
an ***Austin Bible Church*** course

FIRST CORINTHIANS

By Bob Bolender, Pastor
Austin Bible Church
Austin, Texas

Austin Bible Church

Web Site: <http://www.austinbiblechurch.com>

E-mail: PastorBob@AustinBibleChurch.com

Contents

Introduction	2
1 Corinthians 1	2
1 Corinthians 2	5
1 Corinthians 3	8
1 Corinthians 4	12
1 Corinthians 5	15
1 Corinthians 6	18
Chapter Seven	23
Chapter Eight	27
Chapter Nine	30
Chapter Ten.....	34
Chapter Eleven.....	39
Chapter Twelve	45
Chapter Thirteen	50
Chapter Fourteen	56
Chapter Fifteen	63
Chapter Sixteen.....	73

Introduction

1 Corinthians 1

First Corinthians Chapter One consists of:

1. A thankful greeting, 1 Corinthians 1:1-9,
2. An exhortation regarding schisms, 1Corinthians 1:10-17, and
3. An affirmation of the unifying power of the gospel 1 Corinthians 1:18-31.

The Thankful Greeting

1 Corinthians 1:1-9

1 Paul, called as an apostle of Jesus Christ by the will of God, and Sosthenes our brother,

2 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:

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

Paul identifies himself as the author of this epistle.

Paul, a called apostle of Jesus Christ through the will of God.

(Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ.)

In nine of his thirteen epistles, he includes his office in his greeting. (1 and 2 Corinthians,

Romans, Galatians, Ephesians, Colossians, 1 & 2 Timothy, Titus).

Paul ascribes his apostleship to the will of God in five of those nine instances (1 & 2 Corinthians, Ephesians, Colossians, 2 Timothy).

Paul identifies himself as a called apostle (κλειτω αποστολω) only twice (Romans 1:1; 1 Corinthians 1:1).

And Sosthenes our brother
(καὶ Σωσθένης ὁ ἀδελφός)

Sosthenes is identified as the co-sender of this letter.

Sosthenes had been the leader of the synagogue in Corinth. (Acts 18:17). He was numbered by the Church Fathers to be among the Seventy (Luke 10:1,17; Eus. EH 1.12).

Co-senders are indicated in eight Pauline epistles (1st & 2nd Corinthians, Gal., Phil., Colossians, 1st & 2nd Thessalonians, Philem.) (Timothy is a co-sender six times). Co-senders were secretaries and/or couriers, but should not be considered as co-authors.

To the church of God which is at Corinth
(τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ)
The church at Corinth is identified as the recipient.

Ἡ ἐκκλησία is a called body (assembly, congregation, church).

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:

This called body is consecrated/sanctified (ἀγιάζω) to God in Christ Jesus.

All believers are therefore “called saints”.
(κληποὶς ἁγίοις)

Every called saint is then blessed to “call upon” the name of our Lord. (ἐπικαλεῖν: *to call upon, to invoke.*)

Thus Paul, a **called** apostle, writes to **called** saints in a **called** body who are privileged to **call** upon the Lord in every place.

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

Paul greets the called saints in Corinth with an intercessory prayer request for God the Father and the Lord Jesus Christ to sovereignly bestow

grace and peace upon them (1st Corinthians 1:3). This is Paul’s intercession for every epistle (Grace, mercy, & peace in 1st & 2nd Tim.).

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

Paul’s thanksgiving is then detailed in the following verses, 1st Corinthians 1:4-9.

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,

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

7 so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,
8 who will also confirm you to the end, blameless in the day of our Lord Jesus Christ.

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

His primary thanksgiving was for God the Father’s previous work of grace among them.

Corinth was spiritually enriched in Christ (v.5).
πλουτίζω: *to make rich.*

- Enriched in teaching.
- Enriched in knowledge.
- Not lacking in any spiritual gift (v.7a).

The Corinthians were grounded in grace so that they were awaiting eagerly the revelation of Christ, confident in their blameless estate (vv.7b,8).

Paul’s concluding thanksgiving was for God the Father’s faithfulness in His ongoing work of grace among them (v.9; cf. 2nd Tim. 2:13).

The Exhortation

1 Corinthians 1:10-17

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

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

12 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.”

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

14 I thank God that I baptized none of you except Crispus and Gaius,
15 so that no one would say you were baptized in my name.
16 Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other.
17 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.

1. Paul exhorted (παρακαλέω) his brethren by the authority of the Lord Jesus Christ to be like-minded (1st Corinthians 1:10).
 - a. The character/reputation (name) of the Lord Jesus Christ is the instrument of Paul's exhortation.
 - b. Not an imperative—but an appeal for volitional application (cf. Acts 24:4; 27:34; Romans 12:1; 15:30; 16:17; 1st Corinthians 1:10; 4:16; 16:15; 2nd Corinthians 2:8; 10:1; Ephesians 4:1; Phil. 4:2; 1st Tim. 2:1; Philem. 9,10; Hebrews 13:9; 1st Pet. 2:11; 5:1).
2. Believers with the same mind and judgment will speak with one voice.
 - a. Unity begins with the mind and judgment.
 - 1) καταρτίζω : *to strengthen, perfect, complete; make one what he ought to be.*
 - 2) νοῦς : *mind, the intellectual faculty.*
 - 3) γνώμη : *view, judgment, opinion.*
 - b. Unity of mind and judgment produces a verbal unity (witness). λέγω : *to speak, say.*
 - c. Unity of mind and judgment prevents schisms. σχίσμα : *rent, division, dissension.*
3. Schisms of mind and judgment produce verbal disunity (quarrels).

ἔρις : *contention, strife, wrangling.*

 - a. Such strife is the product of a depraved mind (ἁδόκιμος νοῦς) (Romans 1:29).
 - b. Such strife is the expression of the flesh and its lust (Romans 13:13; 1st Corinthians 3:3; Gal. 5:20).
 - c. Such strife is a motivation and tool of false teachers (Phil. 1:15; 1st Tim. 6:4).

d. Faithful Pastors will avoid such strife (Tit. 3:9).

4. Schisms arise within a local church when believers' perspective is wrongly focused on the man rather than the message (1st Corinthians 1:12ff.).
 - a. No minister of the Word hung on the cross for the redemption of any believer.
 - b. No believer is ever baptized into the body of any minister of the Word.
5. A wrong focus on the man rather than the message voids the gospel message of the cross of Christ (1st Corinthians 1:17).

The Affirmation

1 Corinthians 1:18-31

18 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.

19 For it is written, "I will destroy the wisdom of the wise, And the cleverness of the clever I will set aside."

20 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?

21 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.

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

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

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

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

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."

1. Either the Gospel of Jesus Christ is the central, unifying issue to the local church, or it is made void through that local church's carnal pursuit of schisms (1st Corinthians 1:17).
2. The Gospel of Jesus Christ is one of two different things to two different groups of people (1st Corinthians 1:18).
 - a. To those who are perishing. τοῖς μὲν ἀπολλυμένοις. Present mid .ptc. ἀπόλλυμι : *to destroy, perish, be lost, ruined, destroyed* (John 3:16). This group of people views the Gospel of Jesus Christ to be foolishness. μωρία : *foolishness*.
 - b. To those (of us) who are being saved. τοῖς σωζομένοις ἡμῖν. Present passive ptc. σώζω : *to save, rescue*. This group of people views the Gospel of Jesus Christ to be the very power of God. δύναμις θεοῦ.
3. The preaching of the Gospel of Jesus Christ is the work of God the Father to destroy the wisdom of the wise (1st Corinthians 1:19-25).
 - a. These circumstances were prophetically described by Isaiah (1st Corinthians 1:19; Isaiah 29:13,14).
 - b. The wise man is the Gentile searching for God through philosophy, the scribe is the Jew searching for God through legalistic religion. Any debates between these two is fruitless, because both need Christ (1st Corinthians 1:20).
 - 1) The Jews ask for signs (v.22a).
 - 2) The Gentiles seek for wisdom (v.22b).
 - c. Human wisdom views the Gospel as foolishness, but human wisdom cannot apprehend what the Gospel "foolishness" provides in grace (1st Corinthians 1:21).
 - d. The Gospel of Jesus Christ crucified is a stumbling block to Jewish unbelievers

and foolishness to Gentile unbelievers, but power and wisdom to "the called" of both Jew & Gentile (1st Corinthians 1:23,24).

4. Our salvation ought to be a matter for our deliberate, continuous consideration (1st Corinthians 1:26-31).
 - a. Consider (NASB, Amp.), You see (KJV, NKJV), Think of (NIV), See (YLT), Take a good look at (Wuest).
 - b. Most believers have very little to boast about in human terms (1st Corinthians 1:26; cf. Philippians 3:4-7).
 - c. Salvation is entirely by grace (1st Corinthians 1:27,28).
 - 1) This arrangement provides for a witness to those who have yet to receive such grace.
 - 2) This arrangement removes the possibility of human boasting (v.29).
 - 3) This arrangement ensures the eternal glorification of Jesus Christ (v.31).
5. The Gospel of Jesus Christ is a unique message.
 - a. It is the only message of grace that unifies every believer "in Christ Jesus" (v.30).
 - b. It is the only message of grace that can save the perishing unbeliever (John 3:16,36; Acts 4:12; 1st Tim. 2:5).

1 Corinthians 2

First Corinthians, chapter two consists of a description of God's power and wisdom towards believers. His power is evident in the means by which He instructs us (1st Corinthians 2:1-5). His wisdom is vital for believers in the midst of angelic conflict (vv.6-9). His power and wisdom allows believers to function in a spiritual manner (vv.10-16).

Power in Teaching

1. Paul used his own example, which the Corinthians witnessed, to illustrate how the power of the Word of God is manifest (1st Corinthians 2:1-5).

- a. Paul came to them. He went to where they were and proclaimed the Gospel (cf. Romans 10:14).
- b. Paul's willingness to be the example is an important concept for Pastors to apply (1st Corinthians 4:16; 11:1; 1st Pet. 5:3; 2nd Tim. 3:10,11).
2. Paul did not impress the Corinthians with superior speech or wisdom (1st Corinthians 2:1,4). ὑπεροχή : *elevation, pre-eminence, superiority*. P= The power of teaching is not derived from the persuasiveness of the teacher (1st Corinthians 1:17; 2:1,4,13).
3. Paul publicly proclaimed the testimony (mystery) of God (1st Corinthians 2:1). καταγγέλλω : *to proclaim publicly, publish*. There is a textual question in this verse, primarily between two options.
 - a. μαρτύριον : *eyewitness testimony*.
 - b. μυστήριον : *mystery, hidden counsel*.
 - c. Regardless of whether Paul proclaimed God's testimony, or God's mystery, he was a herald of God's verbal message and a living demonstration of God's power.
4. In his ministry to the Corinthians, Paul was determined that the crucified Christ would be the simple, repeated message for their salvation (1st Corinthians 2:2).
5. Paul's arrival in Corinth was a low-point for him on the second missionary journey (1st Corinthians 2:3; Acts 18:1-4).
6. Evangelizing and teaching the Word are demonstrations of the Holy Spirit and power (1st Corinthians 2:4).
 - a. ἀπόδειξις : *demonstration, proof*. Used only here. ἀποδείκνυμι : *to exhibit; to prove, demonstrate* (Acts 2:22; 25:7; 1st Corinthians 4:9; 2nd Thessalonians 2:4).
 - b. Evangelizing and teaching the Word are not exercises in philosophical or logical proof, but the Truth of God is proven through the power of the Holy Spirit within the soul of the believer.
7. As a result of the spiritually powerful manner through which the Word is ministered, believers can function in the

Christian Way of Life with absolute confidence (1st Corinthians 2:5).

Vital Wisdom

1. Church Age doctrine is the grace blessing of God for the believers of this mature dispensation (1st Corinthians 2:6a,7).
 - a. Present active indicative of λαλέω indicates that the continuous verbally-preached teaching of this age is the hidden, mystery doctrine of the Church.
 - b. The τέλειος mature believers of this age are such by the grace of God which designed His Revelation to be manifest through deliberate progression (Hebrews 11:40; 1st Pet. 1:12).
 - 1) Prior to the revelation of this mystery, Old Testament saints functioned in an imperfect sphere, anticipating "something better" (Hebrews 11:40).
 - 2) During the revelation of this mystery (in the Dispensation of the Church: Age of the Apostles) the picture began to become clear as the New Testament was written and the perfect came (the completion of the canon of Scripture) (1st Corinthians 13:9-12).
2. Church Age doctrine is the wisdom of God, which stands in contrast to the demonic wisdom of the rulers of this age (1st Corinthians 2:6b).
 - a. οἱ ἄρχοντες τοῦ αἰῶνος τούτου. ἄρχων : *ruler, commander, chief, leader*. Clearly fallen angelic references in many cases (Matthew 12:24 = Mark 3:22 = Luke 11:15; John 12:31; 14:30; 16:11; Acts 4:26; Ephesians 2:2). Also examine αἱ ἀρχαί from ἀρχή (Romans 8:38; 1st Corinthians 15:24; Ephesians 1:21; 3:10; 6:12; Colossians 1:16; 2:10,15).
 - b. The earthly, natural, & demonic wisdom of this age produces jealousy, selfish ambition, disorder, and every variation of evil (James 3:15).
3. The Church is the entrusted steward of God's mystery doctrine, and a special

expression of God's eternal glory in Christ (1st Corinthians 2:7).

- a. Through the mystery doctrine revealed in the New Testament, the Church has the greatest understanding of the eternal purpose of God for the maximum glorification of the Lord Jesus Christ.
 - b. The pre-eminence of Christ is the ultimate plan of God the Father (Colossians 1:15-20; Ephesians 1:10,11; 3:4-12).
4. Through their ignorance of God's mystery doctrine, Satan's forces accomplished His very purpose by crucifying the Lord Jesus Christ (1st Corinthians 2:8; Rev. 13:8b).
- a. Jesus Christ was delivered up by the predetermined plan of God (Acts 2:23).
 - b. The fallen angels own activity rendered them disarmed (Colossians 2:15).

Spiritual Life

1. The spiritual life of a believer in the Dispensation of the Church is entirely centered upon the Spiritual revelation of God's hidden wisdom in a mystery—New Testament Truth for the edification of the Church (1st Corinthians 2:10).
 - a. An important work of God the Holy Spirit in the Dispensation of the Church: Age of the Apostles was to reveal "all that God has prepared" for the saints of this Dispensation (1st Corinthians 2:10a).
 - b. Believers in the Church are blessed with the greatest capacity to love God than any other believers in any previous dispensation, because members of the Church have the greatest capacity to know God than any other believers in any previous dispensation (1st Corinthians 2:9; 1st John 4:7-21).
 - c. New Testament Truth has equipped the Church with the deep things of God (1st Corinthians 2:10b; Romans 11:33), and prepared the Church to combat the deep things of Satan (Rev. 2:24).
2. The Spiritual revelation of God's hidden wisdom in a mystery (the New Testament) is complemented by the Spiritual

impartation every Member of the Church receives (1st Corinthians 2:12).

- a. The Church is the recipient of the promised Holy Spirit from God—the Spirit of Truth (1st Corinthians 2:12).
 - 1) Christ promised this blessing to His Apostles (John 7:39; 14:16,17,26; 15:26; 16:7).
 - 2) He is the Spirit of Truth (John 14:17; 15:26; 1st John 4:2,6).
 - 3) He is the Spirit of Adoption (Romans 8:15).
 - 4) He is the Spirit of Power and Love and Sound Judgment (2nd Tim. 1:7).
 - b. The Holy Spirit is our Defender against the evil spiritual powers of this world.
 - 1) Unclean spirits (Mt. 10:1 & often).
 - 2) Spirits of divination (Acts 16:16). Quite a different thing from the Spirit of Prophecy (Rev. 19:10).
 - 3) Spirits of slavery (Romans 8:15).
 - 4) Spirits of stupor (Romans 11:8).
 - 5) The spirit of the κόσμος (1st Corinthians 2:12).
 - 6) The spirit that is now working in the sons of disobedience (Ephesians 2:2).
 - 7) The spirit of cowardice (2nd Tim. 1:7).
 - 8) The spirit of antichrist (1st John 4:3).
 - 9) The spirit of error (1st John 4:6).
 - c. The indwelling of God the Holy Spirit is what makes each individual Member of the Body (the Church) a temple of God (1st Corinthians 3:16; 6:19).
3. The indwelling of God the Holy Spirit is a particular blessing to the Church for the purpose of our spiritual perception of God's Word (1st Corinthians 2:12b).
- a. "So that" is a purpose clause which indicates the Father's purpose in giving us the Holy Spirit.
 - b. "We may know" is the subjunctive mood of οἶδα which indicates the potential we have of knowing.

- c. The Holy Spirit is active in both the transmission (through the spiritual gift of the communicator) and the reception (with the human spirit of the listener) of the Word of God as it is verbally taught (1st Corinthians 2:13).
- d. The natural man (ψυχικὸς ἄνθρωπος) is the unbeliever without any spiritual capacity to accept or understand the revealed Word of God.
- e. The Word of God is spiritually examined (πνευματικῶς ἀνακρίνεται).
- f. The spiritual man (πνευματικὸς [ἄνθρωπος]) is the believer with the spiritual capacity to accept & understand the revealed Word of God.

1 Corinthians 3

First Corinthians, chapter three consists of a series of disappointments Paul has regarding the Corinthian believers. Their prolonged carnality was preventing their spiritual growth (vv.1-4). Their schisms prevented their appreciation for the various workers that God had used in building them up (vv.5-9). Maintaining spirituality for corporate and personal edification is critical for believers who are oriented to the Judgment Seat of Christ (vv.10-15), and who are burdened to function as a temple of God (vv.16,17). Finally, Paul admonishes the Corinthians to “foolishly” embrace God’s wisdom and embrace the blessings that God has for them (vv.18-23).

Spirituality versus Carnality (1st Corinthians 3:1-4)

1. Although the believers of Corinth were πνευματικοί, Paul could not speak to them as πνευματικοί (1st Corinthians 3:1a).
2. The believers of Corinth (ἀδελφοί *brethren*) like the unbelievers mentioned in chapter two, are unable to apprehend spiritual truth, because they are carnal (fleshly) (1st Corinthians 2:2,3).
 - a. Fleshly (NASB, NASB95, YLT). Of the flesh (ESV, RSV, NRSV, Amplified NT).
 - b. Carnal (KJV, NKJV, ASV, Darby).
 - c. Worldly (NIV).
 - d. As the people of this world live (GNT).

- e. Dominated by the evil nature (Wuest).
3. σάρκινος : adj. *fleshly, consisting of flesh* (Romans 7:14; 1st Corinthians 3:1; 2nd Corinthians 3:3; Hebrews 7:16); & σαρκικός : adj. *fleshly, carnal* (Romans 15:27; 1st Corinthians 3:3; 9:11; 2nd Corinthians 1:12; 10:4; 1st Pet. 2:11); fr. σάρξ : *flesh*.
 4. The consequence of prolonged carnality was a stunted spiritual growth (1st Corinthians 3:1b). The Corinthians were still νήπιοι (infants) in Christ (cf. Ephesians 4:14).
 - a. The babe needs milk, but if the believer remains carnal, they cannot even handle milk.
 - b. The babe who succeeds in digesting the milk is going to grow quickly (1st Pet. 2:2).
 5. The personal sins of jealousy and strife resulted in the Corinthian believers falling into a sphere of carnality (1st Corinthians 3:3,4).
 - a. Habitual and prolonged carnality becomes a walk.
 - b. This walk is “like” or “according to” man. The believer does not lose his salvation, but his manner of life (walk) is virtually identical to that of an unbeliever.

Appreciation for Workers (1st Corinthians 3:5-9)

1. The Corinthians’ habitual and prolonged carnality prevented them from appreciating the wealth of teaching they had been blessed with (1st Corinthians 3:5-9).
 - a. Paul laid the foundation when he established the local church (Acts 18:1-17; 1st Corinthians 3:6,10,22).
 - b. Apollos built upon that foundation with additional teaching (Acts 18:27; 1st Corinthians 1:12; 3:6,10,22; 16:12).
 - c. Other workers included Silvanus (Acts 18:5; 2nd Corinthians 1:19), Timothy (Acts 18:5; 1st Corinthians 4:17; 16:10,11; 2nd Corinthians 1:19), Titus (2nd Corinthians 7:13,14; 12:18),

- and Cephas (Peter) (1st Corinthians 1:12; 3:22).
2. Bible teachers are servants (διδάκονοι) that the Lord uses for “planting” and “watering” ministries, but ultimately God Himself produces the growth (1st Corinthians 3:6). διδάκονος : *servant, deacon*.
 - a. The variety of Pastor-Teachers, teachers, etc. that teach you the Word of God throughout your life do so as the Lord gives opportunity (1st Corinthians 3:5).
 - b. No one Bible teacher can claim personal glory as his individual contribution to another believer’s growth is only a small fraction of the overall work of growth that God produces (1st Corinthians 3:7).
 - c. Bible teachers should maintain their perspective as a part of one unified building effort, and endure in the ministry for their own reward (1st Corinthians 3:8).
 3. The servant-minded Bible teacher is truly a fellow worker (συνεργοί) with God, as God produces the growth of individual believers (1st Corinthians 3:9). συνεργός : *fellow worker*.

Orientation to the Judgment Seat of Christ
(1st Corinthians 3:10-15)

1. Proper orientation to the Judgment Seat of Christ begins with grace (1st Corinthians 3:10). Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι.
 - a. κατὰ + acc. [maker of norm of similarity or homogeneity] *according to, in accordance with, in conformity with, according to*.
 - b. God’s grace is given to believers so that believers can function with & under grace.
2. Proper orientation to the Judgment Seat of Christ entails the proper understanding of our architectural responsibilities. ὡς σοφὸς ἀρχιτέκτων.
 - a. σοφός : *wise*.
 - b. ἀρχιτέκτων : *a master builder, an architect, the superintendent in the*

- erection of buildings* (1st Corinthians 3:10; LXX Isa. 3:3). From ἀρχή : *ruling, first*. τέκτων : *carpenter* (Matthew 13:55; Mark 6:3). According to Plato: “you might be able to buy a carpenter for 6 minas, but you’d need more than 10,000 drachmas for a master builder.” 2 Macc. 2:29; Sir. 38:27. Hom. Il. 15,412 σοφία τέκτονος “some skilled workman whom Athena has instructed in all kinds of useful arts.”
- c. Every believer is tasked by God to be a builder (Romans 14:19; 15:2; 1st Corinthians 14:26; Ephesians 4:29), but each one of us should strive to become a master-builder, and then ultimately a wise master-builder.
3. Proper orientation to the Judgment Seat of Christ motivates our understanding of the momentary role we play in the edification of other believers.
 - a. Paul understood that his momentary role among the Corinthians was to lay the foundation.
 - b. Apollos’ momentary role among the Corinthians was to build upon Paul’s previously laid foundation.
 4. Proper orientation to the Judgment Seat of Christ admonishes the believer to exercise caution regarding the manner with which edification occurs (1st Corinthians 3:10,11,12).
 - a. “Be careful how” βλέπω πῶς. Present active imperative βλέπω : *to see; to process information by giving thought, direct one’s attention to something, consider, note*.
 - b. ἐποικοδομέω : *to build onto* (1st Corinthians 3:10,12,14; Ephesians 2:20; Colossians 2:7; Jude 20).
 - c. “Be careful how you build” parallels “take care” with your liberty (1st Corinthians 8:9), “take heed” lest you fall (1st Corinthians 10:12), and “be careful how you walk” (Ephesians 5:14)—all Pauline passages that highlight our opportunity to edify fellow believers (with imperative instances of βλέπω).

5. Proper orientation to the Judgment Seat of Christ challenges the believer to use only the finest of building materials in edifying a fellow believer (1st Corinthians 3:12).

- a. Gold, silver, and precious stones represent eternal, heavenly building materials (Rev. 21:10-21).
- b. Wood, hay, and straw represent temporal, earthly building materials.
- c. Heavenly building materials will pass the δοκιμάζω testing by fire, but earthly building materials will be consumed (1st Corinthians 3:13-15).

No meaning is assigned to the particular materials mentioned from Scriptural background. However, gold is often used to represent the glory of deity; silver is the metal of redemption, and precious stones reflect wealth of other kind. The use of these materials undoubtedly reflects Christian life and witness which as gold manifest the glory of God, as silver the extension of the gospel, and, as precious stones, accomplish many things which are of value in God's sight. By contrast, wood, hay, and stubble represent three degrees of worthlessness, stubble being fit for nothing. Hay is suitable only for beasts. Wood, while being a useful tool of man, can also be destroyed by fire. The final test of all man's work is what evaluation is placed upon it at the judgment seat of Christ. Christians, accordingly, are urged to build a life which embodies eternal values.¹

6. Proper orientation to the Judgment Seat of Christ focuses the believer upon daily personal self-examination.

- a. Each believer's work will become evident (φανερός), shown (δηλώω), revealed (ἀποκαλύπτω), and quality tested (ὅποιος & δοκιμάζω) (1st Corinthians 3:13). "The day" refers to the ultimate judgment day.

- b. In the meantime, each believer must perform daily quality testing (1st Corinthians 11:28).
- c. Each work will be evaluated on a good/bad standard (2nd Corinthians 5:10). (ἀγαθός / φαῦλος)

The Temple of God (1st Corinthians 3:16,17)

1. The context for this argument is an appendix to the previous development on the Judgment Seat of Christ (1st Corinthians 3:10-15).
2. As if the need to edify the Saints was not already obvious enough, Paul incredulously asks "Do you not know?"
 - a. οὐκ οἶδατε v.2pl.perf.active indicative οἶδα : *to know*. *Do you not know* is a negative rhetorical question that is equal to the positive statement "You certainly know that you are God's temple...", "I am sure that you know that...", or "I am sure that you are aware of the fact that..."²
 - b. Paul employs "do you not know" to express content of Doctrine that his students should already be aware of (Romans 6:16; 11:2; 1st Corinthians 3:16; 5:6; 6:2,3,9,15,16,19; 9:13,24). James also employs the phrase (James 4:4).
3. The paired Truth of v.16 is that you (plural) are (collectively) a sanctuary (singular) of God and consequently the Holy Spirit dwells in (each of) you (plural).
 - a. The entire Church, Body of Christ, is a sanctuary unlike any that has existed upon this world before.
 - b. ναός : *temple, sanctuary*. Careful distinctions must be drawn between the ναός inner sanctuary and the ἱερόν temple with its porches and outbuildings.

¹ *Bibliotheca Sacra Volume 123* (Vol. 123, Page 101). Dallas Theological Seminary. John F. Walvoord, "The Judgment of the Church in Heaven" (1966).

² Ellingworth, P., Hatton, H., & Ellingworth, P. (1995). *A handbook on Paul's first letter to the Corinthians*. Rev. ed. of: A translator's handbook on Paul's first letter to the Corinthians. UBS handbook series; Helps for translators (1 Co 3:16). New York: United Bible Societies.

- c. Since the Body (of Christ) is a temple, individual Members of that (spiritual) Body ought not defile their individual (physical) bodies (1st Corinthians 6:19).
 - d. The Body's role as a temple demands separation from all forms of idolatry (2nd Corinthians 6:16).
 - e. Each individual Member is a special stone that fits into the overall temple in His Perfect way (Ephesians 2:19-21). Note: we are not only the Temple in Christ, but we are also the Priesthood in Christ (1st Pet. 2:5).
4. The early Church was impressed greatly by this Truth.
- a. A variety of writers wrote on the Church as the ναός of God. Iren(aeus) Haereses 5,9,4; Hippol(ytus), Ref(utatio omnium haeresium) 5,19,15; Sextus (Pythagoras) 35, 46a; Barnabas 6:15; 16:6-10; Synesius Dio 9; 2 Cl. 9:3.
 - b. Ignatius of Antioch, especially wrote on this subject (IPhld. 7:2; IEph 9:1; 15:3; IMg. 7:2).
Nevertheless, I have heard of some who have passed on from this to you, having false doctrine, whom ye did not suffer to sow among you, but stopped your ears, that ye might not receive those things which were sown by them, as being stones of the temple of the Father, prepared for the building of God the Father, and drawn up on high by the instrument of Jesus Christ, which is the cross, making use of the Holy Spirit as a rope, while your faith was the means by which you ascended, and your love the way which led up to God. Ye, therefore, as well as all your fellow-travelers, are God-bearers, temple-bearers, Christ-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, in whom also I exult that I have been thought worthy, by means of this Epistle, to converse and rejoice with you, because with respect to your Christian life ye love nothing but God only. **Ignatius of Antioch to the Ephesians, Chapter 9.**

5. The Body of Christ, with Christ as the Head, form the only ναός that the Heavenly Jerusalem needs (Rev. 21:22).
6. "Pillar Status" is one of the highest rewards that a Member of the Church can attain to (Rev. 3:12).
7. "If any man" brings back the context of the Judgment Seat of Christ (1st Corinthians 3:17 cf. v.12,14,15).
 - a. Employing wood, hay, or straw is tantamount to destroying the temple of God.
 - b. φθείρω : *to destroy, ruin, corrupt, spoil.*
 - c. Ruining a fellow believer in Christ results in Divine discipline of the harshest sort (2nd Pet. 2:12; Jude 10).

Becoming Foolish (1st Corinthians 3:18-23)

1. The practical daily application of "if any man" (v.12,14,15,17) is "let no man" (vv.18,21).
 - a. Μηδείς : *nobody, no one, nothing* is directly tied to τὶς *any man*.
 - b. The two prohibitions are expressed by 3p.sing.Present imperative directed towards "Nobody."
2. Two verbs are given as prohibitions: (negative imperatives)
 - a. Do not deceive yourself (1st Corinthians 3:18). ἐξαπατάω : *to cause someone to accept false ideas about something; deceive, cheat* (Romans 7:11; 16:18; 1st Corinthians 3:18; 2nd Corinthians 11:3; 2nd Thessalonians 2:3; 1st Tim. 2:14). Fr. ἀπατάω : *to cheat, beguile, deceive* (Ephesians 4:6; 1st Tim. 2:14; James 1:26).
 - b. Do not boast in men (1st Corinthians 3:21).
 - 1) This was the failure of Corinth (1st Corinthians 1:12; 3:4).
 - 2) Application for all believers is to view all things with God's Divine wisdom (Divine Viewpoint) (1st Corinthians 3:21b-23).
3. Believers who substitute the wisdom of this age for God's wisdom are actively plunging themselves into self-deception (1st Corinthians 3:18a).

4. The antidote for self-deception is a positive imperative—he must become foolish (1st Corinthians 3:18b). μωρὸς γενέσθω. v.3p.sing.aorist mid.imperative γίνομαι : *to be, to become*. μωρός : *foolish*.
5. Boasting over one item is ridiculous since all things belong to the Body of Christ (1st Corinthians 3:21b-23).
 - a. Since “all things” belong to the Body of Christ, boasting in one thing (or any finite number) is pointless.
 - b. Since all things belong to the Body of Christ, no believer has anything that any other believer does not have. Every believer is in the Body of Christ, and therefore owns all things in common with the Body.
 - 1) Every believer possesses every spiritual blessing in the heavenly places in Christ (Ephesians 1:3).
 - a) Believers need to have their eyes open to this spiritual wealth (Ephesians 1:18).
 - b) Believers need to actively engage in the heavenly, spiritual economy (Rev. 3:18).
 - 2) Every believer possesses every temporal blessing in the world consistent with his need for the glorification of Jesus Christ (Phil. 4:19; 2nd Corinthians 9:8), and consistent with his capacity to handle it (Phil. 4:12; 2nd Corinthians 9:10-12).
6. Jesus Christ is the Heir of All Things (Hebrews 1:2), and we are fellow heirs with Christ (Romans 8:17). Our position in Christ gives us a total confidence for any circumstance and detail of life (Romans 8:31-39).

1 Corinthians 4

In Chapter Four Paul addresses the Corinthians' divisive issues in terms of personal humility as faithful stewards (vv.1-8). Paul demonstrates how the Apostles were the greatest example of enforced humility, as a pattern for all believers in the Church to emulate (vv.9-13). Paul then urged the Corinthians to remember the teaching they received when they first came to

Christ and to follow the example he was setting for them day by day (vv.14-16). Timothy is dispatched to review Paul's previous doctrinal teaching (v.17), and the Corinthians are warned that Paul's next visit to their city may not be a pleasant one for them (1st Corinthians 4:18-21).

