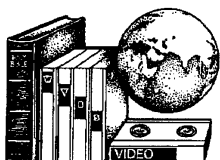


World Video Bible School®

Established 1986



FIRST CORINTHIANS

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



World Video Bible School® / Video Bible Institute
130 Lantana Lane
Maxwell, Texas 78656-4231

512+398-5211 (voice)
512+398-9493 (fax)
biblestudy@wvbs.org
<http://www.wvbs.org>

All contents © World Video Bible School.® However, permission is granted to make copies as needed provided copies are not produced for resale and proper credit is given.

TABLE OF CONTENTS

Syllabus	Page 1
Background	5
Exposition	
Salutation 1:1-9	13
I. Information from Chloe 1:10-6:20	
A. Party Strife 1:10-3:23	16
B. Defense of His Ministry 4:1-21	41
C. Dealing with Incest 5:1-13	49
D. Dealing with Lawsuits 6:1-11	55
E. Dealing with Fornication 6:12-20	60
II. Information from the Church's Letter 7:1-16:9	
A. Marriage 7:1-24	64
B. Dealing with Virgins 7:25-40	75
C. Dealing with Idolatry 8:1-11:1	81
1. Meat Offered to Idols 8:1-13	81
2. Examples of Self-Sacrifice 9:1-27	87
3. Lessons from Israel 10:1-13	98
4. Warns Against Idolatry 10:14-22	104
5. Rules Concerning Meats 10:23-11:1	107
D. Problems in Worship 11:2-34	110
1. Relation of Men and Women 11:2-16	110
2. Dealing with the Lord's Supper 11:17-34	116

E.	Spiritual Gifts 12:1-14:40	122
1.	Diversity of Gifts 12:1-11	122
2.	Teaching of Christian Unity 12:12-31	129
3.	Love Versus Spiritual Gifts 13:1-13	134
4.	Use Versus Abuse of Spiritual Gifts 14:1-40	139
F.	The Resurrection 15:1-58	153
1.	Proof of the Resurrection 15:1-35	153
2.	Nature of the Resurrected Body 15:36-49	165
3.	Those Living When Jesus Comes 15:50-58	169
G.	The Great Collection 16:1-9	172
Conclusion 16:10-24		
1.	Concerning Fellow-Workers 16:10-12,15-20	176
2.	Admonitions 16:13,14	177
3.	Salutations 16:21-24	180

Appendices

7:12 - Author unknown	183
7:15 - Author unknown	191
7:39 - Roy Deaver	193
7:39 - Guy N. Woods	197
13:10 - Troy Cummings	201
13:10 - Jerry Moffitt	209
13:10 - Gary Workman	221
14:26-40 - Author unknown	239

15:29 - Bobby Bates	247
“Except” - C. M. Horner	253
Marriage, Divorce, Remarriage - Roy H. Lanier, Sr	255
Bibliography	295

FIRST CORINTHIANS SYLLABUS

I. General Information.

- A. Instructor: C. M. Horner
- B. This course consists of 33 lessons on 11 DVDs.
- C. Each class is approximately 38 minutes long.

II. Description and Purpose.

- A. This is an in-depth study of First Corinthians in its historical setting.
- B. Each doctrinal problem addressed by Paul is studied thoroughly.
- C. Students will gain a working knowledge of this epistle, be able to refute errors based on erroneous interpretations and be able to teach this epistle to others.

III. Instructional Materials.

- A. Required.
 - 1. Bible (ASV, KJV or NKJV).
 - 2. 33 video lessons.
 - 3. Course notes.
- B. Optional - an Interlinear Greek/English Testament.

IV. Requirements.

- A. Read the entire book of First Corinthians at least once.
- B. View all 33 video lessons in their entirety.
- C. Read the class notes in their entirety.
- D. Complete all memory work (explained below).
- E. Submit a term paper (explained below).

- F. Take one written test.
- G. Have a combined grade average of at least 70 to pass the course.

