to portray the spiritual.
3. Sex outside marriage therefore demonstrates a low view of our relationship with Jesus Christ.
4. A "spiritual" joining with the Lord means to have the same attitude that He does about the relationship.

Principle: Moral issues are profitable issues.

1 Corinthians 6:18 - The Application And Explanation.

Flee immorality (2 plural present active Imp PHEUGW = You all keep on fleeing). Every other sin that a man commits (may do) is outside the body, but the immoral man sins (present active indicative HAMARTANW = is sinning) against (into) his own (EIS TO + possessive pronoun IDIOS; not the reflexive EIS, therefore a body he is part of rather than "his own") body.

(exp. trans) You all keep on fleeing immorality. Every *other* sin that a man may do is outside the

body, but the immoral man is sinning into his own body.

#### Summary

1. Fornication begins in the soul with a decision to carry out a lust of the flesh. Matt 15:19-20

**19 "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. 20 "These are the things which defile the man; but to eat with unwashed hands does not defile the man."**

2. "Outside" and "into" must be understood in light of the immediate context of the marriage relationship portraying Christ and the church.
3. Fornication is a sin against the Body of Christ.
4. One should recognize the sanctity of marriage in light of what it portrays. Heb 13:4

**4 Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.**

5. This is the theological explanation of why flagrant immorality should be removed from the assembly.

6. "Outside" is used here to portray the factive that other sins do not directly denounce our position in Christ like this sin does.

7. This is also the theological basis for the prohibition of a believer marrying an unbeliever. 2 Corinthians 6:14

8. Other things we are to flee:

A. Idolatry. 1 Corinthians 10:14

**14 Therefore, my beloved, flee from idolatry.**

B. Love of money. 1 Tim 6:10-11

**10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. 11 But flee**

**from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.**

C. Youthful lusts. 2 Tim 2:22

**22 Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.**

Principle: Immorality is a direct attack on our relationship with Jesus Christ.

1 Corinthians 6:19 - The Theology.

Or do you not know that your body (lit: you all's body; applies universal and local church) is a temple (NAOS = inner sanctum; always used in reference to other believers) of the Holy Spirit who is in you (all), whom you have from God, and that you are not your own?

(exp. trans) Or do you all not know that you all's body is a temple of the Holy Spirit who is in you all, whom you all have from God, and that you all are not of yourselves?

#### Summary

1. The Universal Church is the Temple of the Holy Spirit. Eph 2:19-22

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22 in whom you also are being built together into a dwelling of God in the Spirit.

2. Jesus sinless humanity is the only individual that is called a temple. John 2:19-22

**19 Jesus answered them, " Destroy this temple, and in three days I will raise it up."**

**20 The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" 21 But He was speaking of the temple of His body. 22 So when He was raised from the dead, His disciples**

**remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.**

3. Therefore our relationship with Christ is what constitutes the universal church a temple.

4. We must beware of what we do to the temple of the Universal Church. 1 Corinthians 3:16-17

**16 Do you not know that you are a temple of God and that the Spirit of God dwells in you?**

**17 If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.**

5. This temple is to have nothing to do with idols. 2 Corinthians 6:16

16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said,

" I WILL DWELL IN THEM AND WALK AMONG THEM;

AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

Principle: Individual believers have a responsibility and role in the Temple.

1 Corinthians 6:20 - The Application.

For you have been bought (aorist passive indicative AGORADZW = you all have been bought) with a price (TIM8 = price paid or received, value, weight, honor): therefore glorify (aorist active Imp DOXADZW = point of time looking at one's entire life; should be a constative aorist rather than an iterative present) God in your body (you all's body).

(exp. trans) For you have been bought with a heavy price; therefore glorify God in you all's body.

#### Summary

1. We have been redeemed with a heavy price. 1 Peter 1:17-20

**17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; 18 knowing that you were not redeemed with perishable**

**things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.**

2. False teachers deny this. 2 Peter 2:1

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.

Principle: The entirety of our lives should be designed to glorify our God.

### 1 Corinthians 7

#### 1 Corinthians 7:1 - An Answer To A Question.

Now concerning the things about which you wrote, it is good (KALOS = inherently good; appropriate) for a man (ANTHRWPOS) not to touch (present middle infinitive HAPTW = means to touch with the entire hand and then grasp, cling to; have sexual contact with; *intimately* touch) a woman (GUN8 = female).

(exp. trans) Now concerning the things about which you wrote, it is good for a man not to *intimately* touch a woman.

#### Summary

1. It is not a sin for a man to simply "touch" a woman, since Jesus touched Peter's mother-in-law to heal her. Matt 8:14-15

When Jesus came into Peter's home, He saw his mother-in-law lying sick in bed with a fever. 15 He touched her hand, and the fever left her; and she got up and waited on Him.

#### 2. We are not to grasp the "unclean." 2 Corinthians 6:16-18

16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 17 "Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE," says the Lord. "AND DO NOT TOUCH WHAT IS UNCLEAN; And I will

welcome you. 18 "And I will be a father to you, And you shall be sons and daughters to Me," Says the Lord Almighty.

#### 3. But, we are to beware of establishing legalisms. Col 2:20-23

20 If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, 21 "Do not handle, do not taste, do not touch!" 22 (which all refer to things destined to perish with use)--in accordance with the commandments and teachings of men? 23 These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.

4. It is also good for a man not to think about sex with a woman not his wife. Matt 5:27-28

27 "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; 28 but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.

5. God placed the responsibility on the man, but the woman is also to live this way.

6. One of the highest levels of "good" is waiting for marriage.

Principle: Intimate touching is off-limits with certain exceptions.

#### 1 Corinthians 7:2 - The Prohibited Touching.

But because of immoralities (PORNEIA = fornications, illicit sexual activities), each man is to have (3S present active Imp ECHW = let each man have) his own wife, and each woman is to have (same verb) her own husband.

(exp. trans) But because of immoralities, let each man have his own wife, and let each woman have her own husband.

#### Summary

1. These commands are designed to stop the sin of sex outside of marriage.

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2. The commands are also exhortations to sex for those married to each other, not simply permission.

Principle: God did provide a legitimate outlet for the sex drive.

1 Corinthians 7:3 - The Prescribed Touching.

The husband must fulfill (3S present active Imp APODIDWMI = to give from the source of his person) his duty (OPHEILON = what is due, obliged; what is meant by "conjugal rights"; Let the husband render the obligation to his wife) to his wife, and likewise also the wife to her husband.

(exp. trans) Let the husband render the obligation to his wife, and likewise also the wife to her husband.

### Summary

1. Sex in marriage is considered an obligation, while outside of marriage is a prohibition.

2. The phrase indicates that substitutes are not permitted.

(Like Hagar, Zilpah, Bilpah et al)

Principle: Both husband and wife have "rights" concerning sex.

1 Corinthians 7:4 - The Authority Structure.

The wife does not have authority (present active indicative EXOUSIADZW = to exercise authority; from the inside-out) over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does.

(exp. trans) The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does.

### Summary

1. When it comes to sex in a marriage both parties have authority.

2. Either party can initiate and determine the means of stimulation.

3. AGAPE love should be the guideline for the expression of EROS love.

4. Either spouse should respect the other's wishes as long as sin is not involved.

5. Sex is designed to be another form of communication so it should be treated as such.

Principle: In marriage, women clearly have equal rights concerning sex.

1 Corinthians 7:5 - Problems And Potential Problems.

Stop depriving one another (M8 + present active Imp APOSTEREW = to rob, deprive; defraud), except by agreement (SUMPWNOS = 1x; mutual consent; the word inherently means that communication with sound is involved; i.e. speech) for a time (KAİROS = a season, a fixed or definite time frame, marked by certain characteristics), so that you may devote yourselves to prayer (HINA + 2 Plural aorist active subjunctive SKOLADZW = 2x; to be empty, empty yourselves {Matt 12:43-44 43 "Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. 44 "Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order.} + PROSEUCH8 in dative; for the prayer), and come together again so that Satan (the Satan) will not tempt you (present active subjunctive PEIRADZW = may not tempt) because of your lack of self-control (AKRASIA = 2x; lack of self-control) .

(exp. trans) Stop defrauding one another, except by spoken agreement for a time, so that you may empty yourselves for the prayer, and come together again so that the Satan may not tempt you because of your lack of self-control.

### Summary

1. For married people to wrongly withhold sex is viewed as fraud.

(The rabbis taught that abstinence from sexual intercourse was allowable for generally one to two weeks, but disciples of the law may continue abstinence for thirty days, against the will of their wives, while they occupy themselves in the study of the Law.

Physiological problems are understandable and

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does not render one sinful for violation of this principle.)

2. It is the equivalent of violating one of the 10 Commandments.

Mark 10:19

19 "You know the commandments, 'DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER.'"

3. It is the cheating someone out of what is rightfully theirs. 1 Corinthians 6:7-8

7 Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? 8 On the contrary, you yourselves wrong and defraud. You do this even to your brethren.

4. The Corinthians were evidently wrongfully withholding sex, which is why the command to "stop."

5. A permissible reason for a "break" is so that one may "empty oneself" for the purpose of taking things before the face of God.

6. Both parties should verbally agree to the abstinence.

7. Satan's plan looks for opportunities to destroy marriages.

8. One of the chief ploys is to appeal to one's selfishness in the area of sex. Matt 23:25-26

25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.

9. Sex within marriage figuratively portrays the joy that Christ has given to the Church. Eph 5:25-33

25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought

also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she respects her husband.

10. This verse teaches that sex between husband and wife is legitimate recreation. Prov 5:15-23

15 Drink water from your own cistern  
And fresh water from your own well.

16 Should your springs be dispersed abroad,  
Streams of water in the streets?

17 Let them be yours alone  
And not for strangers with you.

18 Let your fountain be blessed,  
And rejoice in the wife of your youth.

19 As a loving hind and a graceful doe,  
Let her breasts satisfy you at all times;  
Be exhilarated always with her love.

20 For why should you, my son, be exhilarated  
with an adulteress

And embrace the bosom of a foreigner?

21 For the ways of a man are before the eyes of the LORD,  
And He watches all his paths.

22 His own iniquities will capture the wicked,  
And he will be held with the cords of his sin.

23 He will die for lack of instruction,  
And in the greatness of his folly he will go astray.

Principle: Scripture encourages sex within marriage.

1 Corinthians 7:6 - Not A Law But A Principle.

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But (Now) this (HOUTOS = can look forward or backward; tells us how to refer to the issue of "except for the prayer") I say (present active indicative LEGW = am saying) by way of concession (KATA + SUGGNWM8 = 2x; a joint opinion/mind; according to a joint mind), not of command (EPITAG8 = 7x; to order upon, stresses the authoritativeness of the one making the command; an injunction).

(exp. trans) Now this I am saying according to a joint-mind, not according to an injunction.

### Summary

1. Paul has communicated these previous principles and the one that follows in agreement with the teachings of the Lord Jesus Christ.
2. The imperatives are to be taken as strong exhortations, not as a new set of laws to follow.
3. The husband-wife relationship is to be a love relationship rather than one focused on duty and obligations.

Principle: Love should motivate the marriage relationship more than duty.

1 Corinthians 7:7 - Paul's Gift.

Yet I wish (present active indicative THELW = desire) that all men (ANTHRWPOS = used of the male in this context, not all mankind) were even as I myself am. However, each man has his own gift (CHARISMA) from God, one in this manner, and another in that.

(exp. trans) Yet I wish that all men were even as I myself am. However, each man has his own grace gift from God, one in this manner and another in that.

### Summary

1. Celibacy is a "charismatic gift," but not while married.
2. Paul's wish for the men is to have the self-control that is required for that gift to function, even if they don't have the gift.
3. Jesus had the power of self-control. Matt 19:1-12

When Jesus had finished these words, He departed from Galilee and came into the region

of Judea beyond the Jordan; 2 and large crowds followed Him, and He healed them there. 3 Some Pharisees came to Jesus, testing Him and asking, "Is it lawful for a man to divorce his wife for any reason at all?" 4 And He answered and said, "Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE, 5 and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH'? 6 "So they are no longer two, but one flesh. What therefore God has joined together, let no man separate." 7 They said to Him, "Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND her AWAY?" 8 He said to them, "Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way. 9 "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."

10 The disciples said to Him, "If the relationship of the man with his wife is like this, it is better not to marry." 11 But He said to them, "Not all men can accept this statement, but only those to whom it has been given. 12 "For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able (is empowered) to accept this, let him accept it."

Principle: Men are called to be the leaders in this area.

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
  - A. Marriage And Sex. (7:1-7)
  - B. Marriage And Self-Control. (7:8-16)
  - C. Marriage And Service. (7:17-24)
  - D. Marriage And Selflessness. (7:25-35)



E. Marriage And Daughters. (7:36-38)

F. Marriage And Principles. (7:39-40)

1 Corinthians 7:8 - Advice: Don't Push It.

But I say to the unmarried (AGAMOS = not married; 4x, all in this chapter) and to widows (CH8RA = 27x; lacking a husband) that it is good (KALOS = inherently good) for them if they remain (aorist active subjunctive MENW = may abide) even as I.

(exp. trans) But I say to the unmarried and to widows that it is inherently good for them if they may abide even as I.

#### Summary

1. This is an exhortation to those who are not married or who have been married and lost their spouse, not a command.

#### 2. The importance of care for widows and orphans is some of the clearest teaching of the Scriptures. James 1:27

Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.

#### 3. It was the reason that triggered the need for the office of deacon. Acts 6:1-2

Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food.

#### 4. Widows can be some of the greatest teachers in society.

#### Mark 12:41-44

And He sat down opposite the treasury, and began observing how the people were putting money into the treasury; and many rich people were putting in large sums. 42 A poor widow came and put in two small copper coins, which amount to a cent. 43 Calling His disciples to Him, He said to them, "Truly I say to you, this

poor widow put in more than all the contributors to the treasury; 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."

#### 5. Yet, the despicable will prey on them.

#### Mark 12:38-40

38 In His teaching He was saying: "Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places, 39 and chief seats in the synagogues and places of honor at banquets, 40 who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation."

Principle: We are to try to keep our life simple.

1 Corinthians 7:9 - Advice: Do The Right Thing.

But if (1 class condition; assumes a position to be true) they do not have self-control (present middle indicative EGKRATEUOMAI = 2x; cf 9:25; strong on the inside both physically and mentally), let them marry (aorist active Imp GAMEW = let them marry; exhortation); for it is better to marry than to burn with passion (*added to show that it is not referring to hell*).

(exp. trans) But if they do not have self-control, let them marry, for it is better to marry than to burn *with passion*.

#### Summary

1. Self-control looks at a wide variety of disciplines necessary to run a race. 1 Corinthians 9:24-25

**24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.**

2. If one lacks the strength to remain moral then marriage should be a strong consideration.

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3. The marriage should not be just to anyone but one should apply the same principles toward selection of a spouse. 2 Corinthians 6:14

Principle: Sexual release is designed for marriage.

1 Corinthians 7:10 - Situation 1 And A Principle.

But to the married (perfect active participle GAMEW = to the one married) I give instructions (present active indicative PARAGGELLW = to instruct), not I, but the Lord, that the wife should not leave (aorist passive infinitive CHWRIDZW = 12x; "to put asunder"; that the wife should not be put asunder from; here the verb can be both active and passive) her husband

(exp. trans) But to the married I give instructions, not I, but the Lord, that the wife should not be put asunder from her husband

Situation 1: Married? Stay married. 7:10

1 Corinthians 7:11 = Situation 2 And 3.

(but if (3 class) she does leave (aorist passive Sub CHWRIDZW = if she may be put asunder, divided), she must remain unmarried (present active Imp MENW = let her abide + AGAMOS = unmarried), or else be reconciled (aorist passive Imp KATALLASSW = be changed according to a standard; reconciled) to her husband), and that the husband should not divorce (present active infinitive APHI8MI = to leave, basic meaning is to put distance between; this word is translated "forgive" in 1 John 1:9 and indicates to put distance between us and our sins; trans: is not to forsake) his wife.

(exp. trans) (but if she may be put asunder, let her abide unmarried, or let her be reconciled to her husband), and that the husband is not to forsake his wife.

#### Summary

1. Paul first establishes the ideal situation that the Lord desires.

2. The wife is not to be "put asunder" by her husband, herself or someone else. Mark 10:9

**"What therefore God has joined together, let no man separate."**

3. Being "put asunder" opens the possibility for separation and can be done by:

A. Geography. Acts 1:4

Gathering them together, He commanded them not to leave Jerusalem,

B. Relationship. Philemon 15

**For perhaps he was for this reason separated from you for a while, that you would have him back forever,**

C. Sin. Heb 7:26

For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

4. If put asunder, the ideal situation is to remain in that state or be reconciled.

5. "Reconciliation" means to change based on a standard:

A. It is a change from hostility to peace that is based on true standards of righteousness and peace. Rom 5:10-11  
**10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

B. It is a ministry of and an issue for believers. 2 Corinthians 5:18-21  
**18 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed**

**to us the word of reconciliation. 20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. 21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.**

C. It indicates there should be been an agreement based on righteous standards.

6. The husband is called not to put distance between himself and his wife. Principle: Effort is to be directed toward a closer relationship.

Situation 1: Married? Stay married. 7:10

Situation 2: Married woman but put asunder? Stay that way or reconcile. 7:11

Situation 3: Married man? Do not put distance between you and your wife. 7:8 (exp. trans) But I say to the unmarried and to widows that it is inherently good for them if they may abide even as I.

7:9 (exp. trans) But if they do not have self-control, let them marry, for it is better to marry than to burn *with passion*.

7:10 (exp. trans) But to the married I give instructions, not I, but the Lord, that the wife should not be put asunder from her husband

7:11 (exp. trans) (but if she has been put asunder, let her abide unmarried, or let her be reconciled to her husband), and that the husband is not to forsake his wife.

1 Corinthians 7:12 - Situation 4: Believing Man-Unbelieving Wife.

But to the rest (those not put asunder nor forsaking one's wife) I say, not the Lord (not

claiming direct revelation here), that if (1 class = and some do) any brother has a wife who is an unbeliever, and she consents (present active indicative SUNEUDOKEW = 6x; to think it good with be with) to live with him, he must not divorce her (M8 + present active Imp APHI8MI = stop forsaking her; evidently responding to a specific situation that was written about in their questions to him; this is not an injunction to not divorce but an exhortation to not put distance between him and her).

(exp. trans) But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she thinks it good to live with him, stop forsaking her.

Situation 1: Married? Stay married. 7:10

Situation 2: Married woman put asunder? Stay that way or reconcile. 7:11

Situation 3: Married man? Do not put distance between you and your wife. 7:11

Situation 4: Believing husband with accepting unbeliever? Stay put. 7:12 7:8 (exp. trans) But I say to the unmarried and to widows that it is inherently good for them if they may abide even as I.

7:9 (exp. trans) But if they do not have self-control, let them marry, for it is better to marry than to burn *with passion*.

7:10 (exp. trans) But to the married I give instructions, not I, but the Lord, that the wife should not be put asunder from her husband

7:11 (exp. trans) (but if she has been put asunder, let her abide unmarried, or let her be reconciled to her husband), and that the husband is not to forsake his wife.

7:12 (exp. trans) But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she thinks it good to live with him, stop forsaking her.

1 Corinthians 7:13 - Situation 5: Believing Wife-Unbelieving Husband.

And a woman who has an unbelieving husband, and he consents (thinks it good) to live with her, she must not send her husband away (same construction as preceding verse).

(exp. trans) And a woman who has an unbelieving husband, and he thinks it good to live with her, stop forsaking him.

#### Summary

1. This is not a direct quotation from Christ but an application of the truth Paul knows.

2. In the new church this was probably a very common situation since usually both people began as unbelievers and then one was converted.

3. Believing wives are to stay put when an unbelieving husband accepts them.

4. There is no basis for separation or divorce if the unbeliever does not believe.

5. For wives it is an issue of showing love in hopes that he might be won. 1 Pet 3:1-6

6. For husbands it is an issue of showing love that she might be won. Eph 5:22-33

Principle: The marriage relationship is important.

Situation 1: Married? Stay married. 7:10

Situation 2: Married woman put asunder? Stay that way or reconcile.

7:11

Situation 3: Married man? Do not put distance between you and your wife.

7:11

Situation 4: Believing husband with accepting unbeliever? Stay put. 7:12

Situation 5: Believing wife with accepting unbeliever? Stay put. 7:13

7:8 (exp. trans) But I say to the unmarried and to widows that it is inherently good for them if they may abide even as I.

7:9 (exp. trans) But if they do not have self-control, let them marry, for it is better to marry than to burn *with passion*.

7:10 (exp. trans) But to the married I give instructions, not I, but the Lord, that the wife should not be put asunder from her husband

7:11 (exp. trans) (but if she has been put asunder, let her abide unmarried, or let her be reconciled to her husband), and that the husband is not to forsake his wife.

7:12 (exp. trans) But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she thinks it good to live with him, stop forsaking her.

7:13 (exp. trans) And a woman who has an unbelieving husband, and he thinks it good to live with her, stop forsaking him.

1 Corinthians 7:14 - Live For The Children's Sake.

**For the unbelieving husband is sanctified** (perfect passive indicative HAGIADZW = set apart with the indication of permanence; has been sanctified) **through his wife, and the unbelieving wife is sanctified** (has been sanctified) **through her believing husband** (lit: by the brother); **for otherwise your children are unclean** (AKATHARTOS = not clean; this word is only used in the gospels to describe certain spirits; a ritual or ceremonial uncleanness; established as unclean by decree), **but now they are holy** (HAGIOS = set apart).

(exp. trans) For the unbelieving husband has been sanctified by his wife, and the unbelieving wife has been sanctified by the brother; for otherwise your children are unclean, but now they are holy.

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### Summary

1. This does not mean that the unbeliever is saved from hell by marriage to a believer.
2. But that the unbeliever has been permanently set apart by being able to witness the gospel as well as hear it.
3. This refers to a marriage where one person gets saved after they were married, since a believer should not marry an unbeliever. 2 Corinthians 6:14
4. "Uncleanness" refers to that which is off limits by decree, not by its inherent nature, so this kind of relationship is not prohibited but rather instructed. Acts 10:14

**14 But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean."**

5. This type of "mixed marriage" is sanctified so the offspring are not viewed as religiously off-limits or "unclean."
6. Uncleanness costs the believer spiritual inheritance, but this is not costly to that inheritance. Eph 5:3-5

**3 But immorality or any impurity or greed must not even be named among you, as is proper among saints; 4 and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. 5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.**

Principle: Good is designed to overcome evil.

7:8 (exp. trans) But I say to the unmarried and to widows that it is inherently good for them if they may abide even as I.

7:9 (exp. trans) But if they do not have self-control, let them marry, for it is better to marry than to burn *with passion*.

7:10 (exp. trans) But to the married I give instructions, not I, but the Lord, that the wife should not be put asunder from her husband

7:11 (exp. trans) (but if she has been put asunder, let her abide unmarried, or let her be reconciled to her husband), and that the husband is not to forsake his wife.

7:12 (exp. trans) But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she thinks it good to live with him, stop forsaking her.

7:13 (exp. trans) And a woman who has an unbelieving husband, and he thinks it good to live with her, stop forsaking him.

7:14 (exp. trans) For the unbelieving husband has been sanctified by his wife, and the unbelieving wife has been sanctified by the brother; for otherwise your children are unclean, but now they are holy.

Situation 1: Married? Stay married. 7:10

Situation 2: Married woman put asunder? Stay that way or reconcile.

7:11

Situation 3: Married man? Do not put distance between you and your wife.

7:11

Situation 4: Believing husband with accepting unbeliever? Stay put. 7:12

Situation 5: Believing wife with accepting unbeliever? Stay put. 7:13

1 Corinthians 7:15 - Situation 6: Unbeliever Leaves.

Yet if the unbelieving one (APISTOS) leaves, let him leave (present middle indicative + present middle Imp CHWRIDZW = same word of 7:10,11 but in Middle not passive voice; is putting himself asunder, let him put himself asunder; in papyri the word was often used in a technical manner for divorce); the brother or the sister is not under bondage (perfect passive indicative DOULOW = has not been enslaved) in

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such cases, but (the) God has called us (perfect active indicative KALEW = has permanently called us) to peace (in peace).

(exp. trans) Yet if the unbelieving one is putting him/herself asunder, let him put him/herself asunder; the brother or sister has not been enslaved in such cases, but the God has called us in peace.

### Summary

1. In view is an unbeliever who is alienating himself/herself from the believing spouse.
  2. There is no obligation to try to keep the relationship together.
  3. Many times people have to hit bottom before they look up and in some cases the believer through service might be propping up the unbeliever in their unbelief, so the distance could lead them to the Lord.
  4. The believer is not to be the cause of the discord but rather to live an honorable life.
  5. If the mind is set on the Spirit, then one can have peace about this situation even though painful. Rom 8:6-8
  - 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.
  6. Believers are called to live in peace as much as it depends on them. 2 Corinthians 13:11
  - 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.
- Principle: Do your part to make it work.
- 1 Corinthians 7:16 - Live For The Lord's Sake.
- For how do you know (OIDA), O wife, whether you will save (future active indicative SWDZW = preserve from hell) your husband? Or how do you know, O husband, whether you will save your wife?
- (exp. trans) For how do you know, O wife, whether you will save your husband? Or how

do you know, O husband, whether you will save your wife?

### Summary

1. In either situation the correct application is to be a proper witness to the unbeliever.
  2. Paul says there is actually some hope.
- Principle: In whatever circumstances you find yourself in, be a witness.
- Outline:
1. Introduction. (1:1-9)
  2. Divisions In The Church. (1:10-4:21)
  3. Moral Disorders In The Church. (5:1-6:20)
  4. Instructions Concerning Marriage. (7:1-40)
    - A. Marriage And Sex. (7:1-7)
    - B. Marriage And Self-Control. (7:8-16)
    - C. Marriage And Service. (7:17-24)
    - D. Marriage And Selflessness. (7:25-35)
    - E. Marriage And Daughters. (7:36-38)
    - F. Marriage And Principles. (7:39-40)
- 1 Corinthians 7:17 - The Principle: Accept Your Assignment.
- Only, as the Lord has assigned (aorist active indicative MERIDZW = means to divide and then distribute) to each one, as God has called each (perfect active indicative KALEW = permanently called), in this manner let him walk (present active Imp PERIPATEW = exhortation). And so I direct (present middle indicative DIATASSW = arrange through, i.e. a system, thus to ordain or appoint) in all the churches.
- (exp. trans) Only, as the Lord has distributed to each one, as God has called each, in this manner let him walk. And so I establish in all the churches.
- ### Summary
1. The assignment and permanent calling primarily refer to spiritual gifts. 1 Corinthians 12:4-8
- Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things

in all persons. 7 But to each one is given the manifestation of the Spirit for the common good.

2. Our gifts and thus role in life are given an area in which to function.

3. Since the Lord assigns the ministries, He can change their expression, but the permanent call is to ministry.

4. We are to function within this role or position.

5. We are given the resources to function in that area. Rom 12:3

For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

6. This was the principle Paul used to establish systems within the churches he led.

Principle: We are to function within our niche.

1 Corinthians 7:18 - An Example.

Was any man called when he was already circumcised (perfect passive participle PERITEMNW = indicates the permanence of the act)? He is not to become uncircumcised (M8 + present middle Imp EPISPAW = 1X; medical term meaning to draw over the foreskin; there was actually a medical practice to do that). Has anyone been called in uncircumcision? He is not to be circumcised (present passive Imp PERITEMNW = stop being circumcised).

(exp. trans) Was any man called when he was *already* circumcised? Stop uncircumcising yourself. Has anyone been called in uncircumcision? Stop being circumcised.

1 Corinthians 7:19 - What Matters.

Circumcision is nothing, and uncircumcision is nothing, but what matters is the (a) keeping (TER8SIS = 3x; Acts 4:3; 5:18 used for a prison; from verb that means to keep or guard because of the value) of the commandments (ENTOL8 = to bear on the inside; emphasizes the internalizing of the commandments) of God.

(exp. trans) Circumcision is nothing, and uncircumcision is nothing, but *what matter* is a guarding of the commandments of God.

### Summary

1. The point is that Jews do not have to become Gentiles nor do Gentiles have to become Jews.

2. Especially concerning the forms of expression of the faith.

3. The real issues are spiritual not physical. Col 2:9-12

9 For in Him all the fullness of Deity dwells in bodily form, 10 and in Him you have been made complete, and He is the head over all rule and authority; 11 and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; 12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

4. Will we love God by guarding His commandments? John 14:15

15 " If you love Me, you will keep My commandments.

Principle: The function is more important than the form.

1 Corinthians 7:20 - The Principle: Accept The Conditions.

Each man must remain (3S present active Imp MENW = abide, live; keep on abiding) in that condition (d.a. + KL8SIS = in the calling) in which he was called (aorist passive indicative KALEW = at a point of time).

(exp. trans) Let each man keep on abiding in the calling in which he was called.

Principle: Identify your role, embrace it and live in it.

1 Corinthians 7:21 - Exercise Responsibility First, Then Freedom.

Were you called (aorist passive indicative KALEW = at a point of time; salvation) while a slave (DOULOS = a bondservant)? Do not worry about it ( M8 + 3S present active Imp MELEI = let it not worry you; stop letting it worry you);

but if you are able (present passive indicative DUNAMAI = are empowered) also to become free, rather do that (aorist active Imp CHRAOMAI = 11x; put it to use).

(exp. trans) Were you called while a bondservant? Stop letting it worry you; but if you are empowered also to become free, put it to use.

### Summary

1. Paul asks them to start from their new birth.
2. They are to seek spiritual humility before their physical freedom.

1 Peter 5:6-7

6 Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, 7 casting all your anxiety upon Him, because He cares for you.

3. Paul deals with worry by simply saying, "stop it."

4. Spiritual common sense says that if there is the opportunity to move to more favorable circumstances then do so.

5. More favorable circumstances are determined by where one is better able to serve the Lord, not self.

Principle: Function where you are but if the opportunity for change is there take a look at it.

1 Corinthians 7:22 - The Issue Is Service.

For he who was called in the Lord while a slave, is the Lord's freedman (APELEUTHEROS = one freed from); likewise he who was called while free (ELEUTHEROS = free), is Christ's slave (DOULOS = bondservant).

(exp. trans) For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's bondservant.

### Summary

1. True freedom is found only in the Lord. John 8:31-36

So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine; 32 and you will know the truth, and the truth will make you

free." 33 They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free'?" 34 Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. 35 "The slave does not remain in the house forever; the son does remain forever. 36 "So if the Son makes you free, you will be free indeed.

2. Freedom can be unrighteous. Rom 6:20-21

For when you were slaves of sin, you were free in regard to righteousness.

3. Freedom is a tool to win others to Christ. 1 Corinthians 9:19-20

For though I am free from all men, I have made myself a slave to all, so that I may gain more.

4. Spiritual freedom is available at salvation to everyone. 1 Corinthians 12:13

For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

5. Christianity is to have no social disunity. Gal 3:28

There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

6. We are to use our freedom as bondslaves of God. 1 Peter 2:16-17

16 active as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. 17 Honor all people, love the brotherhood, fear God, honor the king.

7. At salvation we all become indentured to Christ.

Principle: Physical freedom is a blessing worthy of service to the Lord.

1 Corinthians 7:23 - But Not Human Servitude.

You were bought (aorist passive indicative AGORADZW = to buy at the market place; point of time, the cross) with a price (TIM8 = that which has weight, value); do not become (M8 + present middle Imp GINOMAI = stop becoming) slaves (DOULOS = bondservants) of men.



(exp. trans) You have been bought with a heavy price; stop becoming bondservants of men.

### Summary

1. Paul reminds us of the price of freedom and that we were costly to purchase.
  2. Historically when a person's freedom was purchased there were certain rights and obligations of the one set free.
    - A. He bore the family name of the one who set him free.
    - B. He lived in the house of his purchaser.
    - C. He rendered service to the purchaser.
    - D. The Purchaser gave him gifts.
    - E. The Purchaser was due all respect.
  3. The application is to not become a bondservant of another, since we have one Master who bought us. 2 Pet 2:1
  4. We have already been told that because of the high price of our purchase we should glorify God. 1 Corinthians 6:19-20
- 19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20 For you have been bought with a price: therefore glorify God in your body.
5. We will sing about this purchase to freedom forever. Rev 5:9-10
- 9 And they sang a new song, saying, "Worthy are You to take the book, and to break its seals; for You were slain, and did purchase for God with Your blood men from every tribe and tongue and people and nation. 10 "And You have made them to be a kingdom and priests to our God; and they will reign upon the earth."
- Principle: Spiritual freedom is a tool that should not be squandered by letting other "masters" replace our One True Master.
- 1 Corinthians 7:24 - The Principle Restated.
- Brethren, each one is to remain with God (present active Imp MENW = keep abiding + PARA THEOS = alongside God) in that condition (in this thing) in which he was called.