Servants and Stewards

1. “Let a man” (1st Corinthians 4:1) forms a natural contrast to “Let no man” (1st Corinthians 3:18). The negative imperative (prohibition) addressed to “nobody” is now followed by a general imperative addressed to “anybody” and therefore “everybody.”
2. λογίζεσθω v.3s.Present mid.imperative λογίζομαι : *reckon, count, compute*. A mathematical and accounting term, then of cognitive processes. In Bib. lit. esp. used by Paul.
 - a. Love does not take a wrong suffered into account (1st Corinthians 13:5).
 - b. Through reconciliation, God no longer counts our trespasses against us (2nd Corinthians 5:19; Romans 4:8).
 - c. Justification is the crediting of Righteousness to our account (Romans 4:6,11 cp. vv.3,9,22,23; Gal. 3:6; James 2:23).
 - d. When facts or information is taken “into account” then the thought process is rendered *consider* or *regard* (Luke 22:37; Acts 19:27; Romans 6:11; 9:8).
 - e. When this thought process works itself through thoroughly then this term is rendered *consider, ponder, let one's mind dwell on* something (Phil. 4:8; Hebrews 11:19; 1st Corinthians 13:11; 2nd Corinthians 3:5; 10:7).

Wuest: “In this manner let a man measure and classify us.”

3. Paul continues to teach against the Corinthians' divisive thinking by directing them to consider any teacher they have as Christ's helper, and God the Father's steward (1st Corinthians 4:1,2).
 - a. ὑπηρέτης : *servant, minister, helper* (Acts 13:5). The ὑπηρέτης was the servant who attended each man-at-

<p>arms (ὀπλίτης) to carry his baggage, rations, and shield (Thuc. 3.17).</p> <p>b. οἰκονόμος : <i>steward, manager of household affairs</i> (Luke 16:1ff.; Tit. 1:7; 1st Pet. 4:10).</p> <hr/> <p>“Labor together with one another; strive in company together; run together; suffer together; sleep together; and awake together, as the stewards, and associates, and servants of God (θεοῦ οἰκονόμοι καὶ πάρεδροι καὶ ὑπηρέται). Please ye Him under whom ye fight, and from whom ye receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms; your faith as your helmet; your love as your spear; your patience as a complete panoply.” Ignatius to Polycarp, chapter 6.</p> <hr/> <p>4. The Corinthians are out of line in their ranking of Paul & Apollos, and in their arrogant and boasting rankings of one another (1st Corinthians 4:5-7).</p> <p>5. Such activity is a rejection of the principle of faithful stewardship (1st Corinthians 4:2-4).</p> <p>Apostolic Spectacles (1st Corinthians 4:9-13)</p> <p>1. This passage begins with Paul’s opinion. “I think” δοκῶ fr. δοκέω . These are the thoughts of a believer in the Spirit and forming viewpoints (γνώμη) (cf. 1st Corinthians 7:25,26,40).</p> <p>a. Paul included his viewpoints and opinions as a believer in Whom God was working.</p> <p>b. The Holy Spirit included these viewpoints and opinions within the Body of Scripture, thus validating the Absolute Truth being communicated (2nd Tim. 3:16; 2nd Pet. 1:20,21; 2nd Sam. 23:2).</p> <p>2. For the believers of the early Church, the prime exhibits to display the grace of Christ were the Apostles (1st Corinthians 4:9).</p> <p>a. God had previously utilized the Old Testament prophets for His communication to man (Hebrews 1:1).</p> <p>b. God had ultimately spoken through His Son (Hebrews 1:2).</p>	<p>1) The greatest of all Old Testament prophets (Matthew 13:57; 21:11; Acts 3:22 cp. Deut. 18:15,18).</p> <p>2) The Apostle and High Priest of our confession (Hebrews 3:1).</p> <p>c. ἀποδείκνυμι : <i>to point away from one’s self, to point out, exhibit. to prove by arguments, demonstrate</i> (Used 4x in NT: Acts 2:22; 25:7; 1st Corinthians 4:9; 2nd Thessalonians 2:4). δείκνυμι used 31x. ἀπόδειξις : <i>demonstration</i> used once (1st Corinthians 2:4).</p> <p>d. The Apostles were exhibited as condemned to death, and as spectacles.</p> <p>1) ἐπιθανάτιος used only here in the NT. Refers to one who has been sentenced, but not yet executed. Contrasted with ἐπιθανάτος used of one terminally ill.</p> <p>2) θέατρον : <i>a theatre, public show, spectacle</i>. Used 3x in NT (Acts 19:29,31; 1st Corinthians 4:9).</p> <p>e. God the Father’s theatrical portrayal of grace has two target audiences: angels and man (cf. Ephesians 3:10).</p> <p>3. The unreality of the Corinthians’ perceived greatness is contrasted vividly with the reality of the Apostle’s enforced humility (1st Corinthians 4:8,10-13).</p> <p>a. Like Laodicea (Rev. 3:17), Corinth was convinced of their own greatness (1st Corinthians 4:8a).</p> <p>b. Paul comments how he wished such were already the case (1st Corinthians 4:8b), even as Christ wished that He could already commence 2nd Advent activity (Luke 12:49,50).</p> <p>c. Because of their pride, the Corinthians had failed to pursue God’s wisdom, power, and honor. Instead they had substituted this world’s wisdom, power, and honor (v.10).</p> <p>d. Financial contentment is defined as food and covering (1st Tim. 6:8), but the Apostles were often denied even that (v.11).</p>
---	---

- e. As living representatives of Christ, the Apostles became the greatest pictures of Christ.
 - 1) Roughly treated (Matthew 26:67; 27:26,27-31).
 - 2) Homeless (Matthew 8:20).
 - 3) Toil (Isa. 53:3; Mark 6:3; John 4:6).
 - 4) Reviled (1st Pet. 2:23; 3:9ff.; Matthew 27:39-44; Ps. 22:6-8).
 - 5) Persecuted (Matthew 5:44-46; Romans 12:14; John 15:20).
 - 6) Slandered (Matthew 5:11,12; 12:24; 27:12,13; John 9:24-34; 18:30; 19:12,15).
- f. The summary definition of Apostles: scum of the world, the dregs of all things.

Paul's Purpose in Writing, Sending, and Coming
(1st Corinthians 4:14-21)

1. Paul's purpose in writing the Apostolic Spectacles paragraph was to admonish the Corinthians as a father would admonish a son (1st Corinthians 4:14-16).
 - a. The purpose was not to shame them. ἐντρέπω . Shame can actually be an effective spiritual device towards believers (2nd Thessalonians 3:14) or unbelievers (Tit. 2:8), but that is not Paul's intent here.
 - b. The purpose was to admonish them.
 - 1) νουθετέω : *to admonish, warn, exhort; to counsel about avoidance or cessation of an improper course of conduct* (BDAG). νοῦς + τίθημι. Used 8x (Acts 20:31; Romans 15:14; 1st Corinthians 4:14; Colossians 1:28; 3:16; 1st Thessalonians 5:12,14; 2nd Thessalonians 3:15).
 - 2) νουθεσία : *admonition, exhortation*. Used 3x (1st Corinthians 10:11; Ephesians 6:4; Tit. 3:10).
 - 3) νουθέτημα: *admonition, discipline* (LXX Job 5:17)
"Putting sense into the heads of people. A thankless, but necessary, task." A.T. Robertson

- c. Paul's admonishment was motivated by a fatherly love (1st Corinthians 4:14,15).
 - 1) ὡς τέκνα μου ἀγαπητὰ. ἀγαπητός : *beloved, object of ἀγάπη love*.
 - 2) Corinth has had many (μύριοι, myriads) "tutors" but only one "father." παιδαγωγός : *schoolmaster*. Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood.
 - 3) Paul describes the spiritual love he has for those he has spiritually "fathered" in a similar way to how he addressed the Thessalonians (1st Thessalonians 2:7,8).
- d. Paul's admonition is accompanied by an exhibition (1st Corinthians 4:16). παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.
 - 1) Paul came along side (παρακαλέω) and urged them to become something they weren't already (γίνομαι).
 - 2) μιμητής : *imitator* (1st Corinthians 4:16; 11:1; Ephesians 5:1; 1st Thessalonians 1:6; 2:14; Hebrews 6:12; 1st Pet. 3:13*).
- 2. Paul's purpose in sending Timothy was to review the Christian Way of Life and the content of God's Word, which Paul exemplified and taught consistently (1st Corinthians 4:17).
 - a. "He will remind you of my ways." Paul's "ways" reflect the Christian Way of Life that he lived at all times.
 - b. Paul's teaching was consistent in every place (πανταχοῦ) in every local church (ἐν πάσῃ ἐκκλησίᾳ).

* μιμηταί K L P 69 ἰ vg^{ms}; NA27 ζηλωται

3. Paul's purpose in coming back to Corinth was to evaluate their power (1st Corinthians 4:18-21).

Wuest: Not as shaming you am I writing these things, but as my children, beloved ones, I am warning and admonishing you, for if you may be having ten thousand tutors in Christ, yet not many fathers do you have, for in Christ Jesus through the gospel, as for myself, I begot you. I beg of you, please, therefore, be becoming imitators of me. For this very reason I sent to you Timothy, who is my child, a beloved one, and one in the Lord, who is trustworthy and can be depended upon, who will bring to your remembrance my ways which are in Christ Jesus, even as in every assembly everywhere I am teaching. Now, on the supposition that I am not coming to you, certain ones have an inflated ego. But I will come to you shortly if the Lord wills, and I will take cognizance, not of the speech of those with an inflated ego but of their power, for the kingdom of God is not in the sphere of speech but in that of power. What are you desiring? With a stick shall I come to you or in a love that has as its impelling motive the benefit of the one loved, the exercise of which love demands self-sacrifice, and in the spirit of meekness?

1 Corinthians 5

In Chapter Five Paul begins to address a series of specific issues that need to be corrected in Corinth. The most blatantly sinful of these is the man of incest (1st Corinthians 5:1-13). This man's openly sinful lifestyle should have been dealt with (1st Corinthians 5:1-5). The Corinthians' failure to deal with it produced additional problems as the whole lump of dough became leavened (1st Corinthians 5:6-8). These matters resulted from a misapplication of a previously given message (1st Corinthians 5:9-13).

The Man of Incest

6. "It is actually reported" expresses the shocking nature of Paul's message. "Ὅλως ἀκούεται. It is universally reported (Darby). I can hardly believe the report (NLT).
7. "There is immorality among you, and immorality of such a kind" continues the

incredulous circumstances of Paul's discourse. ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία.

- a. πορνεία : unlawful sexual intercourse, *fornication* (Matthew 5:32; 15:19; 19:9; Mark 7:21; John 8:41; Acts 15:20,29; 21:25; 1st Corinthians 5:1; 6:13,18; 7:2; 2nd Corinthians 12:21; Gal. 5:19; Ephesians 5:3; Colossians 3:5; 1st Thessalonians 4:3; Rev. 2:21; 9:21; 14:8; 17:2,4; 18:3; 19:2).
- b. πορνεύω : *to commit fornication* (1st Corinthians 6:18; 10:8; Rev. 2:14,20; 17:2; 18:3,9).
- c. ἐκπορνεύω : *give one's self over to fornication* (Jd. 7).
- d. πόρνη : *harlot, female fornicator* (Matthew 21:31,32; Luke 15:30; 1st Corinthians 6:15,16; Hebrews 11:31; James 2:25; Rev. 17:1,5,15,16; 19:2).
- e. πόρνος : *male fornicator; male prostitute* (1st Corinthians 5:9,10,11; 6:9; Ephesians 5:5; 1st Tim. 1:10; Hebrews 12:16; 13:4; Rev. 21:8; 22:15).
8. The fornication is of such a nature that even by the lowest of Corinthian standards, such a thing is against social standards and even the law.
- a. Corinth was probably the most sexually promiscuous center in the Roman empire.
- 1) In the earliest Greek literature it was linked with wealth (Homer *Iliad* 2. 569-70) and immorality.
- 2) When Plato referred to a prostitute, he used the expression "Corinthian girl" (*Republic* 404d).
- 3) The playwright Philetaerus (*Athenaeus* 13. 559a) titled a burlesque play *Ho Korinthiastēs*, which may be translated "The Lecher."
- 4) Aristophanes coined the verb *korinthiazomai* to refer to fornication (*Fragment* 354).
- 5) According to Strabo (*Geography* 8. 6-20) much of the wealth and vice

<p>in Corinth centered around the temple of Aphrodite and its thousand temple prostitutes.</p> <p>6) For this reason a proverb warned, “Not for every man is the voyage to Corinth.”³</p> <p>b. Mosaic Law prohibited marrying one’s father’s wife (Lev. 18:8; 20:11).</p> <p>c. Roman Law prohibited such a thing as well (Cicero <i>Cluentis</i> 6.15; Gaius <i>Instituta</i> 1.63).</p> <p>9. Perhaps even more shocking than the deeds of the fornicator, is the prideful acceptance of the Corinthians (1st Corinthians 5:2).</p> <p>a. “You have become arrogant.” ὑμεῖς πεφυσισμένοι ἐστέ. Perf.passive ptc. φυσιόω : <i>to blow up, inflate</i> (φῦσα: <i>pair of bellows</i>). fig. <i>to cause to have an exaggerated self-conception, puff up, make proud</i>. Used 7x in the NT: 1st Corinthians 4:6,18,19; 5:2; 8:1; 13:4; Colossians 2:18. φυσίωσις : <i>swell-headedness, pride, conceit</i>. Hapax: 2nd Corinthians 12:20.</p> <p>b. This arrogance motivated their boasting (1st Corinthians 5:6). καύχημα : <i>boasting</i>.</p> <p>1) Boasting over this man’s membership in their body?</p> <p>2) Boasting over their enlightened tolerance for his activity?</p> <p>c. “And not mourned instead.” οὐχὶ μᾶλλον ἐπενθήσατε. πενθέω : <i>to mourn, mourn for, lament</i> (Matthew 5:4; 9:15; 2nd Corinthians 12:21; James 4:8-10).</p> <p>d. The objective of such corporate mourning is the personal removal of the unrepentant sinner. ἵνα ἀρθῇ ἐκ μέσου ὑμῶν.</p> <p>1) This removal serves as a warning to others (Deut. 13:5; 17:7,12; 21:21; 22:21).</p>	<p>2) This removal serves to produce sorrow, and motivate repentance (2nd Corinthians 2:6-8).</p> <p>10. Paul remedies the Corinthians’ negligence by rendering a spiritual judgment against the fornicator (1st Corinthians 5:3-5).</p> <p>a. Paul is absent in body, but present in spirit. The unity of the Body of Christ is such that members of that Body can (in a sense) function with a “spiritual omnipresence.”</p> <p>b. Although the elders of Corinth failed in their responsibilities, Paul submits to the authority (name) of Jesus Christ, and exercises the power of Jesus Christ in handing down the ecclesiastical judgment (1st Corinthians 5:4; Matthew 18:20; John 5:22).</p> <p>c. Because the Corinthians did not “remove” (1st Corinthians 5:2,13), Paul “delivered” (1st Corinthians 5:5).</p> <p>1) v.2—aorist passive subjunctive αἶρω : <i>take away, remove</i> (Luke 23:18; John 1:29; 19:15; Acts 21:36; 22:22; Colossians 2:14).</p> <p>2) v.13—aorist active imperative ἐξαίρω : <i>to remove, drive away</i> (used here, and in a variant reading for v.2).</p> <p>3) v.5—aorist active infin. παραδίδωμι : <i>to give over, betray</i>. See God’s use of παραδίδωμι in Divine discipline (Romans 1:24,26,28).</p> <p>d. Paul delivered “such a one.” τὸν τοιοῦτον. Not only this specific man, but any other believer who engages in such open defiance of God’s will.</p> <p>e. Such last-resort measures of Divine discipline are instructional, motivational, and salvational.</p> <p>1) Instructional (1st Tim. 1:20). Remedial Bible classes for spiritual lessons that are not learned through positive volition. παιδεύω vs. μανθάνω .</p> <p>2) Motivational (2nd Corinthians 2:4-11). Spiritual motivation based upon spiritual applications of love—NOT emotional coercion!!</p>
--	--

³Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures*. Wheaton, IL: Victor Books.

- 3) Salvational (1st Corinthians 5:5). Divine discipline may be the only wake-up call that will prompt the carnal believer to turn to the Lord for deliverance (salvation) from his sin problem (Ps. 83:16; Hebrews 12:11; James 5:20; Ezek. 18:26-28).

The Leavened Lump

1. The plan of God is good in every way ($\alpha\upsilon\tau\eta$ $\tau\alpha\kappa\eta$) (Gen. 1:31). The Corinthians' harmful activity was not good ($\alpha\upsilon\tau\eta$ $\kappa\alpha\lambda\acute{o}\nu$) (1st Corinthians 5:6).
2. Do you not know ($\alpha\upsilon\tau\eta$ $\alpha\iota\sigma\chi\epsilon\tau\epsilon$) is a rhetorical question, equivalent to a strong statement: "Surely you know," or "Surely you have heard what is said in the past." Romans 6:16; 11:2; 1st Corinthians 3:16; 5:6; 6:2,3,9,15,16,19; 9:13,24; + 1 non-Pauline use: James 4:4.
3. Leaven, symbolically, represents sin throughout the Old & New Testaments.
 - a. Unleavened bread is called "the bread of affliction" (Deut. 16:3). It served as a reminder of the haste in which Israel departed from Egypt (Ex. 12:33,34).
 - b. The haste must be observed in contrast with the thorough deliberate search for leaven (Ex. 12:14-20). The greatest care was always taken by the Jews to free their houses from leaven—the owner searching every corner of his dwelling with a lighted candle.⁴
 - c. Leaven was prohibited in food offerings dedicated to the Lord by fire (Lev. 2:11).
 - 1) Honey was also prohibited, but salt was required.
 - 2) Leavened bread was required for the peace offering (Lev. 7:13), and for the wave offering at Pentecost (Lev. 23:17).

⁴Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Ex 12:15). Oak Harbor, WA: Logos Research Systems, Inc.

- d. Christ used leaven to prophetically show the terrible corruption which will pervade the kingdom of heaven (Mt. 13:33).
- e. Christ also warned against the leaven of the Pharisees & Sadducees (Mt. 16:6,12; Luke 16:1), as well as the leaven of Herod (Mark 8:15).
- f. Previous Pauline usage (Gal. 5:8-10).
 - 1) Leaven is a persuasion that comes from a source other than the One Who calls us (v.8).
 - 2) Only a tiny amount of leaven is needed in order to thoroughly corrupt the whole lump (v.9).
 - 3) The agents of such "other viewpoints" are "disturbing" the flock and subject to Divine judgment (v.10).
4. Clean out. $\epsilon\kappa\kappa\alpha\theta\acute{\alpha}\rho\alpha\tau\epsilon$ Aorist active imperative $\epsilon\kappa\kappa\alpha\theta\acute{\alpha}\rho\omega$: *to remove as unclean, cleanse, clean out*. Used 2x (1st Corinthians 5:7; 2nd Tim. 2:21). $\epsilon\kappa$ + $\kappa\alpha\theta\acute{\alpha}\rho\omega$ *to cleanse, prune* (John 15:2).
5. A leavened lump (local church) can be de-leavened by this church cleaning because our redeemed position is unleavened by the finished work of Jesus Christ on the cross.
6. Just as Israel removed all leaven in order to observe Passover, local churches must cleanse themselves of metaphoric leaven in order to fully celebrate Christ (our Passover) (1st Corinthians 5:8).

The Misapplied Message

1. Prior to writing 1st Corinthians, a previous letter to the church at Corinth warned the believers there to not "associate with fornicators" (1st Corinthians 5:9). $\epsilon\gamma\gamma\alpha\psi\alpha$ $\upsilon\mu\acute{\iota}\nu$ $\epsilon\acute{\nu}$ $\tau\eta$ $\epsilon\pi\iota\sigma\tau\omicron\lambda\eta$ $\mu\grave{\eta}$ $\sigma\upsilon\nu\alpha\nu\alpha\mu\acute{\iota}\gamma\nu\sigma\theta\alpha\iota$ $\pi\acute{o}\rho\nu\omicron\iota\varsigma$.
 - a. Present mid.inf. $\sigma\upsilon\nu\alpha\nu\alpha\mu\acute{\epsilon}\gamma\gamma\upsilon\mu\iota$: *associate with*. 1st Corinthians 5:9,11; 2nd Thessalonians 3:14; Hos. 7:8 (LXX)
 - b. Dat.plur. $\pi\acute{o}\rho\nu\omicron\varsigma$: *fornicators*.
2. This warning was not given with respect to unbelievers (1st Corinthians 5:10).

- a. Not at all, not altogether, by no means (οὐ παντῶς). Romans 3:9; 1st Corinthians 5:10
 - b. τοῖς πόρνοις τοῦ κόσμου τούτου. “the fornicators of this world.”
 - c. Or (ἢ) Covetous swindlers or idolaters. τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις.
 - 1) Paul clarified that he was not warning against the fornicators of this κόσμος.
 - 2) Paul also expanded the subject beyond fornicators to covetous swindlers and idolaters.
- P= Legalism is narrowly focused, but grace widens the believers eyes.
- d. The principle of separation does not mean that believers in the Church break all associations with unbelievers.
 - 1) We can’t leave the world, until the Lord takes us out of this world.
 - 2) We must be willing to serve as living and verbal witnesses to the Truth.
3. Separation is a principle for application with respect to “so-called” brothers (1st Corinthians 5:11).
- a. “A certain named brother.” μὴ συναναμίγνυσθαι ἑάν τις ἀδελφὸς ὀνομαζόμενος. Present passive ptc. ὀνομάζω : *to name, give name to*.
 - 1) Believers who name the name of the Lord are to abstain from wickedness. Present active ptc. 2nd Tim. 2:19.
 - 2) Fornication, uncleanness, or greed must not even be named among us. Present passive imperative Ephesians 5:3.
 - b. Paul again expands “the list” to six items: fornicators, coveters, idolaters, revilers, drunkards, & swindlers.
 - 1) “The list” isn’t the point.
 - 2) Separation from leaven within the body is the point.
 - c. “Do not associate” is also expanded to “do not even eat with.” Present active

inf. συνεσθίω : *to eat with*. Spiritual life separation also requires temporal life separation.

- 4. Proper application: judge yourselves. Leave the rest of the world to God (1st Corinthians 5:12,13).
 - a. Outsiders. τοὺς ἔξω.
 - b. Within. τοὺς ἔσω ὑμεῖς.
 - c. Remove the wicked man from among yourselves. Aorist active imperative ἐξαίρω : *take away, remove*.

1 Corinthians 6

In Chapter Six Paul continues to contrast the church and the world. Just as we are not charged with judging outsiders (1st Corinthians 5:12,13), neither should we turn to outsiders to judge among ourselves (1st Corinthians 6:1-8). The dividing line between believers and unbelievers is not one of behavior, but one of redemption (1st Corinthians 6:9-11). Rather than living as the world lives, the washed, sanctified, and justified believer ought to conduct their lives in a profitable manner for the glory of Jesus Christ (1st Corinthians 6:12-20).

Ecclesiastical Jurisdiction

- 1. “How dare you!” is the theme of this passage. “Dare” may be the fourteenth word of 1st Corinthians 6:1 in the NASB, but it is the **first** word in the Greek text. (“Dare” comes first in the KJV, NKJV, ASV, Darby, & YLT).
 Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἁγίων;
 - a. Present active indicative τολμάω : *dare, have the courage, be brave enough* (Matthew 22:46; Mark 12:34; 15:43; Luke 20:40; John 21:12; Acts 5:13; 7:32; Romans 5:7; 15:18; 1 Corinthians 6:1; 2 Corinthians 10:2,12; 11:21; Phil. 1:14; Jd. 9). ἀποτολμάω : *to assume boldness, make bold* (Romans 10:20). Noun τόλμα = *audacity*. Noun τολμητής : *bold, audacious person* (2 Pet. 2:10). Adverb τολμηρότερον : *rather boldly* (Romans 15:15).

- b. Present mid.inf. κρίνω : *to judge*; to engage in a judicial process, hale before a court; mid.&passive *go to law* (Matthew 5:40; LXX: Isa. 50:8; Hos. 2:4; Job 9:3; 13:19). μετά with someone (1 Corinthians 6:6) or ἐπὶ before someone (1 Corinthians 6:1).
2. “Before the unrighteous and not before the sanctified.” The chosen venue for this judicial episode is what makes the activity so audacious.
- a. ἐπὶ τῶν ἀδίκων. ἄδικος : *unjust, unrighteous*. Opp. δίκαιος : *righteous, just, fair* (Matthew 5:45; Acts 24:15; 1 Pet. 3:18). Opp. εὐσεβής : *godly, devout* (2 Pet. 2:9).
- b. οὐχὶ ἐπὶ τῶν ἁγίων. ἅγιος : *set apart, holy, sanctified, saint*.
- If any of you have a dispute with another Christian, how dare you go before heathen judges instead of letting God’s people settle the matter? GNT
3. “Do you not know” indicates that they should know (1 Corinthians 6:2 cf. 3:16; 5:6; 6:2,3,9,15,16,19; 9:13,24).
4. The saints will judge the world (1 Corinthians 6:2). οἱ ἅγιοι τὸν κόσμον κρινούσιν.
- a. How can we possess such judgment?
- 1) All judgment has been given to the Son (John 5:22).
 - 2) The Church is made alive, raised up, and seated in the heavenly places **in Christ** (Ephesians 2:5,6). Our present position looks ahead to a future possession (Ephesians 2:7).
 - 3) Future surpassing-grace blessings include the judicial functions of reigning with Christ (Ps. 149:5-9; Matthew 19:28; Luke 22:28-30; 2 Tim. 2:12; Rev. 2:26,27; 3:21; 20:4).
- b. “The world is judged by you” in present time, the Church is in the position of world-judges, but not yet in possession of the indictment (John 12:31 cf. Colossians 2:14 for written indictments).
5. “Are you not competent” means “you are most certainly competent.”

- ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;
- a. ἀνάξιος : *unworthy*. Opp. of ἄξιος : *weighing, befitting, worthy*.
- b. κριτήριον : *the place where judgment is given, judicial bench* (1 Corinthians 6:2,4; Jas. 2:6).
- c. ἐλάχιστος : *least, smallest* (Matthew 25:40; Ephesians 3:8).
6. The Church’s judicial function is not limited to the human subjects of the κόσμος, but also extends to the angelic subjects of the κόσμος (1 Corinthians 6:3a). Note: all judgment (John 5:22) includes angelic judgment.
- a. The devil and his angels have an appointed judgment and place of eternal destruction (Matthew 25:41).
- b. Certain fallen angels that crossed into the human domain for cross-breeding purposes have a particular judgment awaiting them (2 Pet. 2:4; Jude 6).
7. Logically, a Body that is prepared and equipped for eternal judgments is “much more” worthy to adjudicate temporal-life matters (1 Corinthians 6:3b). βιωτικός : *pertaining to biological life* (Luke 21:34; 1st Corinthians 6:3b,4a). βίος : *temporal (biological) life* (Mark 12:44; Luke 8:14; 15:12,30; 21:4; 1st Tim. 2:2; 2nd Tim. 2:4; 1st John 2:16; 3:17).
8. The Corinthians were seating (submitting to an acknowledged authority) no-accounts to render decisions between them (1st Corinthians 6:4b).
- a. βιωτικὰ μὲν οὖν κριτήρια ἔαν ἔχητε. If then therefore you are having temporal-life judicial hearings.

- b. τοὺς ἔξουθενημένους ἐν τῇ ἐκκλησίᾳ. The no-account ones in the church. Perf.passive ptc. ἔξουθενέω : ① to show by one's attitude or manner of treatment that an entity has no merit or worth, *disdain* (1st Corinthians 1:28 *despised*; 2nd Corinthians 10:10 *contemptable*); ② to have no use for something as being beneath one's consideration, *reject disdainfully*; ③ to regard one another as of no significance and therefore worthy of maltreatment, *treat with contempt*.
- c. τοὺς καθίζετε; You are seating these no-accounts?
9. Turning to worldly methods for resolving conflicts is shameful for believers in a local church (1st Corinthians 6:5a). ἐντροπή : *shame*. Used 2x2vv (1st Corinthians 6:5; 15:34). v. ἐντρέπω *to shame* used 9x (1st Corinthians 4:14; 2nd Thessalonians 3:14).
10. One wise man is sufficient to render a judgment (1st Corinthians 6:5b; cf. Phil. 4:2,3).
11. When brothers (ἀδελφοί) engage one another in secular court, it is an automatic defeat for them and for Christ (1st Corinthians 6:7a).
12. It is preferable to be wronged or defrauded than to wrong or defraud others by bringing a fellow believer before a secular court (1st Corinthians 6:7b,8).
- The Dividing Line** (1st Corinthians 6:9-11)
1. For the fifth time in this book, and the third time in this chapter, Paul delivers a “do you not know” rhetorical question (1st Corinthians 6:9).
- a. The unrighteous will not inherit the kingdom of God. ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν.
- 1) ἄδικοι Nom.Masc.pl. ἄδικος : *unrighteous*.
- 2) κληρονομήσουσιν v.3pl.fut.active indicative κληρονομέω : *to be an inheritor, inherit*. Used 18x. The noun, κληρονομία is used 14x. κληρονόμος : *heir* is used 15x.
- b. This seemingly obvious doctrinal truth is the subject of much deception. “Do not be deceived.” μὴ πλανᾶσθε. Present passive imperative πλανᾶω : *to be led astray, deceived*.
2. “The list” of 6:9,10 is quite similar to “the list” of 5:11. All six categories of 5:11 are repeated, with four additional categories given.
3. The Corinthians volitional forgetfulness of the dividing line between the unrighteous and the righteous caused three separate problems.
- a. Misapplication and unwarranted acceptance of leaven in the assembly (1 Corinthians 5:9-13).
- b. Lawsuits against one another under the authority of unbelieving judges (1 Corinthians 6:1-8).
- c. A forgotten sense of grace received (1st Corinthians 6:11 cf. Luke 7:47).
4. The issue of inheritance makes this context one of positional truth and salvation by grace.
- a. Works of unrighteousness may become characteristically descriptive of a person, but they do not cause anybody to forfeit salvation.
- b. Works of “righteousness” can likewise become characteristically descriptive of a person, but they can never cause anybody to earn salvation (Ephesians 2:8,9; Tit. 3:5).
5. Whatever we were apart from Christ is no longer what we are judicially or positionally in Christ (1st Corinthians 6:11). Such were some of you,
- a. But you were washed. ἀλλὰ ἀπελούσασθε. aorist mid.indicative ἀπολούω : *to wash* (oneself).
- b. But you were sanctified. ἀλλὰ ἡγιάσθητε. aorist passive indicative ἁγιάζω : *to set apart, sanctify*.
- c. But you were justified. ἀλλὰ ἐδικαιώθητε. aorist passive indicative δικαίωω : *to declare righteous*.

The effect of the death of Christ on the relation of the believer to a righteous God is to justify him, Romans 5:9; the guilt of sin having been put away, the justified sinner stands before the Judgment Seat uncondemned, 5:2.

The effect of the death of Christ on the relation of the believer to a Holy God is to sanctify him, Hebrews 10:10; 13:12; the defilement of sin having been put away, the sanctified sinner enters into the Holiest, 10:19.

Therefore God is said to have made Christ unto us both “righteousness and sanctification,” 1 Corinthians 1:30. And as it is evident that there are no degrees of justification, so there are no degrees of sanctification; a thing is set apart for God, or it is not, there is no middle course; a person is either in Christ Jesus, justified and sanctified, or he is out of Christ, in his sins and alienated from God.⁵

6. The reminder of salvation by grace through faith is a good rebuke and prompt for present application (1st Corinthians 6:12-20; cf. Rev. 2:5). Positional sanctification motivates experiential sanctification.