V. Memory Work.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV according to which you indicated on your VBI enrollment application.
- B. All verses must be written out (or typed) at one sitting. You may study more or start over if you make a mistake, but you must start again from the beginning and write all the verses at one sitting.
- C. The following verses must be memorized:

1:10	10:13	15:58
1:21	11:3	16:1,2
6:19	12:13	16:13
- D. Memory work is due when you mail VBI your written test.
- E. Hint - a good method of memorizing is to write the verses on 3" by 5" cards that can be easily reviewed through the course.

VI. Tests.

- A. There is one written test at the end of the course.
- B. When you near the end of the video lessons contact us and request the test.
- C. You have permission to look at the test and study for it.
- D. However, when you take the test, you must do so completely from memory, with no help from notes, Bible, textbook, etc.

VII. Term Paper.

- A. Write a paper detailing ten lessons we can learn from First Corinthians.
- B. The paper should be a minimum of five pages, typed and double spaced, If handwritten, the paper should be a minimum of seven pages single spaced.

- C. You may refer to commentaries or passages in other books of the Bible for supporting material.
- D. The paper is due when you mail VBI your test and memory work.

VIII. Grading.

- A. Memory work, term paper and test will be graded separately.
- B. Final grade is based on an average of all assigned work, with the test counting twice.
- C. You may request that a grade be explained or reconsidered, but in any review VBI will make the final decision.

IX. Credit.

Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for materials for this particular course have been paid in full.

FIRST & SECOND CORINTHIANS BACKGROUND

I. CORINTH - THE CITY:

- A. It was originally founded about 1350 B.C. and is one of the oldest cities of Greece.
- B. The Romans conquered it in 146 B.C. and completely destroyed it.
- C. It was then rebuilt from its ruins in 46 B.C. by Julius Caesar as a Roman colony. He repopulated it with veterans and freedmen.
- D. It was later made the capital of Achaia by Augustus.
- E. In less than 100 years it had grown to a population of approximately 600,000.
 - 1. Its population soon became cosmopolitan being comprised of Romans, Greek, Jews and Orientals.
 - 2. This made it a very strategic center from which to propagate the gospel.
- F. The harbors and isthmus at Corinth:
 - 1. The narrowest point of the isthmus was, and is, four miles wide.
 - 2. It separates the Saronic Gulf (on the east) and the Corinthian Gulf (on the west).
 - 3. There were two good harbors on the Saronic Gulf:
 - a. Cenchrea.
 - b. Schoenus.
 - 4. There was one good harbor on the Corinthian Gulf called the Lechaëum.
 - 5. The harbors at Corinth were safe while the waters around Cape Malera to the south were very dangerous.

- a. The common sayings of the Greek sailors about sailing around Malera were:
 - 1) Let him who sails around Malera forget his home.
 - 2) Let him who sails around Malera make his will.
 - b. Consequences:
 - 1) They sailed to Corinth and if the boat was small enough it was pulled across the isthmus on rollers.
 - 2) If the boat was too big it was unloaded and the cargo was placed on a waiting boat on the other side.
 - 3) The Corinthians, being very enterprising, had built this wooden tramway, "slipping through" to serve until a canal could be built. The canal was started but was never finished.
6. This isthmus was of great military importance in that it formed the only line of march for either an invading or a retreating army.
7. The isthmus was known as:
- a. The eye of Greece.
 - b. The bridge of the sea.
 - c. The gate of the Peloponnesus.
 - d. The acropolis of Greece.
 - e. The Gibraltar of Greece.
 - f. The city of two seas.
 - g. The bridge of Greece.
 - h. The lounge of Greece.
 - i. The Vanity Fair of the ancient world.