(exp. trans) Brethren, let each one keep abiding alongside God in this thing in which he was called.

### Summary

1. Notice that he calls the Corinthians "brethren."
2. "This thing" is the freedom with which we have been bought with a heavy price.
3. We are to draw our nourishment from the Vine. John 15:1-8
4. We are to walk like our Master walked. 1 John 2:3-11

Principle: A life alongside God and is not determined by circumstances but by relationship.

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
  - A. Marriage And Sex. (7:1-7)
  - B. Marriage And Self-Control. (7:8-16)
  - C. Marriage And Service. (7:17-24)
  - D. Marriage And Selflessness. (7:25-35)
  - E. Marriage And Daughters. (7:36-38)
  - F. Marriage And Principles. (7:39-40)

1 Corinthians 7:25 - An Opinion For Virgins.

Now concerning (the) virgins (PARTHENOS = virgin; used of Mary the mother of Jesus; in context is referring both to male and females) I have no command (OUK + present active indicative ECHW = I am not having + EPITAG8 = 7x; to arrange over; to establish a specific form) of the Lord, but I give (present active indicative DIDWMI = to freely give) an opinion (GNWM8 = a result of knowledge; an opinion; often opinions are not a result of knowledge but from one who thinks he has it; advice) as one who by the mercy of the Lord is trustworthy (PISTOS = faithful, trustworthy).

(exp. trans) Now concerning the virgins I have no command of the Lord, but I give an opinion

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as one who by the mercy of the Lord is trustworthy.

### Summary

1. Paul has no specified form from the Lord for this advice.
2. He does though offer spiritual advice to all those who are not married.
3. This is in the hope that they will not be deceived by Satan to give up their “virginity.” 2 Corinthians 11:1-4

I wish that you would bear with me in a little foolishness; but indeed you are bearing with me. 2 For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin. 3 But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ. 4 For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.

4. Paul immediately takes us to the issue of mercy and thus establishes the context of what follows.

Principle: Following apostolic example we should be careful before establishing various required forms concerning the unmarried.

### 1 Corinthians 7:26 - Men-Stay That Way.

I think (present active indicative NOMIDZW = to cause to think or suppose, to regard something as true) then that this is good in view of (DIA = through; because of) the present (perfect active indicative ENIST8MI = to stand in; i.e. the present) distress (ANAGK8 = distress, a necessity or a need; looks at a dispensation) that it is good (KALOS = inherently good) for a man (ANTHRWPOS = how we know he is including males in the issue of “virgins”) to remain (present active infinitive HUPARCHW = to “be” with emphasis on the beginning; need a definition of the word “is” here and we have it + under, i.e. a principle) as he is.

(exp. trans) I think then that this is good because of the present distress that it is good for a man to be as he is.

### Summary

1. Paul is making a dispensational application where there is no established law like there was under Moses. Heb 7:12

For when the priesthood is changed, of necessity there takes place a change of law also.

2. This is a clear argument for abstinence for unmarried men.

Principle: Abstinence for men is inherently good.

### 1 Corinthians 7:27 - Some Specifics.

Are you bound (perfect passive indicative DEW = to tie up or bind; permanently; indicates the ideal situation) to a wife? Do not seek (M8 + present active Imp Z8TEW = stop seeking) to be released (LUSIS = loosed). Are you released (perfect passive indicative LUW = to permanently loose; release) from a wife? Do not seek a wife (Stop seeking).

(exp. trans) Are you bound to a wife? Stop seeking to be released. Are you released from a wife? Stop seeking a wife.

### Summary

1. Paul recognizes that the marriage bond is designed to be permanent, so if married don’t seek to change it.
2. He also realizes that situations do change, so if divorced don’t seek to change it.

Principle: Learn to be content.

### 1 Corinthians 7:28 - Marriage Is Not A Sin.

But if you marry (EAN = 3 class, maybe you will + aorist active subjunctive GAMEW = may marry), you have not sinned (OUK + HAMARTANW = the marriage is not a sin); and if a virgin marries (same construction denoting potential), she has not sinned. Yet such will have (future active indicative ECHW = will have) trouble (THLIPSIS = pressure) in this life (in the flesh), and I am trying to spare you (present middle indicative PHEIDOMAI = to spare one from problems).

(exp. trans) But if you may marry, you have not sinned; and if a virgin may marry, she has not sinned. Yet such will have pressure in the flesh, and I am trying to spare you.

### Summary

1. Marriage is not a sin, even remarriage by one previously divorced.
2. There may be many other sins that accompany divorce that have to be dealt with.
3. Where Jesus answered questions about marriage from the Law, Paul is trying to bring the principles into the Church Age.
4. He recognizes the issue of mercy to all of us.
5. Marriage will bring pressure in the flesh, so he is warning the unmarried about it.

Principle: Marriage is not a sin.

### 1 CORINTHIANS 7:29 - PRIORITY ONE IS NOT MARRIAGE.

But this I say (present active indicative PH8MI = am enlightening), brethren, the time (KAIROS = specific season) has been shortened (perfect passive participle SUSTELLW = 2x; Acts 5:6; when they wound up Ananias and took him out; to draw together, to limit, to shorten), so that from now on those who have wives should be as though they had none;

(exp. trans) But this I am enlightening, brethren, the season has been shortened, so that from now on those who have wives should be as though they had none;

### 1 CORINTHIANS 7:30 - PRIORITY ONE IS NOT EMOTIONS NOR INCREASE.

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;

### 1 CORINTHIANS 7:31 - PRIORITY ONE IS NOT USE OF POSSESSIONS.

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.

### Summary

1. Paul enlightens them as to the specific time frame they are living in.
2. It is growing short, but not before the Lord's return.
3. The Lord gave many prophecies concerning persecution toward His people that would occur in the first century.
4. The time is closer when Jerusalem would be destroyed and the persecution would extend through the Roman empire. Matt 24:1-2

Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him. 2 And He said to them, "Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down."

5. In marriage one should consider:

A. present marital status.

B. Emotional stability.

(weeping and rejoicing can be both positive and negative)

C. Financial stability.

D. Attitudes toward the world.

Principle: We should objectively consider the times we live in.

### 1 Corinthians 7:32 - Priority One Is The Lord.

But I want you to be free from concern (AMERIMNOS = without distractions). One who is unmarried is concerned (present active indicative MERIMNAW = to be drawn in different directions, anxious) about the things of the Lord, how he may please (aorist active subjunctive ARESKW = potential to please) the Lord;

(exp. trans) But I want you to be without distractions. One who is unmarried is concerned about the things of the Lord, how he may please the Lord;

### 1 Corinthians 7:33 - Legitimate Distractions For Men.

but one who is married is concerned (present active indicative MERIMNAW) about the things of the world, how he may please his wife,

(exp. trans) but the one who is married is concerned about the things of the world, how he may please his wife,

1 Corinthians 7:34 - Legitimate Distractions For Women.

and his interests (perfect passive indicative MERIMNAW = concerns) are divided (HAGIOS = sanctified; set apart). The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in (the) body and (the) spirit; but one who is married is concerned about the things of the world, how she may please her husband.

(exp. trans) and his concerns are sanctified. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in the body and the spirit; but the one who is married is concerned about the things of the world, how she may please her husband.

### Summary

1. The point is that first we are to be completely devoted to the Lord.

2. Marriage brings with it sanctified distractions which can get in front of our relationship with the Lord.

3. An important part of marriage is worshipping the Lord together rather than worshipping one another.

4. Married people are to pray about these issues and not be distracted by them so that they may experience peace. Phil 4:6-7

6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

Principle: Even legitimate concerns are not to distract us from total devotion to the Lord, which includes those legitimate concerns.

1 Corinthians 7:35 - Devotion To The Lord.

This I say for your own benefit (SUMPHOROS = that which is carried together, advantageous); not to put a restraint (BROCHOS = 1x; a noose

used for catching animals) upon you, but to promote what is appropriate (d.a. + EUSCH8MA = having a good form as a result of something, proper thought) and to secure undistracted (adverb APERISPASTWS = 1x; without anything drawn around; unhindered, unfettered) devotion (EUPAREDROV = sitting beside well; a good position) to the Lord.

(exp. trans) This I say for your own advantage, not to put a noose upon you, but to promote the good form and unfettered good position to the Lord.

### Summary

1. Paul's exhortation and analogy is designed to increase their relationship with the Lord.

2. The forms we select to carry out the functions should not distract our devotion.

3. There is no "noose" with this exhortation in the form of command.

4. He is saying that being unmarried can lead to a good relationship.

5. He is not saying that marriage will not.

6. Seeking what is pleasing to the Lord involves:

A. A mind not set on the flesh. Rom 8:6-8

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.

B. Unselfish actions. Rom 15:1-4

Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. 2 Each of us is to please his neighbor for his good, to his edification. 3 For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME."

C. Giving yourself so that others might be saved. 1 Corinthians 10:31-33

31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. 32 Give no offense either to Jews or to Greeks or to the church of God; 33 just as I also please all men in

all things, not seeking my own profit but the profit of the many, so that they may be saved.

D. Not compromising the gospel. Gal 1:8-10

8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! 10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

E. Consciously letting Him examine our hearts. 1 Thes 2:3-4

3 For our exhortation does not come from error or impurity or by way of deceit; 4 but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts.

F. Growth in our desire to please Him. 1 Thes 4:1

Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more.

G. Not being trapped with useless activities. 2 Tim 2:4

No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.

Principle: We should use our freedom to grow closer to Him.

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
  - A. Marriage And Sex. (7:1-7)
  - B. Marriage And Self-Control. (7:8-16)
  - C. Marriage And Service. (7:17-24)
  - D. Marriage And Selflessness. (7:25-35)
  - E. Marriage And Daughters. (7:36-38)

F. Marriage And Principles. (7:39-40)

1 Corinthians 7:36 - The Father and Groom's Options.

But if (1 class; and he is) any man thinks (present active indicative NOMIDZW = is thinking; this word's basic meaning is to hold by custom or usage, to follow custom or usage; so it is to think based on custom) that he is acting unbecomingly (present active infinitive ASCH8MONEW = 2x; cf 1 Corinthians 13:5; to active without decorum, to behave in a dishonorable way; making sexual advances) toward his virgin daughter (concerning his virgin), if (3 class with condition viewed as possible) she is past her youth (HUPERAKMOS = 1x; past the bloom of youth; beyond marriageable age; over ripe), and if it must be so (present active indicative OPHEILW = to be obligated, necessary; expression of a moral obligation + present active infinitive GINOMAI = to come into existence), let him do (3S present active Imp POIEW = let him do) what he wishes (present active indicative THELW = what he desires), he does not sin (OUK + present active indicative HAMARTANW = he is not sinning); let her marry (3 Plural present active Imp GAMEW = let them marry).

7:36 (exp. trans) But if any man is thinking (based on custom) to active dishonorably toward his virgin, if she is mature, and if it is obligated to come into existence, let him do what he desires, he is not sinning; let them marry.

### Summary

1. This scenario can refer to:

- A. A father and his daughter.
- B. A man who is engaged.

2. The word "think" indicates that one's culture is important in the decision-making process.

A. It includes the laws of the land. Matt 5:17-18  
"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.

B. It includes worldviews. Matt 10:34-35

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"Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.

C. It includes societal issues. Matt 20:10

"When those hired first came, they thought that they would receive more; but each of them also received a denarius.

3. To "active with improper decorum" is basically to active without love.

1 Corinthians 13:4-5

4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not active unbecomingly;

4. A required condition is that she be old enough for marriage.

5. The obligation involves moral issues that are based on laws of God or laws of man. (Levirate marriage)

6. The obligation can also refer to recognition of God's plan and the need to adhere to it.

7. If a father sees a man making advances toward his daughter, if she is old enough, he can give her away.

8. If a man is engaged and cannot keep his thoughts under control, it is permissible to marry, it might be a marker that it is time to marry.

9. This verse is a culmination of culture (think), honor (sexual purity), propriety (mature), submission to God (obligated) and freedom to choose.

Principle: Apply the "law" of love when giving a daughter away or seeking a spouse.

7:36 (exp. trans) But if any man is thinking (based on custom) to active dishonorably toward his virgin, if she (the virgin) is mature, and if it is obligated to come into existence, let him (the any man) do what he desires, he is not sinning; let them marry.

1 Corinthians 7:37 - The Father's Options.

But he (the father) who stands firm (perfect active indicative HIST8MI = the one who has permanently taken a stand + HEDRAIOS = 3x; firmly fixed in purpose) in his heart, being

under no constraint (lit: not having a necessity; not an issue of law), but has authority over his own will, and has decided (DE = mild adversative, translate "now" + perfect active indicative KRINW = has permanently judged) this in his own heart, to keep (present active infinitive T8REW = to guard or keep) his own virgin daughter, he will do well (KALWS = inherent good).

(exp. trans) But the one (father) who has permanently taken a stand in his heart, fixed in purpose, not having a necessity, now having authority over his own will, and has permanently judged this in his own heart, to guard his own virgin daughter, he will do inherent good.

### Summary

1. Paul establishes conditions that are based on freedom for all parties.

2. In view is a father who has decided to guard his virgin daughter at all costs.

3. It is not referring to *never* giving her in marriage.

4. Remember that in context, those who are not married should be fully dedicated to the Lord.

Principle: Protecting one's daughter is inherently good.

1 Corinthians 7:38 - Conclusion.

So then both he who gives his own virgin daughter in marriage does well (KALWS = is doing inherent good), and he who does not give her in marriage will do better (KRESSON = comparative of AGATHOS = a better thing).

(exp. trans) So then both he who gives his own virgin daughter in marriage is doing inherent good, and he who does not give her in marriage will do a better thing.

### Summary

1. Paul is seeking to establish that both marriage and the single life are good.

2. For a father, giving a daughter in marriage is inherently good.

3. It is also inherently good that she be protected to serve the Lord more.

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4. Either way it is good.

Principle: Being married or single, in and of itself, is not a spiritual issue.

(Some think you have to be married to be spiritual. Some think you have to be married to be a pastor or a deacon. Paul's resume would not pass muster)

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  - E. Marriage And Daughters. (7:36-38)
  - F. Marriage And Principles. (7:39-40)

1 Corinthians 7:39 - The "Law."

A wife is bound (perfect passive indicative DEW = bound, indicates an obligation; like tying up hay bundles or being chained in a prison) as long as her husband lives (present active indicative ZAW = is living); but if her husband is dead (EAN + aorist passive Sub KOIMAW = may be asleep; used of the Christians' "sleep" in 1 Thes 4; those who are dead), she is free to be married to whom she wishes, only in the Lord.

(exp. trans) A wife is bound as long as her husband is living; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.

#### Summary

1. Paul references both Jewish and Roman law but adds the issue of being a Christian. Cf Rom 7:2 (see summary there)
2. If her husband is now "asleep in the Lord" then he was a Christian prior to his death.
3. Paul again encourages people to live in their present situation and not intensely seek to change it. 1 Corinthians 7:27

Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife.

4. He wants wives to be a wife to their husband and implies that husbands be a husband to their wife.

Principle: Seek to recognize and live responsibilities.

1 Corinthians 7:40 - Paul's Opinion.

But in my opinion (GNWM8 = 9x; a result of gnosis; an opinion based on judgment that renders advice) she is happier (MAKARIWTERA = comparative of makarios) if she remains as she is; and I think that I also have the Spirit of God.

(exp. trans) But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.

#### Summary

1. Paul's opinion is based on his spiritual judgment.
  2. He believes the single life to be happier. (but not "gay")
- Principle: Happiness is found in living the Beatitudes. Matt 5:3-11

## 1 Corinthians 8

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
5. Instructions Concerning Food Offered To Idols. (8:1-11:1)

A. Question: May A Christian Eat Food Consecrated To A Pagan God? (8:1-13)

1. Love For God Is The Starting Point. 8:1-3
  2. What Idols Are and Are Not. 8:4-6
  3. Love For The Brethren Is The Desire. 8:7-13
- 1 Corinthians 8:1 = Knowledge vs. Love.

Now concerning (getting ready to answer another question) things sacrificed to idols, we know (perfect active indicative OIDA = know from experience) that we all have knowledge (GNWSIS = knowledge without reference to belief or truth). (The = the one just referred to) Knowledge makes arrogant (present active indicative PHUSIOW = cf 4:6,18,19; 5:2; inflates like a balloon), but (the) love (APAP8) edifies (present active indicative OIKODOMEW = to build a house).

(exp. trans) Now concerning things sacrificed to idols, we know from experience that we all have knowledge. The knowledge makes arrogant, but the love edifies.

### Summary

1. Paul is getting ready to answer another question by applying the principle of 6:12 concerning lawful versus profitable.
2. In Corinth and other places in the ancient world, the food sacrificed to idols was a big issue.
3. The Jerusalem Council of 49 A.D. sent an edict to abstain from these things as a show of love from the Gentiles to the Jews. Acts 15:20

4. Paul's desire is to use knowledge in a way that will build up others. 1 Corinthians 10:23-24

**All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. 24 Let no one seek his own good, but that of his neighbor.**

Principle: Love is needed to properly use knowledge.

1 Corinthians 8:2 - We Are Never Smart Enough.

If anyone supposes (DOKEW = thinks) that he knows anything (perfect active infinitive GINWSKW = this word in this tense is used in the next verse of God; the perfect indicates that a person thinks they know everything about something), he has not yet known (aorist active indicative GINWSKW = known at a point in time) as he ought to know;

(exp. trans) If any thinks that he knows everything about anything, he has not yet known as he ought to know.

### Summary

1. Arrogance is thinking to know it all about anything.
2. The reminder is that we are not Omniscient.
3. We are also not as intelligent as we are invited to be.

Principle: We all need to realize how stupid we really are.

1 Corinthians 8:3 - Love Builds Relationship. but if anyone loves (present active Sub AGAPAW = may keep loving) (the) God, he is known (perfect passive indicative GINWSKW = has been known) by Him.

(exp. trans) but if anyone may keep loving the God, he has been known by Him.

### Summary

1. True love toward God lacks arrogance. 1 Corinthians 13:4



**Love is patient, love is kind and is not jealous; love does not brag and is not arrogant,**

2. True love toward God seeks knowledge about Him, realizing we will never know all there is to know about Him. 1 Corinthians 13:12

3. True love toward God builds a special relationship that reaps eternally.

4. True love toward God loves others. 1 John 4:7-8

**Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. 8 The one who does not love does not know God, for God is love.**

Principle: Love builds relationships.

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5. Instructions Concerning Food Offered To Idols. (8:1-11:1)

A. Question: May A Christian Eat Food Consecrated To A Pagan God? (8:1-13)

1. Love For God Is The Starting Point. 8:1-3

2. What Idols Are and Are Not. 8:4-6

3. Love For The Brethren Is The Desire. 8:7-13

1 Corinthians 8:4 - Concerning Certain Foods.

Therefore (Paul draws an application that is a conclusion from what he has just said about love) concerning the eating of things sacrificed to idols (Paul will distinguish between the physical idols and the demons behind them, compare the next verse), we know (OIDA = from experience) that there is no such thing as an idol in the world, and that there is no God but one.

(exp. trans) Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.

#### Summary

1. Paul states truth and then applies it.

2. Idols are not worthy objects of worship except in the mind of the one who idolizes it.

3. God is real and there is only one.

Principle: Identify truth before seeking to apply it.

1 Corinthians 8:5 - Even If This Were True.

For even if there are so-called (ones being spoken of as) gods whether in heaven or on earth, as indeed there are many gods and many lords,

(exp. trans) For even if there are ones being spoke of as gods whether in heaven or on earth, as indeed there are many gods and many lords,

#### Summary

1. Paul assumes a position to be true even though he knows it is not, since these "gods" have been elevated to that position by man.

2. But he analyzes a position held by many.

Principle: Perception is not necessarily true.

1 Corinthians 8:6 - This Would Be The Truth.

yet for us (Believers) there is but one God, the Father, from (EK = out of) whom are all things and we exist for Him (EIS = into; lit: we into Him); and one Lord, Jesus Christ, by (DIA = through) whom are all things, and we exist through (DIA) Him.

(exp. trans) yet for us there is one God, the Father, out of whom are all things and we *are* into Him; and one Lord, Jesus Christ, through whom are all things, and we *are* through Him.

#### Summary

1. There is no other legitimate object of worship except The God.

2. Idols are impotent to bless or curse, but demons operate through them. 1 Corinthians 10:19-21

3. He distinguishes between visible idols and invisible false gods.

4. "Out of" the Father's plan came all things, including us, which places us "into" Him.

5. The agent of the true beginning of all things is Jesus Christ Himself.

6. This is another statement of the Preincarnate Deity of Jesus Christ.

A. He is complete wisdom and knowledge. Rom 11:33-36

**33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! 34 For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? 35 Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? 36** For from Him and through Him and to Him are all things. **To Him be the glory forever. Amen.**

B. He is Creator. Col 1:15-20

**15 He is the image of the invisible God, the firstborn of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the firstborn from the**

**dead, so that He Himself will come to have first place in everything. 19 For it was the Father's good pleasure for all the fullness to dwell in Him, 20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.**

C. He is the Heir of all things. Heb 1:1-3  
**God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. 3 And He is the radiance of His glory and the exactive representation of His nature, and upholds all things by the word of His power.**

D. He is God. John 1:1-5

**In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not comprehend it.**

Principle: Worship should be reserved for the One to whom it is due.

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  - 3. Love For The Brethren Is The Desire. 8:7-13
- 1 Corinthians 8:7 - Some Are Yet Ignorant.

However not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is defiled (present passive indicative MOLUNW = 3x; Rev 3:4; 14:4; to soil garments as with dirt).

(exp. trans) However not all men have this knowledge, but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is being defiled.

#### Summary

- 1. Paul seeks us to understand that some do not possess the correct knowledge about lawful things versus profitable and edifying things.
- 2. Some Believers evidently still thought that eating meat sacrificed to idols would bring them blessing. (black-eyed peas)
- 3. Others who did not understand "lawful things" might eat and then go on a guilt trip.

Principle: Customs not correctly analyzed can lead to defilement of the soul or even a perceived defilement.

1 Corinthians 8:8 - Food Is Not The Issue.

But food will not commend us (future active indicative PARIST8MI = stand us beside) to (the) God; we are neither the worse if we do not eat, nor the better if we do eat.

(exp. trans) But food will not commend us to the God; we are neither the worse if we do not eat, nor the better if we do eat.

1 Corinthians 8:9 - Responsible Use Of Liberty Is.

But take care (present active Imp BLEPW = watch out; to glance at not obsess over) that this liberty (EXOUSIA = authority) of yours does not somehow become a stumbling block (PROSKOMMA = 6x; an obstacle put before someone's face) to the weak.

(exp. trans) But take care that this authority of yours does not somehow become a stumbling block to the weak.

#### Summary

- 1. In a sense, food had authority over the Jews under the Mosaic Law.
- 2. Now we have "authority" over it.
- 3. Jesus taught His disciples this same thing. Mark 7:14-23

**After He called the crowd to Him again, He began saying to them, "Listen to Me, all of you, and understand: 15 there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man. 16[" If anyone has ears to hear, let him hear."] 17 When he had left the crowd and entered the house, His disciples questioned Him about the parable. 18 And He said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him, 19 because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.) 20 And He was saying, " That which proceeds out of the man, that is what defiles the man. 21 "For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, 22 deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. 23 "All these evil things proceed from within and defile the man."**

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Principle: Authority is to be used responsibly.

1 Corinthians 8:10 - Your Witness.

For if someone sees (aorist active Sub HORAW = may see; take a long look at) you, who have knowledge (GNWSIS), dining in an idol's temple, will not his conscience, if he is weak, be strengthened (future passive indicative OIKODOMEW = edified) to eat things sacrificed to idols?

(exp. trans) For if someone may see you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be edified to eat things sacrificed to idols?

#### Summary

1. Food is not the problem but where it is eaten can become one.
2. The weaker believer without knowledge might look at the "stronger" believer with "knowledge" and only see the association with idolatry.
3. This could lead to a compromise with idolatrous practices.
4. One could even end up compromising with Pantheism. Rev 2:19-20

**19' I know your deeds (Thyatira), and your love and faith and service and perseverance, and that your deeds of late are greater than at first. 20' But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things sacrificed to idols.**

Principle: Ignorance is weakness but knowledge alone is arrogance that lacks wisdom.

1 Corinthians 8:11 - Your Brother.

For through your knowledge he who is weak is ruined (present passive indicative APOLLUMI =

is being ruined), the brother for whose sake Christ died.

(exp. trans) For through your knowledge he who is weak is being ruined, the brother for whose sake Christ died.

1 Corinthians 8:12 - The Sin.

And so, by sinning (present active participle HAMARTANW = in an ongoing manner) against the brethren and wounding (present active participle TUPTW = to strike with the fist, wound; as long as this is happening, sin is occurring) their conscience when it is weak (present active participle ANTENEW = weak), you sin (present active indicative HAMARTANW = in the active of) against (EIS = into) Christ.

(exp. trans) And thus, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.

#### Summary

1. Leading a brother into idolatry, even though one has freedom, is sin.
  2. The sin is a constant inflicting of a wound to the brother.
  3. It is a sin against the Body of Christ.
- Principle: Freedom to active may not be profitable nor edifying.

1 Corinthians 8:13 - Love For The Brethren.

Therefore, if food causes my brother to stumble, I will never eat meat (KREAS = 2x; Rom 14:21; technical word for "sacrificed meat") again, so that I will not cause my brother to stumble.

(exp. trans) Therefore, if food causes my brother to stumble, I will never eat sacrificed meat again, so that I will not cause my brother to stumble.

## 1 Corinthians 85

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### Summary

1. Paul explains the edict of the Jerusalem Council.
2. The Corinthians had tried to apply their knowledge to the situation and had chosen a self-serving path of application.
3. Their freedom was more important than another's welfare.
4. Even though idols are nothing, the food is not an issue and we have the freedom to eat, other more important factors are part of wise application.
5. Paul did not say he would become a vegetarian, but that he would stay away from the idol meat market.

Principle: Wise application considers others first.

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## 1 Corinthians 9

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
5. Instructions Concerning Food Offered To Idols. (8:1-11:1)
  - A. Question: May A Christian Eat Food Consecrated To A Pagan God? (8:1-13)
  - B. Example Of Paul. (9:1-27)
    1. His Position. 9:1-2
    2. His Defense Part 1. 9:3-7
    3. His Defense Part 2. 9:8-14
    4. His Compulsion. 9:15-18
    5. His Method. 9:19-23
    6. His Objective. 9:24-27

1 CORINTHIANS 9:1 - PAUL'S POSITION.

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

(exp. trans) Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

### Summary

1. Paul begins with four rhetorical questions that state his salvation, position, qualifications and results.

2. Some people had attacked him. Cf V3

1 Corinthians 9:2 - Relationship To The Corinthians.

If to others I am not an apostle, at least I am to you; for you are the seal (SPHRAGIS = looks at the proof of genuineness) of my apostleship in the Lord.

(exp. trans) If to others I am not an apostle, at least I am to you; for you

are the seal of my apostleship in the Lord.

### Summary

1. They are living proof of his position.
2. The Gift of Discerning of Spirits was also functioning at this time to let them know with certainty that he was telling them the truth.

**Principle:** It is easy to miss the obvious.

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
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A. Question: May A Christian Eat Food Consecrated To A Pagan God? (8:1-13)

B. Example Of Paul. (9:1-27)

1. His Position. 9:1-2

2. His Defense Part 1. 9:3-7

1 Corinthians 9:3 - Paul's Defense.

My defense (APOLOGIA = 8x; a word out from a source, defense) to those who examine (present active participle APOKRINW = judging out from a source) me is this:

(exp. trans) My defense to those who are examining me is this:

### Summary

1. A valid defense is based on a solid source of righteousness.

2. A judgment should also have a solid source of righteousness.

**Principle:** Determining what is right should be our objective.

1 Corinthians 9:4 - A Simple Question.

Do we (Paul and his traveling party by interpretation and by application to communicators of the Word) not have a right (EXOUSIA = authority) to eat and drink?

**(exp. trans) Do we not have authority to eat and drink?**

1 Corinthians 9:5 - Another Question.

Do we not have a right authority) to take along a believing wife (ADELPH8 = a sister; i.e. a believing wife), even as the rest of the apostles and the brothers of the Lord and Cephas (it looks like Peter is specifically mentioned here due to 1:12 since he was a source of division)?

**(exp. trans) Do we not have authority to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?**

1 CORINTHIANS 9:6 - ARE THEY SPECIAL?

Or do only Barnabas and I not have a right (authority) to refrain from working?

**(exp. trans) Or do only Barnabas and I not have authority to refrain from working?**

**Summary**

1. Paul is defending himself concerning some comments concerning financial support for he and Barnabas.

2. It is a question about financial support for the position he holds.

3. They evidently not only did not support him but refused to do so.

4. Paul asks three questions about his position:

A. Should it be nourished?

B. Should it be different?

C. Should there be discrimination?

5. In asking these questions he is teaching that his position should be fully supported, including a wife if he had one, and that he should not be required to be bi-vocational.

6. Paul has the freedom to choose to limit his authority for the purpose of service to the church.

Principle: It is valid to compare similar positions within the universal church when considering support.

1 Corinthians 9:7 - Three Questions.

Who at any time serves as a soldier at his own expense (OPSWNION = 4x; word means to buy meat and is often used technically for the pay of a soldier; Luke 3:14; Rom 6:23; 2 Corinthians 11:8)? Who plants a vineyard and does not eat the fruit of it? Or who tends (present active indicative POIMAINW = shepherds) a flock and does not use the milk of the flock?

**(exp. trans) Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who shepherds a flock and does not use the milk of the flock?**

**Summary**

1. These three examples teach important principles about the communicator of God's word.

A. He is directly involved in the Angelic Conflict. 2 Corinthians 10:3; 1 Tim 1:18; 2 Tim 2:4

B. He is the sower who sows the Word. Mark 4:14

C. He is an undershepherd of part of the Lord's flock. John 10; 1 Pet 5:2

2. Some of the "spoils" of spiritual warfare should be directed toward the communicator.

3. Some of the fruit from what he has sown should come back.

4. Some of the blessings should be shared.

5. Neither the undershepherd nor the sheep are to be selfish.

Php 4:17

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Principle: There should be reciprocal relationships in the church.

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#### 1 CORINTHIANS 9:8 - WHOSE VIEWPOINT?

I am not speaking these things according to human judgment (Lit: according to man), am I? Or does not the Law also say these things?

(exp. trans) I am not speaking these things according to man, am I? Or does not the law also say these things?

#### 1 Corinthians 9:9 - The Principle.

For it is written in the Law of Moses, "YOU SHALL NOT MUZZLE (OU + future active indicative K8MOW = to muzzle) THE OX WHILE HE IS THRESHING." God is not concerned about oxen, is He?

(exp. trans) For it is written in the Law of Moses, "You shall not muzzle the ox while He is threshing." God is not concerned about oxen, is He?

#### Summary

1. The Jewish concern for animals actually served to distinguish them from other nations.
2. Even though they used them for sacrifices they were not permitted to abuse them.
3. They were called to care for their neighbor's animals. Deut 22:1-4

You shall not see your countryman's ox or his sheep straying away, and pay no attention to them; you shall certainly bring them back to your countryman. 2 "If your countryman is not

near you, or if you do not know him, then you shall bring it home to your house, and it shall remain with you until your countryman looks for it; then you shall restore it to him. 3 "Thus you shall do with his donkey, and you shall do the same with his garment, and you shall do likewise with anything lost by your countryman, which he has lost and you have found. You are not allowed to neglect them. 4 "You shall not see your countryman's donkey or his ox fallen down on the way, and pay no attention to them; you shall certainly help him to raise them up.

4. Our verse is found in the middle of paragraphs that give some specifics of loving one another. Deut 25:4

"You shall not muzzle the ox while he is threshing.

5. This is what prompts Paul's question about the principle behind the law.

6. God is concerned about oxen but man takes higher precedence in His value department.

7. Paul teaches this principle in another passage. 1 Tim 5:17-18

The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages."

Principle: Look for the principle behind various laws, so that we may know how to use the law lawfully. 1 Tim 1:8-10

#### 1 Corinthians 9:10 - The Application.

Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman (definite article + present active participle APOTRIAW = 2x; Luke 17:7 of a slave plowing a field) ought to plow in hope (ELPIS), and the thresher to thresh (present active participle ALOAW = 3x; 9:9; 1 Tim 5:18; looks at the laborer in the field) in hope of sharing the crops.