The Profitable Life

1. Behavior is irrelevant for salvation (1st Corinthians 6:9-11), but entirely relevant to the Christian Way of Life (1st Corinthians 6:12-20). The literary form of this passage is a “diatribe” and the rhetoric of this message is most effective.
2. Verse 12 utilizes a figure of speech known as “anaphora” (like sentence-beginnings). This verse contains two parallel antithetical statements.
A but B A but C
The transitive property of equality can then properly identify B&C. (If A=B and A=C then B=C).
3. All things are lawful for me (1st Corinthians 6:12). Πάντα μοι ἔξεστιν.
 - a. This had apparently become proverbial to the Corinthians. Paul uses it here, and in 1st Corinthians 10:23.
 - b. ἔξεστιν : *to be authorized for the doing of something, it is right, is authorized, is*

⁵Vine, W. (1997, c1996). *Collected writings of W.E. Vine*. Nashville: Thomas Nelson.

permitted, is proper. Related to ἐξουσία : *freedom, right, authority*.

- 1) All things (πάντα) belong to us (1st Corinthians 3:21-23). As we belong to Christ and He belongs to the Father.
- 2) All authority (ἐξουσία) has been given to Christ (Matthew 28:18), and we are in Christ (Ephesians 1:3,19-23).
- c. Having freedom under the permissive will sphere of “all things” does not remove us from the authority of the One who has given us “all things” (1st Corinthians 15:27).
- d. Liberty does not equal license (1st Corinthians 6:12; 10:23; Gal. 5:13; 1st Pet. 2:16). The believer’s freedom is not to be understood under the false belief of Antinomianism.
4. Irenaeus cited this verse and applied the principle of “all things” being lawful to the principle of human volition (Iren. 4,37,4).

No doubt, if anyone is unwilling to follow the Gospel itself, it is in his power [to reject it], but it is not expedient. For it is in man’s power to disobey God, and to forfeit what is good; but [such conduct] brings no small amount of injury and mischief. And on this account Paul says, “All things are lawful to me, but all things are not expedient;” (1st Corinthians 6:12) referring both to the liberty of man, in which respect “all things are lawful,” God exercising no compulsion in regard to him; and [by the expression] “not expedient” pointing out that we “should not use our liberty as a cloak of maliciousness (1st Pet. 2:16), for this is not expedient.

5. “All things are permitted for me” is the affirmative statement given twice. It has two negative statements given in contrast, establishing the boundaries for the affirmative statement.
 - a. Present tense: All things do not profit. ἀλλ’ οὐ πάντα συμφέρει. Present active indicative συμφέρω : *to be advantageous, be profitable*. cf. “for the common good” (1st Corinthians 12:7).

- b. Future tense: I will not be mastered by anything. ἄλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.
Fut.passive indicative ἐξουσιάζω : *to be master of any one, exercise authority over one; (pass) to be brought under the power of anyone.*
- Are lawful** (ἐξεστίν). There is a play between this word and ἐξουσιασθήσομαι *be brought under the power*, which can hardly be accurately conveyed to the English reader. The nearest approach to it is: "*all things are in my power*, but I shall not be brought under *the power* of any."⁶
6. Profitability is either assured or abandoned when mastery is either seized or surrendered.
7. Momentary gratification cannot take precedence over eternal gratification (1st Corinthians 6:13).
- Food, wine, sex, etc. are all designed to meet the body's needs.
 - Food, wine, sex, etc. also provide for the body's gratification pleasure.
 - Food, wine, sex, etc. can all be misused and abused for carnal pleasure (lust).
 - God's purpose is eternal, not momentary, and that includes His purpose for our bodies.
 - All things are for the Lord (Colossians 1:16).
8. God the Father has already raised the Lord Jesus Christ, and has promised to raise us as well (1st Corinthians 6:14). ἐξεγείρω : *to awaken someone; raise up; raise (from the dead).* "The manuscripts vary greatly, some having the present and some even the aorist" (A.T. Robertson).
- ἐξεγερῇ fut.active indicative ἰ^c κ C D K L Ψ 33. 1881 ἰ vg sy^h co; Ir^{lat} Tert Meth Ambst
 - ἐξηγήρειν aorist active indicative ἰ^c B 6. 1739 pc it vg^{mss}; Ir^{lat} v.l. Or^{mg}
 - ἐξεγείρει Present active indicative ἰ^{*} A D^{*} P 69 88 1241^s pc
9. Paul's preaching on profitable practices includes three more "do you not know" questions (1st Corinthians 6:15-19).
- The believer is a Member of the Body of Christ (Romans 12:5; 1st Corinthians 12:27; Ephesians 5:30), and the believer's body is a member of Christ (1st Corinthians 6:15a).
 - Harlotry, and all other forms of fornication takes a member of Christ's (the believer's body) and makes it one flesh with another (1st Corinthians 6:15b,16; Gen. 2:24).
 - The believer's body is a sanctuary of the Holy Spirit and not a temple to Aphrodite! (1st Corinthians 6:19)
10. The believer is commanded to flee fornication. Present active imperative φεύγω : *to flee.* Fornication (1st Corinthians 6:18; 2nd Tim. 2:22) and idolatry (1st Corinthians 10:14) are the biggest dangers that Members of the Church are commanded to flee.
11. Fornication is unique among all forms of sin (1st Corinthians 6:18).
- Every sin is an offense against God's absolute standard of righteousness, and creates a barrier between the believer and God (Ps. 66:18; Isa. 59:1-2).
 - Fornication is also an offense against the physical body with the consequence of physical defilement (1st Corinthians 7:34; 2nd Corinthians 7:1).
12. The physical body of the believer is a sanctuary of the Holy Spirit (1st Corinthians 6:19).
- P= Principles learned from doctrinal studies on Moses' tabernacle, Solomon's temple, Ezekiel's temple, etc. are applicable to the believer's physical body.
13. Our redemption demands our glorification of God even in our fallen bodies (1st Corinthians 6:20; 1st Thessalonians 5:23).
- Our bodies are presented as living sacrifices (Romans 6:13,19; 12:1).
 - Physical life and physical death are circumstances through which our bodies may exalt Christ (Phil. 1:20).

⁶Vincent, M. R. (2002). *Word studies in the New Testament* (Vol. 3, Page 1-215). Bellingham, WA: Logos Research Systems, Inc.

Chapter Seven

In Chapter Seven Paul moves on to a variety of topics that were brought up by the Corinthians in a prior correspondence (1st Corinthians 7:1). The first such topic was the direct opposite of the fornication problems he had already addressed. In Chapter 7, Paul deals with the matter of celibacy (1st Corinthians 7:1). Paul takes one particular question, and launches into a series of subjects including celibacy (1st Corinthians 7:1,6,7), marriage (1st Corinthians 7:2-5,8,9), divorce (1st Corinthians 7:10-16), and eternal/temporal perspectives (1st Corinthians 7:17-24). Paul returns to the matter of marriage versus singleness to close the chapter (1st Corinthians 7:25-38).

Celibacy

13. The local church had sent a letter to the Apostle Paul (and likely their other favorite teachers as well), requesting his judgment on the matter of celibacy (1st Corinthians 7:1).
 - a. Abstinence is good (1st Corinthians 7:1).
 - b. Fornication is not good (1st Corinthians 7:2).
 - c. Lack of self control is not good (1st Corinthians 7:5).
 - d. Being alone is not good (Gen. 2:18a).
 - e. Marriage is good (Gen. 2:18b).
14. Paul expressed a wish for universal celibacy (1st Corinthians 7:7), in much the same way that Moses wished for the universal indwelling of God the Holy Spirit (Num. 11:29).
15. Paul's teaching on celibacy is given by way of concession and not command (1st Corinthians 7:6). NO ONE IS EVER COMMANDED TO NOT MARRY.
 - a. Such forbidding of marriage is a doctrine of demons (1st Tim. 4:2).
 - b. Even those who choose to not marry still have a right to do so (1st Corinthians 9:5).

16. Paul declared that celibacy is a gift (χάρισμα) from God and not a normal condition for human beings (1st Corinthians 7:7).
 - a. Celibacy is a gift from God (James 1:17; Ps. 34:9,10).
 - b. A spouse is a gift from God (Prov. 18:22; 19:14).
 - c. Celibacy is not a spiritual gift in the sense of the spiritual gifts developed in chapter 12. It is a gift in the sense that it removes distractions and enables a believer's other gift(s) to function with a greater freedom (1st Corinthians 7:32-35).

Marriage

1. Fornication temptations are guarded against through a mutually satisfying marital sex life (1st Corinthians 7:2a,5; Ephesians 4:27; Romans 13:14).
 - a. Because of. διὰ + the accusative—a marker of something constituting cause.
 - b. Fornications (plural). πορνείας fem.pl.acc. πορνεία : *fornication*.
2. Each man is to have the wife that belongs to him (1st Corinthians 7:2b). ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω.
3. Each wife is to have her own husband (1st Corinthians 7:2c). ἕκαστη τὸν ἴδιον ἄνδρα ἔχέτω.
4. ἔχω *to have* is used both maritally and sexually (cp. 1st Corinthians 5:1; Matthew 22:28). The present active imperative demonstrates the continuous action (regularity) of healthy marital relations.
5. The unmarried ἄνθρωπος is to be celibate (1st Corinthians 7:1,7,26), but the married ἀνὴρ ought not to be (1st Corinthians 7:2,3,4,10,11,13,14,16,34,39).
6. The two imperatives of ἔχω "to have" from verse 2 are further defined by the two imperatives ἀποδίδωμι "to pay off, discharge what is due" in verse 3.
 - a. ἀποδίδωμι : to give out, pay off, pay back; to meet a contractual or other obligation (Matthew 18:25ff.,34; 20:8; Romans 13:7).

- b. ὀφειλή : an obligation, debt (Used three times: Matthew 18:32; Romans 13:7; 1st Corinthians 7:3).
7. Authority/mastery of the married person's body is not exercised by that person, but rather by their spouse (1st Corinthians 7:4). ἐξουσιάζω : *to have power or authority* (Luke 22:25; 1st Corinthians 6:12; 7:4).
8. Paul instructs the Corinthians to "stop" depriving one another. The practice of marital abstinence had already begun and Paul ordered an immediate halt to that harmful practice (1st Corinthians 7:5).
- a. μή + Present imperative to express a command that is generally valid; to bring to an end a condition now existing.
- b. ἀποστερέω : to cause another to suffer loss by taking away through illicit means; *rob steal, despoil, defraud* (1st Corinthians 6:7,8; 1st Tim. 6:5; James 5:4).
9. Paul permits—but does not command short-term marital abstinence for specific circumstances.
- a. By agreement.
- b. For a time. Too long a period of time however will produce *incontinence*.
- c. Purpose Clause: to establish a prayer devotion and restore soul intimacy.
- 1) ἵνα σχολάσητε τῇ προσευχῇ. Aorist active subjunctive σχολάζω : to be free from labour, be at leisure, be idle; (because one has leisure for a thing) *to give one's self to a thing*.
- 2) Heirs together of the grace of life must have a developed prayer ministry (1st Pet. 3:7).
10. Before moving on to the topic of divorce, Paul addresses the unmarried and the widows (1st Corinthians 7:8-9).
- a. ἄγαμος : *unmarried, single*. α (negative particle) + γάμος : *marriage, wedding*.
- b. χήρα : *widow*.

- c. The "unmarried" may by definition refer to a never-been-married single man, a divorced man, or a widower.
- 1) The linking of "unmarried" to "widow" in verse 8 is similar to the linking of "unmarried" woman and virgin in verse 34, and helps us to establish the parameters for verse 8. The "unmarried" (by death or divorce) and the virgin (never been married) have an application to be gleaned from vv.32-35.
- 2) The linking of "unmarried" to "widow" and the context of vv.8&9 establishes these instructions to those who have once been married and have "awakened sexual love" (cf. Song. 2:7; 3:5; 8:4).
- d. Abiding content in singleness is good (v.8), but marriage is better than incontinence (v.9).

Divorce

1. Paul's admonishment supporting marital intimacy (1st Corinthians 7:1-5) took a brief side-trip to address the unmarried and the widows (1st Corinthians 7:8,9).
- a. The unmarried (ἄγαμος : *unmarried, single*) in context were divorced people.
- b. The widows were also "unmarried" as a consequence of their spouse's physical death.
2. Paul returns to addressing married people by reviewing the teaching of Jesus Christ concerning divorce (1st Corinthians 7:10-11).
- a. "I am exhorting." παραγγέλλω : *to transmit a message along from one to another; to command, order, charge*. In contrast with ἐντέλλω (*to order, command to be done*), παραγγέλλω denotes fixed and abiding obligations rather than specific or occasional instructions; duties arising from the office rather than coming from the personal will of a superior.

-
- | | |
|---|---|
| <p>b. "Not I, but the Lord." Paul rightly cites the authority for these commands. Jesus Christ prohibited divorce (Matthew 5:32; 19:3-9 cf. Mark 10:11-12; Luke 16:18).</p> <p>c. The wife must not be separated from (leave) her husband. Aorist passive inf. χωρίζω : <i>to divide, separate</i> (Matthew 19:6; Mark 10:9; Romans 8:35,39). <i>To separate by departing from someone</i> (Passive freq. in active sense.) (1st Corinthians 7:10,11,15; Acts 1:4; 18:1-2; Phlm. 15; Hebrews 7:26).</p> <p>d. The husband must not dismiss his wife. Aorist active inf. ἀφίημι : <i>to send away, dismiss, divorce</i> (Matthew 13:36; 27:50; Mark 4:36; 8:13; 1st Corinthians 7:11,12,13; Rev. 2:4).</p> <p>e. These commands may not be followed, and so a contingency command is given (1st Corinthians 7:11).</p> <p>1) The contingency command is expressed as a two-fold alternative:</p> <p style="padding-left: 20px;">a) Remain unmarried. OR</p> <p style="padding-left: 20px;">b) Be reconciled to your husband.</p> <p>2) The contingency command is expressed via two 3rd person imperatives.</p> <p style="padding-left: 20px;">a) 3p.sing.Present active imperative μένω : <i>to remain, abide.</i> w/ ἄγαμος : <i>unmarried, single.</i></p> <p style="padding-left: 20px;">b) 3p.sing.aorist passive imperative καταλλάσσω : <i>to reconcile, return to favor with.</i></p> <p>3. It is very unusual for a Biblical command or prohibition to have a contingency command.</p> <p>a. "Thou shalt have no other gods before Me" does not have a corresponding "but if you do have other gods before Me" then here are some additional commands to follow.</p> <p>b. "Thou shalt not murder" does not have a corresponding "but if you do murder" then here are some additional commands to follow.</p> | <p>c. Jesus described divorce as a concession to hardness of heart, but denied that it was ever given as a command (Matthew 19:7-8).</p> <p>d. Paul's "contingency command" (1st Corinthians 7:11a) was nothing more than a summation of Moses' permissive will regulations governing divorce (Deut. 24:1-4).</p> <p>e. The "contingency command" does not have a "contingency contingency command." <i>But if she does not remain unmarried, and if she is not reconciled to her husband, then . . .</i></p> <p>4. Paul has synthesized Moses & Jesus teachings concerning divorce (1st Corinthians 7:10-11), and then expands upon them by developing an application of family sanctification (1st Corinthians 7:12-16).</p> <p>a. Even if a believer is wrong for the person they marry, the fact still remains that they are now married (1st Corinthians 7:12-13).</p> <p style="padding-left: 20px;">1) Marrying a divorced person as an act of adultery (Matthew 5:32; 19:9).</p> <p style="padding-left: 20px;">2) Marrying an unbeliever (1st Corinthians 7:39; 9:5; 2nd Corinthians 6:14-18; Ezra 9:1-3).</p> <p>b. Although two believing parents are the ideal, just one believing parent will sanctify a home and supply blessings by association to the children in that home (1st Corinthians 7:14 cf. Gen. 30:27; 39:5).</p> <p>c. The sanctification of the husband and children is not a soteriological or ultimate sanctification, but a temporal sanctification for blessing in time (cf. 1st Tim. 4:5).</p> <p>d. Abandonment by a spouse when divorce is not desired, is not a bondage in legalism (1st Corinthians 7:15-16).</p> <p style="padding-left: 20px;">1) The unbelieving one may in fact be regenerate (cf. John 20:27; Hebrews 3:12-13).</p> |
|---|---|

- 2) The saving ministry may be more than evangelism (cf. 1st Tim. 4:16; James 5:19-20).

The believing husband or wife is not at liberty to separate, unless the disbeliever or pagan insists on it. Wilful desertion of the unbeliever sets the other free, a case not contemplated in Christ's words in Matthew 5:32; 19:9. Luther argued that the Christian partner, thus released, may marry again.

Eternal/Temporal Perspectives

1. Paul explains and illustrates marriage & divorce with two unrelated conditions (1st Corinthians 7:17-24).
2. These explanatory illustrations fix the priority on God's sovereign plan (1st Corinthians 7:17).
 - a. The Lord has assigned to each one. Aorist active indicative *μερίζω* : *to divide, distribute* (1st Corinthians 1:13; 7:17,34; 2nd Corinthians 10:13; Romans 12:3).
 - b. God has called each one. Perf.active indicative *καλέω* : *to call*. See the Believer's Calling (chapter one).
 - c. Let him *waLuke* Present active imperative *περιπατέω* : *to waLuke* See Spirituality & Carnality (chapter three).
 - d. This perspective is universal for every local church.
3. The structure of the passage.
 - a. Illustration #1: circumcision/uncircumcision (Jew/Gentile) (1st Corinthians 7:18-20).
 - b. Illustration #2: slavery/freedom (1st Corinthians 7:21-24).
 - c. Each passage begins with a "calling" question (vv.18,21).
 - d. Each passage concludes with a "remaining" assertion (vv.20,24). Present active imperative *μένω* : *to remain, abide*.
4. God has an eternal purpose for every believer, but God also has a temporal purpose for every believer.
 - a. The temporal purpose should always be exercised for the eternal purpose.

- b. The great provision of these principles is a relaxed mental attitude.

- 1) Over matters in which you have no control, in circumstances & details of life that are irrelevant to the Christian way of life.
- 2) Over matters in which God supplies a change, in circumstances & details of life where a preference may be selected and even necessary.

A.T. ROBERTSON

Marriage Versus Singleness

1. Paul returns back to the narrow focus of temporal-life marriage with a specific exhortation pertaining to virginity (singleness) (1st Corinthians 7:25-40).
2. This passage is not to be taken by way of command, but rather that of an application of judgment based upon Bible Doctrine (1st Corinthians 7:25). See Judgments & Viewpoints (Chapter Four)
3. The Present Distress. *διὰ τὴν ἐνεστῶσαν ἀνάγκην*.
 - a. *ἐνίστημι* : to take place as an event, *be here, be at hand, arrive, come* (Romans 8:38; 1st Corinthians 3:22; 7:26; Gal. 1:4; Hebrews 9:9).
 - b. *ἀνάγκη* : *distress, calamity, pressure* (Luke 21:23; 1st Corinthians 7:26; 2nd Corinthians 6:4; 12:10; 1st Thessalonians 3:7).
 - c. First Corinthians testifies to no "present distress" being experienced by believers in Corinth as of this date (1st Corinthians 4:8). It is better to think of the distress as "impending" rather than "present."
 - d. The "impending distress" is a Divine viewpoint perspective of the Dispensation of the Church as the intensified stage of the angelic conflict.
4. Dispensational Distinctions
 - a. The Dispensation of Man (Gentiles) featured a "be fruitful and multiply" commandment for both the Age of Innocence (Gen. 1:28) and the Age of Human Government (Gen. 9:1).

- b. The Dispensation of Israel (Jews) featured promises of “fruitful and multiply” blessing (Gen. 17:6; Lev. 26:9) and anticipated future generations to bear witness for Israel’s ultimate blessing (Gen. 17:7-8; Ps. 78:1-8).
 - c. The Dispensation of the Church features warnings of end-times difficulty (2nd Tim. 3:1-17), and no guarantee of any future generations. The παρουσία of Jesus Christ is imminent (1st Corinthians 15:51-52; 1st Thessalonians 4:16-17).
 - d. The Dispensation of Israel: Age of Tribulation will be reminiscent of the Church in terms of anticipated difficulty (Matthew 24:1-51) and an emphasis on “this generation” (Matthew 24:34).
5. Paul’s judgment was for all believers to remain in their present marital condition and occupy with Jesus Christ on a daily basis (1st Corinthians 7:26-27). Others may come to a different opinion and decide to get married (1st Corinthians 7:28).
6. “The time has been shortened” ὁ καιρὸς συνεσταλμένος ἐστίν.
- a. Recognition of the Dispensation of the Church as a day-by-day time-frame places a sense of urgency in the minds of believers (Romans 13:11).
 - b. The opportune time. καιρὸς in contrast with χρόνος.
 - c. Perf.passive ptc. συστέλλω : *draw together, shorten* (shorten sail).
 - d. “From now on” establishes the application of this principle to be valid throughout the Dispensation of the Church.
7. Daily occupation with Christ—mindful of His imminent return—produces a mental attitude suitable for maximum eternal production (1st Corinthians 7:29b-31).
- a. The mental attitude of having a wife as if you didn’t is not a license to neglect your spouse! It means that we are living here and now anticipating there and then (Matthew 22:30).

- b. The mental attitude of weeping as if you didn’t is not a prohibition against human sorrow! It means that we are living here and now anticipating there and then (Rev. 21:4; Ps. 30:5; 126:5&6).
 - c. The mental attitude of rejoicing as if you didn’t is not a prohibition against human joy! It means that we are living here and now anticipating there and then (1st Pet. 1:6&8).
8. The virgin (never married, single person) has a unique opportunity for service (1st Corinthians 7:32-38), but only if they are so gifted (1st Corinthians 7:7) and called (1st Corinthians 7:17,20,24,26). Likewise the widow has this opportunity (1st Corinthians 7:39-40).

Chapter Eight

In Chapter Eight Paul moves on to a second topic that was brought up by the Corinthians in a prior correspondence (1st Corinthians 8:1 cf. 7:1). This topic was a question regarding meat sacrificed to idols. Paul answers the question through the instruments of knowledge and love (1st Corinthians 8:1-3). In terms of knowledge, since no other gods exist, meat sacrificed to idols is not a concern to those who exist from & are reconciled to God the Father through the mediatorial work of Jesus Christ (1st Corinthians 8:4-6). In terms of love, some believers don’t have such a perspective, and their weak conscience can be ruined (1st Corinthians 8:7-12). The Law of Love motivates a believer to waive any liberty he has for the sake of not being a stumbling block (1st Corinthians 8:13).

Knowledge and Love

17. Concerning “things sacrificed to idols” (1st Corinthians 8:1).
- a. εἰδωλόθυτος : from εἶδωλον (*image, likeness*) & θύω (*to sacrifice, slay, kill*) (Acts 15:29; 21:25; 1st Corinthians 8:1,4,7,10; 10:19; Rev. 2:14,20).
 - b. The more common term is ἱερόθυτος, which is also indexed by Strong’s as (1st Corinthians 10:28).

- c. Only the monotheistic perspective of worshipping YHWH makes sacrifices to “other” gods idolatrous (Rev. 2:14 cf. Num. 25:2).
18. We are knowing (οἶδαμεν) that we all have factual knowledge (ὅτι πάντες γινώσιν ἔχομεν).
- The formula οἶδαμεν ὅτι is freq. used to introduce a well-known fact that is generally accepted (Mt. 22:16; Luke 20:21; John 3:2; 9:31; Romans 2:2; 3:19; 7:14; 8:22,28; 2nd Corinthians 5:1; 1st Tim. 1:8; 1st John 3:2; 5:18ff.) (BDAG 3rd Ed.)
 - Knowledge makes arrogant (ἡ γινῶσις φυσιοῖ). Gnosis puffs up.
 - Present active indicative φυσιοῖω : *to inflate, blow up, puff up* (1st Corinthians 4:6,18,19; 5:2; 8:1; 13:4; Colossians 2:18).
 - Noun φυσιώσις : *inflated, bloated, swell-headedness* (2nd Corinthians 12:20).
 - Love edifies (ἡ δὲ ἀγάπη οἰκοδομεῖ). Agape builds up.
 - Present active indicative οἰκοδομέω : *to build* (Used 40x: Matthew 7:24,26; 16:18; 21:33,42; 23:19; 26:61; 27:40; Mark 12:1,10; 14:58; 15:29; Luke 4:29; 6:48,49; 7:5; 11:47,48; 12:18; 14:28,30; 17:28; 20:17; John 2:20; Acts 7:47,49; 9:31; 20:32; Romans 15:20; 1st Corinthians 8:1,10; 10:23; 14:4,17; Gal. 2:18; 1st Thessalonians 5:11; 1st Pet. 2:5,7).
 - Noun οἰκοδομή : *edifying, edification* (Used 18x: Matthew 24:1; Mark 13:1,2; Romans 14:19; 15:2; 1st Corinthians 3:9; 14:3,5,12,26; 2nd Corinthians 5:1; 10:8; 12:19; 13:10; Ephesians 2:21; 4:12,16,29).
19. The only thing we need to know is that we don’t yet know *in the way that we ought to know* (καθὼς δεῖ) (1st Corinthians 8:2).
- Assuming that anyone thinks that he has come to know anything, not yet has he come to know in a manner in which it is a necessity in the nature of the case to know (Wuest).
 - If anyone thinks he knows anything, he does not yet know it as he ought to know it (HCSB).
 - Two quotes from William Somerset Maugham (English playwright & novelist):
 - The little I know, I owe to my ignorance.
 - The only thing I know for sure is that I don’t know anything for sure.
 - Two quotes from E.C. McKenzie (American Church of Christ Minister):
 - The person who knows everything has a lot to learn.
 - It isn’t the things we know that gets us into trouble. It’s the things we know for sure that do.
20. The key is not “what we know” but “Who we love” (1st Corinthians 8:3).
- If anyone loves God (εἰ δὲ τις ἀγαπᾷ τὸν θεόν).
 - He is known by Him (οὗτος ἔγνωσται ὑπ’ αὐτοῦ). Perf.passive indicative γινώσκω .
- Knowledge**
- In terms of knowledge, since no other gods exist, meat sacrificed to idols is not a concern to those who exist from, for, and through Jesus Christ (1st Corinthians 8:4-6).
- The big picture is “things sacrificed to idols.” Περὶ δὲ τῶν εἰδωλοθύτων. This picture is “eating things sacrificed to idols.” Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων (1st Corinthians 8:4 cf. v.1).
 - A well-known fact is that false gods are simply imposters (1st Corinthians 8:4-5).
 - There is no such thing as an idol in the world (οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ), and there is no God but one (καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς) (1st Corinthians 8:4).

- a. εἰδωλον : idol. There is no idol/image in the world. Just as with εἰδωλόθυτος above, this view is only possible from a monotheistic perspective. [Kittel](#) has a great article on this.
- b. θεός : God. There is no god except for One.
- c. The non-existent idols are in the world (κόσμος).
14. Even if there are (καὶ γὰρ εἴπερ εἰσὶν) (1st Corinthians 8:5). “If indeed,” “For although,” “For even if” (Romans 3:30; 8:9,17).
- a. So called gods (λεγόμενοι θεοὶ).
- 1) Non-Christian deities are referred as θεός only in polemical contexts (Acts 7:40,43; 19:37; 2nd Thessalonians 2:4), with the exception of the reference to the “unknown God” (Acts 17:23). Terms such as οἱ λεγόμενοι θεοί (1 Cor 8:5) and οἱ φύσει μὴ ὄντες θεοί (Gal 4:8) are to be understood against the background of Hellenistic philosophy of religion.
 - 2) These “gods” are actually “no gods” (2nd Chr. 13:8&9).
 - 3) Antichrist will even exalt himself above these “so called gods” (2nd Thessalonians 2:4).
 - 4) Herm.Wr. 2,14 the λεγόμενοι θεοὶ in contrast to μόνος ὁ θεός.
- b. Either/or in the heavens, on the earth (εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς). The λεγόμενοι θεοὶ are monopresent—confined to either heaven or earth (Job 1:6-7), and required to travel between the two (Gen. 28:12). [Note: the only apparent bipresent angels are the guardian angels (Mt. 18:10)].
15. As indeed there are (ὥσπερ εἰσὶν) (Deut. 10:17).
- a. Many gods (θεοὶ πολλοὶ). John 10:34-36; Ps. 82:1,6; also 8:5; 86:8; 97:7,9; 138:1; Ex. 18:11; 22:19; Jer. 10:1-16
- b. Many lords (καὶ κύριοι πολλοί). The κύριος in Acts 10:4 is an ἄγγελος angel in v.3. The term κυριότης in Jude 8; 2nd Pet. 2:10; Ephesians 1:21; Colossians 1:16 refers to angelic beings. The “elder” of Rev. 7:13 is addressed as Lord in v.14, but as a general address this is not unusual (cf. Acts 16:30).
- c. Idolatry is demon-worship (Deut. 32:17; 1st Corinthians 10:20).
16. Yet for us (ἀλλ’ ἡμῖν) (1st Corinthians 8:6).
- a. One God (εἷς θεός). The Father (ὁ πατήρ).
- 1) From Whom are all things (ἐξ οὗ τὰ πάντα). ἐκ : *out of, from, away* *fRomans* 921 occurrences. Source, origin, name. 1st Corinthians 11:12; 2nd Corinthians 5:18; Ephesians 3:15. John 10:29. Acts 17:28
 - 2) and we for Him (καὶ ἡμεῖς εἰς αὐτόν). εἰς : *into, in, toward, to*. Destiny, goal, name. “For” may be consistent with 1st Corinthians 6:13, but the syntax is entirely different between the two passages. Ex & eis appear together in such contrasting passages as Mt. 15:11; 27:53; Mark 7:15,31; 9:25; Luke 2:4; 10:7; 17:24; John 3:13; 4:47,54; 5:24; 11:55; Acts 7:3,4; 18:1; 28:17; Romans 1:17; 11:24,36; 1st Corinthians 8:6; 2nd Corinthians 2:16; Gal. 6:8; Colossians 1:13; 1st Pet. 2:9; 1st John 3:14; Rev. 8:5; 9:1,3; 11:12; 13:13; 16:1; 17:8.
- b. One Lord (καὶ εἷς κύριος). Jesus Christ (Ἰησοῦς Χριστός).
- 1) Through Whom are all things (δι’ οὗ τὰ πάντα). Agent of creation, agent of salvation.
 - 2) and we through Him (καὶ ἡμεῖς δι’ αὐτοῦ). Agent of reconciliation, agent of glorification.
- From, through, and to Him are all things (Romans 11:36). By, through, and for Him (Colossians 1:16). “Into” Himself (Colossians 1:20).

17. This is what we know (οἶδα)
(1st Corinthians 8:4) but not everyone has
this knowledge (γνῶσις) (1st Corinthians
8:7).

Love

5. A believer does not achieve victory in their
testing by their own doctrinal
understanding and maturity alone.
Sometimes the doctrinal understanding of
other believers is a more vital consideration
(1st Corinthians 8:7).
- We all have knowledge (v.1), but not all
have “this” knowledge (v.7). Or in other
words, “this knowledge is not in all.”
 - 1) We all have knowledge. πάντες
γνῶσιν ἔχομεν.
 - 2) (The) This knowledge is not in all.
οὐκ ἐν πᾶσιν ἡ γνῶσις.
 - Some believers were “accustomed” to
their culture’s idolatry. συνήθεια :
custom, practice (John 18:39;
1st Corinthians 8:7; 11:16). σύν + ἥθος
: *custom, usage, morals, character*
(1st Corinthians 15:33). cf. κακοήθεια :
“malice” (Romans 1:29).
 - The things believers are accustomed to
may leave the consciences of those
believers weak. συνειδήσις : *conscience*
(Romans 2:15; 1st Corinthians
8:7,10,12; 10:25,27,28,29; 1st Tim. 4:2;
Tit. 1:15; Hebrews 9:14; 10:22).
6. Matters of temporal life liberty are
irrelevant for progress in spiritual life
(1st Corinthians 8:8).
- Matters of temporal life liberty are not
matters presented to God at the
Judgment Seat of Christ.
 - Neither worse. ὑστερέω : *to miss out,
fail to reach, be in need* (Matthew
19:20; Luke 15:14; John 2:3; Romans
3:23; 1st Corinthians 1:7; 8:8; 12:24;
2nd Corinthians 11:5,9; 12:11).
 - Nor better. περισσεύω : *to be in
abundance, abound, be better* (Matthew
5:20; Luke 15:17; 1st Corinthians 8:8;
14:12; 15:58; 2nd Corinthians 1:5; 3:9;
4:15; 8:2,7; 9:8,12; 1st Thessalonians
4:1,10).