8. The isthmus had been fortified with one hundred and fifty towers. The citadel rose two thousand feet above sea level on a rock with precipitous sides.
- G. Luxury soon came to Corinth.
1. Her markets had representatives from all over the world. They had Arabian balsam, Phoenician dates, Libyan ivory, Persian carpets, Cilician goat's hair, Lycaonian wool and Phrygian slaves.
 2. Since Corinth lacked a landed aristocracy, an aristocracy of money soon developed, along with a fiercely independent spirit.
- H. Gymnastic games were held here. There were only four places in Greece where these games were held. These were second only to the Olympic games held in ancient times.

II. CORINTH - THE CULTURE:

- A. Athens was the cultural center of the world and it was the educational center at this time as well. Paul had very little success in Athens but here in the sin center of Corinth he established a strong church.
- B. To "Corinthianize" meant to debase, to bring to the lowest moral level possible.
- C. The Corinthians were:
1. Intellectually alert,
 2. Materially prosperous and
 3. Morally corrupt.
- D. The Corinthians were as lascivious as they were learned. This tells us two things about education:
1. Education, in and of itself, is not enough.
 2. Education not built upon God's word can be as evil as anything can be.
- E. One of Corinth's largest problems was prostitution.

1. The temple of Aphrodite, the goddess of love, was here in Corinth. It had 1,000 sacred priestesses who plied their "religion" in the city at night.
2. Many other sins were brought in by the soldiers and sailors and Corinth was sought out by worldly people because it was so sinful. Compare 1 Cor 6:9-11.

F. The problem of worldliness.

Worldliness crept into the church in Corinth. Proper efforts to keep the church pure had not been made. "Broad-mindedness" led to the toleration of wickedness. It was bad when Lot moved his house to Sodom; it was worse when Sodom moved into his house. It is a good thing for a boat to be in the water, but it is a bad thing for the water to be in the boat. It was good for the church to be in Corinth, but it was bad for Corinth to be in the church. God in former days had a temple for his people. Now, he has a people as his temple. May God help us not to be fashioned according to this world, but to be transformed by the renewing of the mind. (Roy Deaver).

G. What a challenge Corinth presented to Paul! He desired to establish a church of the Lord in one of the most wicked cities of the world.

III. THE LETTERS TO CORINTH:

- A. First Corinthians is the most business-like of all of Paul's epistles. He has a number of subjects with which he deals and he sets about them in a very orderly fashion.
- B. First Corinthians is a reprimand written by an apostle to an imperfect church for its correction.
- C. As a result of these letters Corinth became the best taught church in the apostolic age that we have record of.
- D. Paul went to Corinth alone and soon made friends with Aquilla and Priscilla who had recently been driven from Rome (all Jews being evicted). They were tent makers just as Paul was. Paul needed money so he went to work making tents with them and all the while he was still preaching the gospel.

Soon Timothy and Titus joined him and gave him courage. They preached to the Jews until they rejected him. Then he spent time with the Gentiles and did not return to the synagogue any more.

- E. Corinth was politically Roman, socially Greek but religiously it was Roman, Greek and Oriental, all in one. So when the gospel came here it was virtually made available to the whole world.
- F. These epistles give us a good picture of the life and problems of the first century local congregation. They show that factions, moral laxity, lack of reverence, abuse of their spiritual gifts and other doctrinal problems had already set in. These books give us inspired instructions on how to deal with these problems.
- G. Despite the fact they were filled with faults, division was never recommended as a solution. Division was already in Corinth but they were told to reconcile and end the division
- H. Paul mentions eight major faults in First Corinthians but still calls them the "church of God." Not once did he suggest division as a solution.
- I. Paul writes them from Ephesus. Cf: 1 Cor 16:1-9; Acts 19:1, 8-10.
- J. The dates of these letters are:
 - 1. First Corinthians - somewhere between 52 AND 57 A.D.
 - 2. Second Corinthians - within one year after First Corinthians was written.
- K. Both letters were written by Paul (1 Cor 1:1,2; 2 Cor 1:1) but First Corinthians is also from Sosthenes.
 - 1. Sosthenes appears twice in the New Testament, here and Acts 18:17.
 - 2. Who was Sosthenes?
 - a. He was a ruler of the synagogue in Corinth.
 - b. 1 Cor 1:1 indicates that he was later converted if he is, in fact, the same man as many believe.
 - c. Eusebius says he is one of the original men to be sent out by Jesus but he gives no proof.
 - d. The strongest reason given for believing this is the same man is that both were from the city of Corinth. This is certainly not conclusive proof.