(exp. trans) Or is He speaking altogether for our sake? Yes, for our sake it was written, because

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the plowman ought to plow in hope and the thresher to thresh in hope of sharing the crops.

### Summary

1. Paul is using specifics to teach hermeneutical principles about correct reasoning.
2. If one is not to hinder lower order of creature while it is working, then neither should one hinder a higher order.

3. A local church is likened to a field where cultivation takes place.

1 Corinthians 3:5-9

What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. 6 I planted, Apollos watered, but God was causing the growth. 7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth. 8 Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. 9 For we are God's fellow workers; you are God's field, God's building.

4. The opportunity for maximum production occurs when the plowman can focus on preparing the field.
  5. Part of that focus is a confident expectation of sharing the crop.
  6. Although the communicator should be a bonds slave, he should not be treated as one.
- Principle: Christian workers need the hope of support to carry out their task to the maximum.

1 Corinthians 9:11 - The Priority.

If we sowed spiritual things in you, is it too much if we reap material things from you? (exp. trans) If we sowed spiritual things in you, is it too much if we should reap material things from you?

### Summary

1. The "sower" prepares the "field" by "sowing" the Word. Mark 4:14
2. Paul directly asks the Corinthians about their priorities of life.

Principle: Is it the spiritual or the physical that have more weight in our decisions?

1 Corinthians 9:12 - The Love.

If others (of the same kind; looks at those who are in positions of authority over the people of Corinth, including the government of Rome who collects taxes from them) share the right (authority) over you, do we not more? Nevertheless, we did not use this right (authority), but we endure (present active indicative STEGW = 4x; 1 Corinthians 13:7 as a function of love; to hold off a threat to protect, hence to bear up against) all things so that we will cause no hindrance (EGKOP8 = 1x; a cutting in; impeding one's travel by cutting a trench through the path) to the gospel of Christ. (exp. trans) If others share the authority over you, do we not more? Nevertheless, we did not use this authority, but we endure all things, that we may cause no hindrance to the gospel of the Christ.

### Summary

1. If other authorities get to share your production, so do communicators of the Word.
  2. By Paul's example, communicators are not to demand money, but rather endure whatever is necessary, including being "muzzled while threshing" from time to time.
  3. The love of money is deeply ingrained in some people and can cause many to go astray. 1 Tim 6:10
  4. To present money as an issue up front may easily shut down any further communication, including the good news.
  5. A righteous communicator will endure other peoples love of money and whatever else is necessary in order to teach them the good things of God.
  6. An overseer is not to be a lover of money. 1 Tim 3:3
  7. A love of money and character do not go together. Heb 13:5-6
- 5 Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, " I WILL NEVER

DESERT YOU, NOR WILL I EVER FORSAKE YOU,"

Principle: Communicators of the Word must be willing to undergo undeserved suffering, even at the hands of those they are teaching.

1 Corinthians 9:13 - Another Example.

Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar?

(exp. trans) Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar?

1 Corinthians 9:14 - Divine Direction.

So also the Lord directed (aorist active indicative DIATASSW = arranged through the system) those who proclaim the gospel to get their living from the gospel.

(exp. trans) So also the Lord directed those who proclaim the gospel to get their living from the gospel.

### Summary

1. It is God's will for the flock to support its pastors.
2. It is God's will for pastors to endure for the flock.
3. It is not God's will for the communicator to forever remain silent concerning this spiritual matter.

Principle: Relationships are to be reciprocal.

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    3. His Defense Part 2. 9:8-14

4. His Compulsion. 9:15-18

1 Corinthians 9:15 - Freedom May Choose To Not Exercise Rights.

But I have used none of these things (the right to eat, marry, not work). And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one.

(exp. trans) But I have used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one.

### Summary

1. Paul chose to not use his rights and he is not seeking to use them now.
  2. Paul's boast is in the Lord not the external appearances of ministry. 1 Corinthians 1:26-31
    - 26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, 28 and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, 29 so that no man may boast before God. 30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."
  3. He does not "merchandise" it. 2 Corinthians 2:17
  4. He does however want them to have the correct attitude about support of his undershepherds. Cf Php 4:14-19
- Principle: We should think correctly even if we are not able to do anything about it.
- 1 Corinthians 9:16 - Compulsion.
- For if (3 class) I preach the gospel (present middle Sub EUAGGELIDZW = will not preach), I have nothing to boast of, for I am under compulsion (present passive indicative
-

EPIKEIMAI = to lay upon, place upon + ANAGK8 = a necessity has been placed upon me); for woe is me if I do not preach the gospel (aorist middle Sub EUAGGELIDZW = will not preach).

(exp. trans) For if I may preach the gospel, I have nothing to boast of, for a necessity has been placed upon me; for woe is me if I may not preach the gospel.

### Summary

1. Any boasting from Paul must be in the Lord, not that he gets his living from the gospel.
2. His ministry will always have needs, so he must accept that factive and continue to fulfill his calling.
3. Paul believes that if he stops preaching the gospel that the result will be pain and lack of peace.

Principle: The Lord and fulfillment of our calling must lead our lives, not how other people treat us.

1 Corinthians 9:17 - The Importance Of Freedom And Duty.

For if I do (present active indicative PRASSW = am practicing) this voluntarily (adjective EKWN = 2x; Rom 8:20; of free will, voluntarily), I have a reward (present active indicative ECHW = I have, now + MISTHOS = a wage used in the sense of a reward); but if against my will (AKWN = 1x; involuntarily) (I don't have a reward), I have a stewardship (OIKONOMIA = law of the house; a slave who is manager of an estate) entrusted to me (lit: a stewardship has been entrusted *to me*).

(exp. trans) For if I am practicing this voluntarily, I have a wage; but if involuntarily *I don't*. A stewardship has been entrusted *to me*.

1 CORINTHIANS 9:18 - WHAT IS THE REAL REWARD?

What then is my reward (MISTHOS = wage)? That, when I preach the gospel, I may offer (future active indicative TITH8MI = shall place) the gospel without charge (ADAPANON = 1x; without expense), so as not to make full use of my right (authority) in the gospel.

(exp. trans) What then is my wage? That, when I preach the gospel I shall place the gospel without charge, so as not to make full use of my authority in the gospel.

### Summary

1. With stewardship comes authority which brings certain rights and "wages."
2. Paul's "wage" is an issue of his desire to carry out his calling and present the gospel without charge to the lost.
3. When he is freely presenting the gospel to the lost he is receiving his "wages."
4. He has authority to receive "wages" as an apostle, but that is not his main desire or goal. Rather it is to see lives saved.

Principle: Motivations are important to ministry.

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5. His Method. 9:19-23

1 Corinthians 9:19 - The Evangelist's Attitude.

For though I am free from all men, I have made myself a slave (aorist active indicative DOULOW = at a point in time) to all, so that I may win more (future active indicative KERDAINW = 16x; to gain; used by Rabbi's to make proselytes).

(exp. trans) For though I am free from all *men*, I have made myself a slave to all, so that I may gain more.

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### Summary

1. Paul made a decision to become a bondservant of the Lord.

2. He wants to see "gain" in the kingdom.

A. It is not found in what the world offers. Mark 8:36-37

"For what does it profit a man to gain the whole world, and forfeit his soul?

B. It is not found in what money offers. James 4:13

Come now, you who say, "Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit."

C. It is found in who Christ is. Phil 3:8-11

8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, 10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11 in order that I may attain to the resurrection from the dead.

Principle: An evangelist needs a bondservant's attitude.

1 Corinthians 9:20 - Two Applications.

To the Jews I became as a Jew, so that I might win (gain) Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win (gain) those who are under the Law;

(exp. trans) To the Jews I became as a Jew, so that I might gain Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might gain those who are under the Law;

1 Corinthians 9:21 - Another Application.

to those who are without law, as without law, though not being without the law of God but

under the law of Christ, so that I might win (gain) those who are without law.

(exp. trans) to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might gain those who are without law.

1 Corinthians 9:22 - And Another With The Principle.

To the weak I became weak, that I might win (gain) the weak; I have become all things to all men, so that I may by all means save some.

(exp. trans) To the weak I became weak, that I might gain the weak; I have become all things to all men, so that I may by all means save some.

### Summary

1. This is a lesson in form and function.

2. It comes from properly identifying essentials (functions) and non-essentials (forms).

3. When around his countrymen he did not flaunt the factive that he was no longer under the religious rituals of the Law nor bound to their dietary code.

4. When around the Gentiles he did not active like a Jew under the Law but rather was more accepting of their sins while not participating in them so as to "bear one another's burdens." Gal 6:2

5. To the spiritually weak he identified with them although one of the greatest theologians ever.

6. He looked for opportunities to share the good news.

Principle: Wise evangelists understand the difference between form and function.

1 Corinthians 9:23 - The Purpose Statement.

I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

(exp. trans) I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

### Summary

1. His motivation is to spread the gospel.

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2. It is a joy that he wants to share with others and share with others.

Principle: The Evangelists main message is the good news of salvation.

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1 Corinthians 9:24 - The Exhortation.

Do you not know (10 and last time Paul uses this phrase in this book; uses it to point out things they should know but didn't, even though they are wise in their own eyes) that those who run (present active participle TRECHW = are running) in a race (STADION = 6x; in the other places it is translated "furlong" meaning 1/8 mile which was the standard track; at a racecourse) all run, but only one receives the prize (BRABEION = 2X; Php 3:14; the word comes from the word meaning "umpire" so it must be "lawful")? Run (2 Plural present active Imp TRECHW = keep running) in such a way that you may win (aorist active Sub KATALAMBANW = receive according to a standard; i.e. based on rules).

(exp. trans) Do you not know that those who are running at a racecourse all run, but *only* one receives the prize? You all keep on running in such a way that you may win.

### Summary

1. This analogy is to the Isthmus Games held every two years in Corinth.

2. Many enter but only one wins.

3. Since it is to "you all" it is referring to the team events, specifically the relay races.

4. They are not running against each other but with each other against the world, the flesh and the devil.

5. The exhortation is to live by the rules and win the prize.

6. The prize is fulfillment of their calling. Phil 3:12-16

12 Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus. 15 Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; 16 however, let us keep living by that same standard to which we have attained

Principle: The Church needs to run to win.

1 Corinthians 9:25 - The Need For Self-Discipline.

Everyone who competes (present active participle AGWNIDZOMAI = 7x; to agonize, contend, strive as in a boxing match which is the next analogy) in the games exercises self-control (present middle indicative EGKRATEUW = 2x; power inside) in all things. They then do it to receive a perishable wreath, but we an imperishable.

(exp. trans) Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.

### Summary

1. Entering an athletic contest involves training which entails agony and self-control.

2. In human contests the reward will fade.

3. Our contest has a narrow entry. Luke 13:24

"Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able.

4. Our contest is to proclaim Him through His power. Col 1:28-29

28 We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. 29 For this purpose also I labor, striving according to His power, which mightily works within me.

5. Our contest involves taking hold of that which we already have.

1 Tim 6:12

Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

6. Our contest has an eternal reward that will not fade. 2 Tim 4:7-8

7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

Principle: Wisdom considers where the greatest return is found.

1 Corinthians 9:26 - The Need For Efficiency.

Therefore (conclusion) I run in such a way, as not without aim (AD8LWS = 1x; means uncertain, without a goal); I box (present active indicative PUKTEUW = 1x; pugilist) in such a way, as not beating the air;

(exp. trans) Therefore, I run in such a way, as not without a goal; I box in such a way, as not beating the air;

Principle: Redeemed lives need to redeem the time to make things count.

1 Corinthians 9:27 - The Need To Finish.

but I discipline (present active indicative HUPWPIADZW = 2x; Luke 18:5; means to strike under the eye, give a black eye to; in Luke it is used of the unjust judge who feared that the

widow would blacken his reputation. Here it means to get spiritually in shape) my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified (ADOKIMOS = 8x; not standing the test, fail the test, be disqualified; KJV translation is "reprobate" or "depraved").

(exp. trans) but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not fail the test.

### Summary

1. We are to imitate Paul. 1 Corinthians 11:1

2. A worthy goal is the Crown of Righteousness. Heb 12:1-2

3. We are to train with a goal and self-discipline.

4. The flesh can be an asset or an enemy and we are called to make it an asset.

5. The desire is to make every "punch" count, meaning to not waste time with the enemy.

6. We need to get into shape or stay there through constant training.

7. Failing the test involves:

A. Thinking and acting like an unbeliever. Rom 1:28-32

28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, 30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 31 without understanding, untrustworthy, unloving, unmerciful; 32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

B. Functioning against the truth. 2 Corinthians 13:5-8

5 Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you--unless indeed you fail the test? 6 But I

trust that you will realize that we ourselves do not fail the test. 7 Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we may appear unapproved. 8 For we can do nothing against the truth, but only for the truth.

C. Disorientation to the last days. 2 Tim 3:5-8  
5 holding to a form of godliness, although they have denied its power; Avoid such men as these. 6 For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, 7 always learning and never able to come to the knowledge of the truth. 8 Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith.

D. Saying one thing and doing another. Titus 1:16

They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed.

E. Failing to produce from God's provision. Heb 6:7-8

7 For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; 8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

8. There is clearly the need to finish the fight and the race.

Principle: The Christian life is to have direction.

**Summary Do you know?**

1. Importance of the Local Church. 3:16
2. Importance of Sanctification. 5:6
3. We will judge the world. 6:2
4. We will judge angels. 6:3
5. Unrighteousness will not produce eternal rewards. 6:9
6. Importance of living our relationship in Christ. 6:15

7. Permanency of design in the marriage union. 6:16

8. the Local Church is to glorify God. 6:19

9. Importance of provision for the communicator. 9:13

10. Importance of the Christian "run." 9:24

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## 1 Corinthians 10

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
5. Instructions Concerning Food Offered To Idols. (8:1-11:1)

A. Question: May A Christian Eat Food Consecrated To A Pagan God? (8:1-13)

B. Example Of Paul. (9:1-27)

C. Exhortations. (10:1-11:1)

1. Learn from History. 10:1-13

2. Flee from Idolatry. 10:14-22

3. Give God the Glory. 10:23-33

1 Corinthians 10:1 - Remember Israel-The Cloud And The Sea.

For I do not want (present active indicative THELW = a present desire) you to be unaware (present active infinitive AGNOEW = without knowledge), brethren, that our fathers were all under the cloud and all passed through the sea; (exp. trans) For I do not want you to be without knowledge, brethren, that our fathers were all under the cloud and all passed through the sea;

### Summary

1. The cloud is a picture of God's guidance and provision. Exo 13

2. The Sea is a picture of God's deliverance. (Things are often a matter of perception and perspective.)

1 Corinthians 10:2 - The Baptism Of Moses.

and all were baptized (aorist passive indicative BAPTIDZW = identified with, immersed with) into Moses in the cloud and in the sea; (exp. trans) and all were baptized into Moses in the cloud and in the sea;

### Summary

1. This is known as a "dry" baptism.

2. It is purely about identification with someone or something.

3. They "identified" with Moses who was a type of Christ as Deliverer and God's representative as His messenger.

1 Corinthians 10:3 - Had The Same Food.

and all ate the same spiritual food (PNEUMATIKOS = of the Spirit + BRWMA = food, meat);

(exp. trans) and all ate the same spiritual meat.

1 Corinthians 10:4 - Had The Same Drink.

and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them (present participle AKOLOUTHEW = to follow as an observer); and the rock (PETRA = used in Matt 16:18 of Christ Himself) was (IPF EIMI = kept on being + the) Christ.

(exp. trans) and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock kept on being the Christ.

### Summary

1. The spiritual meat and drink is the Word of God which provides spiritual nourishment and rejuvenation. 1 Corinthians 3:1-2

2. They knew what they were to do. John 4:34  
Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work.

3. The Rock was Christ Himself. Matt 16:18

4. He "followed" them so they were never far from deliverance from sins and stability in their lives.

5. At one time all Israel *clearly* had the same opportunities for salvation and spiritual growth.

6. They had the best.

1 Corinthians 10:5 - Many Displeased God.

Nevertheless, with most of them God was not well-pleased (aorist active indicative EUDOKEW = to not think well of); for they were laid low (aorist passive indicative KATASTRWNUMI = 1X; to spread down according to a standard; scattered all over the desert; they were catastrophied) in the wilderness (desert).



(exp. trans) Nevertheless, with most of them God was not well-pleased; for they were catastrophied in the desert.

### Summary

1. The majority of the Exodus Generation was not well-pleasing to God.
2. The Son was well-pleasing to the Father. Matt 3:17 & Mark 1:11
3. These people were eyewitnesses to some of the greatest miracles in history, but miracles don't guarantee someone will have faith.
4. The first year they flunked ten tests that culminated with the report from the spies. Num 14:20-23

So the LORD said, "I have pardoned them according to your word; 21 but indeed, as I live, all the earth will be filled with the glory of the LORD. 22 "Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, 23 shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it.

5. Joshua and Caleb were spared. Num 14:26-38

Principle: Just because we have the best does not mean that catastrophes do not await those who do not listen to and obey the Lord.

1 Corinthians 10:6 - Their Example.

Now these things happened (aorist passive indicative GINOMAI = became) as examples (TUPOS = a type, model, example) for us, so that we would not crave (EPITHUM8T8S = 1x; words with this ending indicate the agent performed an action; a luster of) evil things (KAKOS = inherently evil) as they also craved (aorist active indicative EPITHUMEW = to have an inordinate desire for, lust; violation of Exo 20:17).

(exp. trans) Now these things became types for us, so that we would not be a luster of inherently evil things as they also lusted.

### Summary

1. This is why we should learn from history.

2. Biblical examples of mistakes call us to find the principles that were violated.

3. Then we are not to violate them.

4. This is the proper use of the Law. 1 Tim 1:8-10

5. The Exodus Generation violated the 10 Commandment. Exo 20:17

Principle: We are to learn from history.

1 Corinthians 10:7 - The First Application. (Exo 32:6,19)

Do not be idolaters (M8 + present middle Imp GINOMAI = stop becoming + EIDWL0LATR8S = one who worships or serves an idol; if started, stop; if not, don't begin; this begins and end in a mindset), as some of them were; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY."

(exp. trans) Stop being idolaters, as some of them were; as it is written, "The people sat down to eat and drink and stood up to play."

### Summary

1. This application comes from the "Golden Calf Incident" when Moses went up the mountain and the people made a golden calf to worship.

2. It is a call to not put anything before God.

3. Three thousand people were executed that day. Exo 32:28

Principle: Disobedience establishes idols which brings consequences.

1 Corinthians 10:8 - The Second Application. (Num 25:9)

Nor let us active immorally (present active Sub PORNEUW = may we not active immorally; this is a mental as well as physical action; Rev 2:20; 17:2; 18:3,9), as some of them did, and twenty-three thousand (an estimate, the actual number was 24,000) fell in one day.

(exp. trans) Nor may we not active immorally, as some of them did, and twenty-three thousand fell in one day.

### Summary

1. This incident refers to the time when the Jews joined into the idolatrous practices of the Moabites and worshipped Baal. Num 25

2. The leaders were ordered to execute them which was considered to be a "plague." Num 25:4,8

Principle: Immorality is part of idolatry (Col 3:5) so it too brings consequences.

1 Corinthians 10:9 - The Third Application. (Num 21:5)

Nor let us try the Lord (present active Sub EKPEIRADZW = 4x; Matt 4:7; Luke 4:12 of the temptations of Satan on Christ), as some of them did, and were destroyed by the serpents.

### Summary

1. This incident is known as the "Bronze Serpent." Num 21:1-9

2. The problem is challenging God to get Him to do your will, thus self-will.

3. God executed the judgment through sending serpents into the people.

Principle: Acting like the devil brings consequences.

1 Corinthians 10:10 - The Fourth Application. (Num 16:41; 17:5,10)

Nor grumble (present active Imp GOGGUDZW = to murmur; complain), as some of them did, and were destroyed by the destroyer.

### Summary

1. This is referring to the incidents that led to Aaron's rod budding.

2. The people blamed their leaders for telling them the truth.

3. It is another picture of man not willing to take personal responsibility.

Principle: Complaining about God's plan brings consequences.

1 Corinthians 10:11 - The Application To Us.

Now these things happened to them as an example (adverb TUPIKWS = type), and they were written for our instruction, upon whom the ends of the ages have come.

### Summary

1. The Bible has many illustrations of right and wrong action.

2. In context, these four examples include:

A. Idolatry.

B. Immorality.

C. Self-will.

D. Complaining.

3. God is not pleased with any of these actions and discipline awaits those who participate in them.

Principle: Truly wise people learn from the mistakes of others.

1 Corinthians 10:12 - The Moral Principle.

Therefore let him who thinks he stands take heed that he does not fall.

### Summary

1. We are to beware of thinking that all our problems have been solved.

2. We are to seek to find out what is right and then do it. Prov 3:3-8

Do not let kindness and truth leave you;

Bind them around your neck,

Write them on the tablet of your heart.

4 So you will find favor and good repute

In the sight of God and man.

5 Trust in the LORD with all your heart

And do not lean on your own understanding.

6 In all your ways acknowledge Him,

And He will make your paths straight.

7 Do not be wise in your own eyes;

Fear the LORD and turn away from evil.

8 It will be healing to your body

And refreshment to your bones.

Principle: Arrogance is not pleasing to God.

1 Corinthians 10:13 - The Spiritual Principle.

No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide

the way of escape also, so that you will be able to endure it.

### Summary

1. Our testing is not unique to mankind.
2. God has with us and will never let us down, although sometimes we might think that He has. (cf Exodus Generation)
3. The way of escape involves spiritual issues but not necessarily physical ones since the focus is on endurance.

Principle: God is faithful, are we?

5. Instructions Concerning Food Offered To Idols. (8:1-11:1)

A. Question: May A Christian Eat Food Consecrated To A Pagan God? (8:1-13)

B. Example Of Paul. (9:1-27)

C. Exhortations. (10:1-11:1)

1. Learn from History. 10:1-13
2. Flee from Idolatry. 10:14-22
3. Give God the Glory. 10:23-33

### 3 Steps to Fleeing From Idolatry:

1 Corinthians 10:14 - The Conclusion-Flee Idolatry.

Therefore (DIOPER = major conclusion), my beloved, flee (present active Imp PHEUGW = keep on fleeing; 2 command to "flee" in this book. Compare 6:18 = immorality) from (the = the entire sphere) idolatry (EIDWLOLATREIA = 4x; the worship of idols).

(exp. trans) Therefore, my beloved, keep on fleeing from the idolatry.

### Summary

1. If there is anything to learn from history, it is to flee idolatry.

(Paul takes the first of the four issues he presented in the last paragraph, idolatry, immorality, self-will, grumbling)

2. Idolatry is sin. Gal 5:19-21

19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions,

factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

3. This command refers to idolatry in any form. (fleshly addictions, alcohol, drugs, education, news, television, sports, hobbies)

1 Corinthians 10:15 = The Call For Discernment.

I speak as to wise men (PHRONIMOS = 14x; sensible, prudent; practically wise; able to make objective evaluations); you judge (aorist active Imp KRINW = right now, stop and decide) what I say (present active indicative PH8MI = enlighten, to shed light on).

(exp. trans) I speak as to wise men; you judge what I am shedding light on.

### Summary

1. Paul directly confronts their arrogance by challenging them to be truly wise. 1 Corinthians 4:10-11

10 We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor.

2. He also challenges them to apply what he has previously taught about judging and so judge between his words and their attitudes. 1 Corinthians 6:1-6

Step 1: Seek to be wise and discerning.

1 Corinthians 10:16 - Consider The Communion Supper.

Is not the cup of (the) blessing (taken from the 3 cup of the Passover meal) which we bless a sharing (KOINWNIA = a fellowship) in the blood of Christ? Is not the bread which we break a sharing (fellowship) in the body of Christ?

(exp. trans) Is not the cup of blessing which we bless a fellowship in the blood of Christ? Is not the bread which we break a fellowship in the body of Christ?

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## 1 Corinthians 100

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### Summary

1. The challenge first presents the truth about the new ritual for the Church.

The Communion we share is a picture of a relationship with the Lord. Is or has it become something else?

2. The Lord's Table is now the form used to enter into the worship of God.

1 Corinthians 10:17 - An Application From Communion.

Since there is one bread, we who are many are one body; for we all partake (present active indicative METECHW = have with, share) of the one bread.

(exp. trans) Since there is one bread, we who are many are one body; for we all share from the one bread.

### Summary

1. The "one bread" is Jesus Himself. John 6

2. Communion is to be a reminder of our oneness in The Bread.

1 Corinthians 10:18 - The Example In Israel.

Look (present active Imp BLEPW = keep looking, taking glances at; not dwelling on to the exclusion of all else; look at to learn from to apply now) at the nation Israel; are not those who eat the sacrifices sharers (KOINWNIA = fellowshipers) in the altar?

(exp. trans) Keep looking at the nation Israel; are not those who eat the sacrifices fellowshipers in the altar?

### Summary

1. Those who partake of the Levitical offerings enter into the system designed by God to worship Him.

2. Just as those who participate in the pagan sacrifices become part of that worship system.

Step 1: Seek to be wise and discerning.

Step 2: Identify the universal truth.

3. Fleeing idolatry means to flee from the demonic systems of worship.

1 Corinthians 10:19 - Analysis.

What do I mean then (present active indicative PH8MI = am I shedding light on)? That a thing sacrificed to idols is anything, or that an idol is anything?

(exp. trans) What therefore am I shedding light on? That a thing sacrificed to idols is anything, or that an idol is anything?

1 Corinthians 10:20 - The Conclusion.

No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers (fellowshippers) in demons.

(exp. trans) No, but *I say* that the things which *the Gentiles* sacrifice, they sacrifice to demons and not to God; and I do not want you to become fellowshipers in demons.

1 Corinthians 10:21 - Spirituality And Idolatry Are Mutually Exclusive.

You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

(exp. trans) You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

### Summary

1. Idols are really nothing at all, so the "enlightened" might ask "what difference does it make to join in their systems?"

2. The same sacrifice can have different meanings to different people so some in their "freedom" might feel free to worship with the pagans.

3. Joining into a pagan worship system opens one up to the worship of demons. Is that wise?

4. The Lord's Table and the demons table are mutually exclusive so don't try to mix the two.

Step 1: Seek to be wise and discerning.

Step 2: Identify the universal truth.

Step 3: Make the specific application.

1 Corinthians 10:22 - Do We Test Him?

Or do we provoke the Lord to jealousy (present active indicative PARAZ8LOW = to provoke to jealousy)? We are not stronger than He, are we?

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(exp. trans) Or do we provoke the Lord to jealousy? We are not stronger than He, are we?

### Summary

1. Have we learned from history and remember what happened in the desert when He was tested?

2. Whatever time we spent in idolatry in the past is enough.

1 Peter 4:1-3

Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, 2 so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. 3 For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.

3. What do we plan our life around?

(fleshly addictions, alcohol, drugs, education, news, television, sports, hobbies)

Step 1: Seek to be wise and discerning.

Step 2: Identify the universal truth.

Step 3: Make the specific application.

Step 4: Consider yourself dead to sin. Col 3:5

Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

Idolatry: What consumes my thoughts and actions?

Work? Means to a selfish end? Provide resources to serve the Lord?

Rest? Pursue selfish interests? Think of your creator?

Play?

5. Instructions Concerning Food Offered To Idols. (8:1–11:1)

A. Question: May A Christian Eat Food Consecrated To A Pagan God? (8:1-13)

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C. Exhortations. (10:1–11:1)

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3. Give God the Glory. 10:23-33

### 7 Steps to “Giving God the Glory”

1 Corinthians 10:23 - The Principle Restated.

All things are lawful (present active indicative EXESTI = to be out from; used 32x; all but 5 found in the Gospels and Acts; the 5 are in the letters to Corinth; used to refer to not being a violation of law; 1 Corinthians 6:12 says to not be mastered by your freedom), but not all things are profitable (present active indicative SUMPHERW = to carry with; profitable; worthy of the extra weight). All things are lawful, but not all things edify (present active indicative OIKODOMEW = build up, edify).

(exp. trans) All things are lawful but not all things are profitable. All things are lawful but not all things edify.

### Summary

1. To “give the glory to God (10:31),” we must flee idolatry.

2. Being able to partake of lawful things does not necessarily edify.

3. Failure to seek to edify others indicates a lack of love. 1 Corinthians 8:1-2

Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies.

4. The edification of others is based on our salvation. 1 Thes 5:9-11

9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 10 who died for us, so that whether we are awake or asleep, we will live together with Him. 11 Therefore encourage one another and build up one another, just as you also are doing.

5. Let all things be done for edification. 1 Corinthians 14:26-27

26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

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## 1 Corinthians 102

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To give God the glory:

Step 1: Get everything, including freedom, in its proper perspective.

1 Corinthians 10:24 - The Application-Learn This From History.

Let no one seek (present active Imp Z8TEW = keep seeking) his own good (his own thing), but that of his neighbor.

(exp. trans) Let no one keep seeking his own thing, but that of his neighbor.

### Summary

1. This is the Second Greatest Commandment (Mark 12:29-31) brought to the forefront of fulfilling the Greatest Commandment.

2. Have we learned from history what the Jews failed to learn?

To give God the glory:

Step 1: Get everything, including freedom, in its proper perspective.

Step 2: Get goals right.

1 Corinthians 10:25 - Specific Conclusion.

Eat anything that is sold in the meat market (MAKELLWN = excavations have actually unearthed this meat market in Corinth) without asking questions for conscience' sake;

1 Corinthians 10:26 - Reason. (Psa 24:1; 50:12) FOR THE EARTH IS THE LORD'S, AND ALL IT CONTAINS (Lit: the fulness of it).

(exp. trans) "For the earth is the Lord's, and the fulness of it."

### Summary

1. Quoting this verse was a common Jewish blessing before meals.

2. This meat no longer has religious significance, so it doesn't matter where it has been.

3. Paul warns against over-think that is simply a waste of time.

To give God the glory:

Step 1: Get everything, including freedom, in its proper perspective.

Step 2: Get goals right.

Step 3: Beware of overthinking the situation.

(tracking the roots of the meat, raised by pagans etc., oops what about the vegetables? What about the wine? What about....)

1 Corinthians 10:27 - Application.

If one of the unbelievers invites (present active indicative KALEW = calls) you and you want to go, eat anything that is set before you without asking questions (present active participle ANAKRINW = judge upward, evaluate) for conscience' sake.

(exp. trans) If one of the unbelievers calls you, and you wish to go, eat anything that is set before you, without evaluating it for conscience' sake.

1 Corinthians 10:28 - The Test.

But if anyone says to you, "This is meat sacrificed to idols," do not eat it (M8 + present active Imp ESTHIW = stop eating if you have already began), for the sake of the one who informed you, and for conscience' sake;

(exp. trans) But if anyone says to you, "This is meat sacrificed to idols," stop eating it, for the sake of the one who informed you, and for conscience' sake;

### Summary

1. We are to use some wisdom in the application of our freedom.

2. Evangelism needs flexibility.

3. However, we must have the wisdom to identify the tests and for that we had better spend time in prayer before such an event. Jas 1:5

4. When questionable things are made an issue we are not to think of our liberty, but the other person's edification.

To give God the glory:

Step 1: Get everything, including freedom, in its proper perspective.

Step 2: Get goals right.

Step 3: Beware of overthinking the situation.

Step 4: Pray for wisdom for the situation.

1 Corinthians 10:29 - The Test Focuses On Others.

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I mean not your own conscience, but the other man's; for why is my freedom judged by another's conscience?

(exp. trans) I mean not your own conscience, but the other *man's*; for why is my freedom judged by another's conscience?

1 Corinthians 10:30 - The Inconsistency Of Man.

If I partake with thankfulness (in grace), why am I slandered (blasphemed) concerning that for which I give thanks?

(exp. trans) If I partake in grace, why am I being blasphemed concerning that for which I give thanks?

### Summary

1. Part of loving the brethren is not intentionally offending their standards, or the common perceptions of the day.

(to Jews this was offensive; most Gentiles knew it and didn't care; to Paul it was not essential to the Christian life whether or not to eat)

2. Hopefully, our conscience will first trigger a response to not wrongfully harm someone else, not whether or not to eat.

3. Even with good intentions and motives you can be misunderstood and verbally attacked.

4. We are in the world, but hopefully not of it. 1 Corinthians 5:9-12

9 I wrote you in my letter not to associate with immoral people; 10 I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. 11 But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler--not even to eat with such a one. 12 For what have I to do with judging outsiders?