7. Matters of temporal life liberty may become
a stumbling block to other believers, in
which case these matters become critically
relevant to spiritual life (1st Corinthians
8:9-12).
- Take care. βλέπετε v.2p.pl.Present
active imperative βλέπω : *to see*.
 - Somehow. πῶς conj. in the form μή
πως : *somehow*. A marker of a negative
perspective expressing misgiving; in
object clauses after verbs of
apprehension (Acts 27:29;
2nd Corinthians 11:3; 12:20; Gal. 4:11).
 - Stumbling block. πρόσκομμα : act of
stumbling; obstacle (Romans 9:32).
 - 1) Compare with σκάνδαλον :
stumbling block (Romans 14:13).
 - 2) The stone of stumbling (λίθος
προσκόμματος) and rock of offense
(πέτρα σκανδάλου) is significant to
the Christology of Peter (Πέτρος)
(1st Pet. 2:8; cf. Matthew 16:18,23).
 - 3) Great article in [BibSac](#) on
πρόσκομμα & σκάνδαλον.
 - Weak conscience wrongly edified
(1st Corinthians 8:10). οἰκοδομέω .
 - A fellow believer may become ruined
(1st Corinthians 8:11). ἀπόλλυμι : *to
perish, ruin, destroy* (John 3:16).
8. The Law of Love is a supreme veto over the
Law of Liberty (1st Corinthians 8:13). Can
we lay aside our privileges for the sake of
other believers? (Phil. 2:5).

Chapter Nine

In Chapter Nine Paul illustrates the principles
of knowledge and love through the personal
examples of himself and Barnabas
(1st Corinthians 9:1-14). Paul functioned under
the Law of Love when he ministered to the
Corinthians without any mention of their
financial opportunities on his behalf (1st
Corinthians 9:15-18). Paul’s attitude was one
of bond-service to all whom he ministered
(1st Corinthians 9:19-23), and his attention was
focused on the things above (1st Corinthians
9:24-27).

Paul & Barnabas

21. This section of the chapter is an artillery barrage of rhetorical questions.
- Four questions in verse one.
 - Ten questions in seven verses.
 - Seventeen questions in thirteen verses.
22. "Am I not free" (1st Corinthians 9:1) establishes the theme of the entire chapter.
- The contrast of knowledge-based liberty (John 8:32) and applied love will be illustrated by the Apostle Paul.
 - If the Corinthians were so insistent upon their liberty, shouldn't a bona-fide Apostle be able to live a Christian life of liberty? (1st Corinthians 8:9 cf. 9:1)
23. The four questions of verse 1 build an air-tight legal argument.
- Of course, Paul is free.
 - Of course, Paul is an apostle.
 - Of course, Paul has seen Jesus Christ.
 - Of course, Corinth is an unimpeachable witness to Paul's apostleship (1st Corinthians 9:2).
- 1) They are the seal (σφραγίς) of his apostleship (ἀποστολή) in the Lord (Acts 1:25; Romans 1:5; 1st Corinthians 9:2; Gal. 2:8).
 - 2) The greatest letter of commendation any minister can have is the flock that has been edified by that minister's labour (2nd Corinthians 3:1-3).
24. Paul's illustration of knowledge & love is termed as a defense to those who examine him (1st Corinthians 9:3).
- ἀπολογία : *verbal defence, a reasoned statement or argument*. Apologetics is the field of demonstrating the reasonability of Christianity.
 - ἀνακρίνω : *to examine, judge, scrutinize*. Goes with the territory for ministers: cf. 1st Corinthians 4:9.
25. Paul waived not only matters of liberty, but matters of legitimate obligation (1st Corinthians 9:4-14).
- The right to refrain from working expected certain provisions. ἐξουσία μὴ ἐργάζεσθαι. The "I" of vv.1&2 changes to a "we" of vv.4ff.
 - Food & drink (1st Corinthians 9:4).
 - Marriage, and accompanied travel expenses (1st Corinthians 9:5).
 - General Financial support (1st Corinthians 9:7-14).
 - The right to refrain from working is a contrast of the spiritual with the material (1st Corinthians 9:11).
 - The not-working ones are in fact working the hardest of all (1st Corinthians 15:10 cf. Matthew 10:10).
 - The metaphors of soldier, vinedresser, and shepherd all describe spiritual ministry (1st Corinthians 9:7).
 - The legal provision for oxen describes the grace provision for spiritual leaders (1st Corinthians 9:9; Deut. 25:4; 1st Tim. 5:18).
 - The Corinthians know that Paul was a hard worker (1st Corinthians 4:12).
 - This right (ἐξουσία) was the normal practice of the church (1st Corinthians 9:12).
 - This right was the normal practice of the Levitical priesthood (1st Corinthians 9:13; Num. 18:8-20).
 - This is the first and only reference to Barnabas in this epistle.
 - Barnabas was not one of the apostles or teachers that the Corinthians had formed a faction in support of.
 - Barnabas was therefore a safe illustration to demonstrate that other grace oriented apostles could indeed waive their expected financial support.

- d. Ministers ought to be supported by their ministries (1st Corinthians 9:4,6,11,14; Matthew 10:10; Luke 8:3; 10:7; Gal. 6:6; 1st Tim. 5:17,18; Hebrews 13:16; 3rd John 5-8).

No Charge to You

18. This paragraph begins with use, and ends with full use.
 - a. *χράομαι* (1st Corinthians 9:15 (also v.12)).
 - b. *καταχράομαι* (1st Corinthians 9:18).
 - c. Both terms are employed in 1st Corinthians 7:31.
 - 1) Using the world without making “full use” of it means believers can rest by faith in the Sovereignty of God to work all things together for good (Job 27:16,17; Prov. 13:22; 28:8; Ecc. 2:26).
 - 2) Believers in grace may not use certain rights and privileges “fully” or even at all for the sake of edifying fellow believers.
19. Paul does not “boast” in order to change what the Corinthians are doing. He “boasts” so as to illustrate what the Corinthians are not doing (1st Corinthians 9:15,16).
 - a. *καύχημα* (1st Corinthians 1:31; 2nd Corinthians 10:17).
 - b. This principle was one that the Corinthians struggled to understand, and so Paul had to return to it again and again (2nd Corinthians 11:7-11; 12:13-16).
20. The 3rd class conditional “if I preach the Gospel” considers the question of evangelizing versus not evangelizing (1st Corinthians 9:16).
 - a. The nature of Biblical communication is likened to “compulsion.” *ἀνάγκη* γάρ μοι ἐπίκειται.
 - 1) *ἀνάγκη* used already in 1st Corinthians 7:26,37. Upcoming uses in 2nd Corinthians 9:7; Philem. 14; Jude 3.
 - 2) *ἐπίκειμαι* : *to lay upon, impose*; Luke 23:23; 1st Corinthians 9:16; Hebrews 9:10.

- b. A Bible communicator impressed with the urgency of his calling, recognizes the consuming necessity to be faithful, and proceeds in obedience (Jer. 1:17; 20:7-9; Amos 3:8; Acts 4:20).

21. The 1st class conditional “if I do this voluntarily” considers the unquestioned nature of voluntary service (1st Corinthians 9:17a; 2nd Corinthians 9:7; 1st Pet. 5:2).
 - a. *ἐκὼν* : *unforced, voluntary, willing*. *ἐκουσίως* : *voluntarily, willingly*.
 - b. The consequences of the 1st class condition is a present possession of reward. *μισθὸν ἔχω. μισθός*.
22. The 1st class conditional “if I do this against my will” considers the unquestioned nature of stewardship commitment (1st Corinthians 9:17b; cf. 4:1; Gal. 2:7; Ephesians 3:2; Phil. 1:16; Colossians 1:25).
 - a. *ἄκων* : *not of one’s own will*.
 - b. The consequences of the 1st class condition is a perfect entrustment of a stewardship. *οἰκονομίαν πεπίστευμαι*. perf.passive indicative *πιστεῦω*.
23. The reward is the grace giving (1st Corinthians 9:18; Acts 20:35).

Bond Service with a Heavenly View

9. The conclusion to chapter nine explains why Paul can set aside privileges (liberties) and even rights (obligations/expectations).
10. Chapter nine began with “Am I not free?” (9:1) but it concludes with “Though I am free” (9:19).
 - a. Continually being free from all, I enslaved myself to all.
 - 1) *ἐλεύθερος* : *free* (1st Corinthians 7:21,22; 9:1,19). *ὦν* Present active ptc. *εἰμί* : *to be*.
 - 2) *δουλώω* : *to make a slave of, reduce to bondage*. This is not God’s enslaving of us unto righteousness (Romans 6:18,19,22), but our own self-enslaving to others for their evangelism and edification.

- 3) Note: Paul's aorist self-enslaving did not alter his present active participle of continuously being (ὢν) free. Consider: Jesus' message of losing one's life (Matthew 16:25).
- b. In order that I might win more.
- 1) ἵνα : *that, in order that, so that*.
 - 2) κερδήσω v.1s.aorist active subjunctive κερδαίνω : *to gain, acquire, to win*. Used 17x in the NT. 5x in this paragraph. (Matthew 16:26; 18:15; 25:16,17,20,22; Mark 8:36; Luke 9:25; Acts 27:21; 1st Corinthians 9:19,20,21,22; Phil. 3:8; Jas. 4:13; 1st Pet. 3:1) κέρδος : *gain, advantage* (Phil. 1:21; 3:7; Tit. 1:11).
- c. Peter also learned the principle of the "free" bondsman (1st Pet. 2:16).
11. "Winning" equals "saving" (1st Corinthians 9:22). σώζω : *to save, rescue from danger, deliver* (cf. Jude 23).
- a. Church discipline can "win" a brother (Matthew 18:15).
 - b. Godly wives can "win" their husbands (1st Pet. 3:1) & vice-versa (1st Corinthians 7:16).
 - c. Imitating Christ as bond-servants can "win" a maximum number of others (1st Corinthians 9:19; Phil. 2:7).
12. "Winning" the maximum number of Jews possible meant that Paul had to become "as a Jew" (1st Corinthians 9:20).
- a. ἐγενόμην aorist mid.indicative γίνομαι : *to become, come into existence, begin to be, receive being*.
 - b. τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω. Dative plural, nominative singular, accusative plural of Ἰουδαῖος : *Jewish* (adj. used almost always substantively).
 - c. The combination of εἰμί or γίνομαι with ὡς is used "to express the basic reality of something" (BDAG) as a similarity. Paul says "I became Jew-like to the Jews so that I might win Jews."
 - 1) Like children (Matthew 18:4).
 - 2) Like angels (Matthew 22:30).
- 3) Like sheep without a shepherd (Mark 6:34).
- 4) Like the sand of the sea (Romans 9:27), like Sodom (Romans 9:29).
- 5) Like grass (1st Pet. 1:24).
- 6) Like a thousand years & like one day (2nd Pet. 3:8).
- d. Becoming "like" our targetted winnings doesn't mean we change the reality of our being.
- 1) Becoming under-law-like did not change Paul's being not under Mosaic law (1st Corinthians 9:20b).
 - 2) Becoming Mosaic law-less-like did not change Paul's being lawful according to the Law of Christ (1st Corinthians 9:21).
13. Winning the weak required Paul to become weak (not weak-like) (1st Corinthians 9:22a). ἀσθενής : *without strength, weak* (1st Corinthians 8:7; Romans 14:1; 15:1; 1st Thessalonians 5:14 cf. 2nd Corinthians 12:10).
14. Becoming all things to all men uses all means to "save" some (1st Corinthians 9:22b).
- a. Don't compromise—if you can't become the reality, become a facsimile.
 - b. Becoming or becoming like our targetted winnings is the essence of Christ-like-ness (Phil. 2:5-7).
 - c. Being pleasing to men (1st Corinthians 9:22b; 10:33) is not a compromise in seeking favor of men (Gal. 1:10).
15. The motivation for all things to all men using all means is for the sake of the gospel (1st Corinthians 9:23).
16. An eternal perspective serves to warn us from disqualification (1st Corinthians 9:24-27).

a. "Do you not know" (Οὐκ οἶδατε) means that Paul is using the obvious to illustrate (v.24).

1) In stadium races (στάδιον) only one "receives" (λαμβάνω) the prize (βραβεῖον 1st Corinthians 9:24; Phil. 3:14; βραβεύω Colossians 3:15).

2) In the Christian Way of Life every believer can potentially "win" (καταλαμβάνω Romans 9:30; 1st Corinthians 9:24; Ephesians 3:18; Phil. 3:12,13; 1st Thessalonians 5:4).

b. "Every competitor" (ἀγωνίζομαι) continues the metaphor contrasting sports stars with Church Members (v.25). ἀγών , ἀγωνία , ἀγωνίζομαι common sports metaphor used in the NT 1st Tim. 4:10; 6:12; 2nd Tim. 4:7; Hebrews 12:1.

1) Perishing ones agonize for a perishable (φθαρτός Romans 1:23; 1st Corinthians 9:25; 15:53,54; 1st Pet. 1:18,23) crown (στέφανος).

2) Imperishable saints agonize for an imperishable (ἄφθαρτος Romans 1:23; 1st Corinthians 9:25; 15:52; 1st Tim. 1:17; Tit. 2:7; 1st Pet. 1:4,23; 3:4) crown.

3) Self-control (ἐγκρατεύομαι 1st Corinthians 7:9; 9:25; LXX Gen. 43:31; ἐγκράτεια Acts 24:25; Gal. 5:23; 2nd Pet. 1:6; ἐγκρατής Tit. 1:8) is essential for victory.

c. Paul splits the metaphor into two athletic realms (v.26).

1) Running not without aim (οὐκ ἀδήλως fr. ἀδήλως fr. ἄδηλος *indistinct* 1st Corinthians 14:8; also ἀδηλότης *uncertainty* 1st Tim. 6:17). The overall concept is "unclear" in noun, adjective, and adverb forms.

2) Boxing not beating the air (οὐκ ἄερα δέρων). Obviously, the objective defines the necessary activity.

d. Paul recognized that the greatest enemy to an eternal perspective was his own body (σῶμα) (v.27).

1) He disciplined (ὕπωπιάζω Luke 18:5; 1st Corinthians 9:27) it. The verb in secular lit. means *to give a black eye*.

2) He enslaved (δουλαγωγέω) it. Rare word, intensive and thorough.

3) He apprehended disqualification (ἀδόκιμος *unapproved* 2nd Corinthians 13:5-7; *worthless* Tit. 1:16).

Principle: Church Members are admonished to brutally deal with their own sinful bodies so as to not forfeit eternal crowns.

Chapter Ten

In Chapter Ten Paul builds on the closing thoughts from chapter nine: the eternal, heavenly perspective and how rewards might be forfeit through disqualification. The primary example for this admonishment is the Exodus generation (1st Corinthians 10:1-11). The conclusion to the Old Testament illustration is a remarkable pair of verses, which can be thought of as Summary Statements for Success (1st Corinthians 10:12-13). Having brought the epistle to this blunt application, the following admonishments regarding demonism are just as direct (1st Corinthians 10:14-22). The chapter closes by recapping the doctrinal content of chapters 8 through 10 (1st Corinthians 10:23-33).

The Exodus Generation

26. Paul addresses his "brothers" in describing the "fathers."

a. Paul desires the Corinthians to not be ignorant regarding the Exodus (1st Corinthians 10:1). ἄγνοέω (Used 22x: Acts 17:23; Romans 1:13; 10:3; 11:25; 1st Corinthians 10:1; 11:1; 2nd Corinthians 1:8; 2:11; 1st Thessalonians 4:13; 1st Tim. 1:13).

b. Our "fathers" includes the Jewish Fathers from the standpoint that the Church benefits from Israel's heritage (Romans 3:1-2; 9:5; 11:28). One benefit is a warning to humility (Romans 11:17-22).

27. The remarkable Exodus generation experienced 5 spiritual blessings (1st Corinthians 10:1-4).

- a. All under the cloud (v.1). They received guidance and protection from the Lord Jesus Christ (Ex. 13:21-22).
- b. All passed through the sea (v.1). They received an irrevocable deliverance from bondage (Ex. 14:22,29).
- c. All were baptized into Moses (v.2). In contrast with the Church's baptism into Christ (Romans 6:3; Gal. 3:27).
- d. All at the same spiritual food (v.3). They received divinely created food for their sustenance (Ex. 16:4-5,35).
- e. All drank the same spiritual drink (v.4). They received fresh water as well as food (Ex. 17:6), but the real priority was the Holy Spirit's instruction (Neh. 9:20).
- f. The summary of this event is well presented by Nehemiah (Neh. 9:9ff. esp. v.20).

28. Their failure to bring pleasure to God resulted in their forfeiture of rewards (1st Corinthians 10:5).

- a. The five uses of "all" (v.1,2,3,4) is contrasted with the one use of "most" (v.5).
- b. God was not well-pleased. οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός. aorist active indicative εὐδοκέω : *to think good, be well pleased with* (Matthew 3:17; 12:18; 17:5; 1st Corinthians 1:21; 10:5; 2nd Corinthians 5:8; 12:10; Colossians 1:19; Hebrews 10:6,8,38).
- c. Israel was laid low. καταστρώννυμι : *to strew over the ground; to prostrate, slay. "to lay low . . . as if by a hurricane"* (A.T. ROBERTSON).

29. Old Testament typology develops New Testament admonition (1st Corinthians 10:6-10).

- a. Against craving evil. Against "being cravers" of evil. εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν. ἐπιθυμητής : *one who longs for, craver, lover. ἐπιθυμία : desire, craving, lust.*

b. Against idolatry. Against "becoming idolaters." μηδὲ εἰδωλολάτραι γίνεσθε. εἰδωλολάτρης : noun. *idolater.*

c. Against immorality. Against fornicating. μηδὲ πορνεύωμεν. Present active subjunctive πορνεύω : *to fornicate.*

d. Against testing Christ. μηδὲ ἐκπειράζωμεν τὸν Χριστόν. ἐκπειράζω : *to test thoroughly.*

In the present verse Brc probably brings out the full meaning in his translation, "nor must we try to see how far we can go with God and get away with it." This can also be phrased as "nor must we try to see how much we can sin before God punishes us."⁷

e. Against grumbling. μηδὲ γογγύζετε. Present active imperative γογγύζω : *to murmur, mutter, grumble.*

30. The Ends of the Ages (1st Corinthians 10:11). εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

a. τὰ τέλη Neut.Plural.Nom. τέλος : *end, termination.*

b. τῶν αἰώνων Masc.Plural.Gen. αἰών : *age.*

c. Perf.active indicative καταντάω : *to come to, arrive. Metaph. to attain to a thing.*

d. The Ends of the Ages is a reference to Christ as τὸ Ἄλφα καὶ τὸ Ὠ (Hebrews 1:2; 12:2; Rev. 1:8; 21:6; 22:13).

1) Christ is the end of the Law (Romans 10:4 cf. 8:3,4).

2) Christ is the end of the Promise (Acts 13:32-33; 2nd Corinthians 1:20).

3) Christ is the end of Human Government (Isa. 9:6-7).

⁷Ellingworth, P., Hatton, H., & Ellingworth, P. (1995). *A handbook on Paul's first letter to the Corinthians*. Rev. ed. of: A translator's handbook on Paul's first letter to the Corinthians. UBS handbook series; Helps for translators (Page 221). New York: United Bible Societies.

- 4) Christ is the end of Conscience (Hebrews 9:14; 10:2,22).
- 5) Christ is the end of Innocence (2nd Corinthians 5:21; Hebrews 7:26; 1st John 3:5).

Summary Statements for Success

24. The summary statements of vv.12&13 are a logical consequence of the admonitions of vv.1-11.

- a. ὥστε particle : *for this reason, therefore, so*. Common to Paul. 83x NT, 39 by Paul. 12 by Luke. Paul wrote 25.7% of the NT but has 47% of the uses of ὥστε.
- b. 1st Corinthians uses: 1:7; 3:7,21; 4:5; 5:1,8; 7:38; 10:12; 11:27,33; 13:2; 14:22,39; 15:58.

25. Him who thinks he stands. ὁ δοκῶν ἐστάναι.

- a. Present active ptc. δοκέω : to consider as probable: *think, believe, suppose, consider*; trans. of subjective opinion (9 of Paul's 18 uses are in 1st Corinthians: 3:18; 4:9; 7:40; 8:2; 10:12; 11:16; 12:22,23; 14:37). Time and time again the Corinthian believers are incorrect in their assumptions.
- b. Perf.active inf. ἵστημι : *to stand*. Intr. perf. & plup. stand firm in belief, *stand firm* of personal commitment in general (Romans 11:20; 1st Corinthians 7:37; 10:12; 2nd Corinthians 1:24; 2nd Tim. 2:19). to be in a condition or state, *stand* or *be in* something (Romans 5:2; 1st Corinthians 15:1; John 8:44).
- c. Standing is opposed to falling, but it is also a synonym for faith as opposed to unbelief (Romans 11:20). Standing is not a matter for our own suppositions, but for God's faithfulness (Romans 14:4; Jude 24).

26. Take heed. βλέπέτω μὴ πέσῃ.

V.3p.sing.Present active imperative βλέπω : *to see*. be ready to learn about something that is needed or is hazardous, *watch, look to, beware of*, Mark 13:9; Phil. 3:2; 2 John 8. Followed by μή, μήποτε, μήπως and aorist subjunctive *beware, look out* (Mt. 24:4; Mark 13:5; Luke 21:8; Ac 13:40; 1st Corinthians 8:9; 10:12; Gal. 5:15; Hebrews 12:25, or fut.indic. Colossians 2:8). [\[BDAG\]](#)

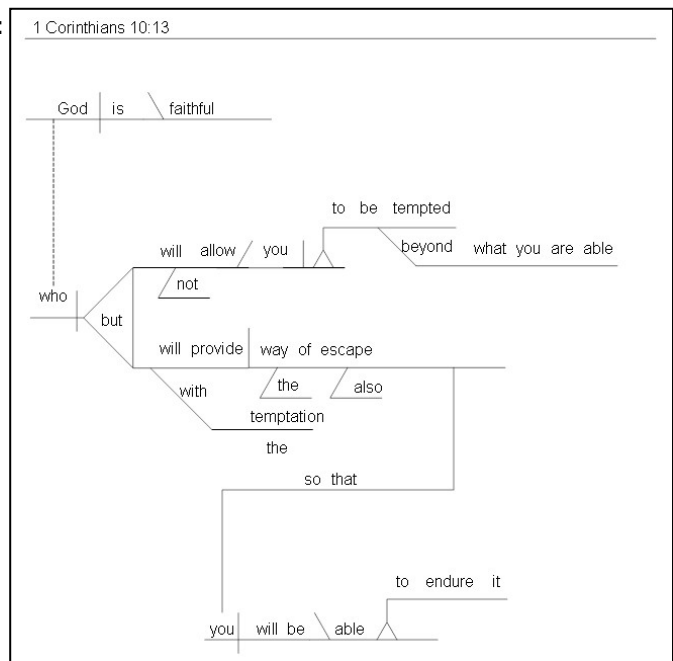
27. Lest he fall. Aorist active subjunctive πίπτω : *fall*. Falling is the metaphor for temporal failure in the Christian Way of Life—with no bearing on one's salvation (Hebrews 4:11; Gal. 5:4).
28. No temptation has overtaken you but such as is common to man (NASB).
 - a. A temptation. πειρασμός : *test, trial, temptation*.
 - b. Has not overtaken you. οὐκ εἴληφεν Perf.active indicative λαμβάνω : *to take, receive*. When λαμβάνω is used of feelings, emotions, etc. *seize, come upon* (Luke 5:26; 7:16; 9:39; 1st Corinthians 10:13). Manipulation is viewed in Paul's Corinthian correspondence (*takes advantage of you* 2nd Corinthians 11:20; *took you in* 12:16).
 - c. Except. εἰ μὴ "if not". A marker of contrast by designating an exception. No "anything" except "whatever" is understood to mean *the only thing is whatever*. "No temptation except" becomes "the only temptation that has overtaken you."
 - d. Common to man. ἀνθρώπινος : adj. pertaining to being a person, *human*. Used 7x (Acts 17:25; Romans 6:19; 1st Corinthians 2:13; 4:3; 10:13; James 3:7; 1st Pet. 2:13).

Pastor Bob's translation:
The only temptations
that have ever taken you
in are the temptations
characteristic of the
human realm.

29. God is faithful. πιστὸς δὲ ὁ θεός. πιστός : pertaining to being worthy of belief or trust, *trustworthy, faithful, dependable*. This is the second time that the Corinthians have been reminded that God is faithful (1st Corinthians 1:9) and they will be told for a third time as well (2nd Corinthians 1:18).

God's faithfulness:

- a. Provides fellowship with Christ (1st Corinthians 1:9).
- b. Provides during temptation (1st Corinthians 10:13).
- c. Motivates our faithfulness (2nd Corinthians 1:18).
- d. Guarantees our eternal glory (1st Thessalonians 5:24).
- e. Provides during angelic conflict (2nd Thessalonians 3:3).
- f. Is unaffected by our faithlessness (2nd Tim. 2:13).
- g. Motivates our assembly (Hebrews 10:23).
- h. Is the basis for every promise (Hebrews 11:11).



30. On the subject of watchful believers and their diligence to not fall, God's faithfulness is manifested by two disparate activities—what He will not do (ever) and what He will do (always).
 - a. Will not allow. ὃς οὐκ ἐάσει. V.3s.fut.active indicative ἐάω : *to let, permit* (Mt. 24:43; Acts 16:7).
 - b. Will make. ἀλλὰ ποιήσει. V.3s.fut.active indicative ποιέω : *to do, make*.
 - c. To be tempted. πειρασθῆναι. Aorist passive inf. πειράζω : *to try, test, tempt* (Mt. 4:1,3; Hebrews 2:18; 4:15; James 1:13-14).
 - d. Way of escape. τὴν ἔκβασιν. N.Fem.Sing.Acc. ἔκβασις : *exit, conclusion, outcome* (1st Corinthians 10:13; Hebrews 13:7; ἐκβαίνω Hebrews 11:15; LXX Isa. 24:18).
 - e. Above that which you are able. ὑπὲρ ὃ δύνασθε. V.2pl.Present mid./passive (deponent) indicative δύναμαι : *to possess capability for experiencing or doing something, to be able, capable*.
 - f. So that you might be able. τοῦ δύνασθαι. The purpose for crafting the ἔκβασις is to supply the ability which is above the temptation.
 - g. Together with the temptation also. σὺν τῷ πειρασμῷ καὶ. God did not manufacture the temptation (James 1:13-14), but He did craft a solution to that temptation which brings maximum glorification to His Son.
 - h. To endure. ὑπενεγκεῖν. V.aorist active inf. ὑποφέρω : *to bear up under trouble or difficulty, endure* (1st Corinthians 10:13; 2nd Tim. 3:11; 1st Pet. 2:19).

Pastor Bob's translation: The only temptations that have ever taken you in are the temptations characteristic of the human realm; but God is faithful—Who will not grant permission for you to be tempted with an intensity above your power to endure, but on the contrary—together with every temptation He does permit—He will also make a victorious conclusion to that temptation so that by utilizing His victorious conclusion you will be empowered to endure.

Idolatry Equals Demonism

17. "Taking heed" and embracing God's ἐκβάσεις is made much easier by believers who flee from idolatry (1st Corinthians 10:14).
 - a. διόπερ inferential conj. (δι' ὅπερ) *therefore, for this very reason*. Not to compete with the "therefore" (ὥστε particle) from v.12, but to continue beyond vv.12-13 with additional application.
 - b. ἀγαπητοί μου voc.pl. ἀγαπητός : *beloved, esteemed, dear, favorite*. Despite all the previous admonishments, rebukes, and corrections Paul holds the Corinthians in loving regard (1st Corinthians 4:14,17 cp. 2nd Thessalonians 3:14).
 - c. φεύγετε Present active imperative φεύγω : *flee, escape*.
 - 1) Paul had previously warned the Corinthians to flee πορνεία (fornication) (1st Corinthians 6:18).
 - 2) Here, they are warned to flee εἰδωλολατρία (1st Corinthians 10:14).
 - 3) Essentially, fornication is idolatry (Colossians 3:5; 1st Pet. 4:1-5).
 - a) The obvious forms of idolatry are when people worship Ahura Mazda, Allah, Brahman, Ek Onkar, Ishtar, Mary, Odin, Zeus, etc.
 - b) The not-so-obvious forms of idolatry are when people partake in acts of immorality, impurity, evil desire, greed, sensuality, lusts, drunkenness, carousing, & drinking parties.
18. Biblical admonishments assume the audience to be making applications on the basis of wisdom. (1st Corinthians 10:15).
 - a. Speaking "as to wise men" does not mean the audience is in fact wise.
 - 1) These Corinthians were previously spoken to as carnal men and babes. Paul could not speak to them as spiritual men (1st Corinthians 3:1).
 - 2) In 2nd Corinthians Paul will speak to them as to children (2nd Corinthians 6:13).
 - b. The wise who hears such a message can make a critical judgment. This will be featured again in the next chapter (1st Corinthians 11:13).
19. Seven rhetorical questions "lead the witnesses" to make their own critical judgments regarding idolatry (1st Corinthians 10:16,18,19,22). See Bullinger [As to Argumentation](#)
 - a. Is not the cup of blessing which we bless a sharing in the blood of Christ? (1st Corinthians 10:16a).
 - 1) The only answer is "yes" and the important fact is that we "share in" the blood of Christ.
 - 2) κοινωνία : close association involving mutual interests and sharing, *association, communion, fellowship, close relationship; participation, sharing* (Philem. 6; Phil. 3:10; 1st Corinthians 10:16; 2nd Corinthians 8:4).
 - b. Is not the bread which we break a sharing in the body of Christ? (1st Corinthians 10:16b). Again, the only possible answer is "yes." Our sharing in flesh and blood must be understood for the metaphoric reality that it is (John 6:53-58), and not confuse it with any mystical transformation of the communion elements.

- c. Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? (1st Corinthians 10:18). Yes indeed. Believers in that economy identify with that economy—baptized into Moses (1st Corinthians 10:2).
 - d. What do I mean then? φημί : *to make known one's thoughts, to declare, to say*. That a thing sacrificed to idols is anything? (1st Corinthians 10:19ab). To be “something” is idiomatically similar in both Greek and English (cf. Gal. 2:6).
 - e. That an idol is anything? (1st Corinthians 10:19c).
 - f. Or do we provoke the Lord to jealousy? (1st Corinthians 10:22a).
 - g. We are not stronger than He are we? (1st Corinthians 10:22b).
20. Two answers and one verdict (1st Corinthians 10:17,20,21).
- a. Answer #1: Since there is one bread, we who are many are one body; for we all partake of the one bread (1st Corinthians 10:17). Our individual partaking (μετέχω) places us into a collective sharing (κοινωνία). *E pluribus unum* indeed.
 - b. Answer #2: 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 in demons (1st Corinthians 10:20). Even though there is no such thing as an idol (1st Corinthians 8:4), sharing or identifying with such is a fellowship with such (1st Corinthians 8:7).
 - c. Verdict: 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 (1st Corinthians 10:21; 2nd Corinthians 6:14-16).