- L. The basic message of First Corinthians is two-fold:
1. Christ and His gospel are the answer to every problem and the solution to every question.
 2. Paul encouraged the Corinthians to be faithful to God and His will. Compare:
 - a. 1:9.
 - b. 15:1,2,58.
 - c. 16:13,14.
- M. The main motive for Second Corinthians seems to be to express relief at the good news Titus had brought to him about the improved attitude and actions of the Corinthians.
- N. Problems and solutions.

Each problem was met by the application of spiritual principles, not by some human help or psychological expedient! Inspiration had the solution, not some ecclesiastical council or conference. Note the problems and solutions as supplied by inspiration in First Corinthians:

	The Problem	The Solution
1.	Schism and factions.	Speak the same things and spiritual maturity - 1:10; 3:1-9.
2.	Fornication.	Church discipline until the offender repents and is restored - 5:1-8; esp. four parts of v. 4.
3.	Wrongs done among brethren.	Let brethren judge these matters by spiritual rules, face each other and, if need be, suffer wrong - 6:1-11.
4.	When marriage exists between a believer and an unbeliever.	The concern of the believer is to save the unbeliever, not to alienate him or her - 7:8-17.

- | | | |
|----|---|---|
| 5. | Fornication. | Let them marry and, when married, render to the other his or her due, defraud not - 7:1-7. |
| 6. | Unmarried virgins. | Self-control or lawful marriage - 7:36-38. |
| 7. | For all matters related to meals, men or worship. | Do all to the glory of God and give no occasion for stumbling - 10:31,32. Look to the biblical example - 10:33; 11:1. |
| 8. | Problems related to spiritual gifts and conduct in worship. | Remember God set the members in the body as it pleased Him and serve by love, which never fails - 12:18; 13:7. |
- O. Because sin is incompatible with our lives in Christ there must be some law to show us how to live and to show us what is sinful. This is not law, in the sense of gaining a right standing with God, it is rather law to guide us in our Christian lives. To be sure if we live contrary to these laws we will not go to heaven. These laws are not designed for admittance into Christ or into heaven but to guide Christians in their daily lives on the way to heaven.
- P. Chapter by chapter subjects for First Corinthians:
1. An appeal for unity. The wisdom of the world versus the wisdom of God.
 2. The wisdom of God is revealed through the Spirit.
 3. The wisdom of God must guide us in our service, the temple of God and morals.
 4. We need to give ourselves to ministering rather than judging and differing.
 5. Sexual immorality and Christian discipline.
 6. The Christian's relationship to lawsuits, the world and meats.
 7. The Christian's relationship to marriage.

8. The Christian and meats.
9. The Christians's relationship to stewardship and soul-saving.
10. Past warnings and present problems related to God and idolatry.
11. Problems concerning women, and the Lord's supper.
12. The Holy Spirit gave spiritual gifts and God set the various members in the body.
13. Love.
14. Tongues, spiritual gifts and women must all contribute to things done decently and in order.
15. The resurrection.
16. Giving; personal matters; be strong.

FIRST CORINTHIANS EXPOSITION

SALUTATION 1:1-9

1. *Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,*

Called to be an apostle. He is a called apostle. He did not take the office to himself - Acts 9:1-9; 26:14-18; Gal 1:1,11-16.

Through the will of God. Jesus was not alone in the call; he did so because the Father willed the call.

And Sosthenes our [the] brother. This may be the man of Acts 18:17. Was he Paul's writer or is he mentioned because he was well known in Corinth as the former ruler of the synagogue?