5. There are some no win situations, but an evangelist will find it necessary to enter into harm's way to carry the gospel.

To give God the glory:

Step 1: Get everything, including freedom, in its proper perspective.

Step 2: Get goals right.

Step 3: Beware of overthinking the situation.

Step 4: Pray for wisdom for the situation.

Step 5: Prepare for being wrongfully judged.

1 Corinthians 10:31 - The Main Principle.

Whether, then, you eat or drink or whatever you do, do all to the glory of God.

(exp. trans) Whether, then, you eat or drink or whatever you do, do all to the glory of God.

To give God the glory:

Step 1: Get everything, including freedom, in its proper perspective.

Step 2: Get goals right.

Step 3: Beware of overthinking the situation.

Step 4: Pray for wisdom for the situation.

Step 5: Prepare for being wrongfully judged.

Step 6: Stay focused on The Essential Thing.

1 Corinthians 10:32 - Don't Be A Stumbling Block With Non-Essentials.

Give no offense either to Jews or to Greeks or to the church of God;

(exp. trans) Keep becoming no occasion for stumbling either to Jews or to Greeks or to the Church of God.

1 Corinthians 10:33 - The Desire.

just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.

(exp. trans) Just as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

### Summary

1. The main point is to live for God's glory, not personal freedom and expression.

2. This means that we have the freedom to not do things that would harm our neighbor or our brother.

3. What is our desire in this life. 1 Tim 2:4; 2 Pet 3:9

To give God the glory:

Step 1: Get everything, including freedom, in its proper perspective.

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## **1 Corinthians 104**

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Step 2: Get goals right.

Step 3: Beware of overthinking the situation.

Step 4: Pray for wisdom for the situation.

Step 5: Prepare for being wrongfully judged.

Step 6: Stay focused on The Essential Thing.

Step 7: Seek the salvation of others.

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## 1 Corinthians 11

Outline:

1. Introduction. (1:1-9)
  2. Divisions In The Church. (1:10-4:21)
  3. Moral Disorders In The Church. (5:1-6:20)
  4. Instructions Concerning Marriage. (7:1-40)
  5. Instructions Concerning Food Offered To Idols. (8:1-11:1)
  6. Instructions Concerning Public Worship. (11:1-14:40)
    - A. Give Him the glory-Imitation. (11:1)
    - B. Give Him the glory-Tradition. (11:2-16)
    - C. Give Him the glory-Ritual. (11:17-34)
- 3 Ways Of Giving the Glory to God  
(Imitation, Tradition (Man-made), Ritual (God-made))
- 1 Corinthians 11:1 - The General Principle-Imitate Christ.
- Be (present middle Imp GINOMAI = keep becoming) imitators (MIM8T8S = 7x; one who mimics another; the ending of this noun denotes the agent performing the action; Eph 5:1 an imitator of God) of me, just as (KATHWS = just as, exactly as) I also am of Christ.
- (exp. trans) You all keep becoming imitators of me, just as I also am of Christ.

### Summary

1. Christ did all things to the glory of His Father and thus set the pattern. John 17
  2. Paul desires Believers to imitate him as he imitates Christ, so he realizes his own imperfect humanness (Rom 7).
  3. However, he is not preaching a "do as I say and not as I do" theology.
  4. Paul is seeking to be an example that others can see and follow.
  5. This is giving the glory to God.
- Principle: Know and imitate our Lord Jesus Christ.

Outline:

1. Introduction. (1:1-9)

2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
5. Instructions Concerning Food Offered To Idols. (8:1-11:1)
6. Instructions Concerning Public Worship. (11:1-14:40)
  - A. Give Him the glory--Imitation. (11:1)
  - B. Give Him the glory -Tradition. (11:2-16)

### **Six Principles Concerning Traditions:**

1 Corinthians 11:2 - To Imitate Christ Consider Your Culture.

Now I praise you because you remember me in everything and hold firmly (KATECHW = have according to a standard) to the traditions (PARADOSIS = given beside; tradition), just as I delivered them to you.

(exp. trans) Now I praise you because you have remembered me in everything and hold firmly to the traditions, just as I delivered them to you.

### Summary

1. The Corinthians actually received some praise from Paul indicating they got this part right. (hair length)
2. They had correctly adopted some of the traditions Paul had established in the church.  
(Had made them rituals but lacked the reality-as with the gifts etc.)
3. Traditions are designed to be applications of God's word and are not designed to take the place of it. Mark 7:8-13
- 8 "Neglecting the commandment of God, you hold to the tradition of men."
- 9 He was also saying to them, "You are experts at setting aside the commandment of God in order to keep your tradition. 10 "For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER'; and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS TO BE PUT TO DEATH'; 11 but you say, 'If a man says to his

father or his mother, whatever I have that would help you is Corban (that is to say, given to God),' 12 you no longer permit him to do anything for his father or his mother; 13 thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that."

4. The world has its own set of "traditions." Col 2:8

8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

**Principle 1: To give God the glory in our culture, we have the freedom to establish and the responsibility to maintain traditions that honor Him.**

1 Corinthians 11:3 - Know The Correct Theology.

But I want you to understand (OIDA = know, comprehend) that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

(exp. trans) But I want you to understand that the Christ is the head of every man, and the man is a head of a woman, and the God is the head of the Christ.

#### **Summary**

1. This is the divinely established working order.
2. Though this is the arrangement it does not indicate subordination with the same completeness.
3. It is an administrative and not a quality difference.

**Principle 1: To give God the glory in our culture, we have the freedom to establish and the responsibility to maintain traditions that honor Him.**

**Principle 2: Evaluate established traditions with correct theology.**

1 Corinthians 11:4 - Cultural Taboo For Men.

Every man who has something on his head while praying or prophesying disgraces (present active indicative KATAISCHUNW = bring to shame, disgrace) his head.

(exp. trans) Every man who has *something* on his head while praying or prophesying, puts to shame his head.

#### **Summary**

1. Remember the context about not doing things that give offense to your brother.
2. Jews did not start covering their heads until the 4 century A.D., and prior to that it indicated sorrow.
3. Paul is dealing with a traditional, not doctrinal issue.

(Interpret traditions based on theology not theology based on tradition)

1 Corinthians 11:5 - Cultural Taboo For Women.

But every woman who has her head uncovered while praying or prophesying disgraces (puts to shame) her head, for she is one and the same as the woman whose head is shaved.

(exp. trans) But every woman who has her head uncovered while praying or prophesying, puts to shame her head; for she is one and the same with her whose head is shaved.

1 Corinthians 11:6 - A Cultural Option.

For if a woman does not cover her head, let her also have her hair cut off; but if (1 class condition; it was the case in that culture) it is disgraceful (puts to shame) for a woman to have her hair cut off or her head shaved, let her cover her head.

(exp. trans) For if a woman does not cover her head, let her also have her hair cut off; but since it is shameful for a woman to have her hair cut off or her head shaved, let her cover her head.

1 Corinthians 11:7 - A Religious Understanding.

For a man ought not to have his head covered, since he is the image and glory of God (Gen 1:26-27); but the woman is the glory of man.

(exp. trans) For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of a man.

#### Summary

1. Paul takes Scripture literally, not allegorically or mythically.
2. With a mixed church of Greeks and Romans, Paul is trying to keep people from offending each other over cultural decorum.
3. To some it is a problem, to others it is not.
4. This is a young church, without evidence of maturity, so he is trying to establish some order with flexibility.

**Principle 1:** To give God the glory in our culture, we have the freedom to establish and the responsibility to maintain traditions that honor Him.

**Principle 2:** Evaluate established traditions with correct theology.

**Principle 3:** Consider your culture.

1 Corinthians 11:8 - Theological Point. (Gen 2:18-22)

For man does not originate from woman, but woman from man;

(exp. trans) For man is not from woman, but woman from man.

1 Corinthians 11:9 - Theological Point.

for indeed man was not created for the woman's sake, but woman for the man's sake.

(exp. trans) For indeed a man has not been created for the woman's sake, but a woman for the man's sake.

1 Corinthians 11:10 - Religious Cultural Application Point.

Therefore (the woman created for the man and not vice versa) the woman ought to have a symbol of ("symbol of" not there) authority on her head, because of the angels.

(exp. trans) Because of this, the woman is obligated to have authority upon the head, because of the angels.

#### Summary

1. What angels were looking for is acceptance of the divine design.

2. If there was a cultural issue concerning a woman's head that was a marker of authority, women should submit to that marker.

3. In the Corinthian culture it had become confusing.

**Principle 1:** To give God the glory in our culture, we have the freedom to establish and the responsibility to maintain traditions that honor Him.

**Principle 2:** Evaluate established traditions with correct theology.

**Principle 3:** Consider your culture.

**Principle 4:** Consider the Angelic Conflict.

1 Corinthians 11:11 - Theological Point.

However, in the Lord, neither is woman independent of man, nor is man independent of woman.

(exp. trans) However, in the Lord, neither is woman independent of man, nor is man independent of woman.

1 Corinthians 11:12 - Complementary Theological Point.

For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from (the) God.

(exp. trans) For as the woman is from the man, so also the man is through the woman; and all things are from the God.

#### Summary

1. Man and woman have a mutual dependence on each other.

2. They are equal as human beings.

**Principle 1:** To give God the glory in our culture, we have the freedom to

establish and the responsibility to maintain traditions that honor Him.

Principle 2: Evaluate established traditions with correct theology.

Principle 3: Consider your culture.

Principle 4: Consider the Angelic Conflict.

Principle 5: Keep checking theology.

1 Corinthians 11:13 - You Make The Call.

Judge for yourselves: is it proper for a woman to pray to God with her head uncovered?

(exp. trans) Judge for yourselves: is it proper for a woman to pray to the God *with her head* uncovered?

1 Corinthians 11:14 - An Observation From Nature.

Does not even nature (PHUSIS = 14x; used in 2 Pet 1:4 of the Divine Nature who is the author of the natural order of things) itself teach you that if a man has long hair, it is a dishonor to him,

(exp. trans) Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?

1 Corinthians 11:15 - Another Observation.

but if a woman has long hair, it is a glory to her? For her hair is given (perfect passive indicative DIDWMI = has been given) to her for a covering (ANTI = instead of + PERIBOLAION = 2x; Heb 1:12 of the earth's blanket of atmosphere; denotes something "thrown around" one as a cape; verb form means clothing).

(exp. trans) But if a woman has long hair, it is a glory to her? For her hair has been given to her instead of clothing.

#### Summary

1. Speaking from nature, men's hair should be shorter and women's hair longer in any a given society, but by how much?

(How long is long? How short is short?)

2. One must be on constant guard against establishing a legalism. Gal 5:1

3. Hair length, in and of itself, is not a sin, but the reasons for a man to wear long hair could be a problem. Num 6; Jdg 13

**(Sin problems are usually issues of attitudes.)**

4. Men are to be men, women are to be women and we should be able to tell the difference. 1 Corinthians 16:13-14

Be on the alert, stand firm in the faith, active like men, be strong. 14 Let all that you do be done in love.

5. Note that the hair length issue seems to be the only thing the Corinthians got right. Cf 11:2

1 Corinthians 11:16 - The Real Point.

But if one is inclined (thinking) to be contentious (PHILONEIKOS = 1x; friend of strife), we have no other practice (SUN8THEION = 2x; John 18:39 "But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?"), nor have the churches of God.

(exp. trans) But if one is thinking to be a friend of strife, we have no other practice, nor have the churches of God.

#### Summary

1. Paul first called the issue of hair length and head coverings a matter of tradition.

2. Here he calls it a "custom" which means "placed alongside" indicating a practice done in freedom.

3. Remember that "all things are lawful, but not all things are profitable?"

4. Traditions and customs not designed to give the glory to God are "lawful" but not necessarily "profitable."

5. The point is to not divide the church over such matters.

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Principle 1: To give God the glory in our culture, we have the freedom to establish and the responsibility to maintain traditions that honor Him.

Principle 2: Evaluate established traditions with correct theology.

Principle 3: Consider your culture.

Principle 4: Consider the Angelic Conflict.

Principle 5: Keep checking theology.

Principle 6: Don't do things that breed contention or indicate rebellion against the Lord.

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
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6. Instructions Concerning Public Worship. (11:1-14:40)

A. Give Him the glory--Imitation. (11:1)  
B. Give Him the glory -Tradition. (11:2-16)  
C. Give Him the glory -Ritual. (11:17-34)  
Eight Principles For Partaking of the Lord's Table

1 Corinthians 11:17 - Serious Rebuke And Correction Needed.

But in giving this instruction, I do not praise you, because you come together not for the better but for the worse.

(exp. trans) But in giving this instruction, I do not praise you, because you come together not for the better but for the worse.

1 Corinthians 11:18 - The First Problem-Divisions.

For, in the first place, when you come together as a church, I hear that divisions (SCHISMA = to divide; like over who baptized who cf 1:10 or

who has what spiritual gift cf 12:25) exist among you; and in part I believe it.

(exp. trans) For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it.

#### Summary

1. "Division" refers to division over non-essential things.

2. Legitimate division is over the person of Jesus Christ.

John 7:43; 9:16

Principle 1: Forget non-essential issues.

1 Corinthians 11:19 - The Second Problem-Factions.

For there must also be factions (HAIREISIS = 9x; heresies; doctrinal issues; often translated "sect" to indicate a different belief system) among you, so that those who are approved may become evident among you.

(exp. trans) For there must also be heresies among you, so that those who are approved may become evident among you.

#### Summary

1. "Heresies" refer issues of false doctrine.

2. A marker of a "heresy" is a desire for human approval, power, recognition or influence.

Principle 1: Forget non-essential issues.

Principle 2: Get the doctrine straight.

1 Corinthians 11:20 - Not As It Seems.

Therefore when you meet together, it is not to eat the Lord's Supper,

(exp. trans) Therefore when you meet together, it is not to eat the Lord's Supper,

#### Summary

1. True Fellowship in the Lord's Table requires acceptance of one another concerning non-essential items and agreement on the essential ones.

2. The Lord's Table is an issue of realities portrayed in the forms.

## 1 Corinthians 110

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### 1 Corinthians 11:21 - A Problem

for in your eating each one takes his own supper first; and one is hungry and another is drunk.

(exp. trans) for in your eating each one takes his own supper first; and one is hungry and another is drunk.

**- this group was dividing over food and drink.**

### 1 Corinthians 11:22 - Worthy Of Shame.

What! Do you not have houses in which to eat and drink? Or do you despise (present active indicative KATAPHRONEW = to think down or against; think lightly of) the church of God (not a building but the Body of Christ) and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

(exp. trans) What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

### Summary

1. This is incredible display of a lack of love for one another.
2. The Lord took parts of the Passover Meal and established a new ritual, giving the elements a new significance.
3. The Lord's Table at Corinth had become a social event focused on status and wealth rather than the Lord.

**Principle 1: Forget non-essential issues.**

**Principle 2: Get the doctrine straight.**

Principle 3: Remove elitist attitudes.

### 1 Corinthians 11:23 - The Proper Background.

For I received from the Lord (Paul was taught directly by the Lord for three years; Gal 1:18) that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;

(exp. trans) For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;

### 1 Corinthians 11:24 - The Significance Of The Bread.

and when He had given thanks, He broke it and said, "This is My body, which is for you; do (present active Imp POIEW = keep on doing) this in remembrance of Me."

(exp. trans) and when He had given thanks, He broke it and said, "This is My body, which is for you; keep on doing this in remembrance of Me."

### 1 Corinthians 11:25 - The Significance Of The Cup.

In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do (keep on doing) this, as often as you drink it, in remembrance of Me."

(exp. trans) In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; keep on doing this, as often as you drink it, in remembrance of Me."

### 1 Corinthians 11:26 - The Reason For The Ritual.

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

(exp. trans) For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

**Principle 1: Forget non-essential issues.**

**Principle 2: Get the doctrine straight.**

Principle 3: Remove elitist attitudes.

Principle 4: Know and respect what the elements mean.

### 1 Corinthians 11:27 - Discipline For Incorrect Attitudes.

Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner (adverb ANAXIWS = 1x; controlled by the flesh, out of fellowship), shall be guilty (ENOCHOS = to be held in, bound by, liable to) of the body and the blood of the Lord.

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(exp. trans) Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be liable to the body and the blood of the Lord.

#### Summary

1. "Unworthily" fails to realize that Christ is "The Worthy One." Rev 4:11; 5:2,4,9,12; Heb 3:3

2. Failure to recognize His worthiness is manifested in disrespect for His person or work.

3. Those who fail to respect His person and work are in danger of serious discipline.

**Principle 1: Forget non-essential issues.**

**Principle 2: Get the doctrine straight.**

Principle 3: Remove elitist attitudes.

Principle 4: Know and respect what the elements mean.

Principle 5: This is a time for reverence. Eccl 3

1 Corinthians 11:28 - Personal Examination Is Needed.

But a man must examine himself (3S present middle Imp DOKIMADZW = to test for authenticity and quality), and in so doing he is to eat of the bread and drink of the cup.

(exp. trans) But let a man keep examining himself, and in so doing he is to eat of the bread and drink of the cup.

1 Corinthians 11:29 - Honest Examination Is Needed.

For he who eats and drinks, eats and drinks judgment (KRIMA = resultant judgment) to himself if he does not judge (present active participle DIAKRINW = judge through) the body rightly.

(exp. trans) For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.

#### Summary

1. This is a command to consistently test our life and not to wait for the Lord's Table.

**2. Partaking of the Lord's Table is to be a solemn display of respect for His person and work.**

**Principle 1: Forget non-essential issues.**

**Principle 2: Get the doctrine straight.**

Principle 3: Remove elitist attitudes.

Principle 4: Know and respect what the elements mean.

Principle 5: This is a time for reverence. Eccl 3

**Principle 6: Spiritually prepare beforehand.**

1 Corinthians 11:30 - Failure Could Bring Death.

For this reason many among you are weak and sick, and a number sleep.

(exp. trans) For this reason many among you are weak and sick, and a number sleep.

1 Corinthians 11:31 - Correct Evaluation Is Important.

But if we judged ourselves rightly, we would not be judged.

(exp. trans) But if we judged ourselves rightly, we would not be judged.

1 Corinthians 11:32 - Divine Discipline Is Beneficial.

But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.

(exp. trans) But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.

**Principle 1: Forget non-essential issues.**

**Principle 2: Get the doctrine straight.**

Principle 3: Remove elitist attitudes.

Principle 4: Know and respect what the elements mean.

Principle 5: This is a time for reverence. Eccl 3

**Principle 6: Spiritually prepare beforehand.**

## 1 Corinthians 112

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Principle 7: Discipline is promised those who view this ritual lightly.

1 Corinthians 11:33 - Simple Application #1.

So then, my brethren, when you come together to eat, wait for one another.

(exp. trans) So then, my brethren, when you come together to eat, wait for one another.

1 Corinthians 11:34 - Simple Application #2.

If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

(exp. trans) If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

**Principle 1: Forget non-essential issues.**

**Principle 2: Get the doctrine straight.**

Principle 3: Remove elitist attitudes.

Principle 4: Know and respect what the elements mean.

Principle 5: This is a time for reverence. Eccl 3

**Principle 6: Spiritually prepare beforehand.**

Principle 7: Discipline is promised those who view this ritual lightly.

Principle 8: Be considerate of one another.  
(called a "love-feast")

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## 1 Corinthians 12

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
5. Instructions Concerning Food Offered To Idols. (8:1-11:1)
6. Instructions Concerning Public Worship. (11:1-14:40)
  - A. Imitate Paul. (11:1)
  - B. The Covering Of Women. (11:2-16)
  - C. The Lord's Supper. (11:17-34)
  - D. The Use Of Spiritual Gifts. (12:1-14:40)
    - 1). The Test Of Gifts. (12:1-3)
    - 2). The Varieties of Gifts. 12:4-11
    - 3). The Interdependence of Gifts. 12:12-31

1 Corinthians 12:1 - The Importance of Spiritual Gifts

Now concerning spiritual gifts (PNEUMATIKOS = lit: *the things* of the Spirit) , brethren, I do not want you to be unaware (present active infinitive AGNOEW = to be without knowledge, ignorant).

(exp. trans) Now concerning the things of the Spirit, brethren, I do not want you to be ignorant.

1 Corinthians 12:2 - The Problem With Idolatry.

You know that when you were pagans (ETHNOS = ethnic, pagan), you were led astray to the mute idols, however you were led.

(exp. trans) You know that when you were pagans, you were led astray to the mute idols, however you were led.

1 Corinthians 12:3 - The Difference In Declarations.

Therefore (DIO = conclusion drawn from theology) I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed (ANATH8MA = that which is set apart for a deity to proclaim; oftentimes converted Jews were forced to make this statement in

front of the synagogue in order to avoid excommunication)"; and no one can say (present passive indicative DUNAMAI = is being empowered to say), "Jesus is Lord," except by the Holy Spirit (Matt 26:22, Judas called Jesus "Lord").

(exp. trans) Therefore, I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one is being empowered to say, "Jesus is Lord," except by the Holy Spirit.

### Summary

1. The following information is important to spirituality.
  2. There were and are a variety of methods that demons use to lead people astray toward idolatry.
  3. In context, idols don't utter anything. (demons are also known for their lies and slander extending the work of their "father.")
  4. The key is "speaking *by* the Spirit of God." A person, Believer or unbeliever who is not speaking *by* the Spirit of God can utter these words.
  5. An unbeliever can even "say" that Jesus is Lord. Matt 26:22
  6. The test is not whether or not one can verbalize the words, but whether or not one is speaking truthfully.
  7. The true test of the use of Spiritual Gifts is the test of love. 1 Corinthians 13
- Principle #1: Words are not the only test of true Spirituality and thus the use of Spiritual Gifts.
6. Instructions Concerning Public Worship. (11:1-14:40)
    - A. Imitate Paul. (11:1)
    - B. The Covering Of Women. (11:2-16)
    - C. The Lord's Supper. (11:17-34)
    - D. The Use Of Spiritual Gifts. (12:1-14:40)
      - 1). The Test Of Gifts. (12:1-3)
      - 2). The Varieties of Gifts. 12:4-11
      - 3). The Interdependence of Gifts. 12:12-31
- 1 Corinthians 12:4 - Varieties Of Gifts.
-

Now there are varieties (DIAIRESIS = 3x; a difference that has been distributed) of gifts (CHARISMA = things that are a result of grace), but the same Spirit.

(exp. trans) Now there are varieties of grace gifts, but the same Spirit.

1 Corinthians 12:5 - Varieties Of Ministries.

And there are varieties (same word) of ministries (DIAKONIA = services, emphasis on the active itself), and the same Lord.

(exp. trans) And there are varieties of ministries, and the same Lord.

1 Corinthians 12:6 - Varieties of Results.

There are varieties (3 and final use of same word as in verse 4) of effects (ENERG8MA = 2x, verse 10; results of cause-effect relationship), but the same God who works (present active participle ENERGEW = is working, energizing) all things in all persons (*Believers*).

(exp. trans) There are varieties of effects, but the same God who is working all things in all *persons*.

#### Summary

1. In view is the work of the Trinity through the Spiritual gifts.
2. The Holy Spirit distributes the gifts. (we don't pick it ourselves)
3. The Son assigns the ministries. (we don't tell them how we want to use them)
4. The Father works out the results. (not us)

Principle #1: Words are not the only test of true Spirituality and thus the use of Spiritual Gifts.

Principle #2: Spiritual Gifts are designed to be a direct connection to the workings of the Trinity.

1 Corinthians 12:7 - The Spirit And The Individual Believer.

But to each one is given (present passive indicative DIDWMI = is given) the manifestation (PHANERWSIS = 2x; cf 2 Corinthians 4:2 where it is used of the "manifestation of truth") of the Spirit for the common good (present active participle SUMPHERW = to bring together, confer a

benefit on, be advantageous, beneficial or useful).

(exp. trans) But to each one is given the manifestation of the Spirit for the common good.

#### Summary

1. Each Believer is given a gift from the Holy Spirit.
2. The gift is an outward expression of the Spirit within.
3. Its primary purpose is to benefit the body of Believers.
4. It can benefit unbelievers as a witness inviting them to join the body.

Principle #1: Words are not the only test of true Spirituality and thus the use of Spiritual Gifts.

Principle #2: Spiritual Gifts are designed to be a direct connection to the workings of the Trinity.

Principle #3: You were given a Spiritual Gift.

1 Corinthians 12:8 - Two Complementary Gifts.

For to one is given (present passive indicative DIDWMI = is given) the word of wisdom (LOGOS + SOPHIA = a word of wisdom) through the Spirit, and to another (ALLOS = of the same kind) the word of knowledge (LOGOS + GNWSIS = a word of knowledge) according to the same Spirit;

(exp. trans) For to one is given a word of wisdom through the Spirit, and to another of the same kind a word of knowledge according to the same Spirit;

#### Summary

1. Paul's use of the present tense is designed to show what is going on at the time of writing, not what would be a permanent part of the Church.
2. This is the first of three "sets" of Spiritual gifts that deal with information for the Church.
  - A. Information for the Church.
  - B. Authentication of the Church.
  - C. Communication about the Church.

3. The “Word of Wisdom” involved the supernatural ability to make wise decisions when faced with unusual circumstances.

4. The “Word of Knowledge” was for the revelation of new knowledge, needed by the Church, that was not prophetic.

5. These two gifts were given to different people who were supposed to work in harmony together.

6. For example, if the Gift of Wisdom needed more information on which to make a wise decision, the Gift of Knowledge was empowered to provide that information.

1 Corinthians 12:9 - Two More Complementary Gifts.

to another (HETEROS = of a different kind) faith by the same Spirit, and to another (ALLOS = of the same kind) gifts (CHARISMA = grace gifts) of healing(s) by the one Spirit,

(exp. trans) to another of a different kind faith by the same Spirit, and to another of the same kind gifts of healings by the one Spirit,

#### Summary

1. This verse introduces the second set of Spiritual Gifts which deal with authentication of the Church.

A. Information for the Church.

B. Authentication of the Church.

C. Communication about the Church.

2. The Gift of Faith was the supernatural ability to face seemingly impossible situations with a calmness of spirit, such as “moving a mountain.” Cf 13:2

3. The Gift of Faith was designed to function with the Gift of Healing.

4. The Gift of Healing was not dependent upon the faith of the one being healed, but on the empowering of the Holy Spirit.

5. The Gift of Faith could assist the one doing the healing and the one being healed.

6. Healings were designed to show the greatness of the ultimate healer (1 Pet 2:24), and His power to forgive sins, not the depth of the faith of the sick. John 5:1-9; Luke 5:22-24

1 Corinthians 12:10 - Five More Gifts.

and to another (ALLOS = of the same kind) the effecting of miracles (ENERG8MA + DUNAMIS = a resultant energy exhibiting power; effecting of miracles), and to another (ALLOS = of the same kind) prophecy, and to another (ALLOS = of the same kind) the distinguishing (DIAKRISIS) of spirits, to another (HETEROS = of a different kind) various kinds of tongues (GLWSSA = languages), and to another (ALLOS = of the same kind) the interpretation (HERM8NEIA = 2x; 14:26; interpretation) of tongues (languages).

(exp. trans) and to another of the same kind effecting of miracles, and to another of the same kind prophecy, and to another distinguishing of spirits, and to another of a different kind various kinds of languages, and to another of the same kind the interpretation of languages.

#### Summary

1. The Gift of Miracles, Prophecy and Distinguishing of Spirits complete the second set of Spiritual Gifts.

2. The Gift of Miracles were supernatural acts of power designed to display the power of God to bypass natural laws.

3. The Gift of Prophecy was the supernatural ability to tell the future with complete accuracy. Deut 13:1-5; Acts 11:28

4. The Gift of Distinguishing of Spirits was the supernatural ability to check out the prophets and detect incorrect information.

5. These five gifts were designed to work together, as different parts of the body, not independently as a body to themselves.

6. Only those with the Gift of Apostleship are known to have more than one of these gifts.

7. The third set of Spiritual Gifts were given for communication about the Church.

A. Information for the Church.

B. Authentication of the Church.

C. Communication about the Church.

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8. The Gift of Languages was the supernatural ability to speak in a language that had not been previously learned.

9. The Gift of Interpretation of Languages was the supernatural ability to interpret the Gift of Languages into another language.

10. The last two gifts were given primarily for evangelistic purposes.

1 Corinthians 12:11 - The Sovereignty Of The Holy Spirit.

But one and the same Spirit works (present active indicative ENERGEW = is energizing) all these things (various gifts), distributing (present active participle DIAIREW = 2x; Luke 15:12 in the Parable of the Prodigal Son; a distribution of an inheritance) to each one individually (HIDIOS = individually) just as He wills.

(exp. trans) But one and the same Spirit is energizing all these things, distributing to each one individually, just as He wills.

#### Summary

1. The Holy Spirit sovereignly determines who gets a particular Spiritual Gift.

2. He then energizes the gifts, which the Lord turns into ministries.

3. The Father then brings about the effects from the various gifts and their function.

4. When the Holy Spirit is truly energizing the gifts, fruit will occur that is not self-serving. Gal 5:22-24

5. These Gifts were given to the early Church for:

A. Information.

B. Authentication.

C. Communication.

Principle #1: Words are not the only test of true Spirituality and thus the use of Spiritual Gifts.

Principle #2: Spiritual Gifts are designed to be a direct connection to the workings of the Trinity.

Principle #3: You were given a Spiritual Gift.

Principle #4: Your Spiritual Gift was not designed to work by itself.

#### Outline:

1. Introduction. (1:1-9)

2. Divisions In The Church. (1:10-4:21)

3. Moral Disorders In The Church. (5:1-6:20)

4. Instructions Concerning Marriage. (7:1-40)

5. Instructions Concerning Food Offered To Idols. (8:1-11:1)

6. Instructions Concerning Public Worship. (11:1-14:40)

A. Imitate Paul. (11:1)

B. The Covering Of Women. (11:2-16)

C. The Lord's Supper. (11:17-34)

D. The Use Of Spiritual Gifts. (12:1-14:40)

1). The Varieties Of Gifts. (12:1-11)

2). The Purpose Of Gifts: Unity In Diversity. (12:12-31)

#### Nine Principles

1 Corinthians 12:12 - Many Parts But One Body.

For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.

(exp. trans) For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.

Principle #1: The purpose of the diversity of the gifts is to learn to function as one, like Christ.

- Sack races. It is not an easy thing.

- Ropes courses.

- Football teams.

1 Corinthians 12:13 - The Baptism By The Holy Spirit.

For by one Spirit we were all (all the saints, which included the Corinthians, cf 1:2) baptized (aorist passive indicative BAPTIDZW = baptized, identified with at a point in time; passive indicates done by an outside force {i.e. the Holy Spirit}; indicative is an historical fact) into one body, whether Jews or Greeks,

whether slaves or free, and we were all made to drink (aorist passive indicative POTIDZW = caused/made to drink, received from the outside, indicates to “irrigate” or bring water to, the “water of life.”) of one Spirit.

(exp. trans) For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all caused to drink of one Spirit.

### Summary

1. The purpose statement is derived from the factive we have been identified with and entered into the Body of Christ by the agent of the Holy Spirit at the point of salvation. Gal 3:26-27

26 For you are all sons of God through faith in Christ Jesus. 27 For all of you who were baptized into Christ have clothed yourselves with Christ.

2. This one Body is composed of all who believe and forms the Church, which is the “Body of Christ.” Col 1:24-25

24 Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions.

3. It is a one time active that goes on forever as evidenced by the Corinthians themselves, for if anyone could be removed from the Body, they would have been.

4. It is a supernatural transformation into a New Creation and is done by the Spirit of God. 2 Corinthians 5:17

17 Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

5. We were “caused to drink” of the Holy Spirit by the Holy Spirit through His convicting ministry concerning sin (John 16:8-11).

6. This indicates that the “water of life” is now within us, brought by the Spirit of God. John 4:10-14; 7:37-39

7. Spirit Baptism is not affected by racial and social differences.

8. Note that not everyone who has been “Baptized by the Spirit” speaks in other languages. Cf 12:30

Principle #1: The purpose of the diversity of the gifts is to learn to function as one, like Christ.

Principle #2: This Body is made by the Holy Spirit and indwelt by Him.

1 Corinthians 12:14 - One Body, Many Parts.

For the body is not one member, but many.

(exp. trans) For the body is not one member, but many.

1 Corinthians 12:15 - Envy And Body Parts-Part 1.

If the foot says, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body.

(exp. trans) If the foot says, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body.

### Summary

1. Denial or Rejection of one's role does not negate the factive of being part of the Body.

2. This happens when one views their role as less important than another.

3. In this analogy, one gift gets you to the point of service, the other one carries out the task.

1 Corinthians 12:16 - Envy And Body Parts-Part 2.

And if the ear says, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body.