Recapping Chapters 8-10

1. The final paragraph of this chapter reviews the principles communicated in chapters eight through ten (1st Corinthians 10:23-33).
2. All things are lawful, but not all things are profitable (1st Corinthians 10:23 cp. 6:12).
 - a. In chapter six the parallel was “I will not be mastered by anything.” The emphasis was on self.
 - b. In chapter ten the parallel is “Not all things edify.” The emphasis is on others.
 - c. Our authority for all things is a delegated authority by being in Christ (1st Corinthians 3:21-23; 15:27 cp. Matthew 28:18; Ephesians 1:3,19-23).
3. Let no one seek his own good (1st Corinthians 10:24,33 cp. 9:19-23).
4. Ask no questions (1st Corinthians 10:25-31 cp. 8:10-13).
5. Bottom line: the glory of God is the overall objective for the edifying actions of believers towards one another in liberty & love (1st Corinthians 10:31).
6. Three divisions of humanity (1st Corinthians 10:32).
 - a. Jews. Ἰουδαῖος : *Jewish, Jew*.
 - b. Gentiles. Ἑλλήν : *Greek, Gentile*.
 - c. Church. ἐκκλησία : *church, assembly, Church*.

Chapter Eleven

In Chapter Eleven Paul presents an epilogue for Chapters 8-10 (1st Corinthians 11:1-2), which prompts two primary subjects (1st Corinthians 11:3-34). The doctrines of liberty and love (1st Corinthians 8) were well illustrated by Paul (1st Corinthians 9), so the imitation exhortation is a fitting epilogue (1st Corinthians 11:1). The one startling aspect of praise to be found in this epistle is found here (1st Corinthians 11:2). Although schismatic regarding the various teachers they had been instructed by (1st Corinthians 1:10-12; 3:3; 11:18), all of Corinth credited Paul for their founding as a local church and the imparting of particular local church traditions (1st Corinthians 11:2). While remaining faithful to the external traditions, the Corinthians missed the spiritual point regarding gender roles in the local church (1st Corinthians 11:3-16). They had also turned the communion service into something horrible (1st Corinthians 11:17-34).

Imitation Exhortation

μιμηταί μου γίνεσθε καθὼς καὶ ἡμεῖς Χριστοῦ.

31. Imitators. Noun, masc. pl. nom. μιμητής : *imitator* (1st Corinthians 4:16; 11:1; Ephesians 5:1; 1st Thessalonians 1:6; 2:14; Hebrews 6:12). μιμέομαι : *imitate, emulate, follow* (2nd Thessalonians 3:7,9; Hebrews 13:7; 3 John 11). συμμιμητής : *fellow imitator* (Phil. 3:17).
32. Become. Verb, 2pl. Present mid. imperative γίνομαι : *to become*. Used 669x in the NT, 24x as 2pl. Present mid. imperative (Matthew 6:16; 10:16; 24:44; Luke 6:36; 12:40; Romans 12:16; 1st Corinthians 4:16; 7:23; 10:7,32; 11:1; 14:20; 15:58; 2nd Corinthians 6:14; Gal. 4:12; Ephesians 4:32; 5:1,7,17; Phil. 3:17; Colossians 3:15; Jas. 1:22; 3:1) + 5x as 2s. Present mid. imperative (Luke 19:19; John 20:27; 1st Tim. 4:12; Rev. 2:10; 3:2).
33. Even as I also. Adv. καθὼς : *just as, even as* & καὶ ἡμεῖς . Used 183x incl. Ephesians 5:2,25. καθὼς καὶ ἡμεῖς only 2x (1st Corinthians 10:33; 11:1).
34. Of me (μου). Of Christ (Χριστοῦ). μιμητής is used w. gen. of the pers. imitated; or w. imperative gen.

Local Church Traditions

1. This item was actually one of praise.
 - a. ἐπαινέω : to express one's admiration for or approval of a person, object, or event; *praise*. Used 6x (Luke 16:8; Romans 15:11 (Ps. 117:1 (116:1 LXX); 1st Corinthians 11:2,17,22). Noun ἑπαινος : Used 11.
 - b. Frequently used with δόξα : *glory* (Ephesians 1:6,12,14; Phil. 1:11; 1st Pet. 1:7).
 - c. When something is praiseworthy, the believer ought to meditate upon it (Phil. 4:8).
2. The Corinthians "remembered" Paul.
 - a. μνησκόμαι : *to remember, recollect, remind oneself*.
 - b. [EDNT](#) article on μνησκόμαι is excellent.
3. The Corinthians held firmly to traditions just as they were delivered.
καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.
 - a. An aorist verb and a cognate noun.
 - 1) παρέδωκα aorist παραδίδωμι : *to give into, give over, deliver, betray*. Used 121x.
 - 2) παραδόσεις n.fem.pl.acc. παράδοσις : that which is delivered, *tradition*; the substance of a teaching. Used 13x.
 - a) Not simply an academic teaching (διδασκαλία, διδαχή), but something that has been handed over.
 - b) We are expected to put such a "tradition" into practice (συνήθεια) (1st Corinthians 11:16; John 18:39).
 - c) We are expected to hand it over to others as well.
 - d) Note: this understanding of παραδίδωμι and παράδοσις makes "tradition" synonymous with "teaching" and not synonymous with "custom," "legacy," or "myth."
 - b. Darby did well to translate the similar words with similar words. Now I praise you, that in all things ye are mindful of me; and that as I have directed you, ye keep the directions (1 Corinthians 11:2 Darby).
 - c. Young's Literal translation did likewise. And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep (1 Corinthians 11:2 YLT).

-
- d. Wuest's expanded translation conveyed the emphasis upon the entrustment of the aorist verb and cognate noun. Now, I am praising you because [as you say] you have kept me in your remembrance in all things and at present still do have me in your thinking, even as also you are holding fast to those things which were delivered to me to be handed down to you, which I also delivered to you to be passed on to succeeding generations (1 Corinthians 11:2 Wuest).
 - e. [Robertson](#) commented on the verb and the noun in the context of 1 Corinthians 11:23.
4. The role of traditions in the local church.
- a. Traditions of practice are derived from teachings of faith (Romans 6:17). These teachings free us from experiential sin slavery, and demand our obedience (cf. Jas. 1:21).
 - b. The teachings of faith that create traditions of practice are "received" from the Lord (1st Corinthians 11:2,23).
 - c. The Gospel is the most important teaching/tradition for the Church (1st Corinthians 15:3; 2nd Pet. 2:21).
 - d. Traditions and teachings that are not received from the Lord are human traditions and basic kosmos studies (Colossians 2:8). These traditions and teaching become enslaving.
 - e. Traditions and teachings firm up believers' faith and orients them to God the Father's grace eternal dispensational plan of the ages for the maximum glorification, pleasure, and blessing God the Son, the Lord Jesus Christ (2nd Thessalonians 2:15).
 - f. Believers who are out of step with Biblical traditions and teachings are subject to the collective actions of Church discipline (2nd Thessalonians 3:6).
 - g. "The Faith" is the entire body of Truth that has been once for all handed down to the saints (Jude 3). These traditions and teachings must be earnestly contended for.

Gender Roles in the Local Church

1. A three-part outline of headship sorts out the gender roles in marriages, families, and the local church (1st Corinthians 11:3).
 - a. "I want you to understand." θέλω δὲ ὑμᾶς εἰδέναι. οἶδα : *knowledge; understanding*.
 - b. Christ is the head of every man. κεφαλή : *head*, lit. or metaph.; ἀνὴρ : *man, male*. "Head" is the dominant word of this passage. It is the theme of what Corinth must understand.
 - 1) Metaph. "head" can be origin or source; or it can be leader or ruler. The context of 1 Corinthians 11 establishes the leadership aspect of headship.
 - 2) The headship of Christ over the male is the established authority channel.
 - a) This principle does not deny Christ's authority over females.
 - b) This principle demonstrates the chain of command as authority responsibilities are delegated.
 - c. The man is the head of a woman. γυνή : *woman, female*.
 - 1) The headship of the man (husband) over the woman (wife) is the established authority channel.
 - 2) The husband's headship over the woman is patterned after Christ's headship over him.
 - d. God (the Father) is the head of Christ.
 - 1) The headship of God the Father over God the Son is the established authority channel.
 - 2) Christ's headship over the male is patterned after God the Father's headship over Him.
2. In the local church assembly men and women can participate in local church activities in such a way as to disgrace their established head (1st Corinthians 11:4-6).
 - a. Men disgrace Christ (1st Corinthians 4:4), but women disgrace their husbands (1st Corinthians 4:5). They each do so in different ways.
 - b. It is the disgracing of the head that is the issue.

- 1) The means by which that shame is created varies from culture to culture and from era to era.
- 2) The principle of headship is timeless. The headship of the Father over Christ illustrates this.
- 3) The principle of gender roles are timeless. The reference to Adam & Eve illustrates this.
- 4) The specific aspect of head coverings is a feature of first century Greco-Roman/Jewish culture and must not be confused with the timeless principle of headship or the timeless principle of gender roles.
- c. καταίσχύνω : *dishonour, disgrace; put to shame*. Used 13x.; αἰσχύνομαι : *to be ashamed*. Used 5x.. αἰσχύνη : *shame, disgrace, ignominy*. Used 6x. Refs for all three terms: (Luke 13:17; 14:9; 16:3; Romans 5:5; 9:33; 10:11; 1st Corinthians 1:27; 11:4,5,22; 2nd Corinthians 4:2; 7:14; 9:4; 10:8; Phil. 1:20; 3:19; Hebrews 12:2; 1st Pet. 2:6; 3:16; 4:16; 1st John 2:28; Jude 13; Rev. 3:18).
- d. Men and women can each disgrace their head by the means by which they participate in prophetic-prayer activities ("pray or prophesy") in the local church assembly. Men: with head "covered." Women: with head "uncovered."
 - 1) The men (προσευχόμενος ἢ προφητεύων) praying or prophesying. Participles linked with ἢ. This disjunctive particle separates opposites, but it also separates related and similar terms, where one can take the place of the other or one supplements the other.
 - 2) The women (προσευχομένη ἢ προφητεύουσα) praying or prophesying. Feminine participles.
 - 3) The link between praying and prophesying is found many places (Gen. 20:7; 1st Sam. 12:23; Jer. 27:18; Luke 2:27).
 - a) The application of prophecy to the situation in Corinth will be considered in future studies (1st Corinthians 14:3,15,16,24-25).
 - b) The role of prophets in the local church is also a feature of the Book of Acts (11:20-30).
- e. The covering could be an article (hat, shawl, veil, etc.) or the person's hair.
 - 1) The Roman practice for religious observance was to pull the toga up over the head, but the Greek practice for religious observance was to remain bareheaded (Virgil, *Aeneid* iii., 545).
 - 2) The Jewish practice was for the men in the synagogue to cover their heads with the prayer shawl.
 - 3) The Roman, Greek and Jewish practices may or may not be relevant to what made the Corinthians' practice inappropriate. What made the Corinthians' practice inappropriate was their failure to maintain an awareness of the authority channels God designed for their blessing.
- f. So what is the covering of 1 Corinthians 11?
 - 1) Every man who has *something* on his head κατὰ κεφαλῆς ἔχων (v.4). He ought not to have his head covered (κατακαλύπτω) (v.7).
 - 2) Every woman who has her head uncovered. ἀκατακαλύπτῃ τῇ κεφαλῇ. ἀκατακάλυπτος : *uncovered*; used 2x (1st Corinthians 11:5,13). These women still have hair (v.6) which could then be cut off or shaved. So, it is not her hair itself that constitutes the head covering.
- g. In the culture of Corinth the unveiled woman was a prostitute (1 Corinthians 11:5-6).
 - 1) The women who removed their veils and participated in prophetic-prayer activities as equals to the men were violating the timeless principles of gender roles and headship.
 - 2) The activity of these women was the "moral equivalent" to the shame they would bring on their husbands should they actually engage in the work of a prostitute.
3. Obedience to the Father's plan and design produces glory (1st Corinthians 11:7).
 - a. The man images God, as a manifestation of God's glory (Gen. 1:26-27).

-
- b. The woman as a help-mate supports the man's imaging of God—manifesting the man's glory.
 4. The purpose for the woman's existence is to complete what the man was lacking without her (1st Corinthians 11:8-9; Gen. 2:18-25).
 5. Testimony (1st Corinthians 11:10).
 - a. Gender roles are a timeless portrayal of the timeless principle of headship.
 - b. The Church is a new creation which makes no distinction *positionally* between male nor female (Gal. 3:28), but that is not to say that the Church makes no distinction *functionally* between male and female.
 - c. The Church especially maintains its witness in the resolution of the angelic conflict (Ephesians 3:10). Gender roles are a big part of that witness as the angelic realm was not created to have a male/female function.
 6. The principle of headship and the principle of gender roles are not matters of superiority versus inferiority, and they do not change the interdependence of the genders (1st Corinthians 11:11-12).
 7. Paul concludes the instructions regarding unveiled women by instructing the Corinthians to render their own judicial verdicts (1st Corinthians 11:13-16).
 - a. Based upon nature (1st Corinthians 11:14-15).
 - b. Based upon other local churches (1st Corinthians 11:16).

Communion

1. Paul had praised the Corinthians for their holding fast to traditions he had given them (1st Corinthians 11:2). One area where Paul could not praise them was their practices in conjunction with communion (1st Corinthians 11:17).
 - a. The Corinthians had missed the point of head coverings: headship (1st Corinthians 11:3).
 - b. The Corinthians had missed the point of communion: worship in fellowship (1st Corinthians 11:18,24-26).
2. Paul could not praise them because of the nature of their comings together (1st Corinthians 11:17,18,20,33,34).
 - a. In this "instruction." As in 1st Corinthians 7:10. παραγγέλλω : *to transmit a message along from one to another; to command, order, charge*. In contrast with ἐντέλλω (*to order, command to be done*), παραγγέλλω denotes fixed and abiding obligations rather than specific or occasional instructions; duties arising from the office rather than coming from the personal will of a superior.
 - b. "I do not praise you." οὐκ ἐπαινῶ. Present active indicative ἐπαινέω as in 1st Corinthians 11:2.
 - c. συνέρχομαι to come together w. others as a group, *assemble, gather* (Used 30x30vv. 18 in Luke/Acts. 7 by Paul: 1st Corinthians 11:17,18,20,33,34; 14:23,26. Paul's usages include 6/9 present-tense instances compared with none by Luke. Every occurrence in 1st Corinthians 11 is present-tense).
 - d. Not for the better, but in direct contrast for the worse y'all are assembling. οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε. The rhyming of κρεῖσσον and ἥσσον not only establishes the contrast but makes it a memorable "fixed and abiding obligation" arising from the nature of the assembly.
3. The first thing that makes the Corinthian assembly "worse" rather than "better" is their scarifying schisms.
 - a. Whatever else beyond this is not addressed in the text, but will be dealt with by Paul in person (v.34b).
 - b. σχίσμα : *division, dissension, schism* (1st Corinthians 1:10; 11:18; 12:25).

-
- c. αἵρεσις : *sect, party, school, faction*; that which distinguishes a group's thinking, *opinion, dogma, heresy*. Is every heresy a destructive heresy? (2nd Pet. 2:1). Related passages place all such divisive orientation to be of the flesh (Gal. 5:20; Tit. 3:10).
 - 4. Although not ideal, heresies are necessary in God the Father's plan for the interactions of volitional creatures (1st Corinthians 11:19).
 - a. σχίσματα occur when volitional creatures are not of the same mind and judgment (1st Corinthians 1:10).
 - b. σχίσματα produce αἵρέσεις among believers.
 - c. αἵρέσεις provide a setting for the tested and approved ones to be manifest.
 - 1) Tested and approved ones (οἱ δόκιμοι) are those who faithfully endure the testing process (Jas. 1:3,12). δοκιμάζω, δοκιμή, δοκίμιον, δόκιμος.
 - 2) Their approval shines forth (is manifest) when seen in contrast to the αἵρεσις.
 - 5. Communion was no longer the purpose for their assembly (1st Corinthians 11:20-22).
 - a. The Lord's supper (v.20). κυριακὸν δεῖπνον.
 - 1) κυριακός : pert. to the Lord, "lordish," "imperial" (pap., Iren. 1,8,1); Lord's: Lord's supper (1st Corinthians 11:20); Lord's day (Rev. 1:10).
 - 2) δεῖπνον : the main meal of the day; *dinner, supper, feast* (Matthew 23:6; Mark 6:21; 12:39; Luke 14:12,16,17,24; 20:46; John 12:2; 13:2,4; 21:20; 1st Corinthians 11:20,21; Rev. 19:9,17).
 - b. Each one's own supper (v.21a). τὸ ἴδιον δεῖπνον. Each one "takes first." προλαμβάνω : *to take before, anticipate, surprise* (Mark 14:8; 1st Corinthians 11:21; Gal. 6:1).
 - c. One is hungry and another is drunk (v.21b). The results of selfishness.
 - d. Your own suppers belong in your own houses (v.22a).
 - e. Do you despise and shame? (v.22b).
 - 1) καταφρονέω : *look down on, despise, scorn, treat with contempt* (Matthew 6:24; 18:10; Luke 16:13; Romans 2:4; 1st Corinthians 11:22; 1st Tim. 4:12; 6:2; Hebrews 12:2; 2nd Pet. 2:10).
 - 2) καταισχύνω : *dishonor, disgrace, put to shame* (Luke 13:17; Romans 5:5; 9:33; 10:11; 1st Corinthians 1:27; 11:4,5,22; 2nd Corinthians 7:14; 9:4; 1st Pet. 2:6; 3:16).

[Barclay has a wonderful development of this passage.](#)

- 6. Paul received the doctrinal teaching for communion from Jesus Christ, and then delivered the doctrinal tradition to the Corinthians (1st Corinthians 11:23-26).
 - a. Paul received (παραλαμβάνω) what he delivered (παραδίδωμι) as a tradition (παράδοσις) for the Corinthians to hold firmly (v.23 cp. v.2).
 - b. Unlike the Apostles of the Lamb, the Apostle Paul was not a recipient of the Upper Room Discourse and the institution of the Lord's Supper (Matthew 26:26-28; Mark 14:22-24; Luke 22:17-20).
 - c. Jesus "delivered" (to Paul) a "delivery" (tradition) which He first "delivered" on the night in which He was "delivered" (betrayed, handed over). παραδίδωμι is the common verb throughout.
 - d. Paul's seminary was a direct tutoring by Jesus Christ (Gal. 1:11-12), possibly for 3 years (Gal. 1:16-18).
 - e. Two symbols teach two truths.
 - 1) The bread is His body on your behalf.
 - 2) The cup is the new covenant in (by) His blood.
 - f. "This is" || "do this" demonstrates the memorial metaphor.

-
- 1) εἰς τὴν ἐμὴν ἀνάμνησιν.
 - 2) εἰς prim.prep. used 1773x. Marker of goals involving affective/abstract/suitability aspects, *into, to*; w. the vocation, use, or end indicated *for, as* 2nd Thessalonians 2:13; Romans 1:1; Acts 13:2; Romans 15:4; Jd. 4; Hebrews 1:14; Phil. 4:16; 1st Thessalonians 3:2,5; 1st Corinthians 10:31; 11:24.
 - 3) ἀνάμνησις : *reminder, remembrance* (Luke 22:19; 1st Corinthians 11:24,25; Hebrews 10:3). ἀναμνησκω : *remindative* μνησκειν : *to remember, recollect*.
7. The seriousness of this memorial proclamation is such that the Sin Unto Death may be decreed for those who abuse it (1st Corinthians 11:27-32).
- a. In the local church assembly believers can participate in the Lord's supper in such a way as to "be guilty" (v.27).
 - 1) In an unworthy manner. ἀναξίως : *unworthily* (v.1. v.29). ἀνάξιος 1st Corinthians 6:2.
 - 2) Guilty of the body and blood. ἔνοχος : *guilty* (cf. Jas. 2:10).
 - b. Self-judgment is self-approval, and in this manner we must partake (v.28).
 - 1) One present active imperative verb is followed by two additional present active imperative verbs.
 - 2) ὁ ἑαυτοῦ δοκιμάζω must examine himself. 3s.Present active imperative δοκιμάζω : *put to the test, examine* (Romans 12:2; 1st Corinthians 3:13; 1st Tim. 3:10). Remember οἱ δόκιμοι v.19.
 - 3) "In this manner" (οὕτως) he must eat and must drink. Imperatives. "In such a way" (1st Corinthians 9:24,26).
 - c. Self-judgment results from a lack of self-judgment (v.29,31).
 - d. The Sin Unto Death is the consequence for wilfully despising the Lord's supper (v.30 cf. 1st John 5:16-17).
 - e. Judgment in parental discipline training separates the believer from kosmos condemnation (v.32).
8. The conclusion to this matter (1st Corinthians 11:33-34).
[Tertullian](#) on the Love Feasts in the early Church.

Chapter Twelve

In Chapter Twelve Paul returned to the list of items that the Corinthians had asked about (1st Corinthians 12:1 cf. 7:1; 8:1). The development on spiritual gifts encompasses all of chapters twelve and fourteen. The great love passage (1st Corinthians 13) is an integral part of this spiritual gift teaching. Chapter twelve contains a prologue (vv.1-3), a discourse on varieties and sameness (vv.4-11), a long metaphor on the Church as a body (vv.12-27), and a specific outline of spiritual gifts with reference to their functional priorities (vv.28-31).

Prologue

1. Περὶ δὲ introduces another subject of inquiry where Paul is providing guidance to the Corinthians (1st Corinthians 12:1 cf. 7:1; 8:1).
 - a. Paul has already defined οἱ πνευματικοί as non-carnal believers (1st Corinthians 2:12-3:4), but some in Corinth had taken the term to refer to only certain believers with ecstatic experiences (1st Corinthians 14:37).
 - b. Paul's message on "the spirituals" will emphasize the spirituality of all believers, and the necessity of every gift for the edification of the body (1st Corinthians 12-14).

- c. Ignorance is not acceptable in any area of doctrine, but it is particularly dangerous in realms that directly involve demonic powers or areas of study that pertain to the end times (eschatology) (1st Corinthians 10:1; 11:3; 12:1; 14:38; 2nd Corinthians 1:8; Romans 1:13; 11:25; Colossians 2:1; 1st Thessalonians 4:13; 2nd Pet. 3:8).
2. As unbelievers (pagans) the Corinthians were subject to “getting carried away” (1st Corinthians 12:2).
 - a. Demons carried them away to mute idols.
 - b. As believers, the Corinthians must guard against “getting carried away.” We have a new leading spirit—the leading of the Holy Spirit Who guides us to the speaking Lord (cf. Hebrews 1:1-2; John 14:26; 16:13-15; 1st John 2:18-27).
3. Paul was concerned for the Corinthians’ vulnerability to so-called prophets (1st Corinthians 12:3).
 - a. Propensity for teacher schisms (1st Corinthians 1:10-12).
 - b. Warnings regarding prophets (1st Corinthians 14:37-38).
 - c. Embracing abusive leaders (2nd Corinthians 11:4,13-15,20).
 - d. A simple test provides for the identification of such problems (1st Corinthians 12:3). The content of their message must be consistent with the revealed Word of God. The “ecstatic experience” itself is not proof.

The truly spiritual is not marked by a being swept away...that was precisely the characteristic of your previous fanatical religion.” It is important to notice that Paul places this valuation of the spiritually “sweeping” at the very outset of his treatment of “spiritual things” in Corinth. As the superscription to his essay in chapters twelve to fourteen Paul has written: Seizure is not necessarily Christian or paramourly spiritual. Frederick Dale Bruner, *A Theology of the Holy Spirit* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), pp. 286-87.

Varieties and Sameness

1. The varieties are distributions.
 - a. διαίρεσις nom.fem.plur. διαίρεσις : *apportionment, division*. (Diaeresis is a linguistic term used when vowels are to be divided into syllables rather than combined in a diphthong. Joe vs. Zoë.)
 - b. God does the distributing (διαίρω Luke 15:12; 1st Corinthians 12:11), and the variety of His children serve His purpose.
 - c. An interesting OT (LXX) use is for the division of the disputed child brought to Solomon (1st Kgs. 3:25,26), but the predominant OT use (LXX) is for the divisions of the Levitical Priesthood for their service (1st Chr. 23:6; 24:3,4,5; 2nd Chr. 35:5,10).
 - d. Difference or variety are within the range for this noun, but mainly within secular contexts (Plato, Sophocles, Lucian, Epictetus, Tatian, Athenagoras).
2. English translations.

Darby	distinctions of gifts	distinctions of services	distinctions of operations
ASV, YLT	diversities of gifts	diversities of ministrations	diversities of workings
AV 1873, KJV 1611	diversities of gifts	differences of administrations	diversities of operations
CEV	different kinds of spiritual gifts	different ways to serve	each do different things
ESV	varieties of gifts	varieties of service	varieties of activities
GNT	different kinds of spiritual gifts	different ways of serving	different abilities to perform service

HCSB	different gifts	different ministries	different activities
ISV	varieties of gifts	varieties of ministries	varieties of results
NET	different gifts	different ministries	different results
NABWRNT	different kinds of spiritual gifts	different forms of service	different workings
NASB, NASB-95	varieties of gifts	varieties of ministries	varieties of effects
NIV	different kinds of gifts	different kinds of service	different kinds of working
NKJV	diversities of gifts	differences of ministries	diversities of activities
NRSV	varieties of gifts	varieties of services	varieties of activities
RSV	varieties of gifts	varieties of services	varieties of working
<p>Now, there are different distributions of spiritual gifts, these gifts being diverse from one another, but there is the same Spirit. And there are different distributions of various kinds of ministries, but the same Lord. And there are different distributions of divine energy motivating these gifts in their operation, but the same God who by His divine energy operates them all in their sphere. But to each one there is constantly being given the clearly seen operations of the Spirit with a view to the profit [of all]. Kenneth Wuest Expanded Translation</p>			

3. Three items are distributed, creating tremendous variety in the Church.
 - a. Gifts. Διαρέσεις δὲ χαρισμάτων. Gen.pl. χάρισμα : a gift disposed on the basis of χάρις (grace). Plural χαρίσματα.
 - b. Ministries. καὶ διαρέσεις διακονιών. Gen.pl. διακονία : *service, ministry*. Plural διακονίαι. Note: two believers with the same χαρίσματα may have widely different διακονίαι. The reverse is also true: two believers with the same διακονίαι may have entirely different χαρίσματα.
 - c. Effects. καὶ διαρέσεις ἐνεργημάτων. Gen.pl. ἐνέργημα : activity as expression of capability, *activity*. Plural ἐνεργήματα. Note: two believers with identical χαρίσματα and identical διακονίαι may still find themselves engaged in entirely different ἐνεργήματα.
4. Gifts.
 - a. Our present stewardship of the Church features grace/spiritual gifts (χαρίσματα charismata ^{Strong's} & πνευματικά pneumatika ^{Strong's}) given on a universal basis.
 - b. A pattern for the Dispensation of the Church is found in the Gospels when Jesus Christ sends out His disciples two by two (Matthew 10:8). Freely you received, freely give is the principle of grace orientation that underlies all χαρίσματα (Romans 12:6; 1st Pet. 4:10).
 - c. Gifts are given and received (Phil. 4:5) on a grace basis but never earned or worked for (Romans 11:6). Neither can they be revoked (Romans 11:29).
 - d. Congregations having believers utilizing their spiritual gifts are solid local churches (Romans 1:11).
 - e. For believers in the Dispensation of the Church, gifts of the Holy Spirit lead to ministries for Jesus Christ as activities of the Father's work (Ephesians 3:7-10).
 - f. The Holy Spirit gives gifts to believers, but Jesus Christ gives gifted believers to local churches (Ephesians 4:7-8).
 - g. Spiritual gifts can be neglected (1st Tim. 4:14) and need to be frequently kindled afresh (2nd Tim. 1:6).

5. Ministries.

- a. Ministries are to be shared with others in a reckoned fraternity (Acts 1:17,25).
- b. Ministries should be a special devotion that is freed from unnecessary distraction (Acts 6:4; 1st Corinthians 16:15).
- c. Ministries can be financially supported by others who cannot join in the active work (Acts 11:29-30; 2nd Corinthians 8:4).
- d. Ministries end when their season is complete (Acts 12:25).
- e. The victorious finishing of one's course is equated with successful completion of one's life-ministry (Acts 20:24).
- f. A ministry is work that needs local-church equipping (Ephesians 4:12).
- g. Ministries must be volitionally fulfilled (Colossians 4:7; 2nd Tim. 4:5).
- h. "Losing heart" is the primary danger which can prematurely kill a ministry (2nd Corinthians 4:1).
- i. Ministries may be discredited (2nd Corinthians 6:3).
- j. Ministries are assigned based upon faithfulness (1st Tim. 1:12).

6. Effects.

- a. This family of terms includes *ἐνέργεια*, *ἐνεργέω*, *ἐνέργημα*, & *ἐνεργής*.
- b. The "effects" (*ἐνεργήματα*) are provided by the Father who "works" (*ἐνεργέω*) all things in all circumstances (1st Corinthians 12:6).
- c. It is the Father who is at work in you (Phil. 2:13; Colossians 1:29).
- d. Gifts supplied by the Holy Spirit and ministries directed by Jesus Christ require the effectual working of God the Father (Gal. 2:8; Ephesians 3:7; 1st Corinthians 12:4-6).
- e. The "effective service" is achieved through faithfulness in the angelic conflict (1st Corinthians 16:9). There is another "father" who is actively at work in this κόσμος (Ephesians 2:2; 2nd Thessalonians 2:7,9).
- f. The Father's working power is a dimension of the Christian Way of Life that requires much prayer and study to fully know (Ephesians 1:18-19). Ultimately, this working power is beyond our ability to fully know (Ephesians 3:20).
- g. It is the Father's "effects" working through believers that holds together the whole body (Ephesians 4:16).
- h. The Father's working power is a function of the priesthood function of prayer (Jas. 5:16).
- i. The effective work of God becomes vital when the ministry becomes a manifestation of death and life (2nd Corinthians 4:10-12).

7. Examples.

- a. The χάρισμα or χαρίσματα that each believer receives is a manifestation of the Holy Spirit. φανέρωσις : *manifestation* fr. φαίνω : *to shine* and φανερός : *apparent, manifest; plainly recognised or known*. Trench discusses ([§xciv](#)) ἀποκάλυψις, ἐπιφάνεια, φανέρωσις.
- b. The Holy Spirit is manifest through each gifted believer for the "common good." τὸ συμφέρον Present active ptc. συμφέρω "Profitable" (1st Corinthians 6:12; 10:23). Common good = profitable edification of the church.
- c. Parings and coordination of gifts cooperatively edify the entire church.
 - 1) Word of Wisdom and Word of Knowledge (1st Corinthians 12:8) provided foundational teaching for the Church throughout the period of New Testament composition.
 - 2) Faith-working and Healing (1st Corinthians 12:9) provided authentication for ministries where the New Testament Books were being written.

-
- 3) Power-working, Prophecy, Discerning Spirits, Tongues, Interpretation of Tongues (1st Corinthians 12:10) should have all been recognized by Israel as signs of the Lord's working (1st Corinthians 14:22; John 3:2; Isa. 28:1-29 esp. vv.11-13; Joel 2:28-29).
 8. Distributing according to His Will (1st Corinthians 12:11).
 - a. Individually distributed. διαιροῦν ἰδίᾳ ἐκάστῳ.
 - b. Collectively achieving His will. καθὼς βούλεται.