2. *To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:*

To the church of God. The church is the family - 1 Tim 3:15.

- a. It is the one Jesus promised - Mt 16:18.
- b. It is the body of Christ in Corinth - Eph 1:22,23; 1 Cor 12:27.
- c. It is the kingdom promised - Lk 22:29,30; Mt 16:18,19.
- d. It is the product of sowing the seed of the kingdom - Lk 8:11.
- e. It is the product of people's response to the call of the gospel - 2 Thess 2:14.
- f. It is NOT a denomination, a product of the doctrines of men.

This letter is addressed to the whole church and what is said in the entire letter is said to the whole church. It is not addressed to certain people or factions, its teaching is for everyone in the church.

Those who are sanctified. ἡγιασμένοις, perfect, passive, participle. The perfect tense denotes that they have been - and still are - sanctified; set apart from the evil world about them; in the world but not of the world - Jn 17:14-18.

Sanctified by the Holy Spirit through the word. Sanctification is the work of the Holy Spirit - Rom 15:16.

In Christ Jesus. This is the relationship which Christians enjoy and the one consummated by being baptized into Christ - Rom 6:3,4; Gal 3:27.

NOTE: Jesus is named or referred to ten times in the first ten verses. Unity is only in Christ!

Called to be saints. κλητοῖς, adjective, dative, plural. They were “called” saints; saints because they had been “called out” of the world. A saint is a sanctified person - Rom 1:7.

All who...call upon the name of Jesus Christ our Lord. "All" even includes us today. ἐπικαλούνενοις, dative, plural, masculine, participle, present, middle. Hebraistically, to invoke, adore, worship the Lord - Acts 2:21; 9:14; 22:16; Rom 10: 12, 13.

- a. This makes Jesus an object of worship.
- b. If He is an object of worship, He is God (deity).
- c. Calling on His name was a distinguishing mark of early Christians.
- d. In the LXX cf: Zech 13:9; Gen 12:8; 13:4; Psa 115:17.

Our Lord, both theirs and ours. “Lord” is used here in the highest sense, as deity.

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

Grace....peace. Hebrew and Greek terms of salutation. The grace of God is the source of all blessings. The peace of God is the end of all blessings which come to us through Jesus Christ.

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

I thank my God. Paul could be thankful in spite of the sorry condition of this church.

For the grace of God which was given to you. “Given” (δοθείση) aorist, passive, participle, δίδωμι. Aorist tense denotes period action in the past, so this refers to what God had done for them in giving them salvation from sin.

By [in] Christ Jesus. ἐν - better: in. God's special favors (grace) are for them who are in Christ - 2 Tim 2:1. Cf: Eph 1:3.

5. *that you were enriched in everything by Him in all utterance and all knowledge,*

You were enriched by Him [Ye were enriched in him]. Cf: 2 Cor 8:9; Eph 2:7; 2 Cor 6:10.

- a. In all utterance. λόγῳ, the ability to use words for God's glory.

The saints have never been silent! Cf: 2 Cor 4:13.

- b. And all knowledge. γνώσει, of God and his salvation.

Enriched. Denotes the quality of their blessings from God.

6. *even as the testimony of Christ was confirmed in you,*

Even as. In the same quantity.

The testimony of Christ. Concerning the gospel Paul preached.

Was confirmed in (among) you. By the gifts of the Holy Spirit in word (ability to speak) and knowledge (of what to speak). Cf: 1 Cor 12:8; Mk 16:17,20.

7. *so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,*

You come short in no gift. This again denotes quantity.

Waiting for the revelation. Study the following words:

- a. ἀποκάλυψιν, revelation - 2 Thess 1:7.
- b. παρουσίαν, the coming, or presence of the Lord - 1 Thess 4:15.
- c. ἐπιφανείας, appearance, bright shining - 1 Tim 6:14; 2 Tim 4: 1,8.
- d. For all three words in one verse see 2 Thess 2:8.