(exp. trans) And if the ear says, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body.

### Summary

1. These are perception gifts that come to envy similar types of gifts.

2. Envy does not negate the factive that one has been given a gift.

3. A corollary: you can't trade the gift you were given for another one.

Principle #1: The purpose of the diversity of the gifts is to learn to function as one, like Christ.

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Principle #2: This Body is made by the Holy Spirit and indwelt by Him.

Principle #3: Envy is a detriment to the function of the Body.

Early church: prophets want distinguishing of spirits.

Knowledge wants wisdom and vice versa.

Interpretation wants languages.

Current church:

Helps wants to be the leader or organizer.

Leadership expresses the vision, management organizes it.

Mercy identifies a problem. Encouragement heals it.

Mercy wants to do what encouragement does.

1 Corinthians 12:17 - Different Parts-Different Functions-All Important.

If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be?

(exp. trans) If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be?

- describes a couple of interesting looking creatures.

1 Corinthians 12:18 - His Sovereign Placement.

But now God has placed (aorist middle indicative TITH8MI = placed; again at a point in time, context at the point of Baptism of the Holy Spirit, at the point of faith) the members, each one of them, in the body, just as He desired (aorist active indicative THELW = point of time, sovereign decision, proof text that the Holy Spirit is God, cf 12:8-10).

(exp. trans) But now God has placed the members, each one of them, in the body, just as He desired.

### Summary

1. The gift we have is what God wanted us to have.

2. Complaints should be taken up with God. Php 2:14

3. Complaints hinder the proper function of the gifts. 1 Pet 4:9-10

Be hospitable to one another without complaint. 10 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

4. We should accept our similarities- all Believers in Jesus Christ are baptized and indwelt by the Holy Spirit.

5. We should accept our differences as God has assigned each of us different functions to fulfill.

Principle #1: The purpose of the diversity of the gifts is to learn to function as one, like Christ.

Principle #2: This Body is made by the Holy Spirit and indwelt by Him.

Principle #3: Envy is a detriment to the function of the Body.

Principle #4: The gift you were given is not a mistake.

1 Corinthians 12:19 - He Knew What He Was Doing.

If they were all one member, where would the body be?

(exp. trans) If they were all one member, where would the body be?

- Picture a body that is just an ear, or an eye.

1 Corinthians 12:20 - Again: Many Parts-One Body.

But now there are many members, but one body.

(exp. trans) But now there are many members, but one body.

- 3 time he has made this point.

1 Corinthians 12:21 - No Room For Elitism.

And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you."

(exp. trans) And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you."

### Summary

1. Another hindrance to the function of the Body is elitism or arrogance over the gift we are given.

2. It is foolishness to believe that gifts other than the one you have are unnecessary.

3. The two main enemies of the gifts are envy and arrogance.

Principle #1: The purpose of the diversity of the gifts is to learn to function as one, like Christ.

Principle #2: This Body is made by the Holy Spirit and indwelt by Him.

Principle #3: Envy is a detriment to the function of the Body.

Principle #4: The gift you were given is not a mistake.

Principle #5: Arrogance is also a detriment to the function of the Body.

1 Corinthians 12:22 - "Weaker" Parts Are Important.

On the contrary, it is much truer that the members of the body, which seem (present active participle DOKEW = are thought to be) to be weaker (ASTHEN8S = weaker, with less strength, such as an eye) are necessary (ANAGKAIOS = necessary, indispensable); (exp. trans) On the contrary, it is much truer that the members of the body, which seem to be weaker are necessary;

### Summary

1. There are gifts that are less prominent or visible but valuable.

2. They are not to be considered as unnecessary.

1 Corinthians 12:23 - "Hidden" Parts Are Important.

and those members of the body which we deem less honorable (ATIMIA = without weight, importance), on these we bestow more abundant honor, and our less presentable members (ASCH8MON = 1x; private parts) become much more presentable (EUSCH8MOSUN8 = good form or fashion, decorum),

(exp. trans) and those members of the body which we deem less important, on these we bestow more abundant importance, and our private parts become much more presentable,

### Summary

1. Some gifts are designed not to be exposed, but rather to work in a quiet fashion.

2. Giving and mercy would be examples of this kind of gift.

3. People can tell things are being done but doesn't know for sure who is doing them.

1 Corinthians 12:24 - Potential For More Honor For Weaker & Hidden Parts.

whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked,

(exp. trans) whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked,

### Summary

1. Other gifts have no need to remain covered.

2. The very nature of those gifts require them to be exposed.

3. God has made the Body so that those who carry out their private function in time will be honored for eternity.

Principle #1: The purpose of the diversity of the gifts is to learn to function as one, like Christ.

Principle #2: This Body is made by the Holy Spirit and indwelt by Him.

Principle #3: Envy is a detriment to the function of the Body.

Principle #4: The gift you were given is not a mistake.

Principle #5: Arrogance is also a detriment to the function of the Body.

Principle #6: All gifts are important.

1 Corinthians 12:25 - Two Important Points. so that there may be no division (SCHISMA = division) in the body, but that the members may have the same care for one another

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(present active subjunctive MERIMNAW + ALL8LWN = distraction, concern).

(exp. trans) so that there may be no division in the body, but that the members may have the same care for one another.

### Summary

1. This chapter is designed to unify the Body of Christ, not divide it up.
  2. The Corinthians had problems with divisions. 1 Corinthians 1:7,10; 11:18
  3. God's Divine Objective in the Body is unity. John 17
  4. This unity becomes manifest when all Believers have the same care for one another.
  5. The Body of Christ should be more concerned for one another than they are for themselves. Matt 6:25-34; Php 4:6
- Principle #1: The purpose of the diversity of the gifts is to learn to function as one, like Christ.
- Principle #2: This Body is made by the Holy Spirit and indwelt by Him.
- Principle #3: Envy is a detriment to the function of the Body.
- Principle #4: The gift you were given is not a mistake.
- Principle #5: Arrogance is also a detriment to the function of the Body.
- Principle #6: All gifts are important.
- Principle #7: The Body of Christ is called to unify and care for one another.

1 Corinthians 12:26 - Two Important Responses.

And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

(exp. trans) And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

### Summary

1. These are two valid evidences of having the same care for one another.
2. Not everything that hits the Body is good and not everything that hits it is bad.

3. There is a time for all things under the sun. Eccl 3

1 Corinthians 12:27 - The Owner Of The Body. Now you are Christ's body, and individually members of it.

(exp. trans) Now you are Christ's body, and individually members of it.

### Summary

1. Here is a clear statement on which to base Doctrine.
  2. This chapter is designed to unify the Body of Christ, not divide it up.
  3. The Corinthians had problems with divisions. 1 Corinthians 1:7,10; 11:18
  4. God's Divine Objective in the Body is unity. John 17
  5. This unity becomes manifest when all Believers have the same care for one another.
  6. The Body of Christ should be more concerned for one another than they are for themselves. Matt 6:25-34; Php 4:6
- Principle #1: The purpose of the diversity of the gifts is to learn to function as one, like Christ.
- Principle #2: This Body is made by the Holy Spirit and indwelt by Him.
- Principle #3: Envy is a detriment to the function of the Body.
- Principle #4: The gift you were given is not a mistake.
- Principle #5: Arrogance is also a detriment to the function of the Body.
- Principle #6: All gifts are important.
- Principle #7: The Body of Christ is called to unify and care for one another.

Principle #8: Evidence of this unity is seen when we care more for Christ's Church than we do ourselves.

1 Corinthians 12:28 - The Sequence Of Gifts (8).

And God has appointed (aorist middle indicative TITH8MI = placed at a point of time) in the church, first (PRWTON = in order of time, rank) apostles, second prophets (PROPH8T8S = to proclaim beforehand), third teachers



## 1 Corinthians 121

(DIDASKALOS = one who instructs another), then miracles (DUNAMIS = powers), then gifts of healings (CHRISMA + IAMA = emphasis on the cure and not the therapy), helps (ANTILAMPSIS = 1x; the basic meaning of the word is to undertake on behalf of another), administrations (KUBERNESIS = steering of a ship, used in the papyri for a manager of a household; could be called the gift of management), various kinds of tongues (GENOS = accusative plural of GENOS = family, specie, used in Rev 22:16 for the Lord's relationship to David; families of languages; this phrase actually indicates a multitude of dialects).

(exp. trans) And God has placed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, families of languages.

### Summary

1. The numbers used with the first three gifts clearly show a chain of authority.

2. This set of Spiritual Gifts is also broken into three parts:

A. Leadership: Apostles, Prophets, Teachers. (1, 2, 3)

B. Witness: Miracles. (Then...)

C. Stewardship: Healings, Helps, Administrations, Languages. (then...)

3. List from 1 Corinthians 12:8-10.

A. Set 1: Information for the Church.

1). The "Word of Wisdom" involved the supernatural ability to make wise decisions when faced with unusual circumstances.

2). The "Word of Knowledge" was for the revelation of new knowledge, needed by the Church, that was not prophetic.

B. Set 2: Authentication of the Church.

1). The Gift of Faith was the supernatural ability to face seemingly impossible situations with a calmness of spirit, such as "moving a mountain." Cf 13:2

2). The Gift of Healing was not dependent upon the faith of the one being healed, but on the empowering of the Holy Spirit.

3). The Gift of Miracles were supernatural acts of power designed to display the power of God to bypass natural laws.

4). The Gift of Prophecy was the supernatural ability to tell the future with complete accuracy. Deut 13:1-5; Acts 11:28

5) The Gift of Distinguishing of Spirits was the supernatural ability to check out the prophets and detect incorrect information.

C. Set 3: Communication about the Church.

1). The Gift of Languages was the supernatural ability to speak in a language that had not been previously learned.

2). The Gift of Interpretation of Languages was the supernatural ability to interpret the Gift of Languages into another language.

4. This list adds some Spiritual Gifts:

A. Apostleship which was the foundational leadership of the church in all respects. Eph 4:11 cf Rev 21:14 (only 12 gifts)

B. Teachers who were responsible to learn, understand and communicate God's revealed word. Eph 4:11; Rom 12:7

C. Helps referring to the service gifts of the Body. 1 Pet 4:10-11

D. Administrations which is the ability to get and keep things organized.

1 Corinthians 12:8-10	1 Corinthians 12:28-30
Wisdom	Apostles
Knowledge	Prophets
Faith	Teachers
Healings	Miracles
Miracles	Healings
Prophecy	Helps
Distinguishing Spirits	Administrations
Languages	Languages
Interpretation of	Interpretation of

Languages	Languages
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5. All these gifts are functional at the time of writing.

1 Corinthians 12:29 - Different Parts-Different Gifts.

All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they?

(exp. trans) All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they?

1 Corinthians 12:30 - And So On.

All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret (present active indicative DIERM8NEUW = 6x; to explain as the Lord did to the two on the Road to Emmaus; Luke 24:27 Then beginning with Moses and with all the prophets, He *explained* to them the things concerning Himself in all the Scriptures. Goes beyond the mere translation to the explanation in an understandable form; will use in 14:5,13, 27 for church decorum section) do they?

(exp. trans) All do not have gifts of healings, do they? All do not speak with languages, do they? All do not interpret, do they?

### Summary

1. Paul again makes the point that there is a Divinely intended diversity of gifts.
2. We are called to be interdependent on one another, not superior.
3. Paul left "helps" and "administrations" out of these last questions since they are designed for service rather than communication.

1 Corinthians 12:31 - The Point.

But earnestly desire (present active Imp Z8LOW = keep on seeking) the greater gifts (MEIDZONA = 3x; comparative of MEGAS; a thing highly esteemed for its excellence + CHARISMA = grace gifts). And I show (present active indicative DEIKNUMI = to manifest; display; to place before the eyes) you a still

more excellent way (HUPERBOL8 = cast above; superior + HODOS = way).

(exp. trans) But keep on seeking the greater grace gifts. And I am showing you a still superior way.

### Summary

1. Paul has just established that the grace gifts are given by God.

2. His exhortation to "seek" therefore is not to obtain "greater gifts," but rather to express and use more extensively what one has been given. John 14:12 "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.

(this verse becomes understandable when you realize that Jesus never traveled over a 100 miles from His birthplace, but that He will send out others to preach the gospel)

3. In the context of Corinthians, it would indicate to lovingly use the various gifts.

4. Paul models for them a higher calling than simply to manifest one's spiritual gift(s).

Principle #1: The purpose of the diversity of the gifts is to learn to function as one, like Christ.

Principle #2: This Body is made by the Holy Spirit and indwelt by Him.

Principle #3: Envy is a detriment to the function of the Body.

Principle #4: The gift you were given is not a mistake.

Principle #5: Arrogance is also a detriment to the function of the Body.

Principle #6: All gifts are important.

Principle #7: The Body of Christ is called to unify and care for one another.

Principle #8: Evidence of this unity is seen when we care more for Christ's Church than we do ourselves.

Principle #9: Pray and seek a greater and truer expression of Spiritual Gifts.

## 1 Corinthians 13

Outline:

1. Introduction. (1:1-9)
  2. Divisions In The Church. (1:10-4:21)
  3. Moral Disorders In The Church. (5:1-6:20)
  4. Instructions Concerning Marriage. (7:1-40)
  5. Instructions Concerning Food Offered To Idols. (8:1-11:1)
  6. Instructions Concerning Public Worship. (11:1-14:40)
    - A. Imitate Paul. (11:1)
    - B. The Covering Of Women. (11:2-16)
    - C. The Lord's Supper. (11:17-34)
    - D. The Use Of Spiritual Gifts. (12:1-14:40)
      - 1). The Varieties Of Gifts. (12:1-11)
      - 2). The Purpose Of Gifts: Unity In Diversity. (12:12-31)
      - 3). The Supremacy Of Love Over Gifts. (13:1-13)
        - a. Gifts without love are empty. 13:1-3
        - b. Description of love. 13:4-7
        - c. Some gifts will cease. 13:8-13
- 1 Corinthians 13:1 - Communication Gifts Without Love.

If (3 Class condition used to set up a hypothetical situation; all of these "if's" are 3 class and thus hypothetical; 5 situations) I speak with the tongues (languages) of men and of angels, but do not have love, I have become (perfect active indicative GINOMAI = become with lasting results; i.e. until love is added) a noisy gong (CHALKOS + H8KWN = an echoing bronze acoustic vase; used to describe a wide variety of objects but no evidence it was ever used to describe a musical instrument; the vases were commonly used in theatres {Corinth had one} to amplify the sound; 13 vases were equally spaced, inverted and placed on blocks to allow air to circulate beneath. Each was tuned to amplify the sound from the area it was in. Plato referred once to a bronze vase that echoed on and on, like certain empty-headed speakers did) or a clanging cymbal (well-known musical instrument of the time).

(exp. trans) If I speak with the languages of men and of angels, but do not have love, I have become an echoing bronze vase or a clanging cymbal.

### Summary

1. The hypothetical situations described in these grammatical constructions simply state possibilities not realities.
  2. Angels are intelligent beings that can communicate.
  3. They use the same standards as mankind. Rev 21:17
  4. He is not indicating that one could or should speak with the languages of angels, but is making a statement about if it were to happen.
  5. The point is that communication gifts without love are like words without reality to the speaker and make as much sense as cymbals trying to play a song by themselves.
  6. Until love is added the communication gifts will stay that way.
  7. So much for languages being useful for personal edification. Cf 14:4
- 1 Corinthians 13:2 - Knowledge And Wisdom Gifts Without Love.

If I have the gift of prophecy, and know all (the) mysteries (MYSTERION = church age mysteries) and all (the) knowledge; and if I have all (the) faith, so as to remove mountains, but do not have love, I am nothing.

(exp. trans) If I have the gift of prophecy and know all the mysteries and all the knowledge, and if I have all the faith so as to remove mountains, but do not have love, I am nothing.

### Summary

1. Here is some insight into the function of the temporary gifts.
2. Prophecy was the early warning system for the church.
3. The Word of Knowledge involved the revelation of new information for the Church.
4. The Gift of Faith had the ability to trust God for impossible things. Mark 11:23-25 (move mountains)

5. If a person had knowledge gifts to the point of omniscience and faith to accomplish great things but lacked love, that person had not even began their journey towards real maturity.

1 Corinthians 13:3 - Service Gifts Without Love.

And if I (may) give all my possessions to feed (aorist active subjunctive PSWMIDZW = 2x; Rom 12:20; to dole out bit by bit from one's private possessions; gifts of mercy, giving and helps functioning to the maximum) the poor, and if I (may) surrender my body to be burned, but do not have love, it profits me nothing (lit: nothing have I been profited).

(exp. trans) and if I may give all my possessions to feed the poor, and if I may surrender my body to be burned, but do not have love, nothing have I been profited.

### Summary

1. This set of hypothetical situations speak of the service gifts being used to the maximum, but without love.

2. It also speaks of even the possibility of martyrdom without love.

3. Actions without love have no eternal profit.

4. To say it all, know it all or give it all without love is all useless.

5. Without love there is:

A. Noise without reality due to empty words.

B. Disharmony due to functioning in an untimely manner.

C. No growth to maturity due to arrogance. Cf 8:1

D. No profit because of selfish motivations.

Principles: Love is essential to properly using our spiritual gifts.

3). The Supremacy Of Love Over Gifts. (13:1-13)

a. Gifts without love are empty. 13:1-3

b. Description of love. 13:4-7

(7 positive qualities, 8 negative qualities)

1 Corinthians 13:4 - Five Qualities Of Love.

(The) Love is patient (present active indicative MAKROTHUMEW = patience with respect to people; it literally means "long anger" so it is

referring to not "breaking into flames" or getting angry; like God is with us {Rom 2:4}; a fruit of the Spirit {Gal 5:22}, (the) love is kind (present middle indicative CHR8STEUOMAI = 1x; this is an action word which indicates a gracious usefulness; the part of Christian love was so stunning in the first century that people were not first called "Christiani" but Chrestini meaning "made up of kindness) and is not jealous (OUK + present active indicative Z8LOW = to be fervent and boil with envy; cf chapter 12 concerning envy of the gifts of another person); (the) love does not brag (OUK + present middle indicative PERPEREUOMAI = 1X; one who talks a lot about himself, is a windbag-exhaling arrogance; a sin of the tongue) and is not arrogant (OUK + present middle indicative PHUSIOW = a word that means to "puff up"),

13:4 (exp. trans) The love is patient toward people, the love is kind *and* is not jealous; the love does not brag *and* is not arrogant,

1 Corinthians 13:5 - Four Qualities Of Love.

does not active unbecomingly (OUK + present active indicative ASCH8MONEW = 2x; 1 Corinthians 7:36; the entire family of words have sexual overtones; not an easy word to translate, "does not active sexually immoral"); it does not seek its own (present active indicative Z8TEW = envy word is related to this; one could add "things" or "interests" here), is not provoked (present passive indicative PAROXUNW = to be irritated to anger; provoked), does not take into account (present middle indicative LOGIDZOMAI = to consider and then credit to someone's account for future payment, i.e. store up resentment and malice; it is one of those things that is "logical" to do) a wrong (KAKOS = an inherent evil) suffered, (exp. trans) does not active sexually immoral; it does not seek its own *interests*, is not provoked to anger, does not consider an evil *suffered*,

1 Corinthians 13:6 - Two Qualities Of Love.

does not rejoice in unrighteousness, but rejoices with the truth;

(exp. trans) does not rejoice in unrighteousness, but rejoices with the truth;

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1 Corinthians 13:7 - Four Qualities Of Love.  
bears all things (present active indicative STEGW = indicates to hold off in order to protect, such as covering a roof), believes all things (present active indicative PISTEUW = it is an initial attitude of trust toward others), hopes all things (present active indicative ELPIDZW = to hope the motives and actions of others are pure), endures all things (present active indicative HUPOMENW = to abide under; patience in regard to circumstances of life; when the motives are not pure, love bears it without resentment).

(exp. trans) bears all things, believes all things, hopes all things, endures all things.

### Summary

1. The love in view here is genuine, not seeking to impress people with one's speech (13:1), knowledge (13:2) or sacrifice (13:3).

2. The present Tenses indicate consistent and habitual action that is to be part of our witness of love toward one another.

3. This is not an exhaustive list of the qualities of love. Cf Rom 12:9-16

4. Genuine love: (Pray, Study, Pause, Apply)

A. Is truly patient toward people like God is with us. Rom 2:4

(Do not ask for fulfillment of life but rather the patience to accept frustration)

B. Is useful to others in the power of the Holy Spirit. Gal 5:22

(Real love is helping someone for Jesus' sake who can never return the favor. Compassion is the capacity to put love into action)

C. Does not envy another's spiritual gift, or anything another person has. 1 Corinthians 12:14-16

(Envy shoots at others and wound oneself. Love looks through a telescope. Envy through a microscope.)

D. Does not promote oneself through speech. 1 Corinthians 12:21

(One who is not "me-deep" in conversation)

E. Does not have an inflated view of oneself. 1 Corinthians 8:1

(The measure of love is what one is willing to give up for it. How about self?)

F. Does not present oneself as immoral. Gal 5:19

(While there may be no immorality, there is a lie, which is not loving. Love will endure when you keep it pure.)

G. Is not focused primarily on oneself. Php 2:3

(The measure of our love is based on the measure of our sacrifice. The tape measure is put on the heart, not the head)

H. Is not consistently irritated by the annoying actions of others that are not sinful. Eph 4:26  
(Little habits, etc)

I. Does not store up grievances. Heb 12:15

(Love does not keep a ledger of grievances)

J. Does not rejoice over sin. Gal 5:19-21

K. Rejoices with Truth. John 16:13

L. Protects others from evil by getting in the way. 2 Thes 3:3

M. Is initially trusting of others. Luke 10:30-37  
(Good Samaritan)

N. Has a confidence that all things will work for good. Rom 8:28

O. Endures the pressure of life.

3). The Supremacy Of Love Over Gifts. (13:1-13)

a. Gifts without love are empty. 13:1-3

b. Description of love. 13:4-7

c. Some gifts will cease. 13:8-13

1 Corinthians 13:8 - Some Gifts Are Temporary.

(The genuine) Love never fails (OUDEPOTE = never at any time + present active indicative PIPTW = to fall or fail); but if (1 class condition, and there is at the time this letter was written) there are gifts of prophecy, they will be done away (future passive indicative KATARGEW = 27x; to render inoperative based on a standard; used 4x in this paragraph; Future tense says it will happen sometime future to the writing; passive means done by an outside source; indicative means historical fact); if (1 class) there are tongues (languages), they will cease

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(future middle indicative PAUW = to stop, cease, rest; Middle indicates it will do so of itself); if (1 class) there is knowledge (GNWSIS), it will be done away (rendered inoperative).

(exp. trans) The love never ever fails; but if there are gifts of prophecy, they will be rendered inoperative; if there are languages, they will cease; if there is knowledge, it will be rendered inoperative.

### Summary

1. Love will not fail even if we fail to love.
2. The highest and best use of our lives is to love God and one another.
3. The three gifts Paul selects are all communication gifts.
  - A. Prophecy revealed new information about the future.
  - B. Languages communicated information to all who would listen.
  - C. Knowledge revealed new information concerning the present.
4. Remember that each of these gifts had a counterpart gift.
  - A. Prophecy had Distinguishing of Spirits to authenticate it.
  - B. Languages had Interpretation to translate it.
  - C. Knowledge had Wisdom to use it.
5. Prophecy, Knowledge and their counterpart gifts will be rendered inoperable by an outside force, that being God, but the question is "when?".
6. Languages and its counterpart gift will stop itself, but when?
7. In context, Languages and its counterpart gift:
  - A. Were given to evangelize the unbeliever in his native language. cf 14:22
  - B. Were given to include everyone in the church service. Cf 14:26
  - C. Were needed less and less as the Universal Church grew and people could form a church with people of their own language.

### 1 Corinthians 13:9 - One Reason They Are Temporary.

For we (the Church at the time of writing) know in part and we prophesy in part;

(exp. trans) For we know in part and we prophesy in part;

### 1 Corinthians 13:10 - How Long They Will Last.

but when (HOTAN = a particle of time; whenever when used with Subjunctive) the perfect comes (Nominative Neuter Singular adjective TELEIOS = 19x; perfect, complete, mature; 4x as neuter; 2x as feminine; 13x as masculine; never used of Christ's return or His person; translate "complete" + aorist active subjunctive ERCHOMAI = may come; denotes a point of time unknown at the time of writing; does not point to the uncertainty of an event but the uncertainty of the timing as denoted by the word "when"), the partial (knowledge and prophecy to which he just referred) will be done away (future passive indicative KATARGEW = rendered inoperative).

(exp. trans) but whenever the complete may come, the partial will be rendered inoperative.

### Summary

1. The Gifts of Prophecy and Knowledge had not completed the information needed for the Church at they time of writing, thus they are "partially" complete.
  2. There will be a time when these gifts are gone, because the "parts" that are revealed will one day make up the "whole."
  3. Since Christ is true male humanity, the word "complete" would have to be used in the masculine for it to refer to Him, as it is in every other case where it refers to man.
  4. Neither is it used that way to refer to the Millennium.
  5. "Complete," in this context, is best identified as information and prophecy for the Church. Cf 13:2,8
  6. "Complete" is used in the Neuter to describe God's will. Rom 12:2
- And do not be conformed to this world, but be transformed by the renewing of your mind, so
-

that you may prove what the will of God is, that which is good and acceptable and perfect

7. "Complete" is also used in the Neuter of God's gifts and God's law of liberty. Jas 1:17,25

James 1:17

Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

James 1:25

25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

8. The gift of prophecy was rendered inoperative with the writing of the Book of Revelation. Rev 22:18-19

I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

1 Corinthians 13:11 - Another Reason They Are Temporary.

When I was a child (N8PIOS = 14x; used of a dependent child needing parents; inexperienced, foolish), I used to speak like a child (IPF active indicative LALEW = speak; lacked vocabulary, definition, clarity, structure), think like a child (IPF active indicative PHRONEW = points to thoughts, interests and objectives), reason like a child (IPF middle indicative LOGIDZOMAI = reason, reckon); when I became a man, I did away (perfect active indicative KATARGEW = to render inoperative) with childish things (lit: the things of a child).

(exp. trans) When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I rendered inoperative childish things.

### Summary

1. In context, this analogy refers to some of the gifts that were present in the early Church.

2. They were to protect their being, increase their knowledge and vocabulary, stimulate their thinking and aid their reasoning.

3. They were like "walkers" and educational toys.

1 Corinthians 13:12 - The Temporary And The Permanent.

For now (ARTI = at this time) we (saints alive at the time of writing) see (present active indicative BLEPW = are glancing; not taking a long look at) in a mirror (DIA + ESOPTRON = 2x; Jas 1:23; of knowledge without application; reference to the bronze laver; literally: through a mirror; in Greek literature a mirror symbolized clarity and self-recognition. The Corinthian mirrors were famous. There was a legend that one could let down a mirror into a spring before the temple of Demeter and then look in the mirror to see if the sick person was to get well or die.) dimly (EN + AINIGMA = 1x; a riddle; at a riddle; something that requires an explanation), but then face to face; now I know (present active indicative GINWSKW = present knowledge) in part, but then I will know fully (future middle indicative EPIGNWSKW = fully know) just as I also have been fully known (aorist passive indicative EPIGNWSKW = by the Lord).

(exp. trans) For now we are looking through a mirror at a riddle, but then face-to-face; now I know in part, but then I will know fully just as I also have been fully known.

### Summary

1. Paul compares the Christian life to the heavenly life, so he has shifted context from what the Gifts will reveal to what they have revealed.

2. Looking "through" a mirror is a riddle that requires an explanation.

3. It is not just looking at oneself in time, but becoming a doer of the Word who sees past the reflection to the action. Jas 1:22-25

22 But prove yourselves doers of the word, and not merely hearers who delude themselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; 24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. 25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

4. Even when one has put away childish things the ultimate completion is not yet reached. 1 John 3:1-3

See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. 2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. 3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

5. One day we will get all the answers.

1 Corinthians 13:13 - The Three Really Important Things.

But now faith, hope, love, abide these three; but the greatest of these is (the) love.

(exp. trans) But now abides faith, hope, love, these three; but the greatest of these is the love.

### Summary

1. The main concern of the Church should be Faith, Hope and Love.

1 Thes 1:3-5

2. The correct function of the Gifts is more important than the factive of the gifts. (The title or the testimony?)

3. Faith believes that there is One Body with many parts.

4. Hope knows that Body will spend eternity with God.

5. Love extends the offer to others.

6. Faith and Hope exist when objects are not seen, so they exist only in time and will not exist in eternity. 2 Corinthians 5:7; Rom 8:24

7. Love is for time and eternity.

8. It is the present taste of the future intimacy with our Lord.

Some Comments:

1. Many times the subject of spiritual gifts is taught from an attitude of fear, hatred, or arrogance. This tells us that there will be some inherent flaws. The goal of any Biblical instruction must be "love from a pure heart and a good conscience and a sincere faith (1 Tim 1:5).

2. Scripture tells us to not make an issue out of spiritual gifts, but rather have a care for one another (1 Corinthians 12:25). The real issue of Spiritual Gifts is love and edification of the Church (1 Corinthians 13:4-8a; 14:1,5,12,17; Rom 14:19).

3. If we love one another as God loves us, then condemnation will not occur even though we do not agree with the attitudes or actions of a brother in Christ that are not clearly sinful.

4. No one is any less a brother or sister in Christ for their position on Spiritual Gifts than the one who is involved in works of the flesh (Acts 5:39; Gal 5:19-21).

(Is the brother or sister in Christ to be loved? Without question (1 John 4:18). Is the brother or sister to be feared? Absolutely not! (1 John 4:18).)

5. We often fear what we do not understand or what we are afraid to lose. Many profess to care only for what God thinks, but actually fear being wrong and looking bad in front of other people. If we truly seek the things of the Spirit of God through His Word, without fear, will we not all eventually come to the same conclusions?

(We should, for God is not the author of confusion, Satan is (1 Corinthians 14:33). Are we not all indwelt by the same Holy Spirit? Sometimes we lose our "holiness" when trying to put down another Christian for their position on various questionable things.)

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## 1 Corinthians 14

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
5. Instructions Concerning Food Offered To Idols. (8:1-11:1)
6. Instructions Concerning Public Worship. (11:1-14:40)
  - A. Imitate Paul. (11:1)
  - B. The Covering Of Women. (11:2-16)
  - C. The Lord's Supper. (11:17-34)
  - D. The Use Of Spiritual Gifts. (12:1-14:40)
    - 1). The Varieties Of Gifts. (12:1-11)
    - 2). The Purpose Of Gifts: Unity In Diversity. (12:12-31)
    - 3). The Supremacy Of Love Over Gifts. (13:1-13)
    - 4). The Superiority Of Prophecy Over Languages. (14:1-25)
      - a). Principles of Languages. 14:1-19
      - b). Summary of Use of Gift of Languages. 14:20-25
    - 5). The Regulations For The Use Of Gifts. (14:26-40)
      - a). Order in the Church. 14:26-33
      - b). Instructions to Women. 14:34-36
      - c). Prophetic Test for early church. 14:37-38
      - d). A Key Principle. 14:39-40

### 7 Principles about Communication Gifts (14:1-19)

1 Corinthians 14:1 - Pursue Prophecy.

Pursue love (2 Plural present active Imp DIWKW = to chase, pursue; you all keep on pursuing), yet desire earnestly (2 Plural present active Imp Z8LOW = zealously desire) spiritual gifts, but especially that you (all) may prophesy (present active subjunctive PROPH8TEUW = may speak beforehand, prophesy).

(exp. trans) You all keep on pursuing the love, yet keep zealously desiring spiritual *gifts*, but especially that you all may prophesy.

#### Summary

1. Love is the primary objective.
2. Spiritual gifts are tools with which to display love to others for love is not self-centered.
3. Remember that "not all are prophets {12:29}," so this phrase looks at the Gift functioning within the local church, not that all of them would get the gift of prophecy.
4. The gifts are sovereignly given by the Holy Spirit at salvation, not by praying for them. 1 Corinthians 12:11,13
5. So for all of them to "prophecy" meant that they were to tell others of the prophecies given by the prophets, not that they all could or would have the gift.  
(Importance of context again, scripture interprets scripture)
6. Prophecy was the early warning system for the church and in many ways was the most edifying and timely.

Key Principle #1: Pursue Love.

1 Corinthians 14:2 - A Failure To Communicate.

For (explanation of verse 1; why prophecy in particular?) one who speaks in a tongue (language) does not speak to men but to God; for no one understands (present active indicative AKOUW = to hear and understand), but in his (human) spirit he speaks mysteries (things known only to him and God).