The Church as a Body

1. The trinity of gifts, ministries, and workings is followed by a trinity of explanatory statements. γὰρ (v.12), καὶ γὰρ (v.13), καὶ γὰρ (v.14).
2. The metaphor of the Church as a Body (1st Corinthians 12:12-27) is fundamentally a metaphor about the Lord Jesus Christ (1st Corinthians 12:12).
 - a. Καθάπερ (even as) . . . οὕτως καὶ (so also).
 - b. Bullinger's [Figures of Speech](#) details the as . . . so principles of Scripture.
 - c. Not "so also is the Church," but "so also is Christ."
3. The Baptism of the Holy Spirit baptized us all into one body, and in this process supplied us with the same spiritual drink (1st Corinthians 12:13).
 - a. The Baptism of the Holy Spirit places us eternally "in Christ."
 - b. The drink of the HS provides us our eternal indwelling of the Holy Spirit including among other things our spiritual gift.
4. The Body is not one member, but many (1st Corinthians 12:12,14).
 - a. σῶμα : *body* (1st Corinthians 5:3; 6:13,15,16,18,19,20; 7:4,34; 9:27; 10:16,17; 11:24,27,29; 12:12,13,14,15,16,17,18,19,20,22,23,24,25,27; 13:3; 15:35,37,38,40,44).
 - b. μέλος : *member, limb* (1st Corinthians 6:15; 12:12,14,18,19,20,22,25,26,27).
5. No Member in contrast with any other Member is any less a part of the Body (1st Corinthians 12:15-17).
 - a. The foot is not inferior to the hand and neither member is any more a part of the Body than the other (1st Corinthians 12:15).
 - b. The ear is not inferior to the eye and neither Member is any more a part of the Body than the other (1st Corinthians 12:16).
 - c. Each Member is necessary in order for that role in the Body to be fulfilled (1st Corinthians 12:17).
6. It is God's wisdom to craft the Body and to place each Member (1st Corinthians 12:18).
7. The Members cannot be one—they collectively form one Body (1st Corinthians 12:19).
8. The Body metaphor teaches several important principles (1st Corinthians 12:20-26).
 - a. No Member of the Body is unnecessary (v.21).
 - b. The Members which may seem weaker are very necessary (v.22).
 - c. Certain Members of the Body by their very nature need special covering (vv.23-24a).
 - d. The covered Members are actually more honored in that their uncovering is intended to be significant (vv.24b).
 - e. The entire Body ought not be divided; indeed it cannot be divided. The Body is harmed and/or benefited as each Member is harmed and/or benefited (vv.25-26).
9. Y'all are collectively Christ's Body, and individually Members of it (1st Corinthians 12:27). .
10. Illustration with the human body. (Data from innerbody.com & en.wikipedia.org)
 - a. 206 bones in the skeletal system. Includes 22 in the skull, 54 in the hands, and 52 in the feet.

- b. More than 600 muscles in the muscular system. Muscles are made up of millions of tiny protein filaments. Each muscle is served by nerves which link the muscle to the brain and spinal cord. Remember the 27 bones in each hand? Those bones work with over 60 muscles in each hand.
- c. Other systems include: digestive, lymphatic, endocrine, nervous, cardiovascular, reproductive, and urinary.
- d. The complexity in design for the human body is miraculous in its testimony to the creator (Ps. 139:14). Super essay available online: <http://www.leaderu.com/science/bishop.html>.

Functional Priorities

1. Paul resumes the theme of gifts, ministries, and effects (1st Corinthians 12:4-6 cf. 27-31) with an admonition from the Body metaphor (1st Corinthians 12:27 cf. 12-26).
2. The previous “listing” (1st Corinthians 12:8-10) was by way of example for the varieties of gifts, ministries, and effects (1st Corinthians 12:7,11).
3. This “listing” is prioritized on a functional basis (1st Corinthians 12:28).
 - a. πρῶτον, δεύτερον, τρίτον, ἔπειτα (first, second, third, & then) demonstrates how the Word of God has pre-eminence in the Church.
 - b. The priorities God exhibited serve to exemplify priorities the Church ought to maintain.
4. The priority list of gifts, ministries, and effects.
 - a. The πρῶτον gift & ministry were the Apostles.
 - b. The δεύτερον gift & ministry were the Prophets & Prophetesses.
 - c. The τρίτον gifts & ministries were the Teachers. This would include the “variety” of gifts particularly suited for a Teaching ministry. (Pastor-Teachers, Evangelists, Teachers, Exhorter/Encourager/Comforters).
 - d. The ἔπειτα gifts & ministries consisted of everything else not previously listed.
5. The emphasis on function is hammered home through 7 rhetorical questions (1st Corinthians 12:29-30).
 - a. Note that function does not entail superiority or inferiority.
 - b. The church is not mono-gifted.
6. The development on gifts is placed on hold while Paul demonstrates “a more excellent way” (1st Corinthians 12:31).
 - a. “Earnestly desire the greater gifts” can be either indicative or imperative.
 - 1) ζηλώω . [EDNT](#) has a great summary.
 - 2) Greater is either μέγας (CR.) or κρείττων (m).
 - b. I show you a still more excellent way. καθ’ ὑπερβολὴν ὁδὸν.

Chapter Thirteen

In Chapter Thirteen Paul pauses the gifts, ministries, and effects development to emphasize the “more excellent (hyperballistic) way” of ἀγάπη love (1st Corinthians 13:1-8a). ἀγάπη love never fails, but certain spiritual gifts will fail (1st Corinthians 13:8b,c,d). The cessation of prophecy, tongues, and knowledge forms the outline for the remainder of chapter thirteen, and all of chapter fourteen. Prophecy & Tongues are dealt with in chapter fourteen (1st Corinthians 14:1), while the principles of cessationism and the nature of Knowledge in the Church Dispensation are dealt with in the last half of chapter thirteen (1st Corinthians 13:9-13).

Love

35. The “more excellent way” to employ gifts, ministries, and effects is to do so through the operational function of ἀγάπη love.

-
- a. This love is spoken of three times as a present continuing possession or a non-present continuing possession (1st Corinthians 13:1,2,3).
 - b. ἀγάπην δὲ μὴ ἔχω. to have; to experience something: of all conditions of body and soul; gener. of conditions, characteristics, capabilities, emotions, inner possession.
 - 1) Connections with ἀγάπη throughout the NT (John 5:42; 13:35; 15:13; 1st John 4:16; 1st Corinthians 13:1ff.; 2nd Corinthians 2:4; Phil. 2:2; 1st Pet. 4:8).
 - 2) A positive subjunctive verb followed by a negative subjunctive (μὴ + active subjunctive) demonstrates the coinciding actions of each hypothetical activity in the absence of love. “Not having love” demonstrates the absence of the operational function of ἀγάπη love in the application of a spiritual gift, ministry or effect.
 - c. ἀγάπη : God’s absolute sacrificial unconditional integrity love. ἀγαπάω (verb) ἀγαπητός (adj.). Must be distinguished from all other forms of “love.”
 - 1) φιλία , φιλέω : rapport fellowship love.
 - 2) στοργή, στέργω: natural familial love.
 - 3) ἔρως (ἔρος), ἐράω: erotic sexual love.
36. Three Conditional clauses introduces the hyperballistic operational function of ἀγάπη love.
- a. Five protases (vv.1,2,3) lead to three apodotes (vv.1,2,3).
 - b. εἰάν + subjunctive indicates 3rd class conditional clause.
 - c. Tongues was the number one gift being abused in Corinth and so it leads off Paul’s diatribe.
 - 1) Present active subjunctive λαλέω + dat.pl. (instrumental) γλῶσσαι .
 - 2) The tongues of angels is nowhere else attested. “Even of angels” carries the gift to an extreme ([Bullinger: Hyperbole, p.427](#), also [Hyperbaton p.692](#)).
 - d. Prophecy, Knowledge, and Faith are also carried to extremes.
 - 1) No prophet reaches omniscience.
 - 2) Faith can move mountains (Matthew 17:20), or cast them into the sea (Matthew 21:21) but to completely remove them?
 - 3) The hyperbole illustrates that even a gift as powerful as that is “useless” (hyperbole again) without ἀγάπη love.
 - e. Fritter away my livelihood and deliver my body. These are not specific spiritual gifts but rather possible ministries or effects that could be accomplished.
 - 1) Give all (ψωμίζω : to give away in installments, *dole out, fritter away*) my possessions (ὑπάρχω : to really be there, to be at one’s disposal; *property, possessions, means* Luke 8:3; 12:15,33; 14:33; 19:8; Acts 4:32,34,37; Hebrews 10:34).
 - 2) Deliver (παραδίδωμι : *deliver, betray* Matthew 14:10,11; Acts 8:3; 15:26; 1st Corinthians 15:24; 2nd Corinthians 4:11; Romans 8:32; Ephesians 5:25) my body.
 - 3) That I may boast? That I may burn? Great [text crit.](#) exercise in v.3.
 - 4) There is no greater love (John 15:13), but what if the self-sacrifice is absent love?
 - f. I have become worse than not having a gift, I am nothing, I profit nothing.
 - 1) I have become. γέγονα perf.active indicative γίνομαι : *to come into being; become*. (cf. 1st Corinthians 9:22; 13:1,11; 2nd Corinthians 12:11; Gal. 4:16).
 - 2) I am. εἰμί : Present active indicative (cf. 1st Corinthians 15:10; 2nd Corinthians 12:11; 1st Tim. 1:15).
 - 3) I am profitted nothing. ὠφελοῦμαι Present passive indicative ὠφελέω : *to be useful, to profit* (Matthew 15:5; 16:26; 27:24; John 6:63; 12:19; 1st Corinthians 13:3; 14:6; Hebrews 4:2; 13:9). Also ὠφέλιμος : *profitable* (1st Tim. 4:8ab; 2nd Tim. 3:16; Tit. 3:8).

37. Following the conditional clauses, Paul delivers a 16-faceted exposition of what ἀγάπη love is and is not, by describing what ἀγάπη love does and does not do.

- a. Love.
 - 1) Nom.sing.fem. Ἡ ἀγάπη : God's absolute sacrificial unconditional integrity love.
 - 2) Cognate terms: ἀγαπάω , ἀγαπητός .
 - 3) Scripture examples: 320x (112x (35%) by John (17.8% NT); 136x (42.5%) by Paul (25.7% NT).
- b. Love suffers long. Ἡ ἀγάπη μακροθυμεῖ.
 - 1) Present active indicative μακροθυμέω : to remain tranquil while waiting, *have patience, wait*; to bear up under provocation without complaint, *be patient*.
 - 2) Cognate terms: μακροθυμία , μακρόθυμος, μακροθύμως .
 - 3) Scripture examples: 25x (Matthew 18:26,29; Acts 26:3; Romans 2:4; 9:22; 1st Corinthians 13:4; 2nd Corinthians 6:6; Gal. 5:22; Ephesians 4:2; Colossians 1:11; 3:12; 1st Thessalonians 5:14; 1st Tim. 1:16; 2nd Tim. 3:10; 4:2; Hebrews 6:12,15; Jas. 5:7,8,10; 1st Pet. 3:20; 2nd Pet. 3:9,15.
- c. Love is kindicative χρηστεύεται ἡ ἀγάπη.
 - 1) Present mid.indicative χρηστεύομαι : *be kind, loving, merciful; show kindness*. Early Church Fathers: 1st Clement 13:2; 14:3.
 - 2) Cognate terms: χρηστός , χρηστότης .
 - 3) Scripture examples: 18x (Luke 6:35; Romans 2:4; Romans 3:12; 11:22; 1st Corinthians 13:4; 15:33; 2nd Corinthians 6:6; Gal. 5:22; Ephesians 2:7; 4:32; Colossians 3:12; Tit. 3:4; 1st Pet. 2:3).
- d. Is not jealous. οὐ ζηλοῖ.
 - 1) Present active indicative ζηλόω : to have intense negative feelings over another's achievements or success, *be filled with jealousy, envy*.
 - 2) Cognate terms: ζήλος .
- e. Does not brag. οὐ περπερεύεται.
 - 1) Present mid.indicative περπερεύομαι : behave as a περπερος (braggart); *boast brag*.
 - 2) Cognate terms: none. Secular usage: late & rare. Polybius calls the grammarian Isocrates and Aulus Postomius *πέρπερος*.
What he has in mind is arrogance of speech. In both passages it is used with words like "loquacious," "talkative," "exaggerating," "asserting oneself, wounding, attacking with words."
 - 3) [TDNT](#) article.
- f. Is not arrogant. οὐ φυσιοῦται.
 - 1) Present passive indicative φυσιόω : fr. φῦσα (a pair of bellows) cause to have an exaggerated self-conception, *puff up, make proud*.
 - 2) Cognate terms: φυσίωσις .
 - 3) Scripture examples: 8x (1st Corinthians 4:6,18,19; 5:2; 8:1; 13:4; 2nd Corinthians 12:20; Colossians 2:18).
- g. Does not act unbecomingly. οὐκ ἀσχημονεῖ.
 - 1) Present active indicative ἀσχημονέω : *behave disgracefully, dishonorably, indecently*.
 - 2) Cognate terms: ἀσχημοσύνη , ἀσχήμων .
 - 3) Scripture examples: 5x (Romans 1:27; 1st Corinthians 7:36; 12:23; 13:5; Rev. 16:15).
- h. Does not seek its own. οὐ ζητεῖ τὰ ἑαυτῆς.
 - 1) Present active indicative ζητέω : *seek, look for; wish for, aim at*.
 - 2) Cognate terms: ζήτησις , ἐκζητέω , ἐπιζητέω .

-
- 3) Scripture examples: 144x (John 5:30; 1st Corinthians 10:24,33; 13:5; Phil. 2:21).
- i. Is not provoked. οὐ παροξύνεται.
- 1) Present passive indicative παροξύνω : *urge on, stimulate, provoke*.
- 2) Cognate terms: παροξυσμός .
- 3) Scripture examples: 4x (Acts 15:39; 17:16; 1st Corinthians 13:5; Hebrews 10:24).
- j. Does not take into account a wrong. οὐ λογίζεται τὸ κακόν.
- 1) Present mid.indicative λογίζομαι : *to reckon, calculate*.
- 2) Cognate terms: λογισμός .
- 3) Scripture examples: 40x (Romans 4:3,4,5,6,8,9,10,11; 1st Corinthians 4:1; 13:5,11; 2nd Corinthians 3:5; 5:19; 10:2,7,11; 11:5; 12:6; Phil. 3:13; 4:8; 2nd Tim. 4:16).
- k. Does not rejoice in unrighteousness. οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ.
- 1) Present active indicative χαίρω : *rejoice, be glad*. The obj. of or reason for the joy is denoted in various ways. Prep. ἐπὶ τινι rejoice over someone or something.
- 2) Cognate terms: χαρά , συγχαίρω .
- 3) Scripture examples: 140x (Mt. 18:13; Luke 1:14; 13:17; John 16:20,21,22,24; Acts 15:31; Romans 16:19; 1st Corinthians 13:6; 16:17; 2nd Corinthians 7:4,7,9,13,16; Gal. 5:22; Phil. 1:4,18,25; 2:2,17,18,28,29; 3:1; 4:1,4,10; Rv. 11:10).
- l. Rejoices with the Truth. συγχαίρει δὲ τῇ ἀληθείᾳ.
- 1) Present active indicative συγχαίρω : *rejoice together with someone*.
- 2) Cognate terms: see above.
- 3) Scripture examples: see above.
- m. Bears all things. πάντα στέγει.
- 1) Present active indicative στέγω : *to keep confidential, cover, pass over in silence* (Sir. 8:17; JosEphesians Vi. [1.225](#)); *to bear up against difficulties, bear, stand, endure*.
- 2) Cognate terms: στέγη : *roof* (Mt. 8:8; Mark 2:4; Luke 7:6).
- 3) Scripture examples: 4x (1st Corinthians 9:12; 13:7; 1st Thessalonians 3:1,5).
- n. Believes all things. πάντα πιστεύει.
- 1) Present active indicative πιστεύω : *to place confidence in; believe*.
- 2) Cognate terms: πίστις , πιστός , ἄπιστος , ἀπιστέω , ἀπιστία , ὀλιγόπιστος & ὀλιγοπιστία .
- 3) Scripture examples: 599x (100x in John (128x by John); 252x by Paul; 41x in Hebrews).
- o. Hopes all things. πάντα ἐλπίζει.
- 1) Present active indicative ἐλπίζω : *to look forward to something with confidence, to hope*.
- 2) Cognate terms: ἐλπίς , ἀπελπίζω , προελπίζω .
- 3) Scripture examples: 86x (Romans 4:18; 5:2,4,5; 8:20,24,25; 12:12; 15:4,12,13,24; 1st Corinthians 9:10; 13:7,13; 15:19; 16:7; 2nd Corinthians 1:7,10,13; 3:12; 5:11; 8:5; 10:15; 13:6).
- p. Endures all things. πάντα ὑπομένει.
- 1) Present active indicative ὑπομένω : *to remain, stay, stand one's ground, endure*.
- 2) Cognate terms: ὑπομονή .
- 3) Scripture examples: 49x (Mt. 10:22; 24:13; Romans 5:3,4; 8:25; 1st Corinthians 13:7; 2nd Tim. 3:10; Hebrews 10:36; 12:1,2,3,7; Jas. 1:3,4,12; 5:11; 2nd Pet. 1:6).
- q. Love never fails. Ἡ ἀγάπη οὐδέποτε πίπτει.

- 1) Present active indicative πίπτω : *to fall* (stupid [BDAG](#) def). Of things, esp. structures: *fall, fall to pieces, collapse, go down* (Josh. 6:5,20; Job 1:19; Rev. 11:13; 16:19; Matthew 7:25,27; Hebrews 11:30); Fig. *become invalid, come to an end, fail* (Luke 16:17; 1st Corinthians 13:8).
- 2) Cognate terms: ἐκπίπτω , καταπίπτω , παραπίπτω , περιπίπτω , συμπίπτω , πτώσις .
- 3) Scripture examples: 107x (20x Matt; 36x Luke & Acts; 1st Corinthians 10:8,12; 13:8; 14:25; 23x Rev.).

38. Other operational functions include faith and hope (1st Corinthians 13:13).

- a. Both faith (Matthew 17:20; 21:21; Acts 14:9; Romans 14:22; 1st Corinthians 13:2; 1st Tim. 1:19) and hope (Acts 24:15; Romans 15:4; 2nd Corinthians 3:12; 10:15; Ephesians 2:12; 1st John 3:3) can be present continuing possessions.
- b. Love believes and hopes (1st Corinthians 13:7), so the operational function of love includes the operational functions of faith and hope.
- c. Love also “endures all things” (1st Corinthians 13:7) but endurance is not an operational function. Endurance is an operational mandate for all believers in the Christian Way of Life (Jer. 12:5; 1st Corinthians 10:13; Hebrews 10:36; 12:1; Jas. 5:7-11).

Gift Cessation

5. ἀγάπη never fails, but certain gifts and ministries will do so (from the Corinthians’ perspective) and have done so (from Austin Bible Church’s perspective).
 - a. ἀγάπη is the more excellent way by which gifts, ministries, and effects can be utilized by Members of the Church for the maximum glorification of Jesus Christ (1st Corinthians 12:31).
 - b. ἀγάπη is a permanent and eternal operational function, but certain gifts were not so designed (1st Corinthians 13:8a,13).
 - c. Important note: it is not all χαρίσματα (spiritual gifts) that are done away, but only certain gifts. Spiritual gifting itself continues throughout the Dispensation of the Church.
6. Verse 8 contains three more “ifs” (like and unlike the three “ifs” from vv.1-3).
 - a. εἴτε conj. used 65x. “Whether . . . or”; “if . . . if” (Romans 12:6,7,8; 1st Corinthians 3:22; 8:5; 10:31; 12:13,26; 13:8; 14:7,27 (cf. δὲ 14:29); 15:11; 2nd Corinthians 1:6; 5:9,10,13; 8:23; 12:2,3; Ephesians 6:8; Phil. 1:18,20,27; Colossians 1:16,20; 1st Thessalonians 5:10; 2nd Thessalonians 2:15; 1st Pet. 2:13,14; LXX: Josh. 24:15).
 - b. The “whether, or, or” construction of this passage establishes that there were gifts present in certain Corinthian believers but not present in others because they have other gifts.
 - c. Prophecy and knowledge will be “done away” but tongues will “cease.”
 - 1) Done away. Fut.passive καταργέω : to cause something to come to an end or to be no longer in existence, *abolish, wipe out, set aside* (Romans 6:6; 1st Corinthians 2:6; 6:13; 13:8,10,11; 15:24,26; 2nd Corinthians 3:7,11,13,14; Gal. 5:11; 2nd Thessalonians 2:8; 2nd Tim. 1:10; Hebrews 2:14).
 - 2) Cease. Fut.mid. παύω : (mid.) *to pause, stop, cease*.
It is important to note that it is a different verb for the ending of tongues than the verb used for the ending of prophecy and knowledge. The situational conditions for the end of tongues is different than the situational condition for the end of the other temporary gifts.
7. Verses 9&10 describe the in-part (imperfect) nature of the apostolic age of the Church, followed by the perfect nature of the post-apostolic age of the Church.
 - a. ἐκ μέρους describes the “in-part” conditions present in the Dispensation of the Church: Age of the Apostles. μέρος : *part* (previously used in 1st Corinthians 12:27).

-
- 1) Knowing is a partial feature supplemented by the partial feature of prophesying.
 - 2) A series of imperfect (in-part) messages is designed to give way to a perfect message (Hebrews 1:1-2).
 - 3) An obsolete feature of any age must be designed to disappear (Hebrews 8:13).
 - b. τὸ τέλειον describes the “perfect” or “complete” condition present in the Dispensation of the Church: Age of the Local Church. Neut.sing. τέλειος *perfect, complete, mature, adult*.
 - 1) The neuter “perfect thing” will come at an unspecified time, but the Apostle Paul anticipated it in his lifetime.
 - 2) The neuter “perfect thing” is a benefit to the Church because it is superior to the “in-part” conditions that preceded it. Not every gift is made obsolete as a result, and the ongoing use of gifts in the ongoing Dispensation of the Church is expected.
 - c. The most common misinterpretation for “the perfect” is to apply it to Christ and specifically to His 2nd Advent.
 - 1) This leads to an awkward terminology for Jesus Christ in the neuter gender.
 - 2) This defies the promise of Joel 2:28 which states that the 2nd Advent of Jesus Christ will launch the beginning of prophecy.
 - a) The same event cannot mark both the end and the beginning of prophecy!
 - b) For a glimpse into the prophetic role of Israel to the Gentiles in the Millennium see also Num. 11:29; Zech. 8:20-23; Isa. 60:3; Zeph. 3:19 cf. 1st Corinthians 14:25.
 - d. Another common misinterpretation for “the perfect” is to apply it to eternity in heaven.
 - 1) This relates the “face to face” illustration (1st Corinthians 13:12) with the “face to face” reality of heaven (2nd Corinthians 5:6,8).
 - 2) This fails to retain the context for the illustration (1st Corinthians 13:12) as the same context for that which is being illustrated (1st Corinthians 13:10).
 - e. A verbose over-translation for this passage actually helps to keep the context fixed:
 - 1) 1 Corinthians 13:8 In explaining the hyperballistic nature of agape love as an operational function throughout the entirety of the Dispensation of the Church it is helpful to draw a direct contrast with certain spiritual gifts which will not continue to be manifested throughout the entirety of the Dispensation of the Church; namely the spiritual gifts of Prophecy, Tongues, and Knowledge.
 - 2) 1 Corinthians 13:9 The explanation for the spiritual gifts of Prophecy and Knowledge being abolished rests in the nature of those in-part gifts and the way in which they combine and coordinate for the resultant edification of Church Members in the only way possible prior to the revelation and provision of mystery doctrine in the written New Testament Scriptures.
 - 3) 1 Corinthians 13:10 In contrast to this, a perfect situation is coming in which the combination and coordination of those in-part revelatory gifts will no longer be needed or even appropriate as the edification of Church Members will from that time on be accomplished by faithfully teaching the once and for all delivered mystery doctrine and associated written New Testament Scriptures.
 8. The transition from the Church’s imperfect age (in-part) to the Church’s perfect age is one of maturity (1st Corinthians 13:11).
 - a. This verse (v.11) is an illustration for the contrast of in-part (v.9) versus complete (v.10). Paul presents a 1st person singular illustration from temporal life to teach these concepts.
 - b. Speaking, thinking, and reasoning “like a child” demonstrates that the in-part conditions of the Church’s edification through revelatory gifts is foundational & preparational, but not complete.

-
- c. Becoming an adult demonstrates the perfect condition of the Church's edification through a complete written revelation.
9. The transition from the Church's imperfect age to the Church's perfect age is one of clarity (1st Corinthians 13:12).
- a. This verse (v.12) is an illustration for the contrast of in-part (v.9) versus complete (v.10). Paul presents a 1st person plural metaphor to teach these concepts.
 - b. "Up until this very time" (ἄρτι) we are seeing through a mirror (ἔσοπτρον) in a riddle (ἀνίγμια). Note the metaphoric nature of this illustration!
 - c. The perfect nature of written revelation for the Church allows us to see "face to face" (πρόσωπον πρὸς πρόσωπον). This is not a literal condition of being in heaven but continues to metaphor in describing the clarity of our spiritual vision.
 - d. "Face to face" with God in both literal and metaphoric usage is an expression for direct dealings with God here in an earthly setting and never for a heavenly setting in glory (Gen. 32:30; Ex. 33:11; Deut. 5:4; 34:10; Jdg. 6:22; Ezek. 20:35).

Chapter Fourteen

In Chapter Fourteen Paul brings the subjects of love and spiritual gifts to a very practical application for the believers in Corinth. Prophecy was the highest gift the Corinthians could seek because it had the greatest potential for maximum church edification (1st Corinthians 14:1-5). Tongues was the most abusable gift as it had the potential to not edify anybody (1st Corinthians 14:6-12). The Interpretation of Tongues provided for the needed edification (1st Corinthians 14:13-19). Prophecy and tongues are contrasted a second time with reference to their purpose and the effects their use can have in the local church (1st Corinthians 14:20-25). Paul closes the subject with an outline for order in the local assembly (1st Corinthians 14:26-40).

Especially Prophecy

39. In making the abstract practical, Paul issues two imperatives (1st Corinthians 14:1a). This is an expansion upon the statement he made prior to the hyperballistic way of love (cf. 1st Corinthians 12:31).
- a. Pursue. Present active imperative διώκω : *to pursue, persecute*. Also cf. διωγμός : *persecution*.
Positive items to pursue/persecute:
 - 1) Uprightness (Romans 9:30; 1st Tim. 6:11; 2nd Tim. 2:22).
 - 2) Hospitality (Romans 12:13).
 - 3) Peace (Romans 14:19; Hebrews 12:14).
 - 4) Love (1st Corinthians 14:1),
 - 5) The Good (1st Thessalonians 5:15).
 - b. Seek. Present active imperative ζηλώω : *to burn with zeal*. Also cf. ζήλος & ζηλωτής (Luke 6:15; John 2:17; Acts 1:13; 5:17; 7:9; 13:45; 17:5; 21:20; 22:3; Romans 10:2; 13:13; 1st Corinthians 3:3; 12:31; 13:4; 14:1,12,39; 2nd Corinthians 7:7,11; 9:2; 11:2; 12:20; Gal. 1:14; 4:17,18; 5:20; Phil. 3:6 (w/ διώκω); Tit. 2:14; Hebrews 10:27; Jas. 3:14,16; 4:2; 1st Pet. 3:13; Rev. 3:19). [EDNT](#) has a great summary. [LN](#) synonymns. [Trench](#).
40. In seeking spiritual gifts, the most to be sought is Prophecy (1st Corinthians 14:1b,12). μάλλον δὲ ἵνα προφητεῖτε.
- a. μάλλον δὲ *but rather, or rather*, or simply *rather*, introduces an expression or thought that supplements and thereby corrects what has preceded (Romans 8:34; Gal. 4:9; 1st Corinthians 14:1,5). Μάλλον δὲ is used as a corrective, to make a saying more precise (*or rather*) (cf. Lausberg §§784–86). "Preferably" (Grammatical Analysis of the Greek NT).

b. προφητεύετε 2pl. Present active subjunctive προφητεύω : ① *to proclaim an inspired revelation*; ② *to tell about something that is hidden from view, tell, reveal*; ③ *to foretell something that lies in the future, foretell*.

- 1) Prayer-prophecy has already been dealt with for both men and women in the assembly (1st Corinthians 11:4-5).
- 2) The spiritual gift of prophet has already been taught (1st Corinthians 12:10), placed second after the Apostles (1st Corinthians 12:28-29), and declared to be temporary (1st Corinthians 13:8-9).
- 3) The Apostles and the Prophets laid the foundation for the Church which would be built upon by the Evangelists and the Pastor-Teachers (Ephesians 2:20; 3:5; 4:11-12).
- 4) The link between praying and prophesying is found in many places (Gen. 20:7; 1st Sam. 12:23; Jer. 27:18; Luke 2:27), and it is reasonable to view Church Prophets as functioning within a prayer context.
- 5) Church Prophets played a significant role in the early Church (Acts 11:20-30; 13:1; 15:32-35; 19:6; 21:8-14; 1st Thessalonians 5:20; 1st Tim. 1:18; 4:14; 2nd Pet. 1:19-21).
- 6) Prophecy was among the sign gifts (signs of a true Apostle) which established the divine sanction for apostolic ministries, churches, and Scriptures (2nd Corinthians 12:12 cf. Acts 2:22).
- 7) False prophets and their messages were angelic-conflict battle fronts for the apostolic Church (2nd Thessalonians 2:2; Tit. 1:12; 2nd Pet. 2:1-3; 1st John 4:1; Rev. 2:20).

[Pastor Bob's translation of 1 Corinthians 14:1] Actively make love your continuous pursuit and employ your spiritual gifts with a burning zeal; most especially that you might proclaim inspired revelation (prophecy).

41. The Corinthian tongue speakers were speaking to God alone and "edifying" themselves (1st Corinthians 14:2,4a).

- a. This violates the purpose for tongues where others would hear the speaker in their own native language speaking of the mighty deeds of God (Acts 2:3-11).
- b. Speaking to God alone violates the purpose for spiritual gifts (1st Pet. 4:10), especially communication gifts (1st Pet. 4:11).
- c. No one understands (lit. hears) violates the purpose for having "ears to hear" (Rev. 2:7 & etc.).
- d. Speaking mysteries violates the purpose for the Dispensation of the Church (Ephesians 3:4-10).

42. The Corinthian prophets spoke to men for edification, exhortation and consolation (1st Corinthians 14:3,4b).

- a. Edification. οἰκοδομή : process of building, *building, construction*. Cognate terms include οἰκοδομέω, ἐποικοδομέω & συνοικοδομέω. Edification was developed in earlier chapters (1st Corinthians 3:9,10,12,14; 8:1,10; 10:23) and is extensively developed in this chapter (14:3,4,5,12,17,26).
- b. Exhortation. παράκλησις : act of emboldening another in belief or course of action, *encouragement, exhortation*. Cognate terms include παρακαλέω & παράκλητος. Comfort will become a big theme to begin 2nd Corinthians (1:3,4,5,6,7).
- c. Consolation. παραμυθία : that which serves as encouragement to one who is depressed or in grief, *encouragement, comfort, consolation*. Cognate terms include παραμυθέομαι & παραμύθιον. Only 6 NT uses (John 11:19,31; 1st Corinthians 14:3; Phil. 2:1; 1st Thessalonians 2:12; 5:14).

43. A mono-gifted church of tongues speakers without interpreters would not edify anybody. A mono-gifted church of prophets would be greater (but still not ideal) (1st Corinthians 14:5).

What Profit?