Waiting. ἀπεκδεχομένους, performed with constant diligence, devoted, unremitting attention.

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

Who will also confirm you to the end. Who? God or Christ? Or both? The end here can refer to the end of life or it may mean to the utmost.

Confirm. βεβαιώσει, make firm, establish, make secure.

That you may be blameless [unreprovable]. Without anything laid to one's charge - Rom 8:33.

In the day of our Lord Jesus Christ. The day of His second coming -2 Thess 2:2; 2 Pet 3:10.

9. *God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.*

God is faithful. Trustworthy - 1 Cor 10:13; 2 Thess 3:3.

By [through] whom you were called. Through, δι', not υπό. God is the agent of the call.

Into the fellowship of His Son. God had interposed to bring them into communion with Jesus Christ. A communion belonging to, named after, and of which Jesus is the founder.

I. INFORMATION FROM CHLOE 1:10-6:20

A. PARTY STRIFE 1:10-3:23

10. *Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.*

I plead with you, brethren. Has a consoling and warning sense.

"Brethren" suggests that he is pleading as a brother and that they should view each other as brothers, not as factions. He pleads when he had authority to command. Cf: Philemon 8,9; 1 Thess 2:6.

By [through] the name of our Lord Jesus Christ. By the authority of Christ rather than by Paul's own authority.

That there be no divisions. He pleads for unity. His four points of unity:

- a. Unity of organization. No σχίσματα, divisions within the body. This word does not refer to man made churches.

- b. Unity of speech. All speaking the same thing:
 - 1) Speak as the oracles of God - 1 Pet 4:11.
 - 2) Holding the pattern of sound words - 2 Tim 1:13.
 - 3) Abiding in the teaching of Christ - 2 Jn 9.
 - 4) The words of the Lord Jesus - 1 Tim 6:3.
- c. Unity of thought. Of the same mind by reading the same Book. Cf: Phil 4:8.
- d. Unity of opinion. γνώμη, view, judgment. "Mind is the intellect in its judging faculty; judgment stands for expressed opinion, the conviction" (Grosheide).

In Classical Greek the word "division" was used only as actual rents (tears) in material.

Perfectly joined together. κατηρτισμένοι, perfected together.

This is a medical term for mending, as a bone or a cut, or of the whole body - Mt 4:21; Lk 6:40; Gal 6:1; 1 Thess 3:10; Heb 10:5; 11:3; 13:21 - Negative: Rom 9:22.

Same mind....same judgment. Understanding and opinion. Being of the same understanding of the scriptures they would see questions and actions from the same stand-point and would formulate their judgments accordingly.

11. *For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.*

By those of Chloe. Her name means "verdure," a fresh green color.

We do not know if this means her children or servants of hers.

There are contentions among you. ἐριδες, strife, quarreling, wranglings - Titus 3:9. This is said to be a work of the flesh - Gal 5:20. It is the result of false doctrine - 1 Tim 6:4.

12. *Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."*

Each one of you says. Every member seemed to belong to some party.

- a. I am of Paul. He first rebukes those who wear his name, which shows he hates partyism even in his own name.
- b. I am of Apollos. A fellow worker of Paul - 3:6; 16:12.
- c. I am of Cephas. Another name for Peter, these would be the Judaizers.
- d. I am of Christ. These may have been Jews who had seen and heard Jesus. Or it might have been people who used the name of Christ to outdo others. It could have been people who simply refused to wear a human name. But since Paul seems to include them with the other parties which he rebukes, this does not seem likely. There is no mention of any doctrinal differences in this passage.

13. *Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?*

Is Christ divided? These divisions logically implied a divided Christ. Christ has been divided by their controversies; He is broken up into a "different parties" Christ.

Was Paul crucified for you? This implies that Christians should wear the name of Him who bought them and was crucified for them. Μή, a negative answer, is required.

Were you baptized in the name of Paul? This would be contrary to the great commission (Mt 28:19), and exalting a man to the plane of deity.