(exp. trans) For one who speaks in a language does not speak to men but to God; for no one understands, but in *his* spirit he speaks mysteries.

#### Summary

1. Paul is addressing the problem of speaking in other languages when there is no interpreter or interpretation. Cf 14:5,9,13,28
  2. Without an interpreter only God knows what the speaker is saying, no matter how profound what is said may be.
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3. We are to pursue love, but who benefits if no one can understand what is said?

4. Notice that the gifts could be used for selfish reasons, even though it is clear that they were to be used unselfishly.

Principle #1: Communication gifts are not to be mysteries to others.

1 Corinthians 14:3 - Edification Of Others Is An Objective Of The Gifts.

But one who prophesies speaks to men for edification (OIKODOM8 = building a house) and exhortation (PARAKL8SIS = calling alongside; exhortation, encouragement, comfort) and consolation (PARAMUTHIA = from MUTHOS = a speech, word or story + alongside; consolation). (exp. trans) but one who prophesies speaks to men for edification and exhortation and consolation.

#### Summary

1. Prophecy is inherently designed to be centered on others.
2. It reveals the future to spiritually prepare and give hope by:
  - A. Building up one's love.
  - B. Exhorting one to love.
  - C. Consoling one with love.

1 Corinthians 14:4 - What Is The Problem?

One who speaks in a tongue (language) edifies himself (present active indicative OIKODOMEW = is edifying himself); but one who prophesies edifies the (a = local) church (EKKL8SIA = assembly, church).

(exp. trans) One who speaks in a language edifies himself; but one who prophesies edifies a church.

#### Summary

1. With no interpreter, speaking in a foreign language only builds up oneself.
2. It seeks one's own interests and thus is a lack of love. Cf 13:5
3. All things are to be done for edification of an assembly of Believers, not for personal edification. Cf 14:26

Principle #2: Communication Gifts are given to benefit others.

1 Corinthians 14:5 - The Objective Of Languages.

Now I wish that you all (believers-saints) spoke in tongues (languages), but even more that you would prophesy; and greater is one who prophesies than one who speaks in tongues (languages), unless he interprets (present active subjunctive DIERM8NEUW = 6x; he may interpret), so that the church may receive edifying.

(exp. trans) Now I wish that you all spoke in languages, but even more that you would prophesy; and greater is one who prophesies than one who speaks in languages, unless he may interpret, so that the Church may receive edifying.

#### Summary

1. Paul states two desires that he previously stated to not be possible. Cf 1 Corinthians 12:29-31

29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? 30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? 31 But earnestly desire the greater gifts. And I show you a still more excellent way.

2. This is similar to a statement of Moses after he selected the Seventy Elders. Num 11:24-30

24 So Moses went out and told the people the words of the LORD. Also, he gathered seventy men of the elders of the people, and stationed them around the tent. 25 Then the LORD came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed Him upon the seventy elders. And when the Spirit rested upon them, they prophesied. But they did not do it again. 26 But two men had remained in the camp; the name of one was Eldad and the name of the other Medad. And the Spirit rested upon them (now they were among those who had been registered, but had not gone out to the tent), and they prophesied

in the camp. 27 So a young man ran and told Moses and said, "Eldad and Medad are prophesying in the camp." 28 Then Joshua the son of Nun, the attendant of Moses from his youth, said, "Moses, my lord, restrain them." 29 But Moses said to him, "Are you jealous for my sake? Would that all the LORD'S people were prophets, that the LORD would put His Spirit upon them!" 30 Then Moses returned to the camp, both he and the elders of Israel.

3. The gift is not as important as the correct function, which is defined by its edification. (It is not the Title but the Testimony.)

4. If the words are not understood they lose their value, unless there is interpretation.

5. The word "interpretation" means that there is a direct correspondence to what is said and what is translated. Acts 9:36

36 Now in Joppa there was a disciple named Tabitha (which translated (interpreted) in Greek is called Dorcas); this woman was abounding with deeds of kindness and charity which she continually did.

6. It also means that there is an explanation of what was said. Luke 24:27

Then beginning with Moses and with all the prophets, He explained (interpreted) to them the things concerning Himself in all the Scriptures.

1 Corinthians 14:6 - Languages Are To Serve A Purpose.

But now, brethren, if (3 class to set up hypothetical situation) I (may) come to you speaking in tongues (languages), what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?

(exp. trans) But now, brethren, if I come to you speaking in languages, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?

1 Corinthians 14:7 - Clarity Is Important To Language.

Yet even lifeless things (APSUCHOS = 1x; without a soul), either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?

(exp. trans) Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?

1 Corinthians 14:8 - Clarity Is Important To The Battle.

For if the bugle produces an indistinct (AD8LOS = uncertain) sound, who will prepare himself for battle?

(exp. trans) For if the bugle produces an indistinct sound, who will prepare himself for battle?

1 Corinthians 14:9 - Empty Words Are Useless.

So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

(exp. trans) So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

1 Corinthians 14:10 - Language Requires Definition.

There are, perhaps, a great many kinds of languages (PHWN8 = voices) in the world, and no kind is without meaning (APHWNOS = 4x; without voice and used to say without meaning).

(exp. trans) There are, perhaps, a great many kinds of voices in the world, and no kind is without meaning.

1 Corinthians 14:11 - Without Definition To Language Man Is A Barbarian.

If (3 class, hypothetical) then I do not know the meaning (DUNAMIS = power, meaning) of the language, I will be to the one who speaks a barbarian (BARBAROS = word used to ridicule the languages of other people, primarily those whose languages sound like "bar-bar" and have

no distinct sounds), and the one who speaks will be a barbarian to me.

(exp. trans) If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

### Summary

1. Languages are to serve a purpose in the Church. 14:6

A. Revelation-taking the veil off, clarification.

B. Knowledge-Education.

C. Prophecy-Information for the future.

D. Instruction for the present.

2. There must be clarity and definition in the language for it to achieve a valid purpose. 14:7-8

3. Meaningless sounds are useless. 14:9

4. Languages need definable words.

5. Without purpose, clarity and definition, sounds are just sounds and do not edify.

Principle #3: Communication Gifts are to function based on common principles of language which require understandable forms designed to benefit others.

1 Corinthians 14:12 - Properly Direct Your Zeal.

So also you, since you are zealous (zealots) of spiritual gifts, seek (present active Imp Z8TEW = keep on seeking) to abound for the edification of the church.

(exp. trans) So also you, since you are zealots of spiritual *gifts*, seek to abound for the edification of the church.

### Summary

1. Zeal should not be shut down but redirected when improperly used.

2. Edification of the Church is a function of love. 1 Corinthians 8:1; Eph 4:11-12

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; Eph 4:16 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. Rom 14:19 So then we pursue the things which make for peace and the building up of one another.

Principle #4: It is not the Communication Gift one has but the intended result of its use that matters.

1 Corinthians 14:13 - Language Must Communicate.

Therefore (conclusion built on 14:5-12) let one who speaks (present active participle LALEW = is speaking) in a tongue (language) pray (present middle Imp PROSEUCHOMAI = take in front of the face of) that he may interpret (present active subjunctive DIERM8NEUW = interpret).

(exp. trans) Therefore let one who speaks in a language pray that he may interpret.

1 Corinthians 14:14 - Personal Edification Is In Doubt.

For (3 class) if I pray in a tongue, my spirit prays, but my mind (NOUS = mind) is unfruitful.

(exp. trans) For if I pray in a language, my spirit prays, but my mind is unfruitful.

### Summary

1. The indication is that not even the speaker knew what was being said if there was no interpretation.

2. The Holy Spirit evidently gave what to say to the human spirit of the one with the gift, where the language's vocabulary was evidently stored.

3. Unless there was an interpretation there was no transfer to the brain.

4. If the Gift of Languages was an uncontrolled utterance by the Holy Spirit, Paul would not be giving principles for its use.

5. The speaker evidently had a choice concerning the use of this gift.

6. The speaker though was just a mouthpiece for the Holy Spirit, so the speaker needed to get the information too.

7. When the gift was manifested, the speaker should pray for an interpretation, whether from himself or someone else.

1 Corinthians 14:15 - Prayer And Worship Are To Have Meaning.

What is the outcome then (Lit: What therefore is it? Referring to the importance of fruit)? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.

(exp. trans) What therefore is it? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.

Principle #5: We need to be sure our Spiritual Gifts are spiritually connected with ourselves.

1 Corinthians 14:16 - Understanding Is Needed To Agree With The Statement

Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying?

(exp. trans) Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying?

(To say "Amen" after someone had just finished speaking when you did not know what they were saying is a mark of foolishness)

Principle #6: Communication Gifts are accountable others for accuracy.

("Amen's" are to be agreements with understood truth. Wonder how many "amen's" there were in the Catholic church during the Dark Ages?)

1 Corinthians 14:17 - Where Is The Love?

For you are giving thanks well enough, but the other person is not edified.

(exp. trans) For you are giving thanks well enough, but the other person is not edified.

1 Corinthians 14:18 - Paul's Testimony.

I thank God, I speak in tongues (languages) more than you all;

(exp. trans) I thank God, I speak in languages more than you all;

1 Corinthians 14:19 - Paul's Love.

however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue (language).

(exp. trans) however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a languages.

### Summary

1. Herein again is the problem, personal versus corporate edification.

2. It would be far better to pray with the spirit and mind connected and speak blessings that all could understand than it would be to simply manifest a gift.

3. As an apostle, Paul used the gift far more than they did since he traveled to many more places than they.

4. Paul used the gift to teach, not just pray and speak a blessing.

Principle #7: Communication Gifts are to seek to clearly instruct those allotted to your charge.

Outline:

1. Introduction. (1:1-9)

2. Divisions In The Church. (1:10-4:21)

3. Moral Disorders In The Church. (5:1-6:20)

4. Instructions Concerning Marriage. (7:1-40)

5. Instructions Concerning Food Offered To Idols. (8:1-11:1)

6. Instructions Concerning Public Worship. (11:1-14:40)

A. Imitate Paul. (11:1)

B. The Covering Of Women. (11:2-16)

C. The Lord's Supper. (11:17-34)

D. The Use Of Spiritual Gifts. (12:1-14:40)

1). The Varieties Of Gifts. (12:1-11)

2). The Purpose Of Gifts: Unity In Diversity. (12:12-31)

3). The Supremacy Of Love Over Gifts. (13:1-13)

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4). The Superiority Of Prophecy Over Languages. (14:1-25)

a). Principles of Languages. 14:1-19

b). Summary of Use of Gift of Languages. 14:20-25

Five Principles for the Use of Spiritual Gifts.

1 Corinthians 14:20 - Time To Grow Up.

Brethren (Believer-saints), do not be (Stop becoming) children in your thinking; yet in evil be infants, but in your thinking be mature.

(exp. trans) Brethren, stop becoming children in your thinking; yet in evil be infants, but in your thinking be mature.

#### Summary

1. This church was acting like children in their speech, thinking and reasoning. Cf 13:11

2. Paul as their "father" exhorts them to grow up. 1 Corinthians 4:15

3. "Growing up" in this context refers clearly to loving one another.

Principle #1: Spiritual gifts are to be used in a mature manner.

(Some people are at least consistently immature. Anyone can find fault. It makes maturity to find the good. Mature people are humble people, who are more interested in God's way than their own.)

1 Corinthians 14:21 - The Gift Of Languages Is A Prophetic Fulfillment.

In the Law it is written, "BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME," says the Lord.

(exp. trans) In the Law it is written, "BY MEN OF STRANGE LANGUAGES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME," says the Lord.

#### Summary

1. The prophecy clearly says that the gospel will be communicated to the Jews by Gentiles in different languages.

2. Paul's paraphrase of Isaiah 28:11-12 documents the Gift of Languages as part of the fulfillment of that prophecy. Cf Acts 2:5-12

3. It was prophesied that the Jews would be dispersed for their unbelief.

4. While it was clearly a marker for the Jews, it was functional to the fulfillment of the Great Commission.

Principle #2: Spiritual Gifts are to be based on Scripture.

(Right and wrong is based on God's standards not on how I feel. Function in the Christian life is also to be based on God's principles, not on what I want.)

1 Corinthians 14:22 - They Are Therefore A Sign.

So then tongues (languages) are for a sign (S8MEION = a marker of something greater), not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe.

(exp. trans) So then languages are for a sign, not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe.

#### Summary

1. The primary purpose of this gift was the evangelization of the dispersed Jews.

2. The Gift of Languages pointed to the fulfillment of prophecy.

3. The message is more important than the messenger.

4. Prophecy was given to the early church to authenticate the message to Believers and thus build up their faith.

5. Prophecy too pointed to something greater, namely the One who told the end from the beginning.

Principle #3: Spiritual Gifts are tools to evangelize and edify.

1 Corinthians 14:23 - Think About The Lost.

Therefore if (3 class; hypothetical situation again) the whole church assembles together and all speak in tongues (languages), and

ungifted men or unbelievers enter, will they not say that you are mad?

(exp. trans) Therefore if the whole church assembles together and all speak in languages, and ungifted men or unbelievers enter, will they not say that you are mad?

#### Summary

1. This exercise of the Gift would provide no edification to the church and would serve to alienate unbelievers.
2. So its primary purpose of evangelism would be negated.
3. It appears to be spiritual insanity and not spiritual maturity which is manifested in love. (It is much better to sing "Oh How I Love Jesus" so everyone can understand it than it is to tell someone that is what is being said)
4. Paul is indicating that unbelievers need to be lovingly informed rather than engulfed by the spectacular.
5. Is an unbeliever attracted to Christianity by perceived chaos?

Principle #4: Spiritual Gifts are not to function chaotically.

1 Corinthians 14:24 - Think About Real Communication.

But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all;

(exp. trans) But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all;

#### Summary

1. Everyone is interested in prophecy and it quickly gets peoples' attention.
2. It is more easily understood than an unknown language.
3. An inherent part of the prophetic message is "get ready."
4. Since the Holy Spirit is the One revealing the prophecy, He is clearly at work in the convicting process. John 16:8-11

1 Corinthians 14:25 - Real Communication Can Convict A Sinful Heart.

the secrets (KRUPTOS = 20x; hidden things; cf 1 Corinthians 4:5 where all hidden things will be brought to light) of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

(exp. trans) the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

#### Summary

1. The point is that people need to see God at work, not us.
2. The gifts are tools to accomplish the mission to reach the lost.

Principle #5: A Spiritual Gift is a tool of the Holy Spirit, but is not the Holy Spirit. (There is no vacancy in the Trinity)

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
5. Instructions Concerning Food Offered To Idols. (8:1-11:1)
6. Instructions Concerning Public Worship. (11:1-14:40)
  - A. Imitate Paul. (11:1)
  - B. The Covering Of Women. (11:2-16)
  - C. The Lord's Supper. (11:17-34)
  - D. The Use Of Spiritual Gifts. (12:1-14:40)
    - 1). The Varieties Of Gifts. (12:1-11)
    - 2). The Purpose Of Gifts: Unity In Diversity. (12:12-31)
    - 3). The Supremacy Of Love Over Gifts. (13:1-13)
    - 4). The Superiority Of Prophecy Over Languages. (14:1-25)
    - 5). The Regulations For The Use Of Gifts. (14:26-40)
      - a). Order in the Church. 14:26-33
      - b). Instructions to Women. 14:34-36



c). Prophetic Test for early church. 14:37-38

d). A Key Principle. 14:39-40

1 Corinthians 14:26 - Early Church Practice-Policy #1.

What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue (language), has an interpretation. Let all things be done for edification.

(exp. trans) What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a language, has an interpretation. Let all things be done for edification.

### Summary

1. This is information concerning the function of the early church.
2. Remember again that not everyone has the same gift(s). cf 12:29
3. So the term "each one" refers to receiving the functions in an understandable manner, not that each one is to do these things.
4. "Each one" reminds the Corinthians not to leave anyone out of the church service.
5. This includes:
  - A. Psalms which are poems that are sang and accompanied by a musical instrument.
  - B. Teaching that gives instructions God's Word.
  - C. Revelation that unveils or clarifies prophetic information.
  - D. Language that communicates to those who do not speak the native language.
  - E. Interpretation that includes everyone in the service.

Key Principle #1: Pursue Love. 14:1

Key Principle #2: All things done are to edify others. Cf 14:3,5,12

1 Corinthians 14:27 - Edification Policy #1.

If anyone speaks in a tongue (language), it should be by two or at the most three, and each in turn, and one (the numeral "1" {Greek EIS} appears in the text) must interpret (present active Imp DIERM8NEUW = 6x; to translate and

explain as established in summary of 14:5 and used in 14:13 in sense of understand what he was saying);

(exp. trans) If anyone speaks in a language, it should be by two or at the most three, and each in turn, and one must interpret;

### Summary

1. Paul begins establishing policies for an orderly function of the church at Corinth.
2. The Gift of Interpretation was not limited to one specific language.
3. When the Gift of Languages was exercised it was not to be done with multiple people speaking at the same time. Cf 14:23
4. Only one person was to speak at a time with a maximum of three people speaking in another language.
5. This would include people who spoke another language that did not have the Gift.
6. There was only to be one interpreter for the diversity of languages, which could actually be a test of whether or not one had the gift of interpretation.
7. This policy is designed to establish order.

Principle: Spiritual Gifts need to function in an orderly manner out of love to edify others.

1 Corinthians 14:28 - Edification Policy #2.

but if there is no interpreter (DIERM8NEUT8S = 1x; an interpreter), he (who speaks in another language) must keep silent (present active Imp SIGAW = be silent) in the church; and let him (who speaks another language) speak to himself and to God.

(exp. trans) but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.

### Summary

1. This policy requires one with the Gift of Languages to know whether or not the Gift of Interpretation is functioning within the church.
  2. It also requires one who visits the church that speaks another language seek to determine if an interpreter is present.
-

3. Not everyone with the Gift of Languages had the Gift of Interpretation. Cf 12:30

4. Basically, the early Church was to seek order from the chaos that resulted from the Tower of Babel by seeking to learn how to love and communicate with one another.

Principle: Spiritual Gifts need to be focused on what benefits others, even if it means not functioning at a given time.

Categories of people:

1. Spoke church's native language.
2. Spoke different language.
3. Those with gift of languages.
4. Those with gift of interpretation.
5. Those with gifts of language and interpretation.

1 Corinthians 14:29 - Edification Policy #3.

Let two or three prophets speak, and let the others pass judgment.

(exp. trans) Let two or three prophets speak, and let the others pass judgment.

### Summary

1. There was even an orderly manner in which the prophets were to function.
2. Those with a message for the future were to give it and then let the other prophets decide the accuracy.
3. A maximum of three prophets were to speak before stopping to analyze the content.

Principle: All gifts are to function in an orderly manner.

1 Corinthians 14:30 - Edification Policy #4.

But if a revelation is made to another (of the same kind) who is seated, the first one must keep silent.

(exp. trans) But if a revelation is made to another who is seated, the first one must keep silent.

### Summary

1. Prophets were not to interrupt one another while giving a revelation.
2. If permitted, the result would be chaos.

Principle: All gifts need to function with humility.

1 Corinthians 14:31 - Edification Policy #5.

For you can all (remember 12:29; not "all" have this gift so the "all" in this verse refers to the prophets) prophesy one by one, so that all may learn (present active subjunctive MANTHANW = to learn as a disciple) and all may be exhorted (present passive subjunctive PARAKALEW = be exhorted, encouraged, comforted);

(exp. trans) For you can all prophesy one by one, so that all may learn and all may be exhorted;

### Summary

1. Since "not all are prophets {12:29}" the "all" in this verse refers to all those with the Gift of Prophecy.
2. They are not to hinder the function of this gift since it was a protection gift for the church. Cf 14:1
3. Paul's policy indicates that the gift was fairly widespread and that it functioned on a more personal level than with the Old Testament prophets.
4. Persecution for Christians was intensifying with both Jews and Romans wanting to remove this sect from history, so this gift could inform and individual or a family what to do or not do during the next days.
5. The early Gift of Prophecy was designed to inform and encourage.
6. The early church needed to become a student so that encouragement would be available.
7. Six years after the writing of this epistle though the Church seemed to have fewer prophets. Acts 21:10-14
- 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 bindicative 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!"

Principle: Do not hinder edification gifts from functioning.

1 Corinthians 14:32 - Accountability.

and the spirits of prophets are subject (present middle indicative HUPOTASSW = to arrange under the authority of; subject to) to prophets; (exp. trans) and the spirits of prophets are subject to prophets;

#### Summary

1. This is the accountability system in the early church.

2. First, the prophet had control over the gift given to him.

3. Then those with the Gift of Distinguishing of Spirits and the Gift of Prophecy could evaluate everything that was said.

4. The Will of God, revealed through prophecy, was not done by a majority vote.

5. All the prophets needed to be in agreement.

6. Information given to the early church was evaluated and authenticated by the prophets.

Principle: Truth is given to more than one person.

1 Corinthians 14:33 - The Theological Principle.

for (the) God is not a God of confusion (AKATASTASIA = 5x; not standing by a standard; confusion, disorder) but (ALLA = but on the contrary) of peace (EIR8N8 = the opposite of confusion), as in all the churches of the saints (only place this terminology is used in the New Testament).

(exp. trans) for God is not a God of confusion but of peace, as in all the churches of the saints.

#### Summary

1. God has order to His being and thus His creation has order.

2. Sometimes though the "created" do not maintain that order.

3. We are called to reflect our God to an unbelieving world.

4. In the context of Corinthians, God is not the source of all their disorder, nor does He condone it.

5. Peace is understood in context as a lack of confusion that is brought about by disorder.

6. Confusion:

A. Is a marker of the "Last Days." Luke 21:9

"When you hear of wars and disturbances (confusions), do not be terrified; for these things must take place first, but the end does not follow immediately."

B. Is a result of jealousy and selfish ambition. James 3:16

For where jealousy and selfish ambition exist, there is disorder (confusion) and every evil thing.

C. Must be endured by the Christian. 2 Corinthians 6:5; 12:20

7. Paul gives this theological principle to all the churches.

Key Principle #1: Pursue Love. 14:1

Key Principle #2: All things done are to edify others. Cf 14:3,5,12

Key Principle #3: A church service is to reflect God's order.

5). The Regulations For The Use Of Gifts. (14:26-40)

a). Order in the Church. 14:26-33

b). Instructions to Women. 14:34-36

Edification Policy #1: 14:27 (exp. trans) If anyone speaks in a language, it should be by two or at the most three, and each in turn, and one must interpret;

Edification Policy #2: 14:28 (exp. trans) but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.

Edification Policy #3: 14:29 (exp. trans) Let two or three prophets speak, and let the others pass judgment.

Edification Policy #4: 14:30 (exp. trans) But if a revelation is made to another who is seated, the first one must keep silent.

Edification Policy #5: 14:31 (exp. trans) For you can all prophesy one by one, so that all may learn and all may be exhorted;

1 Corinthians 14:34 - Edification Policy #6.

The women are to keep silent (present active Imp SIGAW = 10x; to keep silent; used in 14:28,30) in the churches; for they are not permitted to speak (present passive indicative EPITREPW = 18x; allow, permit + present indicative LALEW = to speak), but are to subject themselves (3 Plural present middle Imp HUPOTASSW = to arrange themselves under), just as the Law also says (The Law speaks directly to "subjection" in Gen 3:16, but not about not speaking at all).

(exp. trans) The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says.

### Summary

1. Both Peter and Paul were in agreement about this in the early Church. Col 3:18; Titus 2:5; 1 Peter 3:1-2

In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and respectful behavior.

2. In Jewish synagogues women were not allowed to speak in public and took no part in the conduct of service.

3. Paul had already recognized the equality and freedom we have in Christ. Gal 3:28; 5:1

4. Some women were abusing this. 1 Corinthians 11:2-16

5. Women could have the Gift of Prophecy. Acts 21:7-10

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.

6. The point is that women were to submit to their authorities just as were the men. Eph 5:21 and be subject to one another in the fear of Christ.

7. Six years later Paul qualified this policy by stating it as his personal policy as an apostle, with his reasons, but not establishing a law for operation of a church. 1 Tim 2:9-15

Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression. 15 But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint. (being deceived is not as bad as the conscious sin of Adam)

Principle: Submit to duly established authority.

Facts and Conclusions:

1. We are all equal and free in Christ. Gal 3:28; 5:1

2. God designed authority structures for different relationships.

3. The authorities in a given church have the freedom to set the policy concerning women speaking in that church.

1 Corinthians 14:35 - Edification Policy #7.

If they desire to learn anything (present active indicative THELW = a present desire + aorist active infinitive MANTHANW = as a disciple), let them ask (present active Imp EPERWTAW = only place this word used in 1 Cor; word means to ask an as equal) their own husbands at home; for it is improper (AISCHRON = 3x; cf

11:6 where it is shameful for a woman to have her head shaved) for a woman to speak in church (this is a word meaning an “assembly” so the church is the people, not the building one is in; i.e. while an assembly is in session).

(exp. trans) If they desire to learn anything as a disciple, let them ask as an equal their own husbands at home; for it is improper for a woman to speak in church.

### Summary

1. Paul wants the men and women to function as a team of equals according to the divinely established working order. (Because I do not have authority to run another person’s church does not mean I am not an equal with the pastor. It is just a different role)
2. This also helps the men pay attention.
3. Single women could ask the more mature women (Titus 2:3-5) or their pastor (1 Tim 5:1-3).

Principle: The real issue is submission to God’s desires, for both men and women.

1 Corinthians 14:36 - Two Important Questions For Corinth.

Was it from you that the word of God first went forth? Or has it come to you only?

(exp. trans) Was it from you that the word of God first went forth? Or has it come to you only?

### Summary

1. Paul wraps up his comments on the Spiritual Gifts with some piercing questions.
2. Are they the fountain from which all truth flows?
3. Are they the elite of Christianity?
4. If they believe either of these things to be true they have not understood what has been written.

Principle: Gifts function best with an attitude of humility.

5). The Regulations For The Use Of Gifts. (14:26-40)

a). Order in the Church. 14:26-33

b). Instructions to Women. 14:34-36

c). Prophetic Test for early church. 14:37-38

1 Corinthians 14:37 - Test The Spirits.

If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

(exp. trans) If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

1 Corinthians 14:38 - Paul Is A Prophet.

But if anyone does not recognize this, he is not recognized.

(exp. trans) But if anyone does not recognize this, he is not recognized.

### Summary

1. Remember that the spirits of the prophets are under the authority of other prophets. Cf 14:32

2. Paul as an apostle is also a prophet, so other prophets can get “calibrated.” Cf Eph 2:20 (apostles even prophets)

3. The early Church was given various spiritual gifts to test the authenticity of the message, which functioned until the written word was completed.

Principle: Gifts are designed to be accountable to one another.

5). The Regulations For The Use Of Gifts. (14:26-40)

a). Order in the Church. 14:26-33

b). Instructions to Women. 14:34-36

c). Prophetic Test for early church. 14:37-38

d). A Key Principle. 14:39-40

1 Corinthians 14:39 - The Application.

Therefore (HWSTE = draws a conclusion from the previous discussion; 12:1ff), my brethren (not all Jews, so he must be referring to the “saints”), desire earnestly to prophesy (present active Imp Z8LOW = keep on desiring + definite article + present active infinitive PROPHETE UW = the active of prophesying), and do not forbid (M8 + present active Imp KWL UW = 23x; only

time in 1 Cor; to forbid, hinder; to stop doing or never start) to speak in tongues (languages).

(exp. trans) Therefore, my brethren, desire earnestly the active of prophesying, and do not forbid to speak in languages.

### Summary

1. Prophecy is the most edifying gift at the time so the Corinthians should seek its continued function.

2. In spite of all they have done incorrectly and even sinfully, they are still brothers in Christ.

3. Paul knows them well enough to know that with correction often comes over adjustment, so he tries to stop it before it begins.

Principle: Gifts should be permitted to function.

1 Corinthians 14:40 - The Applicational Principle.

But all things must be done (present active Imp GINOMAI = let ... become) properly (EUSCH8MON8 = 3x; with good form) and in an orderly manner (TAXIS = 10x; used almost exclusively of the "priestly order," the arrangement by which the priests function. Josephus uses the negative of the word to say that the Roman army did not camp in a disorderly fashion but according to a recognized order)

(exp. trans) But let all things become well-formed according to orderly manner.

### Summary

1. This is an outgrowth from the Theology of our God. Cf 14:33

2. Being "well-formed" is not automatic and requires energy.

3. Being "well-formed" is a product of being "transformed {Rom 12:2}" and is important in the Angelic Conflict. Rom 13:11-14

11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

12 The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. 13 Let us behave properly as in the day, not in carousing and

drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

4. Being "well-formed" is a manifestation of our love of God and one another that is noticeable by unbelievers. 1 Thes 4:9-12

9 Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another; 10 for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more, 11 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, 12 so that you will behave properly toward outsiders and not be in any need.

5. Paul describes an "orderly fashion," suitable for priests (use of word TAXIS), in the preceding verses of this chapter.

6. This is the universal principle for the Church to follow as they adapt different church forms to different cultures.

Key Principle #1: Pursue Love. 14:1

Key Principle #2: All things done are to edify others. Cf 14:3,5,12

Key Principle #3: A church service is to reflect God's order.

Key Principle #4: Our lives are to become more orderly as we grow.

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## 1 Corinthians 15

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
5. Instructions Concerning Food Offered To Idols. (8:1-11:1)
6. Instructions Concerning Public Worship. (11:1-14:40)
7. The Doctrine Of The Resurrection. (15:1-58)
  - A. Importance. (15:1-11)
  - B. Consequences. (15:12-19)
  - C. Hope. (15:20-28)
  - D. Application. (15:29-34)
  - D. Illustration. (15:35-49)
  - E. Result. (15:50-58)

Alternative Outline: The Resurrection of Jesus Christ:

- A. Is Grounded in History. 15:1-19
- B. Is Grounds for Revival. 15:20-49
- C. Is the Guarantee of Our Revelation. 15:50-58
7. The Doctrine Of The Resurrection. (15:1-58)
  - A. Importance. (15:1-11)

1 Corinthians 15:1 = The Importance of the Gospel.

Now I make known to you (present active indicative GNWRIDZW = to cause to make know, give them information they are to learn), brethren (Believers), the Gospel which I (myself) preached to you, which also you received (aorist active indicative PARALAMBANW = at a point of time, moment of salvation), in which also you stand (perfect active indicative HIST8MI = completed action with results that continue),

(exp. trans) Now I make know to you, brethren, the Gospel which I myself preached to you, which also you received, in which also you stand,

1 Corinthians 15:2 - The Gospel has Content.

by which (DIA = through which, the Gospel is the instrument used to deliver the saving message) also you are saved (present passive indicative SWDZW = are being saved; preserved from danger; Phase 2), if you hold fast (EI + present active indicative KATECHW = 1 class condition; assumes a premise to be true; phase 2 deliverance) the word (TIS = indefinite pronoun + LOGOS = word; to that word) which I preached to you, unless you believed (aorist active indicative PISTEUW = at a point in time) in vain (EKTOS = at random, hence with no definite object who can deliver).

(exp. trans) through which (Gospel) also you are being preserved *from danger*, if you (Brethren) hold fast to that word which I preached to you, unless you believed in nothing.

### Summary

1. Paul is addressing Believers reminding them how they were initially saved.
2. The Gospel was heard, understood and believed at a point of time which produced lasting results.
3. Once saved, the Gospel must continue to be understood, believed and held onto as a firm foundation, in order to preserve from the danger of spiritual error.
4. It will then preserve from sin and spiritual error in time.
5. Faith in the person and work of Jesus Christ is essential.
6. Therefore, the Gospel is the ongoing foundation of the Christian life.

Principle: The Gospel is the basis of deliverance for time and eternity.