10. What profit is there to communicating in any language if the communication is not understandable? (1st Corinthians 14:6) The pentecost pilgrims profited because they understood the message in their own languages (Acts 2:6,8,11).
 - a. The “unless” from verse 5 explains the “unless” from verse 6.
 - b. The interpreter of tongues allowed for corporate edification when a foreign-language speaking visitor was among them.
 - c. Revelation, knowledge, prophecy or teaching demonstrates the wide variety of speaking ministries that Tongues or the Interpretation of Tongues could participate in.
 - d. Paul has already paralleled profit to edification (1st Corinthians 10:23) and profitability was a large concern for Paul in every ministry he engaged in (Acts 20:20; 1st Corinthians 6:12; 10:23,33; 13:3; 14:6; 15:32; 2nd Corinthians 12:1; Phil. 4:17; 1st Tim. 4:8; 2nd Tim. 3:6; Tit. 3:8).
11. Man-made instruments are designed to make intelligible sounds (1st Corinthians 14:7-8).
 - a. Musical instruments like the flute or harp have no souls and yet produce pleasant effects to the human soul (v.7). “Lifeless things” (τὰ ἄψυχα).
 - b. Musical instruments have been functional in battle from all antiquity (v.8).
12. The Corinthian tongue speakers were like improperly played instruments. They were not functioning according to their design and were utterly ineffective (1st Corinthians 14:9 cf. 9:26).
13. Paul rightly observes the nature of language (1st Corinthians 14:10). (φωνή)
 - a. There are a great many in the world. The 15th edition of the Ethnologue lists 6,912 languages on earth today. 516 of them are nearly extinct and some linguists believe more than 3,000 of them will be extinct by the year 2100.
 - b. Every language contains vocabulary & grammar. Grammar is generally comprised of morphology and syntax. (Advanced grammar includes phonetics, phonology, semantics, and pragmatics).
 - c. Language communicates thought from the language speaker to the language hearer. That’s what language does, but that’s not what the Corinthian tongue speakers were doing. No voice is voiceless (ἄφωνος).
14. The “meaning” of a vocal language is its “power” (δύναμις) (1st Corinthians 14:11 cf. 4:19,20).
 - a. Linguistic barriers are reciprocally barbaric. βάρβαρος (Acts 28:2,4; Romans 1:14; 1st Corinthians 14:11; Colossians 3:11). Note: The Greeks viewed all non-Greeks to be barbarian. In this text each considers the other barbarian.
 - b. Paul was hardly a barbarian but to anyone unable to understand his naturally spoken languages he would have the edifying effectiveness of a barbarian.
15. Paul doesn’t tell the Corinthians to stop speaking in tongues, but to direct their charismatic zeal towards the building up of the church (1st Corinthians 14:12).

Mindless Spiritual Activity 1 Corinthians 14:14-19

1. Paul explores the possibility of being spiritually active but mentally unfruitful (1st Corinthians 14:14).
 - a. “If” is a 3rd class condition. The subjunctive of προσεύχομαι combined with the dative of γλῶσσα completes the hypothetical conditions.
 - b. Praying in a tongue is a possible activity for the human spirit to engage in if so gifted, and yet the construction of 1st Corinthians 14:14 is so like 1st Corinthians 13:1-3 that the factuality of this question remains.

-
- c. In such a case the human spirit functions apart from the mentality of the soul. ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. ἄκαρπος : unfruitful, fruitless (7x: Mt. 13:22; Mark 4:9; 1st Corinthians 14:14; Ephesians 5:11; Tit. 3:14; 2nd Pet. 1:8; Jude 12).
 2. The thought of mindless spirituality brings Paul to a “what then is” τί οὖν ἐστὶν “what’s that all about?” (1st Corinthians 14:15a; cf. Romans 3:9; 6:1,15; 7:7; 9:14,30; 11:7; 1st Corinthians 10:19; 14:15,26; Phil. 1:18).
 3. Paul answers his own “what then is” by saying that his prayers and singing will be spiritual, mindful, and fruitful (1st Corinthians 14:15b).
 - a. Anything mindless violates the principle of volitional service (1st Corinthians 9:17; 2nd Corinthians 9:7; Phm. 14; 1st Pet. 5:2).
 - b. Anything mindless violates the principle of being God’s fellow-worker (1st Corinthians 3:9; 1st Thessalonians 3:2; 3rd John 8).
 4. The concept of mindless spirituality takes Paul back to the issue of non-edification in the gathering of the local church (1st Corinthians 14:16-17).
 - a. The One Who Fills the Place of the Idiot is expected to utter the “Amen” when the blessing of thanksgiving is offered in the local church.
 - 1) ὁ ἀναπληρῶν Present active ptc. ἀναπληρῶ : *to make complete* (Mt. 13:14; 1st Corinthians 14:16; 16:17; Gal. 6:2; Phil. 2:30; 1st Thessalonians 2:16).
 - 2) τὸν τόπον acc.sing. τόπος : used 93x NT; *place (position)*. Possibly also “opportunity” (BDAG 4).
 - 3) τοῦ ἰδιώτου gen.sing. ἰδιώτης : *amateur, layman, outsider* (Used 7x: Acts 4:13; 1st Corinthians 14:16,23,24; 2nd Corinthians 11:6).
 - a) [Trench](#) has a good article on the uneducated and untrained apostles.
 - b) The ἰδιώτης is always a contrast but the opposite of the ἰδιώτης can be any profession that requires specific training and expertise.
 - c) The Christian Way of Life is a “profession” that requires specific Biblical training and spiritual expertise. Baby believers who have not yet been trained in doctrine are ἰδιῶται. While they maintain that status they are functionally indistinguishable from unbelievers (1st Corinthians 14:23-24; cf. 3:1-3).
 - b. The One Who Fills the Place of the Idiot is not the the only individual in the local church who is oblivious to the tongues-speaker’s thanksgiving prayer. The One With a Psalm, The One With a Teaching, and The One With a Revelation would be equally unaware (1st Corinthians 14:26).
 - c. The Amen. It is not the idiot who is expected to Amen the thanksgiving blessing but the one who fills the gap when the worship service provides an opportunity to introduce the untrained (idiot) believer to the teachings and practices of the local church.
 - 1) ἀμήν : strong affirmation of what is stated; as expression of faith *let it be so, truly, amen*.
 - 2) Hebrew. אָמֵן : *verily, truly, amen*. The LXX typically uses γένοιτο (opt. from γίνομαι).
 - 3) The “Amen” can stand alone as a single word (Deut. 27:15-26) or it may be a longer discourse of praise (1st Kgs. 1:36-37; 1st Chr. 16:36) with a confirming and explanatory follow-up message (Neh. 8:6-8). [Jeremiah even utters a sarcastic “Amen” with a condemning and revelatory follow-up message (Jer. 28:5-8).]
 - 4) The most significant use of “Amen” is the Lord Jesus Christ’s adverbial use for describing His faithful teachings (over 100x). This is most fitting for the God of Amen (Isa. 65:16; Rev. 3:14).

-
- 5) The One Who Fills the Gap doesn't say "Amen." He says "the" Amen. It's more than a single word utterance—it is a discourse. He delivers the confirming and explanatory follow-up message.

Pastor Bob's translation of 1st Corinthians 14:16 If you bless in the spirit otherwise (without the mind), how will the One Who Fills the Gap in the opportunity of the untrained believer be able to deliver the confirming and explanatory follow-up message (the Amen) considering that he does not know what your thanksgiving message communicated?

5. Paul testified to more tongues speaking than the Corinthians outside the local church, but admitted his preference to ministering to believers in the local church (1st Corinthians 14:18-19).
- a. Paul was thankful for every tongues-speaking ministry God had ever given him (1st Corinthians 14:18). This activity is evidently evangelism-focused (cf. Romans 1:8; 1st Corinthians 1:4,14; Phil. 1:3; Phm. 4).
 - b. Paul contrasts his tongues-speaking with what he prefers to do "in the church" (1st Corinthians 14:19a).
 - c. Speaking five words mindfully is preferable to a myriad of words mindlessly in a tongue (1st Corinthians 14:19b).
 - d. The goal of mindful communication is "catechism" instruction (κατηχέω). Throughout church history the catechumen was one who had received instruction in the basic doctrines of Christianity before being admitted to membership in a church.

Prophecy and Tongues Contrasted Again

1. The summary of what Paul has been presenting throughout this chapter (and really since chapters 2&3) is given in verse 20: grow up.
 - a. Do not be children in your thoughts. παιδίον. Mindless spirituality places the believer at risk for infantile thinking.
 - b. The only venue for infantile thinking is in the realm of wickedness (κακία). νηπιάζω imperative verb from νήπιος.
 - c. Be an adult in your thoughts. By engaging the mind in every spiritual endeavor the believer becomes mature τέλειος. This is the end-result of spiritual perception and application of God's Word.
 - d. The contrast between νήπιοι and τέλειοι goes all the way back to 1st Corinthians 2:6 & 3:1.
2. The Law prophesied the coming spiritual gift of tongues (1st Corinthians 14:21 cf. Isa. 28:11-13).
 - a. "The Law" technically references the Pentateuch of Moses but in a wider sense it equals Holy Scriptures generally.
 - 1) The most authoritative part gives its name to the whole (John 10:34 cf. Ps. 81:6; John 12:34 cf. Ps. 109:4; Isa. 9:6; Dan. 7:14; Romans 3:19 preceded by vv.10-18 quoting various psalms and prophets).
 - 2) Longer expressions include the law and the prophets (Mt. 5:17; 7:12; 22:40; Luke 16:16; John 1:45) or the law and the prophets and the psalms (Luke 24:44).
 - b. The stammering lips and foreign tongue of Isaiah is the Lord's faithfulness to speak to Israel who will not listen (Isa. 28:11; 1st Corinthians 14:21).
 - 1) Order on order, order on order. אֶן אֶן אֶן אֶן אֶן.
 - 2) Line on line, line on line. קוֹ קוֹ קוֹ קוֹ קוֹ.
 - 3) A little here, a little there. שָׁם זְעִיר שָׁם זְעִיר שָׁם.
 - 4) The Hebrew Old Testament comprises the order on order and the line on line given "here" when rest and repose were offered to Israel.

-
- 5) The Greek New Testament comprises the order on order and line on line given “there” when Israel suffers its greatest dispersion.
 3. Paul’s conclusion and application (1st Corinthians 14:22-25).
 - a. Paul recognized that the ecclesiastical spiritual gift of Tongues was a divine warning to unbelieving Israel who had their stewardship suspended and were on the verge of national dispersion (1st Corinthians 14:22a; Isa. 28:11-13).
 - b. Paul went on to recognize that the ecclesiastical spiritual gift of Prophecy was also a divine warning (1st Corinthians 14:22b).
 - 1) The working of prophecy within a local assembly produced conviction (ἐλέγχω) and accountability (ἀνακρίνω) (1st Corinthians 14:24).
 - 2) The prophetic gift disclosed the secrets of the heart bringing to light what only God can look upon (1st Sam. 16:7; 1st Chr 28:9; 2nd Chr. 6:30 || 1st Kgs. 8:39; Jer. 17:10; Luke 16:15; Hebrews 4:13).
 - 3) The Holy Spirit’s ministry through the ministry of the Church Prophets was the most vivid means by which the Church became aware of God’s personal presence among them (1st Corinthians 14:25).
 - 4) Just as Tongues should have warned unbelieving Jews that they were “on thin ice” Prophecy warned believing Christians that accountability is direct and imminent (cf. Acts 5:3; 1st Pet. 4:17).

An Outline for Order in the Local Assembly

1. Paul sums up the chapter and the entire discourse on spiritual gifts (chs.12-14) with another “what is then?” conclusion (1st Corinthians 14:26 cf. v.15).
2. The venue for this conclusion is the assembly of the saints (1st Corinthians 14:26). ὅταν συνέρχησθε temporal particle ὅταν + Present active subjunctive συνέρχομαι (1st Corinthians 11:17,18,20,33,34; 14:23,26).
3. An assembly of called out ones (ἐκκλησία) can be total chaos if the purpose for their gathering (συνέρχομαι) is forgotten (Acts 19:32).
4. Various believers on any given Sunday will have a contribution for the overall edification (1st Corinthians 14:26).
 - a. A variety of gifts, ministries, and effects (1st Corinthians 12:4-6) are displayed in the gathering of gifted ones.
 - b. This variety was especially necessary during the in-part-this and in-part-that era of the Dispensation of the Church (1st Corinthians 13:8-10).
 - c. A variety of gifts, ministries, and effects are not displayed in the gathering of gifted ones. These “invisible heroes” operate “in secret” but not unrecognized (Matthew 6:4,6,18).
 - d. Every believer is gifted but not every gifted believer is trained and not every trained believer functions by standing in front (1st Pet. 4:10-11).
5. Even when the gift is trained and the ministry is valid there are still limitations placed upon individual believers for the purpose of corporate orderliness.
 - a. Limitations placed on believers with the gift of Tongues (1st Corinthians 14:27-28).
 - 1) Although these believers primarily minister outside of church (1st Corinthians 14:18-19), there are still occasions where their gift can be edifying in church—provided there is an interpreter! (1st Corinthians 14:5-6)
 - 2) “Two or three” is usually a minimum (Deut. 17:6; 19:15; Matthew 18:16,20; 2nd Corinthians 13:1; 1st Tim. 5:19), but here it is a maximum (1st Corinthians 14:27).

-
- 3) "In turn" means that a cacophony is never right. One by one the content must be delivered and interpreted. One single διερμηνευτής is acceptable because his witness will be combined with the tongues-speaker.
 - 4) The absence of an interpreter demands the silence of all tongues speakers (1st Corinthians 14:28).
 - b. Limitations placed on believers with the gift of Prophecy (1st Corinthians 14:29-30).
 - 1) Prophecy was appropriate for men with heads uncovered and women with heads covered (1st Corinthians 11:4-5). The visible token of the woman's submission was necessary in the context of the angelic conflict (1st Cor 11:10).
 - 2) "Two or three" is once again the maximum for any given service.
 - 3) "The others" (οἱ ἄλλοι) would include the other one or two as well as additional prophets beyond the ones scheduled for speaking.
 - 4) "The others" were necessary to "pass judgment." διακρίνω (1st Corinthians 4:7; 6:5; 11:29,31; 14:29).
 - a) There is no spiritual gift for the interpretation of prophecy.
 - b) The spirits of prophets are subject to prophets (1st Corinthians 14:32).
 - 5) The two or three scheduled speakers may be pre-empted according to God's schedule (1st Corinthians 14:30).
 - 6) The presence of God the Holy Spirit with a live revelation demands the silence of all prophets and their previously disclosed revelations.
 - c. The limitations placed on believers with the gift of Prophecy are expanded in two primary areas.
 - 1) The first prophecy expansion details conditions with multiple prophets present (1st Corinthians 14:31-33).
 - a) The expansion of silence assures undivided attention to the one speaking.
 - b) The expansion of learning assures that the teachers themselves are also exhorted.
 - c) The expansion of subjection keeps discipline in place.
 - d) The expansion of churches makes clear that these practices are universal for every assembly.
 - 2) The second prophecy expansion specifies conditions with both prophets and prophetesses in mixed-company (1st Corinthians 14:34-35).
 - a) The terms "silence," "subject," "learn," and "churches" link this expansion to the preceding one.
 - b) In mixed company of Prophets and Prophetesses the Prophetesses were to subject themselves and not lead the men in the teaching.
 6. The corporate rebuke (36-38).
 - a. The Corinthians had created their own practices contrary to the practices of other churches and contrary to the revealed Word of God (1st Corinthians 14:36).
 - b. The Corinthians functioning under Divine inspiration were to acknowledge receipt of Paul's Scripture (1st Corinthians 14:37).
 - c. Any allegedly inspired Corinthians who could not testify to the inspiration of First Corinthians were rightly exposed as the frauds they were (1st Corinthians 14:38).
 7. The bottom line (39-40).
 - a. All spiritual gifts are to be utilized and the most edifying are to be most desired (1st Corinthians 14:39).

-
- b. All local church activity must be intrinsically proper and accomplished in the proper way (1st Corinthians 14:40).

Chapter Fifteen

In Chapter Fifteen Paul records the greatest development on Resurrection. He describes the Resurrection of Christ as being a core element in the Gospel (1st Corinthians 15:1-4) and the unique event in human history that launched the ministry of the Apostles for the foundation of the Church (1st Corinthians 15:5-11). At least one group in Corinth denied the doctrine of resurrection (1st Corinthians 15:12-19). Paul affirmed the doctrinal reality and doctrinal necessity of the resurrection (1st Corinthians 15:20-28) and described how ludicrous Christianity becomes without it (1st Corinthians 15:29-34). The chapter concludes with a detailed essay describing the mechanics of resurrection (1st Corinthians 15:35-49), the mystery of the Rapture (1st Corinthians 15:50-57), and the abiding mandate for daily diligence (1st Corinthians 15:58).

The Resurrection Gospel

- 44. Paul saved his final development for a treatise on the Gospel (1st Corinthians 15:1-2).
 - a. γνωρίζω : to cause information to become known: *make known, reveal* (Romans 9:22-23; 16:26; 1st Corinthians 12:3; 15:1; 2nd Corinthians 8:1; Ephesians 1:9; 3:3,5,10; 6:19,21; Phil. 4:6).
 - b. ἀδελφοί voc.plur. ἀδελφός . Paul caused believers (brethren) to know the Gospel.
 - c. τὸ εὐαγγέλιον : the good news, gospel.
 - 1) Which I (aorist middle) evangelized. εὐαγγελίζω : *to announce glad tidings*.
 - 2) Which the Corinthians (aorist active) received. παραλαμβάνω (1st Corinthians 11:23; 15:1,3).
 - 3) In which the Corinthians (perfect active) stand. ἵστημι .
 - 4) By which the Corinthians (present passive) are saved. σώζω : *to save, deliver*.
 - a) If the Corinthians (1st class condition, present active) hold fast to what word Paul (aorist middle) evangelized. κατέχω : to adhere firmly to traditions, convictions, or beliefs; *hold to, hold fast* (Luke 8:15; 1st Corinthians 11:2; 15:2; 1st Thessalonians 5:21).
 - b) Unless the Corinthians (aorist active) believed to no avail. πιστεύω . εἰκῇ : adv. pertaining to being without cause, result, purpose, or consideration (Romans 13:4; 1st Corinthians 15:2; Gal. 3:4; 4:11; Colossians 2:18).
- 45. The principles of standing and standing firm are critical for the Christian Way of Life. ἵστημι + many compounds & στήκω .
 - a. Positionally, believers are “having stood ones” (Romans 5:2; 1st Corinthians 15:1).
 - b. Experientially, believers must fight the good fight standing firm (1st Corinthians 10:12; 16:13; Gal. 5:1; Ephesians 6:11,13,14; Colossians 4:12; 1st Thessalonians 3:8; 2nd Thessalonians 2:15).
 - c. Ultimately, all believers will stand for reward (Romans 14:4; Jude 24).
- 46. Salvation can entail widely different issues.
 - a. Positionally, salvation references the believer’s conversion from spiritual death to eternal life (Romans 1:16; 1st Corinthians 1:21; 9:22; Ephesians 1:13; 2:5,8; 1st Tim. 1:15; Tit. 3:5).
 - b. Experientially, salvation references deliverance from operational death to the abundant life (2nd Corinthians 1:6; 7:10; Phil. 2:12; 1st Tim. 4:16; Hebrews 7:25; Jas. 1:21; 5:20).
 - c. Ultimately, salvation references our victorious homecoming to the Father (1st Corinthians 3:15; 2nd Tim. 4:18; 1st Pet. 1:5).
 - d. Rescue from temporal dangers (Mt. 8:25; 14:30; 27:40,42,49; Phil. 1:19).

-
47. The Gospel is a “tradition” that is to be received and delivered (1st Corinthians 15:3a cf. 11:23).
- α. παραδίδωμι : *to give over, deliver, commend; (to betray)*. παράδοσις = *tradition*.
 - β. παραλαμβάνω : *take to oneself, take over, receive*.
 - γ. This message is the message of first importance. ἐν πρώτοις. neut.dat.plur. πρῶτος : *first things*.
48. The Gospel is a message with three elements (1st Corinthians 15:3b-5).
- α. Two elements were delivered beforehand in the Hebrew Scriptures. κατὰ τὰς γραφάς.
 - β. The third element was verbally delivered after the fact by the eyewitnesses to the first two elements.
 - γ. All three elements were subsequently written into the Greek Scriptures while the majority of the eyewitnesses were still living.
49. Gospel Element #1: that Christ died (1st Corinthians 15:3b).
- α. For our sins. ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. ὑπὲρ + genitive [BDAG](#): indicating that an activity or event is in some entity’s interest, *for, in behalf of, for the sake of someone/something*.
 - β. According to the Scriptures (In types, shadows, and prophecies) (Gen. 3:15; 22:8; Ps. 22; 41; 69; Isa. 53; Dan. 9:24-26).
50. Gospel Element #2: that Christ was buried and was raised (1st Corinthians 15:4).
- α. On the third day.
 - β. According to the Scriptures (In types, shadows, and prophecies) (Gen. 22:4; Ex. 10:22; Lev. 23:11; Est. 4:16; 5:1; Ps. 16:10,11; Isa. 53:9-12; Hos. 6:2; Jon. 1:17).
51. Gospel Element #3: that Christ appeared to Cephas then to the Twelve (1st Corinthians 15:5).
- α. ὤφθη 3s.aorist passive indicative ὁράω : passive in active sense *become visible, appear* (LXX: Gen. 12:7; 17:1; Ex. 3:2; Jdg. 6:12).
 - β. To Cephas.
 - 1) כִּפְּאִי was the Aramaic name that Jesus gave to Σίμων Ἰωάννου Simon son of John (John 1:42).
 - 2) Κηφᾶς (Cephas) is the Greek transliteration and Πέτρος (Peter) is the Greek translation of that name but Paul almost always refers to him as Cephas (1st Corinthians 1:12; 3:22; 9:5; 15:5; Gal. 1:18; 2:9,11,14).
 - 3) Simon bar-Jona received a personal appearance prior to the Twelve (Luke 24:34; 1st Corinthians 15:5).
 - γ. To the Twelve (οἱ δώδεκα) (Luke 24:36-49; John 20:19-29).
 - δ. The “appearing” was “for many days” (Acts 1:1-8; 13:31).
 - 1) The purpose for His appearing was for appointing (Acts 1:8; 26:16).
 - 2) The appointing was a sending (John 20:21; Acts 1:8,21-26).
 - ε. Members of the Church are blessed to wait eagerly for His next appearing (1st Corinthians 1:7; Phil. 3:20; Tit. 2:13).
52. “After that” describes a series of resurrection appearances by Jesus Christ after the commissioning of the Twelve (1st Corinthians 15:6-8).
- α. More than 500 brethren at one time (1st Corinthians 15:6).
 - 1) This is frequently thought of as taking place “on the mountain” at the Great Commission event (Matthew 28:16).
 - 2) The time-frame spans more than 20 years (33AD to 54/55AD).
 - β. James (1st Corinthians 15:7a).

- 1) The prominence of James, though not of the Twelve is undeniable (Acts 2:14; 12:17; 15:13; 21:18; Gal. 1:19; 2:9,12).
- 2) Pastor Bob believes that all of Jesus' earthly brothers became Ecclesiastical Apostles and two of them wrote books of the New Testament (1st Corinthians 9:5; 15:7 cf. Gal. 1:19).

There is no mention of this appearance in the Gospel; but in the Gospel of the Hebrews was a curious legend (preserved in St. Jerome, 'De Virr. Illust.,' ii.) that James had made a vow that he would neither eat nor drink till he had seen Jesus risen from the dead, and that Jesus, appearing to him, said, "My brother, eat thy bread, for the Son of man is risen from the dead."

The Pulpit Commentary

c. All the Apostles (1st Corinthians 15:7b).

- 1) The brothers of Christ (1st Corinthians 9:5; 15:7).
- 2) Barnabas (Acts 14:14; 1st Corinthians 9:6).
- 3) Epaphroditus (Phil. 2:25).
- 4) The brothers (2nd Corinthians 8:18,22,23).
- 5) Apollos? (1st Corinthians 3:5,6,22 however Acts 18:24-28 argues against it).
- 6) Andronicus and Junias (Romans 16:7). Esteemed by the Apostles but not as Apostles.

d. "Last of all" He appeared to Saul.

- 1) ἔσχατος : *last* in a series or ultimately last of all (vv.8,26,52). ἔσχατον δὲ πάντων *last of all*.
- 2) As it were to a miscarriage/abortion. ὥσπερ εἰ + ἔκτρωμα . As such, Paul is "born" but undeveloped and unable to function as a "normal" child. See Gal. 1:15 for Paul's birth.

53. Paul's calling as an Apostle is a supreme expression of grace (1st Corinthians 15:9-11).

- a. Least of the Apostles: having the worst witness.
- b. Unworthy: as all humans are, but even more so.
- c. Grace in being and grace in doing. κοπιᾶω : *to labor with wearisome effort*.

Resurrection Denial

16. Even though Paul preached the risen Christ, at least one group in Corinth denied the doctrine of resurrection (1st Corinthians 15:12).
17. This passage (1st Corinthians 15:12-19) contains six "ifs" (in English) and the scope of the passage plunges into incredulity.
18. This passage focuses on two related terms:
 - a. The verb ἐγείρω used 9x in this paragraph (7x passive) (vv.12,13,14,15,16,17) and 19 total times in this chapter.
 - b. The noun ἀνάστασις used 2x in this paragraph (vv.12,13) and 4 total times in this chapter.
19. Christ "is preached" (v.12 goes back to v.11 and vv.1-4) "according to the Scriptures" and therefore not open to contradiction.

20. A series of untrue "ifs" are presented to prove the point (1st Corinthians 15:13-18).

- a. If there is no resurrection: Christ has not been raised (vv.13,16). Perf.passive indicative ἐγείρω stressing the past completed action and the present ongoing results.
- b. If Christ has not been raised: Paul's preaching is empty (v.14a). Neut. κενός : *empty, vain*; pertaining to being without substance (Luke 20:10,11; Acts 4:25; 1st Corinthians 15:10,14,58; Ephesians 5:6; Colossians 2:8). Contrasted with εἰκῇ : adv. pertaining to being without purpose (Romans 13:4; 1st Corinthians 15:2; Colossians 2:18).
- c. If Paul's preaching is empty: the Corinthian's faith is empty (v.14b).

-
- d. If Paul's preaching is empty: it contradicts God the Father's own testimony (v.15). ψευδόμαρτυς (Mt. 26:60; 1st Corinthians 15:15). See also ψευδομαρτυρέω and ψευδομαρτυρία .
- e. If there is no resurrection and if Christ has not been raised and if the Corinthian's faith is worthless: the Corinthians are still in their sins (v.17). μάταιος : *vain, empty, useless*, pertaining to being of no use (Acts 14:15; 1st Corinthians 3:20; 15:17; 1st Pet. 1:18).
- f. If the living Corinthians are still in their sins: the deceased Corinthians have perished (v.18).
21. Belief in Christ equals hoping in Christ (1st Corinthians 15:19). πιστεύω || ἐλπίζω
- Faith provides for a hope in circumstances when the world offers no hope (Romans 4:18). This hope forestalls weakness and supplies strength for the faith to be exercised (Romans 4:19-20).
 - Believing and hoping are two out of four ἀγάπη applications for every circumstance (1st Corinthians 13:7) and become the operational functions which grow into the operational function of ἀγάπη love (1st Corinthians 13:13).
 - "The faith" is equated with "the hope" and is synonymous with our present redeemed estate & stewardship (Colossians 1:23).
 - The good fight must be fought by believers with a fixed hope on their Savior (1st Tim. 4:10).
 - Faith and hope combine to give substance to the insubstantial and to see the invisible (Hebrews 11:1).
 - Both faith and hope have their object in God Himself (1st Pet. 1:21).
- Resurrection Determined**
6. Paul affirmed the doctrinal reality and doctrinal necessity of the resurrection (1st Corinthians 15:20-28) and described how ludicrous Christianity becomes without it (1st Corinthians 15:29-34).
7. Jesus Christ by virtue of His resurrection is the "first fruits" (1st Corinthians 15:20). ἀπαρχή
- The concept of first fruits is an OT concept bridging Passover with Pentecost (Ex. 23:15-19; Lev. 23:10-17; Num. 18:12-17; Deut. 26:1-11).
 - The reality of first-fruits expects a follow-up harvest/ingathering (Ex. 23:16).
 - The Church is a first-fruits corporate body.
 - As the Body of Christ, the Church completes First Fruits Christ.
 - As a heavenly people, the Church is presented to the Father prior to the completed harvest.
 - The Church's universal indwelling of God the Holy Spirit is described as the first fruits of the Holy Spirit (Romans 8:23).
 - James presents the new creation of the Church as a first-fruits corporate body unique to creation (Jas. 1:18).
 - The New Testament describes believers in Asia (Romans 16:5), Achaia (1st Corinthians 16:15), and Thessalonica (2nd Thessalonians 2:13) with first-fruits terminology.

Note: Israel will also feature a first-fruits corporate body in the 144,000 Tribulational evangelists (Rev. 14:4).
 - The pattern of first-fruits gathered twice seven weeks apart finds an eschatological fulfillment in the Rapture of the Church and the Second Advent Resurrection of Life seven years apart.
- See: Arnold Fruchtenbaum, [The Feasts of Israel](#).
8. The metaphor of sleep for physical death is a significant anticipation of an expected wakeup (Mt. 27:52; John 11:11; Acts 7:60; 13:36; 1st Corinthians 7:39; 11:30; 15:6,18,20,51; 1st Thessalonians 4:13ff.; 2nd Pet. 3:4).
9. The consequential effects of Adam's disobedience included spiritual death and the
-

subsequent experience of physical death. The consequential effects of Jesus' obedience included the provision for spiritual life and the subsequent experience of physical resurrection (1st Corinthians 15:21-22 cf. Romans 5:12-21).

- a. "On the day you eat of it" (Gen. 2:17) references the consequent spiritual death and does not reference the subsequent physical death.
 - b. Fallen Adam was in danger of eating from the tree of life (Gen. 3:22). As a spiritually dead man the fruit from the tree of life would have supplied an everlasting physical life. This is why the replanting of the tree of life on earth awaits the Fullness of Times when there is no more spiritual death (Rev. 21:4; 22:2-3).
 - c. The context of death with the metaphor of sleep in 1 Corinthians 15 establishes the emphasis for that passage in the realm of physical life and death.
 - d. In Romans 5 the context of death with the inclusion of inherited sin and imputed sin and the venue for that death in reigning over the temporal experience of mankind establishes the emphasis for that passage in the realm of spiritual life and death.
10. "Each in his own order" stresses the necessity of the first fruits followed by the harvest (1st Corinthians 15:23).
- a. First fruits Christ includes the resurrection of Christ Himself and His Body at the rapture of the Church. Remember: both the single sheaf (Christ) and the twin loaves (Church) are first fruits offerings.
 - b. Those who are Christ's at His coming are the believing Gentiles and believing Jews who are resurrected at the 2nd Advent of Jesus Christ.
 - c. The resurrection of the End is the transition from mortality to immortality for the thousand generations of the Dispensation of the Fullness of Times.

Note: The resurrection of judgment for the Great White Throne is omitted by this passage. The use of first fruits and the imagery of the full and final harvest would naturally exclude the un-harvested and discarded unbelievers.

11. Post-resurrection events are then detailed as "the end" when the stewardship of Jesus Christ is voluntarily and victoriously concluded for God the Father's ultimate plan and purpose (1st Corinthians 15:24-28).
- a. The End is described as a παραδίδωμι handing over of the Kingdom by Christ to the Father.
 - b. The Great Abdication will be possible after the Father abolishes all enemy rule, authority, power, and death (1st Corinthians 15:24-26).
 - 1) These enemies are abolished with the same verb that described the abolishing of prophecy and knowledge—καταργέω (1st Corinthians 2:6; 6:13; 13:8,10,11; 15:24,26).
 - 2) This context defines "abolished" as "under His feet" (1st Corinthians 15:25,27 cf. Ps. 8:6; Hebrews 2:5-8).
 - 3) Rule, authority, and power are expressions of invisible/spirit-realm beings (Colossians 1:16; 2:10,15 cf. Ephesians 1:20-23; 3:10; 6:12). ἀρχή, ἐξουσία, δύναμις. A great resource for NT lexical studies in this realm is Johannes P. Louw & Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (Louw & Nida or simply LN). [LN12](#) is the semantic domain for supernatural beings and powers (12.1-12.50).
 - c. Stewardship itself is concluded as a purpose of the Father when the final stewardship (Christ) concludes in eternal victory.
 - 1) The Great Abdication does not take place instantaneously the moment "all things" are subject to Him (i.e.