1 Corinthians 15:3 = The First Crucial Element of the Gospel.

For I delivered to you as of first importance (EN + PRWTOS = first in time and rank) what I also received (aorist active indicative PARALAMBANW = point of time; Paul was saved the same way that anyone else is), that Christ (Anointed one, Messiah) died (aorist active indicative APOTHN8SKW = at a point of

time; points to the historicity of the act) for our sins (HUPER + HAMARTIA = on behalf of; in the place of; all the times we miss the mark) according to the Scriptures,

(exp. trans) For I delivered to you as of first importance what I also received, that Christ died on behalf of our sins according to the Scriptures,

### Summary

1. Paul brought to the Corinthians the Gospel as he received it.
2. The first crucial element of the Gospel is that Messiah took our place concerning the death penalty for our sins. Rom 6:23
3. It only takes one sin to make one worthy of condemnation. Jas 2:10
4. Sin is anything that falls short of the glory of God. Rom 3:23
5. But the Sin Nature, passed through the man, is also sufficient to condemn, so man has a twofold problem. Rom 5:12-14
6. Christ means the "Anointed One," the Messiah, the One who would deliver and thus requires a clear-cut means to identify Him.
7. He would be the Son of God and the son of David. Psalms 110:1
8. Many prophecies are used to identify the "Coming One."
9. The Scriptures foretold His death, even death on a cross. Psalm 22; Isa 53
10. Adam died two "deaths" that were the result of eating from the forbidden tree, spiritually and physically (950 years later). Gen 2:16-17
11. Jesus Christ died more than one death to take care of all the sin problems caused by Adam at the Fall of Man. Isa 53:9
12. He who knew no sin became sin for us. 2 Corinthians 5:21
13. The faith that saves includes the facts that Jesus was the One who died on the cross to pay for one's sin problems.
14. Many people spend their lives trying to pay for their own sins, thus not experiencing the deliverance that Messiah has already given.

15. Many people spend their lives living in slavery to sins that have been paid for without seeing the escape from them that is available.

Principle: An offer of salvation that does not present the issue of sin is not The Gospel. (cf Gal 1:6-8)

1 Corinthians 15:4 = The Second and Third Crucial Elements.

and that He was buried (aorist passive indicative THAPTΩ = 11x; to bury), and that He was raised (perfect passive indicative EGEIRW = forever raised) on the third day (sign of Jonah) according to the Scriptures,

(exp. trans) and that He was buried, and that He was raised on the third day, according to the Scriptures.

### Summary

1. Paul is dealing with crucial elements of the Gospel.
  2. The second crucial element is that He was buried, which is further evidence that He really died.
    - A. This was attested to by all of the eyewitnesses and authorities.
    - B. If He did not die then some of the issue of sin(s) might still be in play.
  3. The third crucial element is that He was permanently raised on the third day.
    - A. Peter was an eyewitness to this factive and proclaimed it on the Day of Pentecost. Acts 2:25-32
- 25 "For David says of Him,  
' I SAW THE LORD ALWAYS IN MY PRESENCE;  
FOR HE IS AT MY RIGHT HAND, SO THAT I  
WILL NOT BE SHAKEN.  
26 'THEREFORE MY HEART WAS GLAD AND MY  
TONGUE EXULTED;  
MOREOVER MY FLESH ALSO WILL LIVE IN  
HOPE;  
27 BECAUSE YOU WILL NOT ABANDON MY  
SOUL TO HADES,  
NOR ALLOW YOUR HOLY ONE TO UNDERGO  
DECAY.
-



28'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE;

YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.'

29 "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 "And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. 32 "This Jesus God raised up again, to which we are all witnesses.

B. The third day is the Sign of the Prophet Jonah, which is a specific prophetic fulfillment. Matt 12:38-42

Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You." 39 But He answered and said to them, " An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; 40 for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth. 41 " The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. 42 "The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

4. The Scriptures attest to the historicity of these events.

Principle: His Burial and Resurrection are crucial to the Gospel.

Those who cannot remember the past are condemned to repeat it. George Santayana  
1 Corinthians 15:5 = Eyewitness Accounts of Historicity.

and that He appeared (aorist passive indicative HORAW = not just appearances but He could literally be seen by the human eye; these were not "manifestations," that might be seen by only a few but to anyone who was in the line of sight) to Cephas (Peter), then to the twelve (John 20:19,24,26; on the evening of the Resurrection; title for the original apostles, actually only 10 there the first time, no Judas nor Thomas, then 8 days later to all except Judas).

(exp. trans) and that He was seen by Cephas, then to the twelve.

1 Corinthians 15:6 - More.

After that He appeared (aorist passive indicative HORAW = was seen) to (by) more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep (aorist passive indicative KOIMAW = used of Christian "sleep");

(exp. trans) After that he was seen by more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep.

1 Corinthians 15:7 = And Still More.

then He appeared (was seen by) to James (probably referring to the Lord's half-brother), then to all the apostles (chronologically referring to His Ascension; Acts 1:3-12);

(exp. trans) then He was seen by James, then to all the apostles;

1 Corinthians 15:8 = And Even Paul.

and last of all (ESCHATOS = last of His physical post-resurrection appearances), as it were to one untimely born (EKTRWMA = 1x; a miscarriage), He appeared to (was seen by) me also (use your Gift of Prophecy and Distinguishing of Spirits to check this one out).

(exp. trans) and last of all, as though to a miscarriage, He was seen by me also.

### Summary

1. There were over 500 eyewitnesses who physically saw the resurrected Christ. (only 2-3 to establish a fact)

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2. This is not an exhaustive list since we know that he excluded the women who saw the Resurrected Christ. John 20:2

3. There are twelve citations of appearances in the Scriptures.

4. These are called the "many decisive proofs" that occurred over a 40 day period. Acts 1:1-5  
The first account I composed, Theophilus, about all that Jesus began to do and teach, 2 until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. 3 To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. 4 Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

5. Christianity is founded in history, not mythology.

6. The Bible is an historic document, not a scientific one. Why do we choose to believe it?

A. The Scientific Method of analysis requires that events must be observable, repeatable and measurable.

B. Otherwise, one must use the Evidentiary Method.

C. The accounts were written when eyewitnesses were still alive, so verification was possible.

D. The accounts include supernatural events that were fulfillments of specific prophecies.

E. There are over 6000 New Testament manuscripts and 14000 Old Testament manuscripts, with less than 2% variance in them, some as early as 40-60 years after the original autograph. No variants affect faith and practice.

F. There were various translations of the Scriptures made within 300 years of the originals, the Coptic, Syriac and Latin.

G. The early Church Fathers quoted 99% of the Scriptures in their early writings.

H. Conclusion: the Bible is a reliable collection of historical documents.

Principle: There is ample evidence that the Resurrection is an historical event. (1 Corinthians 15:5-8)

1 Corinthians 15:9 = Appearance To An Outsider.

For I am the least (HELASTIKOS = 13X; least in the sense of worthiness) of the apostles, who am not fit (HIKANOS = 41x; fit or worthy, sufficient) to be called an apostle, because I persecuted (aorist active indicative DIWKW = pursue, persecute) the church of God.

(exp. trans) For I am the least of the Apostles, who am not fit to be called an Apostle, because I persecuted the Church of God.

### Summary

1. Paul considered himself to be the least deserving of all Believers. Eph 3:8

To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,

2. He considered his actions toward the Church as an unbeliever to be of the highest level of crime before God. Acts 7:58

When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of a young man named Saul.

Acts 8:1-3 Saul was in hearty agreement with putting him to death. And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. 2 Some devout men buried Stephen, and made loud lamentation over him. 3 But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison. Acts 9:1-2 Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, 2 and asked for letters from him to the synagogues at Damascus, so that if he found

any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

3. Neither salvation nor one's spiritual gift is based on human merit.

1 Corinthians 15:10 = Grace To The Unworthy.

But by the grace of God I am what I am, and His grace toward me did not prove vain (aorist active indicative GINOMAI = become + KEN8 = vain meaning without result); but I labored (aorist active indicative KOPIAW = 23x; verb means "to beat" namely physical exertion to the point of exhaustion) even more than all of them, yet not I, but the grace of God with me.

(exp. trans) But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.

#### Summary

1. Both Paul's salvation and spiritual gift are from the grace of God.

2. Paul is completely oriented to God's grace, simply by looking at his own life.

3. Once he accepted God's grace, he began to say "thank you" by becoming one who labored to the point of exhaustion.

4. Paul's labor was both physical and spiritual. 1 Corinthians 4:11-13

To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; 12 and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; 13 when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now.

1 Corinthians 15:11 = Not Mere Men But Their Message.

Whether then it was I or they, so we preach and so you believed.

(exp. trans) Whether then it was I or they, so we preach and so you believed.

#### Summary

1. The Gospel is a message of grace toward those not worthy.

2. It is a frontal assault on pride.

3. When we appreciate God's grace by responding in word and deed, God lets the grace do the work through us.

4. Appreciation of grace negates a prideful attitude of competition with other Believers.

Principle: The Gospel is for even the most unworthy.

7. The Doctrine Of The Resurrection. (15:1-58)

A. Importance. (15:1-11)

B. Consequences. (15:12-19)

1 Corinthians 15:12 = A Ridiculous Statement for a Christian.

Now if Christ is preached (1 class, and He is, therefore "since"), that He has been raised (perfect passive indicative EGEIRW = raised permanently) from the dead, how do some among you say that there is no resurrection of the dead?

(exp. trans) Now since Christ is preached, that He has been *permanently* raised from the dead, how do some among you say that there is no resurrection of the dead?

1 Corinthians 15:13 - If No Resurrection, Christ Not Raised.

But if there is no resurrection of the dead, not even (ARA = then, implying the inevitable nature of the conclusion) Christ has been raised (perfect passive indicative EGEIRW = permanently raised);

(exp. trans) But if there is no resurrection of the dead, not even Christ has been *permanently* raised;

1 Corinthians 15:14 = If No Resurrection, Faith In Christ Is Void.

and if Christ has not been raised (perfect passive indicative EGEIRW = permanently), then our preaching is vain (KENOS = void of substance), your faith also is vain (KENOS = void of substance, without result).

(exp. trans) and if Christ has not been raised, then our preaching is vain, your faith also is vain.

#### Summary

1. Some Corinthians had believed the Sadducees doctrine that there is no resurrection of the dead.
2. Yet, they had held to Christ being raised from the dead, at least at one point in time, so that they might be saved and called "brethren."
3. Their statements are truly contradictory, thus not true.
4. If there is no resurrection, Paul's ministry is truly empty of substance and the object of their faith lacks the power to save.

Principle: Without the Resurrection there is no Gospel.

1 Corinthians 15:15 = If No Resurrection, The Gospel Is Wrong.

Moreover we are even found to be false witnesses (PSEUDOMARTUS = false/lying witness) of God, because we witnessed against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.

(exp. trans) Moreover we are even found to be false witnesses of God, because we witnessed against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.

#### Summary

1. If there is no Resurrection, all the apostles are liars.  
(makes no difference who baptized who)
2. False witnesses are in direct violation of the law of God, which would bring the severe discipline if not the death penalty.
3. One cannot reject the Resurrection and live the Christian life.

1 Corinthians 15:16 = Considering Truth.

For if the dead are not raised, not even Christ has been raised;

(exp. trans) For if the dead are not raised, not even Christ has been raised;

1 Corinthians 15:17 = A Logical Conclusion.

and if Christ has not been raised, your faith is worthless; you are still in your sins.

(exp. trans) and if Christ has not been raised, your faith is worthless (MATAIOS = in a vacuum; leading to no end); you are still in your sins.

#### Summary

1. Christ said that He would be raised. John 2:19-21; Matt 12:39-40; 26:61
2. If wrong, He was a liar and thus a sinner and not qualified to be the Messiah.
3. If He was not the Messiah, faith in Him is worthless.
4. If He was not Messiah, there has been no payment for sins.
5. Their teaching would have to focus on the coming Messiah rather than the glorified Messiah.

Principle: What is believed must have substance to have value.

1 Corinthians 15:18 = Another Logical Conclusion.

Then those also who have fallen asleep in Christ have perished (aorist middle indicative APOLLUMI = being ruined, loss of well-being, not non-existence).

(exp. trans) Then those also who have fallen asleep in Christ have perished.

1 Corinthians 15:19 = If No Resurrection, Paul's "Hope" Deserves Pity.

If we have hoped (perfect active participle ELPIDZW = a constant state of mind) in Christ in this life only, we are of all men most to be pitied.

(exp. trans) If we have hoped in Christ in this life only, we are of all men most to be pitied.

#### Summary

1. The resurrection of Jesus Christ is the central issue of the Christian faith. (which is easier to say, "your sins are forgiven, or arise, take up your pallet and walk?")
2. If there is no resurrection, then Jesus has not been raised, and we are still lost in our sins.

3. If there is no resurrection, then death is non-existence.

4. Moreover Christians are found to be false witnesses of God, if there is no resurrection, and we deserve the pity of mankind for being so deceived and stupid.

5. Every religion except atheism believes there is something after this life for God set eternity in the hearts of men. Eccl 3:11

6. This is a demonstration of apologetics:

A. Establishes facts. V1-10

B. States peripheral facts. V11

C. States the heresy. V12

D. Points out inconsistencies in the premise. V13-19

E. States the true doctrine. V20-28

1. The Resurrection Of Jesus Christ Is Grounded In History. 15:1-19

7. The Doctrine Of The Resurrection. (15:1-58)

A. Importance. (15:1-11)

B. Consequences. (15:12-19)

C. Hope. (15:20-28)

2. The Resurrection Of Jesus Christ Is Grounds For Revival. 15:20-49

Resurrection turns the church from a museum to a ministry.

Because of the Cross we can look back without fear.

Because of the Resurrection we can look ahead without fear.

Because of the Ascension you can look up without fear.

How terrible it would be to wake up on this day and have no voice to shout, "He is Risen!" How much more to have a voice and not want to shout.

A. Resurrection Is The Victory Over The Enemy Of Death. (1 Corinthians 15:20-28)

1 Corinthians 15:20 = The Historical Truth.

But now Christ has been raised (perfect passive indicative EGEIRW = with lasting results) from the dead (NEKROS = without the factive of life, physically and spiritually dead), the first fruits

(APARCH8 = 8x, from the beginning, Jewish Feast of same name; the day on which He was raised) of those who are asleep (perfect passive participle KOIMAW = Christian death with a view to resurrection, the lasting results are that type of death).

(exp. trans) But now Christ has been raised, the first fruits from the dead of those who are asleep.

1 Corinthians 15:21 = The Theological Truth.

For since by a man *came* death (THANATOS = without the acts of life, lifeless; used in Rom 5:12), by a man also came the resurrection (ANASTASIS = standing up) of the dead (NEKROS = without the factive of life).

(exp. trans) For since by a man *came* death, by a man also came the resurrection of the dead.

1 Corinthians 15:22 = The Theological Reason.

For as in (the) Adam all die (3 Plural present active indicative APOTHN8SKW = they all, i.e. mankind are dead), so also in Christ all shall be made alive (future passive indicative ZWOPOIEW = 11X; they all shall be made alive).

(exp. trans) For as in the Adam they all die, so also in Christ they all shall be made alive.

### Summary

1. Jesus Christ has been raised with lasting results.

2. He is the fulfillment of the Feast of Firstfruits and the principle of bringing the first fruit for offerings. Exo 23:14-17; 34:26; Num 18:12-13

3. Christ is the best offering and thus the prototype for resurrection.

4. Christ died to identify with and pay for the sin of Adam that was passed to every member of the human race. Rom 5:12-14

5. The Father, Son and Holy Spirit have a part in the resurrection. Rom 4:17; John 5:21; John 6:63

6. Christ's resurrection guarantees that all will be resurrected to eternal life.

7. Some to spend eternity with God, some eternity away from God.

Rev 20:6,11-14

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8. Some will have the factive of eternal life, but not partake of the good parts of it.

1 Corinthians 15:23 = The Groom and the Bride.

But each in his own order (TAGMA = 1x; from TAXIS of 14:40; an organized structure; a military term used to denote a "company"): Christ the first fruits (APARCH8), after that those who are Christ's at His coming (PAROUSIA = 22x; to "be/exist alongside," what the disciples wanted to know {Matt 24:3}; used for both the Rapture and 2 Advent. Context determines which one.)

(exp. trans) But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

### Summary

1. The Resurrection is the result of an orderly plan.

2. The Commander of the armies is the first to be raised.

3. Then His armies are next. Rev 19:11-16

And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. 12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, " KING OF KINGS, AND LORD OF LORDS."

4. The first stage of this group is at the Rapture which precedes the Tribulation. Rev 3:10; 4:1 cf 19:7-10

5. The first stage is for the Church, the Bride of Christ. 1 Thes 2:19; 3:13; 4:15; 5:23; Jas 5:7-8; 1 John 2:28

6. The second stage is specifically said to be after the Tribulation at the Second Advent. Dan 12:1-4

"Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. 2 " Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. 3 " Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. 4 "But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase." Dan 12:13 "But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age."

7. This would include Believers from the Age of the Gentiles and the Age of Israel.

8. The Resurrection was known and taught at the earliest points of history. Job 19:23-29

"Oh that my words were written!

Oh that they were inscribed in a book!

24 "That with an iron stylus and lead  
They were engraved in the rock forever!

25 "As for me, I know that my Redeemer lives,  
And at the last He will take His stand on the earth.

26 "Even after my skin is destroyed,  
Yet from my flesh I shall see God;

27 Whom I myself shall behold,  
And whom my eyes will see and not another.  
My heart faints within me!

28 "If you say, 'How shall we persecute him?'  
And ' What pretext for a case against him can we find?'

29 "Then be afraid of the sword for yourselves,  
For wrath brings the punishment of the sword,

So that you may know there is judgment."

1 Corinthians 15:24 = The Subjects of the King.  
then *comes* the end (TELOS = , when (HOTAN = when, temporal particle) He delivers up (present active subjunctive PARADIDWMI = may deliver, not in the sense of the active but the timing) the kingdom to the God and (even) Father, when He has abolished (aorist active subjunctive KATERGEW = same word as in 13:8,10; render inoperative) all rule (ARCH8 = root means "first" or beginning" and is normally translated "beginning" as in John 1:1. It is used of all rulers in Eph 1:21) and all authority (EXOUSIA = lesser rulers) and power (DUNAMIS = power without reference to authority over anyone but self; notice that "all" does not occur with this word while it does with the other two).

(exp. trans) then *comes* the end, when He delivers up the kingdom to the God even Father, when He has rendered inoperative all rule and all authority and power.

1 Corinthians 15:25 = The Length of the Reign.  
For He must reign (present DEI = is obligated + present active infinitive BASILEUW = to reign) until He has put (aorist active subjunctive TITH8MI = He may place; again not the uncertainty of the event but the timing from the vantage point of the writer) all His enemies (ECHTHROS = enemy, one who is hostile toward) under His feet.

(exp. trans) For He is obligated to reign until He has put all His enemies under His feet.

1 Corinthians 15:26 = The Ultimate Victory.  
The last (ESCHATOS = last) enemy (ECHTHROS = enemy) that will be abolished (present passive infinitive KATERGEW = to be rendered inoperative) is (the) death.

(exp. trans) The last enemy to be rendered inoperative is the death.

1 Corinthians 15:27 = Explanation Of Divine Timing.

For He has put all things in subjection (aorist active indicative HYPOTASSW = to arrange in order under, subject, he is quoting Psa 8:6)

under His feet. But when He says, "All things are put in subjection (perfect passive indicative HYPOTASSW = here He is referring to the time of permanence, eternally subjected)," it is evident that He is excepted who put all things in subjection to Him.

(exp. trans) For He has put all things in subjection under His feet. But when He says, "All things are eternally subjected," it is evident that He is excepted who put all things in subjection to Him.

1 Corinthians 15:28 = Eternal Authority.

And when all things are subjected to Him (aorist passive subjunctive HYPOTASSW = may be subjected), then the Son Himself also will be subjected (future passive indicative HYPOTASSW) to the One who subjected all things to Him, that God may be all in all.

(exp. trans) And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all.

1 Corinthians 15:24 = The Subjects of the King.

(exp. trans) then *comes* the end, when He delivers up the kingdom to the God even Father, when He has rendered inoperative all rule and all authority and power.

1 Corinthians 15:25 = The Length of the Reign.

(exp. trans) For He is obligated to reign until He has put all His enemies under His feet.

1 Corinthians 15:26 = The Ultimate Victory.

(exp. trans) The last enemy to be rendered inoperative is the death.

1 Corinthians 15:27 = Explanation Of Divine Timing.

(exp. trans) For He has put all things in subjection under His feet. But when He says, "All things are eternally subjected," it is evident that He is excepted who put all things in subjection to Him.

1 Corinthians 15:28 = Eternal Authority.

(exp. trans) And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all.

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### Summary

1. The “end” must refer to the end of the Angelic Conflict, after the Millennial Kingdom when unbelievers are cast into the Lake of Fire. Rev 20

2. There will be some “enemy rulers” surface after the Millennium. Rev 20:7-10.

3. The saints will rule with Him for the thousand year Millennial Kingdom. Rev 20:6

4. As the Resurrection occurs in stages (called the First Resurrection {Rev 20:6}), so does Christ’s rule.

A. The first part is from the Ascension to the Second Advent. Eph 1:18-23

18 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. 22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.

B. Christ’s rule here is from heaven. Psalms 110:1  
The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."

C. The second stage of His rule is from the Second Advent until the end of the Millennium on earth. Psalms 110:2

The LORD will stretch forth Your strong scepter from Zion, saying, "Rule in the midst of Your enemies."

D. He will then crush the Gog/Magog rebellion. Rev 20:8-10

E. Then He will Resurrect the Millennial saints, who entered the Millennium in human bodies

but still were subject to death and died. Matt 25:31-46

F. The last stage of His rule will be eternal, in His Hypostatic Union, still under the authority of His Father. Rev 21:5

5. Death is the biggest enemy that the Lord will defeat, which will be abolished after the Gog/Magog rebellion.

A. To defeat death required a defeat of sin.

B. Resurrection is the proof that death is defeated.

C. Thus, Jesus Christ holds the "keys to death and Hades."

Rev 1:17-18

6. The “all things” to “subject” includes creatures, events and the Church. Eph 1:22

And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.

1 Peter 3:22

who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

7. He must display His “control of history” to bring about the prophesied and promised events over the specified period of time.

8. These verses indicate that His glorified humanity play a significant role in the Angelic Conflict.

9. To “be all in all” looks at the completeness of being “filled up to all the fulness of God” for all of eternity. Eph 3:19

Principle: Without the Resurrection there is no reason for heaven.

God’s people all walk through periods of spiritual renewal and periods of spiritual decline, from the mountaintops to the valleys.

Every generation needs a regeneration.

“Revive” means to put new life in, thus it is also a removal, of death and its cause.

Revival rejuvenates the family of God. An awakening rocks the surrounding community.

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When Christians are on fire for God, believers are warmed and sinners are attracted to the Light.

A. Resurrection Is The Victory Over The Enemy Of Death. (1 Corinthians 15:20-28)

B. Resurrection Is The Basis For Morality And Virtue. (1 Corinthians 15:29-34)

7. The Doctrine Of The Resurrection. (15:1-58)

A. Importance. (15:1-11)

B. Consequences. (15:12-19)

C. Hope. (15:20-28)

D. Application. (15:29-34)

1 Corinthians 15:29 = Baptism and Resurrection.

Otherwise (EPEI = Paul is resuming the argument against the heresy of no resurrection), what will those do (future active indicative POIEW = at a point in the future) who are baptized for the dead (present passive participle BAPTIDZW = are being baptized + HUPER + NEKROS = on behalf of the dead; there are over 30 various interpretations of this verse, the worst found in the Mormons)? If the dead are not raised at all, why then are they baptized for (on behalf of) them?

(exp. trans) Otherwise, what will those do who are being baptized on behalf of the dead? If the dead are not raised at all, why then are they being baptized on behalf of them?

### Summary

1. Paul is not condoning "baptism on behalf of the dead" but is rather putting one heretical argument against another.
2. Baptism is to identify one thing with another, thus living people were being baptized for people who were no longer alive.
3. Dead people have already made the decisions that affect eternity and living people cannot affect them.
4. Since the Corinthians were a baptizing church (1:10-16), they had evidently decided to save those who were already gone.

5. But why practice baptism if there is no resurrection since baptism is designed to portray resurrection?

Principle: Christians can partake of the absurd.

1 Corinthians 15:30 = Why Endure The present Danger?

Why are we also in danger every hour?

(exp. trans) Why are we also in danger every hour?

Principle: If no resurrection, enduring danger is reckless.

1 Corinthians 15:31 = Daily Death.

I protest (N8 = affirm), brethren, by the boasting in you, which I have in Christ Jesus our Lord, I die daily.

(exp. trans) I affirm, brethren, by the boasting in you, which I have in Christ Jesus our Lord, I die daily.

### Summary

1. Paul's polemic seeks to get them to think, here about different kinds of death.
2. Valid boasting includes one's position in Christ and what He has done for others through your life.
3. Paul's "daily death" is a constant recognition of God's grace displayed to the Corinthians, which reminds him of the grace displayed to him, through which he is daily crucified. Gal 2:20

Principle: When you see a clear-cut picture of God's grace to others, let it remind you of His grace to you.

1 Corinthians 15:32 = A Logical Conclusion.

If from human motives (Lit: according to man) I fought with wild beasts at Ephesus (aorist active indicative TH8RIOUMACHEW = 1X; this word looks at placing criminals in public arenas with wild animals for public amusement, a common practice at Ephesus), what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die.

(exp. trans) If from human motives I fought with wild beasts at Ephesus, what does it profit

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me? If the dead are not raised, let us eat and drink, for tomorrow we die.

### Summary

1. If Paul were convicted as a criminal for the cause of Christ and died in the arena as amusement for other, there could be great profit for dying as a martyr. Heb 11:32-38

32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, 33 who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. 35 Women received back their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection; 36 and others experienced mockings and scourgings, yes, also chains and imprisonment. 37 They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated 38 (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.

2. But if there is no resurrection, there is no profit to virtuous acts, so why not focus on creature comforts?

3. A person driven by pleasure is a Hedonist.

Principle: Resurrection makes us realize we are accountable.

1 Corinthians 15:33 = The Solution-Stop Being Deceived!

Do not be deceived (M8 + present active Imp PLANAW = stop being deceived): "Bad (KAKOS = inherently evil) company (HOMILIA = 1x; an association of people; could be a church or a gang) corrupts (present active indicative PHTHEIRW = 9x; keeps on corrupting) good morals (CHR8TOS = good in the sense of suitable, upright, looks at goodness in action rather than goodness as a character trait +

8THOS = 1x = ethical conduct, actively good ethical conduct."

(exp. trans) Do not be deceived: "Inherently evil associations keep on corrupting actively good morality."

1 Corinthians 15:34 = The Solution-Gain Your Sobriety.

Become sober-minded (aorist active Imp EKN8PHW = 1X; to return to one's senses from a state of intoxication) as you ought (adverb DIKAIWS = 5x; righteously), and stop sinning (M8 + present active Imp HAMARTANW = stop missing the mark); for some have no knowledge of God (AGNWSIA = 2X; 1 Pet 2:15 where it refers to the ignorance of arrogance). I speak this to your shame (ENTROP8 = 2x; a shame that comes from being ignorant where one should not be).

(exp. trans) Become sober-minded righteously, and stop sinning; for some have no knowledge of God. I speak this to your shame.

### Summary

1. In immediate context, the inherently evil associations refer to those holding to false doctrine.

2. In immediate context, false doctrine includes:

A. No resurrection.

B. Trying to save those already dead.

C. Hedonism as a valid lifestyle.

D. Thinking oneself immune from corruption. Eph 4:20-24

20 But you did not learn Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

E. Spiritual intoxication as a way of life. 1 Thes 5:8 (Idolatry)

F. Not caring about "hitting the mark."

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G. A personally acceptable ignorance of God.

3. Evangelism requires contact with the contaminated, but there needs to be consistent breaks with them and association with those "who call upon the Lord with a pure heart." 2 Tim 2:22

4. In the intermediate context is a warning against being the one to corrupt the Body of Christ. 1 Corinthians 3:16-17

Do you not know that you are a temple of God and that the Spirit of God dwells in you? 17 If any man destroys (corrupts) the temple of God, God will destroy (corrupt) him, for the temple of God is holy, and that is what you are.

5. There is also a warning about the chief corrupter. 2 Corinthians 11:3-4

3 But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ. 4 For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.

6. The solution to the problem of false doctrine is to know enough to not be deceived by it and thus sober up and stop the sinning associated with it.

Principle: We are to take the first step toward living the Resurrected Life.

(rise, take up your pallet, and walk)

7. The Doctrine Of The Resurrection. (15:1-58)

A. Importance. (15:1-11)

B. Consequences. (15:12-19)

C. Hope. (15:20-28)

D. Application. (15:29-34)

E. Illustration. (15:35-49)

A. Resurrection Is The Victory Over The Enemy Of Death.

(1 Corinthians 15:20-28)

B. Resurrection Is The Basis For Morality And Virtue. (1 Corinthians 15:29-34)

C. Resurrection Lets The Best Come Out. (1 Corinthians 15:35-49)

1 Corinthians 15:35 = Questions.

But someone will say, "How are the dead raised (present passive indicative EGEIRW = going to be raised)? And with what kind of body do they come?"

(exp. trans) But someone will say, "How are the dead going to be raised? And with what kind of body do they come?"

### Summary

1. Paul anticipates questions from the skeptics.

2. He has already touched on our Resurrection bodies concerning the issue of food. 1 Corinthians 6:13

Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body.

3. Skeptics seek to limit God's power and evaluate eternity with temporal standards.

1 Corinthians 15:36 = A Botanical Lesson.

You fool (APHRWN = 11x; without a mind; lack of common perception)! That which you sow does not come to life unless it dies;

(exp. trans) You fool! That which you sow does not come to life unless it dies;

1 Corinthians 15:37 = Continued.

and that which you sow, you do not sow the body which is to be (future middle participle GINOMAI = is going to be), but a bare grain, perhaps of wheat or of something else.

(exp. trans) and that which you sow, you do not sow the body which is going to be, but a bare grain, perhaps of wheat or of something else.

1 Corinthians 15:38 = God's Design.

But God gives it a body just as He wished (aorist active indicative THELW = at a point of time, when He designed it in eternity past), and to each of the seeds a body of its own (similar to the Old Testament phrase, "according to its own species." Hybrids will occur, not new species).

(exp. trans) But God gives it a body just as He wished, and to each of the seeds a body of its own.

### Summary

1. Skeptics only profess to know reality.
2. They often do not really understand some of the most observable, repeatable and measurable events of the world, yet claim to evaluate "scientifically."
3. Lacking true spiritual common sense, they are intoxicated by their own knowledge and importance, and thus miss God's will. Eph 5:15-18

Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

4. God, by His Sovereignty, established the various designs for plants and the process of growth.

(These Skeptics claimed to believe in God, but reject His design)

5. Jesus Himself used this very analogy to teach the disciples several principles of the "resurrected life." John 12:23-26

And Jesus answered them, saying, "**The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.**"

6. The principles associated with resurrection let us properly face our life in this body. 2 Corinthians 4:16-5:10

Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

5 For we know that if <sup>1</sup> the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. <sup>2</sup> For indeed in this house we groan, longing to be clothed with our dwelling from heaven, <sup>3</sup> inasmuch as we, having put it on, will not be found naked. <sup>4</sup> For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life. <sup>5</sup> Now He who prepared us for this very purpose is God, who gave to us the Spirit as a <sup>1</sup> pledge.

<sup>6</sup> Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord — <sup>7</sup> for we walk by faith, not by sight — <sup>8</sup> we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. <sup>9</sup> Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. <sup>10</sup> For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

Principle: Nature teaches the factive of resurrection.

1 Corinthians 15:39 = There Are Bodily Differences By Design.

All flesh is not the same flesh, but there is one (ALL8 = of the same kind) flesh of men, and another (ALL8 = of the same kind) flesh of beasts, and another (ALL8 = of the same kind) flesh of birds, and another (ALL8 = of the same kind) of fish.

(exp. trans) All flesh is not the same flesh, but there is one flesh of men, and another flesh of

beasts, and another flesh of birds, and another of fish.

- This is an application of Genesis 1, "according to their own kind."

1 Corinthians 15:40 = There Are Heavenly Differences By Design.

There are also heavenly bodies (SWMA = looks at the external form, not necessarily flesh and blood) and earthly bodies, but the glory (DOXA = that which is the result of an opinion; here looking at the creation of God being "good" in His eyes and the bestowal of various degrees of brilliance) of the heavenly is one, and the glory of the earthly is another (HETEROS = of a different kind).

(exp. trans) There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another.

1 Corinthians 15:41 = For Example.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

(exp. trans) There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

#### Summary

1. God's creation displays the fact that He made different kinds of flesh that are similar to each other, but different.

2. He also made heavenly forms with varying degrees of brilliance.

3. Creation is also a picture of God's Omniscience, being able to make so many things different.

4. One day He will change all of these things.

Principle: God's creative ability is infinite.