- following the Great White Throne) and the beginning of the Fullness of Times.
- 2) "All things" continue to be subject to Jesus Christ throughout the entirety of the stewardship of the Fullness of Times (Ephesians 1:10).
 - 3) The thousandth generation (Deut. 7:9; 1st Chr. 16:15; Ps. 105:8) must be included in the "all things" which must be summed up in Christ and subject to Christ before Christ Himself delivers His stewardship kingdom to God the Father (1st Corinthians 15:27-28).
12. A series of rhetorical questions illustrates the pointless nature of a resurrection-less Christianity (1st Corinthians 15:29-32).
- a. This line of questioning forms a series of after-thoughts back to the previous paragraph where the "what ifs" were speculated on (see the "ifs" in v.29,32).
 - b. The four questions are divided into two pairs of questions for two verbal subjects.
 - 1) The questions pairs are future "what" questions and present "why" questions. (All four are τίς).
 - 2) The verbal subjects are "those who are being baptized for the dead" and Paul.
 - 3) The "whats" and "whys" are inverted for the two verbal subjects and the quadratic diatribe forms the complete after-thought. Sentence diagrams will help visualize the syntax:
- What** + 3pl.fut.act.ind.
What will they do?

Why + 1pl.pres.act.ind.
Why are we in danger?

Why + 3pl.pres.pass.ind.
Why are they baptized?

What + 1s.pers.pron.
What (is /will be) my profit?
- c. The baptism for the dead is a difficult text. Paul's danger is an easy text. We will use the easy to explain the difficult.
- 1) John D. Reaume (BibSac Vol. 152 #608) identifies more than 200 interpretations of 1st Corinthians 15:29.
 - 2) Legitimate interpretation questions center on identifying:
 - a) οἱ βαπτιζόμενοι. The being baptized ones. Which sense of βαπτίζω do we understand here? BDAG lists seven applications for the verb.
 - b) ὑπὲρ. Which sense do we understand here? BDAG lists 11 applications for this prep./adv. The English prep "for" doesn't help the situation with 16 applications in Merriam-Webster's.
 - c) οἱ νεκροί. The dead. Which sense of "dead" do we understand here? BDAG lists 6 applications.
 - 3) Vicarious water baptism on behalf of someone else is inconsistent with the entire New Testament. The modern practice of Mormonism stems from a flawed interpretation of this passage. Chrysostom wrote against the heretical Marcionites (late 2nd century) for this practice as well.
 - 4) Baptism as a metaphor for suffering and martyrdom may be in view here (cf. Mark 10:38; Luke 12:50).
 - 5) Some believers may have come to
- d. Paul's danger is a daily resurrection. A resurre-
- the dead" in the sense of "because of (the powerful testimony of) the dead."
- Paul's danger is a daily resurrection. A resurre-
- Apostolic ministry nonsensical. We might as well become worldly (Isa. 22:13).

13. The reality of the resurrection and our judicial accountability after the resurrection prompts believers to Godly living (1st Corinthians 15:33-34).

- a. Satan's deceptions will distract believers from their eternal accountability. *μὴ πλανᾶσθε.*
- b. Fellow believers minus doctrinal understanding are defined as "bad company."
- c. Sober up righteously and stop sinning. *ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε.* Aorist active imperative *ἐκνήφω*. Used 1x NA27; 6x LXX incl. Gen. 9:24; 1st Sam. 25:37; Joel 1:5.
- d. This message was shameful to deliver, but necessary (1st Corinthians 6:5; 15:34).

Resurrection Detailed

4. The chapter concludes with a detailed essay describing the mechanics of resurrection (1st Corinthians 15:35-49), the mystery of the Rapture (1st Corinthians 15:50-57), and the abiding mandate for daily diligence (1st Corinthians 15:58).

5. The mechanics of resurrection (1st Corinthians 15:35-49).

- a. A hypothetical "someone" may question the mechanics of the resurrection as a means of doubting the resurrection itself (1st Corinthians 15:35).
 - 1) Being raised (*ἐγείρω*) is || to with what kind of body (*σῶμα*) do they come (*ἔρχομαι*)?
 - 2) This line of questioning is stupid (1st Corinthians 15:36a).
 - a) It is stupid because the work of resurrection is God's work and not man's. We don't need to know "how" it will be accomplished any more than we need to know "how" God created the universe in the first place! It's called omnipotence, people!
 - b) It is also stupid because sufficient doctrinal information is already revealed.

3) Previous teaching to the Corinthians centered on their physical bodies and the need for them to glorify God in their bodies (1st Corinthians 6:12-20) as they awaited their own resurrection (1st Corinthians 6:14).

4) The testimony of Jesus Christ was for His personal bodily resurrection (John 2:19,21) and that is in fact what happened (John 20:1-18,25,27; 1st Corinthians 15:4).

5) Subsequent revelation from Paul will also verify this truth (Romans 8:11; Phil. 3:21).

- b. Sowing and reaping is a picture for burial and new life (1st Corinthians 15:36b-38).
- c. God designed both the body of the seed and the body of the living thing (1st Corinthians 15:38).
- d. God designed a great variety in all the bodies of His creation (1st Corinthians 15:39), but a primary distinction is drawn between heavenly bodies (*ἐπουράνια*) and earthly bodies (*ἐπίγεια*) (1st Corinthians 15:40).
- e. The variety of heavenly bodies is both astronomical and spiritual (1st Corinthians 15:41).
- f. The mechanics of the resurrection describe the transition from earthly glory to heavenly glory (1st Corinthians 15:42-49).

1) Perishable to imperishable (v.42). *σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.*

a) *φθορά* : *corruption*.

(1) Used 9x8vv (Romans 8:21; 1st Corinthians 15:42,50; Gal. 6:8; Colossians 2:22; 2nd Pet. 1:4; 2:12,19).

(2) Verb: *φθείρω* : *to corrupt, to destroy*. Used 9x8vv (1st Corinthians 3:17; 15:33; 2nd Corinthians 7:2; 11:3; Ephesians 4:22; 2nd Pet. 2:12; Jude 10; Rev. 19:2).

- (3) Adjective: φθαρτός : *corruptible, perishing*. Used 6x6vv (Romans 1:23; 1st Corinthians 9:25; 15:53,54; 1st Pet. 1:18,23).
- b) ἀφθαρσία : *incorruption*.
- (1) Used 7x7vv (Romans 2:7; 1st Corinthians 15:42,50,53,54; Ephesians 6:24; 2nd Tim. 1:10).
- (2) Adjective ἄφθαρτος : *incorruptible*. Used 7x7vv (Romans 1:23; 1st Corinthians 9:25; 15:52; 1st Tim. 1:17; 1st Pet. 1:4,23; 3:4).
- 2) Dishonor to glory (v.43a). σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ.
- a) ἀτιμία : *dishonor*.
- (1) Used 7x7vv (Romans 1:26; 9:21; 1st Corinthians 11:14; 15:43; 2nd Corinthians 6:8; 11:21; 2nd Tim. 2:20).
- (2) Verb ἀτιμάζω : *to dishonor, shame*. Used 7x7vv (Mark 12:4; Luke 20:11; John 8:49; Acts 5:41; Romans 1:24; 2:23; Jas. 2:6).
- (3) Adjective ἄτιμος : *dishonored*. Used 4x (Mt. 13:57; Mark 6:4; 1st Corinthians 4:10; 12:23).
- (4) Contrast: τιμάω & τιμή 62x54vv.
- b) δόξα : *glory*.
- (1) Used 166x149vv (1st Corinthians 2:7,8; 10:31; 11:7,15; 15:40,41,43; 2nd Corinthians 1:20; 3:7,8,9,10,11,18; 4:4,6,15,17; 6:8; 8:19,23).
- (2) Verbs δοξάζω : *glorify*. Used 61x53vv (1st Corinthians 6:20; 12:26; 2nd Corinthians 3:10; 9:13) & ἐνδοξάζομαι Used 2x (2nd Thessalonians 1:10,12).
- (3) Adjective ἑνδοξος : *glorious*. Used 4x4vv (Luke 7:25; 13:17; 1st Corinthians 4:10; Ephesians 5:27).
- 3) Weakness to power (v.43b). σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει.
- a) ἀσθένεια : *weakness, sickness*.
- (1) Used 24x23vv (1st Corinthians 2:3; 15:43; 2nd Corinthians 11:30; 12:5,9,10; 13:4).
- (2) Verb ἀσθενέω : *to be sick, be weak*. Used 33x32vv (1st Corinthians 8:11,12; 2nd Corinthians 11:21,29; 12:10; 13:3,4,9).
- (3) Adjective ἀσθενής : *sick, weak*. Used 26x24vv (1st Corinthians 1:25,27; 4:10; 8:7,9,10; 9:22; 11:30; 12:22; 2nd Corinthians 10:10).
- b) δύναμις : *power*.
- (1) Used 119x115vv (1st Corinthians 1:18,24; 2:4,5; 4:19,20; 5:4; 6:14; 12:10,28,29; 14:11; 15:24,43,56; 2nd Corinthians 1:8; 4:7; 6:7; 8:3; 12:9,12; 13:4).
- (2) Verb δύναμαι : *be able*. Used 210x201vv (1st Corinthians 2:14; 3:1,2,11; 6:5; 7:21; 10:13,21; 12:3,21; 14:31; 15:50; 2nd Corinthians 1:4; 3:7; 13:8).
- (3) Adjective δυνατός : *able, powerful*. Used 32x32vv (1st Corinthians 1:26; 2nd Corinthians 10:4; 12:10; 13:9).
- 4) Soulish to spiritual (44). σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.
- a) ψυχικός : adj. pert. to the ψυχή soul.

-
- (1) Used 6x5vv (1st Corinthians 2:14; 15:44,46; Jas. 3:15; Jude 19).
- (2) Noun ψυχή : *soul*. Used 103x93vv (1st Corinthians 15:45; 2nd Corinthians 1:23; 12:15).
- b) πνευματικός : adj. pert. to the spirit.
- (1) Used 26x21vv (Romans 1:11; 7:14; 15:27; 1st Corinthians 2:13,15; 3:1; 9:11; 10:3,4; 12:1; 14:1,37; 15:44,46; Gal. 6:1; Ephesians 1:3; 5:19; 6:12; Colossians 1:9; 3:16; 1st Pet. 2:5).
- (2) Adverb πνευματικῶς : *spiritually*. Used 2x2vv (1st Corinthians 2:14; Rev. 11:8).
- (3) Noun πνεῦμα : *spirit*. Used 379x344vv (1st Corinthians 2:4,10,11,12,13,14; 3:16; 4:21; 5:3,4,5; 6:11,17,19; 7:34,40; 12:3,4,7,8,9,10,11,13; 14:2,12,14,15,16,32; 15:45; 16:18; 2nd Corinthians 1:22; 2:13; 3:3,6,8,17,18; 4:13; 5:5; 6:6; 7:1,13; 11:4; 12:18; 13:13).
- 5) The contrast of ψυχικός to πνευματικός is parallel to the contrast of Adam to Christ (45-48).
- a) They are contrasted in terms of possessing or providing life (v.45).
- b) They are contrasted in terms of their ministries on earth (v.46).
- c) They are contrasted in terms of their origins (v.47).
- d) They are contrasted in terms of their nature (v.48).
- 6) In the present and the future we bear/wear (φορέω) the image/icon (εἰκών) of our estate (v.49).
6. The mystery of the rapture (1st Corinthians 15:50-57).
- a. The rapture is a necessity (1st Corinthians 15:50).
- 1) The flesh & blood estate of humanity is not suited for the Kingdom of God inheritance.
- a) Flesh & blood has a singular verb in ⚡ B 365 *pc sy^h sa*; Cl^{pt} Or and a plural verb in A C D Ψ 075 0243 33 1739 1881 M lat sy^p Ir^{gr},lat^{pt} Cl^{pt}. "Is not able" and "are not able" make no difference to the application of this passage.
- b) Jesus Christ called His own resurrection body flesh & bones (Luke 24:39). Blood is not mentioned.
- c) Considered speculation: the absence of blood in the resurrection body may be indicative of the resurrection body's affinity with πνευματικός life rather than ψυχικός life.
- (1) The Law's insistence on the soul life being in the blood (Lev. 17:11,14) may be in view.
- (2) The Lord's provision of life as the light of men (John 1:4) may describe the resurrection body's life stream.
- 2) Our imperishable undefiled inheritance (1st Pet. 1:4) is not for perishable defiled people.
- b. Mystery doctrine includes a deathless change for some (1st Corinthians 15:51-52).
- 1) As mystery doctrine, this deathless change for some is a Dispensation of the Church event (Ephesians 3:3,4,9).
-

-
- | | |
|---|--|
| <p>2) Whether we die or not, every Church Member will be changed.
1pl.fut.passive indicative ἀλλάσσω : to make something other or different, <i>change, alter</i> (Acts 6:14; 1st Corinthians 15:51,52; Gal. 4:20; Hebrews 1:12); to exchange one thing for another, <i>exchange</i> (Romans 1:23).</p> <p>c. Corinth was the venue from which Paul, Silvanus, and Timothy composed 1st & 2nd Thessalonians.</p> <p>1) Rapture doctrine would have been known to the Corinthians (1st Thessalonians 4:13-17).</p> <p>2) Tribulation and 2nd Advent doctrine would have been known to the Corinthians (1st Thessalonians 5:1-10).</p> <p>3) The mechanics of resurrection were not spelled out until the Corinthian epistles, and had to be synthesized with the previously revealed doctrines.</p> <p>d. The most complete Rapture understanding comes from correlating 1st Thessalonians 4:16-17 with 1st Corinthians 15:51-52.</p> <p>1) Jesus Christ does not “come” to the earth, but rather “descends from heaven.”</p> <p>2) The descent has three audible components.</p> <p>a) A shout. The Father’s shout? The Son’s? The Bride?</p> <p>b) An archangel voice. Command of the angelic host is essential to the return of the dead in Christ to their bodies’ location on earth.</p> <p>c) A God trumpet. The trumpet sound is the trigger for soul-bodies to be transformed into spirit-bodies.</p> <p>3) The dead in Christ rise first and stand bodily upon the earth in resurrection bodies of His glory.</p> | <p>4) The living Church is then transformed through a deathless change with resurrection-equivalent results.</p> <p>5) The imperishable Bride is then “caught up” (raptured) to meet the Lord in the air.</p> <p>a) Why the snatching? Why not remain on the earth to meet the Lord here?</p> <p>b) The Lord is not returning to the earth at this time, but delivering His Bride from the coming wrath (1st Thessalonians 1:10).</p> <p>c) The Groom is taking His Bride from her home and presenting her to the Father in His Father’s house (John 14:1-3; Ephesians 5:27; Rev. 3:5).</p> <p>e. The change from perishable mortality to imperishable immortality is the believer’s final victory (1st Corinthians 15:53-54).</p> <p>f. Resurrection victory is not the outworking of Law, but Grace through faith in Jesus Christ (1st Corinthians 15:55-57).</p> <p>7. The mandate for daily diligence (1st Corinthians 15:58).</p> <p>a. Become steadfast/immovable. ἐδραῖος (1st Corinthians 7:37; 15:58; Colossians 1:23) (see also ἐδραῖωμα 1st Tim. 3:15) & ἀμετακίνητος (see Jos. Ap. 2.169,234,254; Ant. 1.8). Similar expression in Colossians 1:23.</p> <p>b. Always continuously abounding in the Lord’s work. περισσεύω : to be in abundance, <i>abound</i>.</p> |
|---|--|
-

Chapter Sixteen

In Chapter Sixteen Paul presents his final “now concerning” message, a discourse on grace logistics (1st Corinthians 16:1-4). He goes on to detail his own travel plans (1st Corinthians 16:5-9) and the travel plans of others (1st Corinthians 16:10-12). A concluding charge defines the Christian Way of Life (1st Corinthians 16:13-14) with a practical exhortation concerning the household of Stephanas (1st Corinthians 16:15-18). Finally, the chapter and the epistle conclude with a prolonged benediction (1st Corinthians 16:19-24).

Grace Logistics

54. The collection for the saints (λογεῖα εἰς τοὺς ἁγίους) is a congregational gift for believers in Jerusalem (1st Corinthians 16:3).
 - a. λογεῖα : *collection*, money gathered for relief of the poor. Adolf Deissmann’s [Light from the Ancient East](#) provides an invaluable essay on λογεῖα. It is referenced in [BDAG](#) along with references to [BDF](#) and [MM](#).
 - b. ἅγιος : *holy one, saint* (Acts 26:10; Romans 1:7; 12:13; 15:25,26; 16:2,16; 1st Corinthians 1:2; 6:1,2; 14:33; 16:1,15; 2nd Corinthians 1:1; 8:4; 9:1,12; 13:13; Ephesians 1:1,15,18; 2:19; 3:8,18; 4:12; 5:3; 6:18; Phil. 1:1; 4:21,22; Colossians 1:2,4,12,26; 1st Thessalonians 3:13; 2nd Thessalonians 1:10; 1st Tim. 5:10; Philem. 5,7; Hebrews 6:10; Jude 3,14).
55. Paul restates the Galatian collection procedure for the Corinthians to follow (1st Corinthians 16:1-2).
 - a. Paul travelled with Barnabas in a benevolence ministry to Jerusalem (Acts 11:27-30).
 - b. The Jerusalem “pillars” were burdened for the poor. Paul was in agreement with that burden and communicated that to the Galatian believers (Gal. 2:10).
 - c. Financial support is to be prioritized according to the opportunity:
 - 1) Bible teachers (Gal. 6:6).
 - 2) The household of the faith (Gal. 6:10b). Note: this may be a different local church from your own!
 - 3) All people (Gal. 6:10a).
 - d. Paul’s various practices were initially taught in various local churches but were subsequently disseminated to every local church under his apostolic authority (1st Corinthians 4:17).
 - e. Pauline practices and procedures became Church Age precepts when God the Holy Spirit placed them in the New Testament.
56. The first day of each week was occasion for identifying prosperity and stocking the charity thesaurus.
 - a. This was an opportunity for each individual. ἕκαστος .
 - b. Self deposit. Present active imperative τίθημι . A t.t. of commercial life (Demosth., Plut. etc.).
 - c. Saving. Present active ptc. θησαυρίζω . BDAG on [θησαυρίζω](#) and [θησαυρός](#).
 - d. That which what if he might prosper. ὅ τι (ὅτι) ἔάν εὐοδῶται (subjunctive ? indic.?). εὐοδόω (cf. 3rd John 2). Prosperity is a consequence of diligent work (Ephesians 4:28; 1st Thessalonians 4:11-12; 2nd Thess 3:12).
 - e. So that a collection might not come about on the occasion my coming.
57. The Corinthians were to approve a courier team (1st Corinthians 16:3).
 - a. This team was to be examined for approval. δοκιμάζω : *test, examine*.
 - b. The Corinthians will δοκιμάζω but Paul will do the sending. πέμπω .
 - c. This congregational selection matches the congregational selection of the proto-deaconate (Acts 6:3,5) which still required apostolic ratification (Acts 6:3,6).
58. Paul himself might even lead the team if the Lord were to indicate the propriety of such a journey (1st Corinthians 16:4).

- a. The Apostle Paul based his geographic decisions on the will of God. ἄξιος : *worthy, befitting*.
- b. Observe carefully the order of going and accompaniment.
 - 1) The Corinthian couriers are definitely going to Jerusalem.
 - 2) Paul might go to Jerusalem or he might not. The worthiness for him has not been determined.
 - 3) If Paul does go to Jerusalem, then he will not be going with the Corinthian couriers—the Corinthian couriers will be going with Paul.

Travel Plans

- 22. Paul sequenced his anticipated travel from Ephesus to Macedonia to Corinth (1st Corinthians 16:5).
 - a. Fut.mid.indicative ἔρχομαι : *to come, go, take place*.
 - b. Adv.temp.conj. ὅταν : *at the time that, whenever, when*. Used w/ aorist subjunctive (cf. 1st Corinthians 16:2) when the action of the subordinate clause precedes that of the main clause.
 - c. Aorist active subjunctive & Present mid.indicative διέρχομαι : *to go through*.
- 23. Paul considered a couple of possibilities for his stay in Corinth (1st Corinthians 16:6).
 - a. Aorist active ptc.sing.acc.neut. τυγχάνω : *to experience some happening, meet, attain, experience, happen*. [EDNT](#) has a good description of this accusative absolute used adverbially. [Louw-Nida](#) outlines ten ways to express possibility/impossibility.
 - b. Fut.active indicative παραμένω : *remain (alongside)*. Used 4x (1st Corinthians 16:6; Phil. 1:25; Hebrews 7:23; Jas. 1:25). The possibility of staying in Corinth is dependent upon the propriety of not leading the λογεία mission to Jerusalem (1st Corinthians 16:4).

- c. Fut.active indicative παραχειμάζω : *to winter* (Acts 27:12; 28:11; 1st Corinthians 16:6; Tit. 3:12). Also παραχειμασία : *wintering* (Acts 27:12). Staying is possible, wintering is even better.
- 24. Paul's hopes and wishes were for an extended assignment in Corinth (1st Corinthians 16:7).
 - a. οὐ θέλω : *to have a desire for something, wish to have, desire, want*.
 - b. ἐλπίζω : *to look forward with confidence about something coming to pass, hope, hope for*.
 - c. Our hopes and wishes must be consistent with the Lord's permission. ἐπιτρέπω : *allow, permit, order, instruct* (only 3 Pauline usages: 1st Corinthians 14:34; 16:7; 1st Tim. 2:12). Lat: *permitto*.
- 25. Paul's present circumstances do not allow for an immediate departure (1st Corinthians 16:8-9).
 - a. A wide and effective door has opened for me. θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής.
 - 1) Perf.active indicative ἀνοίγω : *to open*. Used 77x75vv. Opened doors are particularly featured (Acts 14:27; 1st Corinthians 16:9; 2nd Corinthians 2:12; Colossians 4:3).
 - 2) Fem.sing.nom. μέγας (243x231vv.) & ἐνεργής (1st Corinthians 16:9; Phlm. 6; Hebrews 4:12).
 - b. Many adversaries. καὶ ἀντικείμενοι πολλοί. Present mid.ptc.masc.plur.nom. ἀντίκειμαι : *be opposed to someone, be in opposition to* (Used 8x8vv. Luke 13:17; 21:15; 1st Corinthians 16:9; Gal. 5:17; Phil. 1:28; 2nd Thessalonians 2:4; 1st Tim. 1:10; 5:14).
- 26. Timothy is also a possible arrival in Corinth (1st Corinthians 16:10-11).
 - a. Cause for fear. ἵνα ἀφόβως γένηται. ἀφόβως.

- b. Despising. ἐξουθενέω/όω : to show by one's attitude or manner of treatment that an entity has no merit or worth, *disdain*; to have no use for something as being beneath one's consideration, *reject disdainfully*; to regard another as of no significance and therefore worthy of maltreatment, *treat with contempt* (=ἐξουθενέω/όω).
- c. Send him on his way in peace. προπέμπω (Acts 15:3; 20:38; 21:5; Romans 15:24; 1st Corinthians 16:6,11; 2nd Corinthians 1:16; Tit. 3:13; 3rd John 6).
- d. Timothy is expected "with the brethren."
27. Apollos is not a possible arrival in Corinth any time soon (1st Corinthians 16:12).
- a. Paul encouraged Apollos' actions but did not order him to do anything.
- b. Apollos would have come to Corinth "with the brethren."
- c. Apollos pursued his own wishes but would minister in Corinth at an opportune time.
28. Principle for application: contingency planning and up in the air circumstances are not the end of the world! They're actually quite normal for temporally finite beings operating within eternal infinite ministries.
- Concluding Charge**
14. Paul closes his longest epistle (to date)¹ with a powerful five point charge (1st Corinthians 16:13-14).
- Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.
- a. 2P.Present active imperative γρηγορέω : *be watchful, be on the alert*. Used 22x22vv. (Mt. 24:42,43; 25:13; 26:38,40,41; Mark 13:34,35,37; 14:34,37,38; Luke 12:37; Acts 20:31; 1st Corinthians 16:13; Colossians 4:2; 1st Thessalonians 5:6,10; 1st Pet. 5:8; Rev. 3:2,3; 16:15). 2 AF refs (IgnPol. 1.3; Did. 16.1).
- b. 2P.Present active imperative στήκω : *stand, stand firm* (be firmly committed in conviction or belief). ἐν τινι *in someth.*: ἐν τῇ πίστει 1st Corinthians 16:13. ἐν κυρίῳ Phil. 4:1; 1st Thessalonians 3:8. ἐν ἐνὶ πνεύματι *in one spirit* Phil. 1:27. w/ dat.: Romans 14:4; Abs. 2nd Thessalonians 2:14; Gal. 5:1. στήκω is a late present tense from ἔστηκα (the perfect tense of ἵστημι). Doctrinal studies of "standing" or "standing firm" must include a wide range of related terms and expressions.
- c. 2P.Present mid.imperative ἀνδρίζομαι : *conduct oneself in a courageous way*. LXX refs. Dt. 31:6,7,23; Josh. 1:6,7; 2nd Sam. 10:12; Ps. 27:14; 31:24. AF refs. MPol. 9:1.
- d. 2P.Present mid./passive imperative κραταιόω : *be strengthened, become strong*. Used 4x4vv. (Luke 1:80; 2:40; 1st Corinthians 16:13; Ephesians 3:16). LXX ref: 1st Sam. 4:9.
- e. 3s.Present mid./passive imperative γίνομαι : *to become*. 1st Corinthians uses Present mid./passive imperative of γίνομαι 11 times (out of 32 NT usages) (4:16; 7:23; 10:7,32; 11:1; 14:20,26*,40*; 15:58; 16:14*). * subjunctive πάντα, v.3s.Present imperative
- 1) 1st Corinthians 14:26: "Let all things be done for edification."
- 2) 1st Corinthians 14:40: "Let all things be done properly and in an orderly manner."
- 3) 1st Corinthians 16:14: "Let all of your things be done in love."
15. Paul praises the household of Stephanas and uses them to illustrate his concluding five point charge (1st Corinthians 16:15-18).
- a. Stephanas' ministry was a "household" (οἰκία) ministry (v.15 cf. Mt. 13:57; Mark 6:4; John 4:53; Phil. 4:22). His wife,

¹ 1st Corinthians has four more verses than Romans, but 77 fewer words. 1st Corinthians (NASB) contains 9652 words in 437 verses (1406 different words). Romans contains 9729 words in 433 verses (1466 different words).

- children, slaves, and other household members were involved in serving the saints (οἱ ἅγιοι).
- b. The Stephanas household devoted/appointed (τάσσω) themselves. Appointments and self-appointments are noteworthy applications with (Mt. 28:16; Acts 13:48; 15:2; 22:18; 28:23; Romans 13:1; 1st Corinthians 16:15).
 - c. This ministry reflects a practical illustration of server/minister (διακονία v.15) and shows how fellow workers can join the exhaustive labor (v.16).
 - d. This exhaustive labor on behalf of men requires an alert, firm, manly, strong, and sacrificial loving attitude towards God. Stephanas household is the illustration for the fivefold imperative of vv.13-14.
 - 1) Server/ministers must be on the alert to opportunities for blessing the saints (Gal. 6:10a).
 - 2) Standing firm in the faith provides objectivity for the server/minister (Gal. 6:10b).
 - 3) The server/minister acts like a man when their devotion to the saints requires a prerequisite courage (Hebrews 10:34; 13:3).
 - 4) Server/ministers require the strengthening that comes through spiritual maturing and a mature paterological prayer life (Matthew 23:11).
 - 5) Server/ministers express a sacrificial loving attitude through their ministries for the glory of Jesus Christ (2nd Corinthians 8:7-8,22-24).
 - e. Stephanas, Fortunatus, and Achaicus supplied the lacking refreshment (ἀναπαύω) that all of Corinth failed to supply to the Apostle Paul (vv.17-18a cf. 2nd Corinthians 7:13; Phlm. 7,20; Mt. 11:28,29).
 - f. Server/minister ministries are entitled to appropriate subjection (ὑποτάσσω v.16) and acknowledgement (ἐπιγινώσκω v.18).
- 1) Subjection in local churches is reciprocal (Ephesians 5:21; Gal. 5:13; Phil. 2:13; Hebrews 13:17).
 - 2) Acknowledgment (ἐπιγινώσκω) is a familiarity and intimacy on par with God the Father and God the Son (Mt. 11:27) and appropriate for these server/ministers' benefaction (Phil. 2:29-30; 1st Thessalonians 5:12).
- Benediction**
8. Six important verses close this epistle. They are inspired and profitable for our instruction (Romans 15:4; 2nd Tim. 3:16).
 9. The key theme in the benediction is greetings. ἀσπάζομαι (1st Corinthians 16:19,20), ἀσπασμός (1st Corinthians 16:21 cp. Colossians 4:18; 2nd Thessalonians 3:17). [These 4 uses of the verb are *nothing* compared to the 21 in Romans 16!]
 10. The only LXX use of ἀσπάζομαι is Ex. 18:7 in translation of שָׁאַל לְשָׁלוֹם, "to ask concerning the peace (welfare)."
 - a. This passage vividly illustrates the honor, affection, and genuine interest of well-being that a full personal greeting entails. The fullness of this greeting may set the table for a full exchange of fellowship in relating the things of the Lord.
 - b. Epistolary greetings are a meager substitute for what will be properly achieved in person at the soonest possible time.
 11. The Pharisees lusted after formal greetings (Mt. 23:7; Mark 12:38; Luke 11:43; 20:46).

A greeting is given on the street when שָׁאַל לְשָׁלוֹם is first addressed to the one who is to be honored. In their desire for a greeting, the rabbis want to be greeted first and therefore publicly recognized as superiors (cf. Alexander and the high-priest in Jos. Ant., [11.331](#)) Kittle TDNT, Vol. 1, p.498

-
12. The Apostles in their ministry to Israel prior to the Church (Mt. 10:12-15; Luke 10:4-12) expressed a certain power in their greetings. In the Church, every believer should extend appropriate greetings but the power rests in the Body itself.
 13. The churches of Asia included Ephesus, Philadelphia, etc. This greeting represents the honor, affection, and genuine interest of well-being that local churches should possess toward other local churches of like mindicative
 14. Aquila and Priscilla were residents of Corinth and worked with Paul when Corinth was founded (Acts 18:2). They travelled to Ephesus with Paul during his second missionary journey (Acts 18:18) and were a blessing to Apollos (Acts 18:24-26). This greeting represents the honor, affection, and genuine interest of well-being that believers should possess toward previously attended local assemblies.
 15. All the brethren represents every companion of Paul's who are aware of his Scripture composition to the Corinthians and desire to express their honor, affection, and genuine interest of well-being to the saints in Corinth. Even believers who have never met the Corinthians have likely been engaged in intercessory prayer ministries on their behalf and would naturally desire to communicate their affection.
 16. The Corinthians are reminded that they have daily opportunities to express their honor, affection, and genuine interest of well-being towards one another. This is the holy kiss (φίλημα) of the NT (Romans 16:16; 1st Corinthians 16:20; 2nd Corinthians 13:12; 1st Thessalonians 5:26; 1st Pet. 5:14) and the early Church fathers (Athenagoras [32.3](#); Just.Apol.1,[65](#)).
 - a. The holy kiss is not patterned after Judas (Luke 22:48) or Joab (2nd Sam. 20:9-10). All joking aside, the intimacy of Christian fellowship is a personal vulnerability.
 - b. In person this can be done in a physical gesture beyond the verbal aspect of the epistolary greeting.
 - c. In person this can be expressed in any manner consistent with local cultural practices and Biblical propriety.
 - d. Holy kiss greetings are expressions of (φιλέω) rapport-love for the Lord Jesus Christ (1st Corinthians 16:22).
 - 1) The absence of this rapport-love for the Lord is Anathema. ἀνάθεμα (Acts 23:14; Romans 9:3; 1st Corinthians 12:3; 16:22; Gal. 1:8,9). Fr. חֲרָם (Num. 21:3; Deut. 7:26; Josh. 6:17ff.; 7:11ff.).
 - 2) The essence of this rapport-love for the Lord is Maranatha. μαράνα θά (Aram. מָרְנָא תָא) (1st Corinthians 16:22 cf. Did. [10:6](#) cp. Rev. 22:20).
 - e. Paul's personal greeting took the form of his own hand-written name (1st Corinthians 16:21 cp. Gal. 6:11; Colossians 4:18; 2nd Thessalonians 3:17; Philem. 19).
17. Paul's final bestowments to the Corinthians are grace and love from the Lord and from Paul in the Lord (1st Corinthians 16:23-24).
-