1 Corinthians 15:42 = The Spiritual Application- The First Difference.

So also (from the various physical proofs Paul draws a conclusion) is the resurrection of the dead. It is sown (present passive indicative SPEIRW = to spread seed, cf Mark 4:1ff) a perishable body (EN + PHTHORA = in corruption, i.e. in an inferior or worse position,

the word by nature is comparative), it is raised an imperishable body (EN + APHTHARSIA = 7x; in incorruption; immortal; imperishable; not subject to change);

(exp. trans) So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption;

#### Summary

1. Having demonstrated God's ability to create and make a multitude of people and things, Paul applies it to the future.

2. He begins to answer the question, "what kind of body?" 15:35

3. The eternal life that God offers is not simply eternal existence, but rather eternal incorruptibility.

4. It is crucial to the gospel. 2 Tim 1:10

but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

5. Our response should be an incorruptible love. Eph 6:24

Grace be with all those who love our Lord Jesus Christ with incorruptible love.

1 Corinthians 15:43 = Two More Differences.

it is sown in dishonor (ATIMIA = without weight, honor, separated from God), it is raised in glory; it is sown in weakness (without strength), it is raised in power;

(exp. trans) it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

1 Corinthians 15:44 = Another Difference and The Conclusion.

it is sown a natural (PSUCHIKOS = 6x; soulish; Jas 3:15 and Jude 19 indicate that it is a status devoid of the Holy Spirit) body, it is raised a spiritual body (PNEUMATIKOS = of the Spirit). If there is a natural body, there is also a spiritual body.

(exp. trans) it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

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### Summary

1. Our old bodies are:
  - A. Corrupted from the beginning.
  - B. Separated from God.
  - C. Lacking strength.
  - D. Lacking the Holy Spirit.
2. Our new bodies will be:
  - A. Incorruptible.
  - B. Glorified.
  - C. Powerful.
  - D. Spiritual.

Principle: Having to die in order to be raised means we cannot do these things ourself.

1 Corinthians 15:45 = Transitions.

So also it is written, "The first man, Adam, became (aorist active indicative GINOMAI = became something he was not) (EIS = into; "became into" is another way to indicate creative transition) a living soul (Gen 2:7)." The last Adam (ESCHATOS ADAM) became (into) a life-giving (present active indicative ZWOPOTEIN = to make alive) spirit.

(exp. trans) So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.

### Summary

1. The first purely human body was made from dust. Gen 2:7  
(which God has also created)
2. God breathed into his nostrils the "breath of lives" and the man became a living being, now having a soul.
3. From the curse later put on Adam for the Fall we get his original sin which brings with it corruption, separation from God and physical weakness. Rom 5:12
4. The Last Adam, Jesus Christ, was uniquely born and based on His life and acts received the authority, in now glorified hypostatic union to give life.
5. This is something that The Law could never do. Gal 3:21

**21** Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

6. The Father is involved in raising the dead and giving them life.

John 5:21-24

**21** "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. **22** "For not even the Father judges anyone, but He has given all judgment to the Son, **23** so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. **24** "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. Rom 4:17

**17** (as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.

7. The Son is the determiner of who is made alive, based on righteous judgment, namely obedience to the Gospel. 1 Corinthians 15:22  
For as in Adam all die, so also in Christ all will be made alive.

8. The Holy Spirit is the actual agent of Resurrection. John 6:63

**63** "It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

Rom 8:11

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

2 Corinthians 3:6

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who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1 Peter 3:18

For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit (by the Spirit);

9. The Trinity works together to Resurrect. 1 Tim 6:13

I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

1 Corinthians 15:46 = The Divine Order.

However, the spiritual is not first, but the natural (PSUCHIKOS = soulish); then the spiritual (PNEUMATIKOS = of the spirit).

(exp. trans) However, the spiritual is not first, but the natural; then the spiritual.

1 Corinthians 15:47 = The Theology.

The first man is from the earth (no definite article; from earth = Adam), earthy; the second man is from heaven.

(exp. trans) The first man is from earth, earthy; the second man is from heaven.

### Summary

1. Adam was made from elements from the earth.

2. Jesus Christ came from heaven. John 6:51

**"I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."**

1 Corinthians 15:48 = The Contrasts.

As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

(exp. trans) As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

### Summary

1. Those born in Adam are of the earth.

2. Those born into Christ are now heavenly.

1 Corinthians 15:49 = The Logical Conclusion.

And just as we have borne (aorist active indicative PHOREW = to wear something like clothing {Matt 11:8} or a crown {John 19:5}, or an "earthly tent" {2 Corinthians 5:1}) the image (EIKWN = image like on a coin) of the earthy (Adam), we shall also bear the image of the heavenly (the Lord).

(exp. trans) And just as we have worn the image of the earthy, we shall also wear the image of the heavenly.

### Summary

1. With our physical birth we wear the image of Adam.

2. With our new birth we begin the transformation into the image of Jesus Christ. 2 Corinthians 3:18

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

Col 3:10

and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him —

3. It will reach its potential at the Resurrection. Php 1:6; Phil 3:20-21

For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

Col 3:4

When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

4. The Body will be like Jesus Christ's. 1 John 3:2

Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.



Principle: Resurrection demands changes and for the Christian it is a new body that will be able to have a complete relationship with God.

### 7. The Doctrine Of The Resurrection. (15:1-58)

A. Importance. (15:1-11)

B. Consequences. (15:12-19)

C. Hope. (15:20-28)

D. Application. (15:29-34)

E. Illustration. (15:35-49)

F. Result. (15:50-58)

1. The Resurrection Of Jesus Christ Is Grounded In History. 15:1-19

2. The Resurrection Of Jesus Christ Is Grounds For Revival. 15:20-49

3. The Resurrection Of Jesus Christ Is The Guarantee Of Our Revelation. 15:50-58

#### Nine Facts of Resurrection

1 Corinthians 15:50 = Simple Facts-The Need for Change.

Now I say this (present active indicative PH8MI = am enlightening), brethren, that flesh and blood cannot (OU + present passive indicative DUNAMAI = is not able, lacks the power to) inherit (aorist active infinitive KL8RONOMEW = to receive by choice, inherit; used in 6:9-10) the (a) kingdom of God; nor (neither) does the perishable (PHTHORA = corruptible; cf 15:42;) inherit (present active indicative KL8RONOMEW = inheriting) the imperishable (APHTHARSIA = incorruptible).

(exp. trans) Now I am enlightening this, brethren, that flesh and blood lacks the power to inherit a kingdom of God, neither is the corruptible inheriting the incorruptible.

#### Summary

1. This "enlightenment" is more information on the Rapture of the Church.

2. "Flesh and blood" is a phrase that looks simply at mortal, unregenerate man.

3. Paul simply says "a" kingdom instead of "the" kingdom to imply the need for regeneration to enter any kingdom.

A. Faith in Christ, not genetics, is what will save. John 1:12-13

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

B. One must be born of the Spirit. John 3:5-6

Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

C. Corruption is what we are born into. Rom 8:21

that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

4. Mere man lacks the power to receive the blessings of the Kingdom, so he must escape the corruption to inherit them. 2 Peter 1:4

For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.

5. There are three distinct Kingdoms described in the Word:

A. The Spiritual Kingdom for regenerate mankind. Rom 14:17

for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

B. The Millennial Kingdom. Matt 25:34

**"Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.**

C. The Eternal Kingdom. 2 Tim 4:18

The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.

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6. Righteousness is required for entry and enjoyment. 1 Corinthians 6:9-10

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the (a) kingdom of God.

7. We are invited to inherit a blessing. 1 Peter 3:8-9

To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.

Factive #1: Mere man will not inherit anything.

1 Corinthians 15:51 = The Factive of Change.

Behold (aorist active Imp HORAW = take a good look at), I tell you a mystery (MUST8RION = that which is known only to the privileged); we shall not all sleep (OU + future passive indicative KOIMAW = be asleep; used of Christian death in 1 Thes 4:13,14,15 which was written and circulated 5 years earlier; the “we” must refer to the Church Age believer or else Paul made a “mistake” if he was only referring to himself, his group and the Corinthians church), but we shall all be changed (future passive indicative ALASSW = 6x; to change from one form to another),

15:51 (exp. trans) Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,

### Summary

1. The Resurrection for the Church is different from the Resurrection for the other Dispensations, thus it is part of the “mystery.”
2. Not all “Church Age Believers” will physically die before their resurrection.
3. The power for this event was demonstrated by both Enoch (Gen 5:24) and Elijah (2 Kings 2:11-12).

Factive #1: Mere man will not inherit anything.

Factive #2: Change is required to inherit a kingdom.

1 Corinthians 15:52 = The Description of Change.

in a moment (EN ATOMOS = 1x; the word means “not able to be cut” and thus refers to the smallest indivisible particle; an instant; heartbeats are too slow), in the twinkling of an eye (EN + RHIP8 = 1x; to throw/hurl and used of any rapid movement; this “instant” happens “in the sphere of” or during the most rapid movement of an eye; a blink, glance or twinkle; yet all those take too long), at the last trumpet (some try to equate this with the 7 Trumpet Judgment of the Tribulation and thus argue for a Mid-Trib Rapture; others equate it with the Trumpet blast at the 2 Advent {Matt 24:31}; in context it refers to the last thing the believer { the “we” } will hear before the change); for the trumpet will sound, and the dead will be raised (future passive indicative EGEIRW = a promise) imperishable (incorruptible-not subject to further change), and we shall be changed (future passive indicative ALASSW = a promise).

15:52 (exp. trans) in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet will sound and the dead will be raised incorruptible, and we shall be changed.

### Summary

1. The change will happen in a microsecond.
2. Trumpets were used throughout history to signal an event, such as assembly or the arrival of a king.
3. The Lord will be carrying the Trumpet and will shout out His arrival. 1 Thes 4:13-18

But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven

with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. Therefore comfort one another with these words.

4. First the shout, then the Trumpet which will be the last thing the Church Age believer will hear in the old body.

Factive #1: Mere man will not inherit anything.

Factive #2: Change is required to inherit a kingdom.

Factive #3: We have no control over the change.

15:51 (exp. trans) Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,

15:52 (exp. trans) in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet will sound and the dead will be raised incorruptible, and we shall be changed.

1 Corinthians 15:53 = The Reason for Change.

For this perishable (corruptible) must (present Impersonal DEI = is obligated) put on (aorist middle infinitive ENDUW = to put on as clothing) the imperishable (incorruptible), and this mortal (THN8TOS = 6x; Rom 6:12 tells us that it is where the Sin Nature dwells; that which is subject to death) must put on immortality (ATHANASIA = 3x; not subject to death).

15:53 (exp. trans) for this corruptible must put on the incorruptible, and this mortal must put on immortality.

### Summary

1. The Sin Nature, subject to death, has to be done away.

2. The first step to removal is identification with Jesus Christ which “puts Him on.” Gal 3:27 For all of you who were baptized into Christ have clothed yourselves with Christ.

3. This is because Jesus Christ alone is in charge of life that is not subject to death, immortality. 1 Tim 6:13-16

I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, which He will bring about at the proper time — He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

4. “Putting Him on” gives us the opportunity to begin to truly live this eternal life, by putting on the armor. Rom 13:12-14

The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

Factive #1: Mere man will not inherit anything.

Factive #2: Change is required to inherit a kingdom.

Factive #3: We have no control over the change.

Factive #4: The change is to perfection.

15:51 (exp. trans) Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,

15:52 (exp. trans) in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet will sound and the dead will be raised incorruptible, and we shall be changed.

15:53 (exp. trans) for this corruptible must put on the incorruptible, and this mortal must put on immortality.

1 Corinthians 15:54 = Change Is Evidence of Victory. (Isa 25:8)

But when this perishable (corruptible) will have put on the imperishable (incorruptible), and this mortal will have put on immortality, then will come about the saying (HO LOGOS =

the Word) that is written, "Death is swallowed up in victory (EIS + NIKOS = into victory).

15:54 (exp. trans) But when this corruptible will have put on the incorruptible, and this mortal will have put on immortality, then will come about the Word that is written, "Death is swallowed up into victory."

### Summary

1. The change we will undergo will leave us not subject to change for all eternity.
2. The first change has to be to perfection, for the imperfect could be subject to sin again and thus subject to death again.
3. The final culmination will occur at the end of the Millennium.
4. But beforehand there will be a great victory feast. Isa 25:6-8

The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine. And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken.

Factive #1: Mere man will not inherit anything.

Factive #2: Change is required to inherit a kingdom.

Factive #3: We have no control over the change.

Factive #4: The change is to perfection.

Factive #5: The change is forever.

15:51 (exp. trans) Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,

15:52 (exp. trans) in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet will sound and the dead will be raised incorruptible, and we shall be changed.

15:53 (exp. trans) for this corruptible must put on the incorruptible, and this mortal must put on immortality.

15:54 (exp. trans) But when this corruptible will have put on the incorruptible, and this mortal will have put on immortality, then will come about the Word that is written, "Death is swallowed up into victory."

1 Corinthians 15:55 = Two Important Questions of Death.

"O death (THANATOS), where is your victory? O death, where is your sting (KENTRON = 4x; stings like in scorpions' tails; Rev 9:10)?"

15:55 (exp. trans) "O death, where is your victory? O death, where is your sting?"

### Summary

1. Death and its results are on the horizon for all mankind, so all mankind asks if it will win.

2. There is eternity in the hearts of men, so there is inherently an internal conflict of thoughts. Eccl 3:11

3. Israel was warned about the wrong choices, those that guarantee death. Hos 13:12-15

The iniquity of Ephraim is bound up; His sin is stored up. The pains of childbirth come upon him; He is not a wise son, For it is not the time that he should delay at the opening of the womb. Shall I ransom them from the power of Sheol? Shall I redeem them from death? O Death, where are your thorns? O Sheol, where is your sting? Compassion will be hidden from My sight. Though he flourishes among the reeds, An east wind will come, The wind of the LORD coming up from the wilderness; And his fountain will become dry And his spring will be dried up; It will plunder his treasury of every precious article.

Factive #1: Mere man will not inherit anything.

Factive #2: Change is required to inherit a kingdom.

Factive #3: We have no control over the change.

Factive #4: The change is to perfection.

Factive #5: The change is forever.

Factive #6: Victory is based on choices.

15:51 (exp. trans) Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,

15:52 (exp. trans) in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet will sound and the dead will be raised incorruptible, and we shall be changed.

15:53 (exp. trans) for this corruptible must put on the incorruptible, and this mortal must put on immortality.

15:54 (exp. trans) But when this corruptible will have put on the incorruptible, and this mortal will have put on immortality, then will come about the Word that is written, "Death is swallowed up into victory."

15:55 (exp. trans) "O death, where is your victory? O death, where is your sting?"

1 Corinthians 15:56 = The Explanation.

The sting of (the) death is (the) sin, and the power of (the) sin is the law;

15:56 (exp. trans) The sting of the death is the sin, and the power of the sin is the law;

#### Summary

1. Spiritual death in Adam resulted in physical death in all his descendents.
  2. The "sting" of spiritual death is a Sin Nature.
  3. The "sting" of physical death comes from the Sin Nature not wanting to let go.
  4. The Sin Nature's power is found in The Law, as penalties are required when it is manifested.
- Factive #1: Mere man will not inherit anything.  
Factive #2: Change is required to inherit a kingdom.  
Factive #3: We have no control over the change.  
Factive #4: The change is to perfection.  
Factive #5: The change is forever.  
Factive #6: Victory is based on choices.  
Factive #7: We have no power to overcome death by ourselves.

15:51 (exp. trans) Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,

15:52 (exp. trans) in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet will sound and the dead will be raised incorruptible, and we shall be changed.

15:53 (exp. trans) for this corruptible must put on the incorruptible, and this mortal must put on immortality.

15:54 (exp. trans) But when this corruptible will have put on the incorruptible, and this mortal will have put on immortality, then will come about the Word that is written, "Death is swallowed up into victory."

15:55 (exp. trans) "O death, where is your victory? O death, where is your sting?"

15:56 (exp. trans) The sting of the death is the sin, and the power of the sin is the law;

1 Corinthians 15:57 = The Author of Victory.

but thanks (CHARIS = that which is based in grace) be to (the) God, who gives us the victory through our Lord Jesus Christ.

15:57 (exp. trans) but thanks be to the God, who gives us the victory through our Lord Jesus Christ.

#### Summary

1. The victory is one of faith. 1 John 5:4-5  
For whatever is born of God overcomes the world; and this is the victory that has overcome the world — our faith. Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?
  2. The ultimate, complete and perfect change is a matter of grace, for which our God is due thanksgiving.
- Factive #1: Mere man will not inherit anything.  
Factive #2: Change is required to inherit a kingdom.  
Factive #3: We have no control over the change.  
Factive #4: The change is to perfection.  
Factive #5: The change is forever.  
Factive #6: Victory is based on choices.  
Factive #7: We have no power to overcome death by ourselves.  
Factive #8: Victory over death is a matter of grace.
- 15:51 (exp. trans) Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,

15:52 (exp. trans) in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet will sound and the dead will be raised incorruptible, and we shall be changed.

15:53 (exp. trans) for this corruptible must put on the incorruptible, and this mortal must put on immortality.

15:54 (exp. trans) But when this corruptible will have put on the incorruptible, and this mortal will have put on immortality, then will come about the Word that is written, "Death is swallowed up into victory."

15:55 (exp. trans) "O death, where is your victory? O death, where is your sting?"

15:56 (exp. trans) The sting of the death is the sin, and the power of the sin is the law;

15:57 (exp. trans) but thanks be to the God, who gives us the victory through our Lord Jesus Christ.

1 Corinthians 15:58 = The Application.

Therefore (HWSTE = an application of the entire chapter), my beloved brethren (not lost salvation and therefore still saints), be (present active Imp GINOMAI = keep on becoming) steadfast (HEDRAIOS = 3x; 7:37; Col 1:23; primarily means to be seated, comfortable in your beliefs), immovable (AMETAKIN8TOS = 1x; to not be able to move from its place), always abounding (present active participle PERISSEUW = constant action) in the work of the Lord, knowing (perfect participle OIDA = knowing with complete confidence) that your toil (KOPOS = physical toil that leads to weariness) is not in vain (KENOS = empty, worthless) in the Lord.

15:58 (exp. trans) Therefore, my beloved brethren, keep on becoming steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.

### Summary

1. This is an application verse from the great theology of the Resurrection that has just been reviewed.

2. We are to begin the change now and keep becoming:

A. Comfortable in our assurance of the Resurrection.

B. Not subject to change in this belief.

C. Working more and more for the Lord.

3. The reason is that we know that the Lord takes note and will not forget what we do for Him. Heb 6:9-12

But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, n having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

4. This will lead to a "better" resurrection, one that has a greater inheritance. Heb 11:35

Women received back their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection;

Factive #1: Mere man will not inherit anything.

Factive #2: Change is required to inherit a kingdom.

Factive #3: We have no control over the change.

Factive #4: The change is to perfection.

Factive #5: The change is forever.

Factive #6: Victory is based on choices.

Factive #7: We have no power to overcome death by ourselves.

Factive #8: Victory over death is a matter of grace.

Factive #9: Knowledge of Resurrection is so that we can fully live this life.

15:51 (exp. trans) Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,

15:52 (exp. trans) in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet will sound and the dead will be raised incorruptible, and we shall be changed.

15:53 (exp. trans) for this corruptible must put on the incorruptible, and this mortal must put on immortality.

15:54 (exp. trans) But when this corruptible will have put on the incorruptible, and this mortal will have put on immortality, then will come about the Word that is written, "Death is swallowed up into victory."

15:55 (exp. trans) "O death, where is your victory? O death, where is your sting?"

15:56 (exp. trans) The sting of the death is the sin, and the power of the sin is the law;

15:57 (exp. trans) but thanks be to the God, who gives us the victory through our Lord Jesus Christ.

15:58 (exp. trans) Therefore, my beloved brethren, keep on becoming steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.

## 1 Corinthians 16

Outline:

1. Introduction. (1:1-9)
2. Divisions In The Church. (1:10-4:21)
3. Moral Disorders In The Church. (5:1-6:20)
4. Instructions Concerning Marriage. (7:1-40)
5. Instructions Concerning Food Offered To Idols. (8:1-11:1)
6. Instructions Concerning Public Worship. (11:1-14:40)
7. The Doctrine Of The Resurrection. (15:1-58)
8. The Collection For Jerusalem. (16:1-4)

1 Corinthians 16:1 - An Apostolic Request.

Now concerning the collection for the saints, as I directed (aorist active Imp DIATASSW = to arrange through, i.e. the circumstances) the churches of Galatia, so do you also (aorist active Imp POIEW = a command).

16:1 (exp. trans) Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also.

### Summary

1. The Jerusalem saints were facing persecution and hardship.

A. The hardship began with a four year famine that had lasted from 44-48 A.D., and was prophesied by Agabus. Acts 11:27-28

B. This hardship continued to last until 70 A.D.

C. It included spiritual and economic persecution. Heb 10:32-36

32 But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, 33 partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated. 34 For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one. 35 Therefore, do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised. Rom 15:25-29

25 but now, I am going to Jerusalem serving the saints. 26 For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. 27 Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things. 28 Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.

2. Paul asserted his apostolic authority to require an offering to help the Jerusalem saints.

3. He also did this in Galatia, Rome (Rom 15:25) and Macedonia (2 Corinthians 8:10).

4. These churches were also answerable to Peter. 1 Pet 1:1

1 Corinthians 16:2 - A Prescribed Form for Corinth.

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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.

16:2 (exp. trans) 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.

1 Corinthians 16:3 - Accountability.

When I arrive, whomever you may approve (aorist active Sub DOKIMADZW = to approve via testing), I will send them with letters to carry your gift to Jerusalem;

16:3 (exp. trans) When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem;

1 Corinthians 16:4 - Waiting On The Lord.

and if it is fitting for me to go also, they will go with me.

16:4 (exp. trans) and if it is fitting for me to go also, they will go with me.

### Summary

1. Paul established a procedure for meeting this need.

2. In addition to the regular operating expenses for their church, the churches were expected to help others as an active of love. Rom 12:13

3. Principles for giving:

A. Individually. (each one)

B. Systematically. (first day of week)

C. Proportionately. (as he may prosper)

D. Considerately. (seeing the need)

4. Local churches are to first take care of their own. Rom 12:10

5. They are to select trustworthy people to handle and administer the funds.

Outline:

1. Introduction. (1:1-9)

2. Divisions In The Church. (1:10-4:21)

3. Moral Disorders In The Church. (5:1-6:20)

4. Instructions Concerning Marriage. (7:1-40)

5. Instructions Concerning Food Offered To Idols. (8:1-11:1)

6. Instructions Concerning Public Worship. (11:1-14:40)

8. The Collection For Jerusalem. (16:1-4)

9. Conclusion. (16:5-24)

A. Paul's Future Plans. 16:5-9

1 Corinthians 16:5 - Paul's Plans.

But I will come to you after I go through Macedonia, for I am going through Macedonia;

C.T. 16:5 = But I will come to you after I go through Macedonia, for I am going through Macedonia;

1 Corinthians 16:6 - The Possibilities.

and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go.

16:6 (exp. trans) and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go.

1 Corinthians 16:7 - Paul's Desires.

For I do not wish to see you now just in passing; for I hope to remain with you for some time, if the Lord permits.

16:7 (exp. trans) For I do not wish to see you now just in passing; for I hope to remain with you for some time, if the Lord permits.

1 Corinthians 16:8 - For The Present.

But I will remain in Ephesus until Pentecost;

16:8 (exp. trans) But I will remain in Ephesus until Pentecost;

1 Corinthians 16:9 - The Opposition.

for a wide door for effective service has opened to me, and there are many adversaries (present middle participle ANTIKEIMAI = to make your bed against; set up camp; Middle voice indicates a volitional decision involved).

16:9 (exp. trans) for a wide door for effective service has opened to me, and there are many adversaries.

### Summary

1. When Paul wrote this he was uncertain as to the actual plans.

2. Paul arrived Macedonia June 56 A.D. and left mid-November 56 A.D.

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3. The church at Philippi was in Macedonia and were his first converts in that province. Acts 16:9-13; 19:21-22; 20:1-2

4. Paul's first responsibility to the churches involved expanding the Kingdom. (test of their selfishness)

5. Paul then seeks to schedule his time for its most effective use, as led by the Holy Spirit.

6. Some Leadership principles:

A. Planning.

B. Flexibility.

C. Assigned tasks.

D. Sets the example.

7. Adversaries to the spread of the Kingdom:

A. Satan. 1 Tim 5:14-15

Therefore, I want younger widows to get married, bear children, keep house, and give the enemy (adversary) no occasion for reproach; 15 for some have already turned aside to follow Satan.

B. The Flesh. Gal 5:17

For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

C. Antinomian doctrine. 1 Tim 1:8-11

8 But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching,

D. Legalism. Luke 13:17

As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him.

E. Secular authorities. Luke 21:15

for I will give you utterance and wisdom which none of your opponents will be able to resist or refute.

F. Opponents to the Gospel. Phil 1:27-29

Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; 28 in no way alarmed by your opponents — which is a sign of destruction for them, but of salvation for you, and that too, from God.

9. Conclusion. (16:5-24)

A. Paul's Future Plans. 16:5-9

B. Timothy's Possibilities. 16:10-11

1 Corinthians 16:10 - If You See Timothy.

Now if Timothy comes (aorist active subjunctive ERCHOMAI = may come; he was sent there but had other stops along the way that may detain him), see (present active Imp BLEPW = take a look; a warning but not one to dwell on) that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am.

16:10 (exp. trans) Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am.

1 Corinthians 16:11 - Take Care Of Him.

So let no one despise him (aorist active subjunctive EXOUTHENEW = to despise, look down on; treat with contempt cf 1 Tim 4:12). But send him on his way in peace, so that he may come to me; for I expect him with the brethren.

16:11 (exp. trans) So let no one look down on him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren.

### Summary

1. Timothy had already been sent. Cf 4:17

2. Timothy was later given encouragement to grow up. 1 Tim 4:12-13

Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe.

3. Paul intercedes for a promising young man who faced issues of timidity.

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4. Timothy's passive traits might let him be swayed from his assigned mission. He might be convinced to stay at Corinth.

5. Paul tests them both:

A. Timothy to carry out his mission.

B. The Corinthians not to manipulate him.

9. Conclusion. (16:5-24)

A. Paul's Future Plans. 16:5-9

B. Timothy's Possibilities. 16:10-11

C. Apollos' Position. 16:12

1 Corinthians 16:12 - Apollos' Position.

But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity (aorist active subjunctive EUKAIREW = 3x; Mark 6:31; Acts 17:21; to spend time with; an extended yet temporary visit).

16:12 (exp. trans) But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he may spend some time.

### Summary

1. Paul probably sent a pastor back with this group. Cf Acts 20

2. Apollos was their pastor (1:12; 3:6; 3:22), who had resigned and refused to return at this time.

3. Apollos was known for his oratorical abilities. Acts 18:18-24

4. He had agreed to return later for an extended but temporary visit.

5. Paul encouraged him to return but respected his decision.

6. Seven years later Apollos is traveling. Titus 3:13

9. Conclusion. (16:5-24)

A. Paul's Future Plans. 16:5-9

B. Timothy's Possibilities. 16:10-11

C. Apollos' Hesitation. 16:12

D. Summing It Up. 16:13-14

1 Corinthians 16:13 - Four Commands.

Be on the alert (2 Plural present active Imp GR8GOREW = 22x; be spiritually awake; alert), stand firm (2 plural present active Imp HIST8MI = ST8KETE = 9x; keep on doing it) in the faith, active like men (present middle Imp ANDRIDZW = 1x; active like men), be strong present middle Imp KRATAIOW = 3x; to be strong).

16:13 (exp. trans) You all keep being spiritually awake, you all keep standing firm in the faith, you all keep acting like men, you all keep being strong.

1 Corinthians 16:14 - The Bottom Line.

Let all that you do be done in love. (3 S present middle Imp GINOMAI = let all things of you keep becoming in love)

16:14 (exp. trans) Let all things of you keep becoming in love.

### Summary

1. The first four commands summarize 1 Corinthians.

A. Wake up. (fix the problems listed in this epistle) 1 Thes 5:6

B. Stand for the right things. (move to the positive) Eph 6:12

C. Accept your Divinely assigned roles. (live the design)

D. Get stronger. Eph 3:16-19

that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, 17 so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, 18 may be able to comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

2. The progress is to be evaluated with love.

9. Conclusion. (16:5-24)

A. Paul's Future Plans. 16:5-9

B. Timothy's Possibilities. 16:10-11

C. Apollos' Hesitation. 16:12

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D. Summing It Up. 16:13-14

E. Commendations. 16:15-18

1 Corinthians 16:15 - The Introduction.

Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves (aorist active indicative TASSW = arranged themselves) for ministry (DIAKONIA = acts of service) to the saints),

16:15 (exp. trans) Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints),

1 Corinthians 16:16 - The Instructions.

that you also be in subjection (present middle subjunctive HUPOTASSW = arrange yourselves under; Middle indicates volitional decision to do so) to such men and to everyone who helps in the work and labors.

16:16 (exp. trans) that you also be in subjection to such men and to everyone who helps in the work and labors.

1 Corinthians 16:17 - Statement of Facts.

I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied (aorist active indicative ANAPL8ROW = to fill up; like fulfilling the law of love by bearing one another's burdens; Gal 6:2) what was lacking on your part.

16:17 (exp. trans) I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part.

1 Corinthians 16:18 - Recognize Servants.

For they have refreshed (aorist active indicative ANAPAUW = to rest upward; refresh; reconnect to God) my (human) spirit and yours. Therefore acknowledge (present active indicative EPIGINWSKW = fully know) such men.

16:18 (exp. trans) For they have refreshed my spirit and yours. Therefore acknowledge such men.

### Summary

1. These men appear to be the deacons at Corinth.

2. He is reminding the church of the authority the deacons have to serve them.

3. These men were concerned enough to get answers to some problems in their church.

4. They were fulfilling the commands of verses 13-14.

5. Paul was refreshed because they sought the answers. The church should also be refreshed by them.

6. Paul was telling the church to pay attention to them.

9. Conclusion. (16:5-24)

A. Paul's Future Plans. 16:5-9

B. Timothy's Possibilities. 16:10-11

C. Apollos' Hesitation. 16:12

D. Summing It Up. 16:13-14

E. Commendations. 16:15-18

F. Greetings. 16:19-20

1 Corinthians 16:19 - Greetings From Abroad.

The churches of Asia greet you (Colossae, Hierapolis, Ephesus etc). Aquila and Prisca (This couple employed Paul at Corinth and became his converts {Acts 18:1-4} and were with him in Ephesus {Acts 18:18}; the church met in their house) greet you heartily in the Lord, with the church that is in their house.

16:19 (exp. trans) The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.

1 Corinthians 16:20 - Salute Other Brethren.

All the brethren greet you. Greet one another (present middle Imp ASPADZOMAI = salute) with a holy kiss.

16:20 (exp. trans) All the brethren greet you. Salute one another with a holy kiss.

### Summary

1. In spite of their mistakes, greetings are sent from other saints.

2. Believers are to salute each other.

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3. We are all just sinners saved by grace, hopefully on a journey of spiritual growth.

9. Conclusion. (16:5-24)

A. Paul's Future Plans. 16:5-9

B. Timothy's Possibilities. 16:10-11

C. Apollos' Hesitation. 16:12

D. Summing It Up. 16:13-14

E. Commendations. 16:15-18

F. Greetings. 16:19-20

G. Final Statements. 16:21-24

1 Corinthians 16:21 - The Signature.

The greeting (ASPASMOS = the salute) is in my own hand-- Paul.

16:21 (exp. trans) The salute is in my own hand-Paul.

- Paul usually dictated his letters and signed Colossians and 2 Thessalonians.

1 Corinthians 16:22 - A Penalty.

If anyone does not love (OU + present active indicative PHILEW = is not loving as a friend) the Lord, he is to be accursed (3 S present active Imp EIMI = let him be + ANATH8MA = 5x; to place upward; accursed is not a good rendering, rather placed before God; prayed for). Maranatha. (Aramaic loan word: MARANA' 'ATAH = The Lord, He came)

16:22 (exp. trans) If anyone does not love the Lord, he is to be placed upward. Maranatha.

1 Corinthians 16:23 - The Grace.

The grace of the Lord Jesus be (elision = no verb; use "is") with you.

16:23 (exp. trans) The grace of the Lord Jesus *is* with you.

1 Corinthians 16:24 - The Relationship.

My love be (elision = no verb; use "is") with you all in Christ Jesus. Amen.

16:24 (exp. trans) My love *is* with you all in Christ Jesus. Amen.

### Summary

1. Paul closes with a blessing.

2. Anyone who is not growing in friendship love with the Lord needs to be placed before God.

3. He reminds them that they still are in God's grace.

4. He also reminds them that he still loves them.

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