14-16. *I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.*

I thank God. Though many believed and were baptized in response to Paul's preaching (Acts 18:8), Paul baptized only a few. This shows that we are to wear the name of Him into whose name we are baptized, not into the name of the baptizer.

17. *For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.*

Christ did not send me to baptize. This is a form of expression which requires the word "only" to be added. See examples in 1 Tim 5:23; 1 Pet 3:3. The word

"sent" is from ἀπέστειλέν which comes from ἀποστέλλω and means "to send forth as a messenger."

But to preach the gospel. This was his main business. The baptizing was of secondary importance and could be done by anybody.

Not with [in] wisdom of words. What Paul preached was not a philosophy to be discussed but a message from God to be believed and obeyed. Cf: Mk 16:15,16.

Lest the cross of Christ should be made of no effect [void]. κενωθῇ, to empty, to deprive a thing of its proper functions, to make void or vain. This implies:

- a. That the cross was the theme of Paul's preaching - 1 Cor 2:2.
- b. Satisfaction for our sins was made on the cross - Rom 3:24-26.
- c. That nothing is to be allowed to obscure the cross and its effect on the hearts of our hearers.

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

For the message (preaching) [word]. ὁ λόγος, the doctrine of the cross, which Paul preached.

Foolishness to those who are perishing. To the Greeks the cross was the gibbet (gallows) of a slave's infamy and a murderer's punishment. To the Jews the thought of a crucified Messiah was revolting folly.

But to us who are being saved [to the saved] it is the power of God. For it reveals:

- a. The love of God - Jn 3:16.
- b. The justice of God - Rom 3:26.
- c. The value of the blood of Christ - 1 Jn 2:2.
- d. The worth of a single soul - Gal 2:20; Mt 16:26.

Perishing. τοῖς ἀπολλυμένοις, in the process of perishing.

Saved. τοῖς σωζομένοις, the process of being saved.

In other words, "You think the gospel is a form of wisdom? That is foolishness. This message is based on a crucified Messiah! Who, in his own mind, or in the name of wisdom would have dreamed this up? Only God is so wise as to be so foolish!"

This same argument can also be used for baptism in the plan of salvation.

19. *For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."*

I will destroy the wisdom of the wise. From Isa 29:14. The meaning in Isaiah is: "That such was the iniquity and stupidity of Jerusalem that God would so execute his judgments as to confound their wise men and overcome those who boasted of their understanding" (Barnes).

Paul quotes this passage because it makes the same argument he is making - do not try to match wits with God!

Paul used it to suggest:

- a. The plan of salvation is not from man.
- b. It is unlike anything man's wisdom would produce.
- c. Worldly-wise men may be expected to reject and oppose it.
- d. Its success will surprise and astound the worldly-wise.
- e. Only the humble in mind will receive it.

Some things about God's plan which the worldly-wise will despise:

- a. It says man is too ignorant to devise a way to save himself.
- b. It says man is too weak to save himself from his sins.
- c. It says man left to himself is too filthy for fellowship with God.

Wisdom. σοφία, mental excellence in its highest and fullest sense.

Understanding. σύνεσις, the special application of wisdom.

20. *Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?*

Where is the wise? σοφός, sophists. Later they call themselves φιλοσόφοι which means "lovers of wisdom," or "philosophers."

Where is the scribe? γραμματεύς, the student and copier of the law; the man of learning.

Where is the disputer? The debater, disputant, a controversial reasoner. It is used only here in the New Testament.

Has not God made foolish:

- a. They were not asked to contribute their knowledge to the making of the plan of salvation.
- b. It is of such nature as to appear foolish to them, for it requires them to be humble.

The wisdom of this world? Wisdom here stands for people who think they possess it to a high degree. God turns wise men backward and makes their knowledge foolish - Isa 44:25.

21. *For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.*

For since, [Seeing that] in the wisdom of God. Through the wise government of God it became obvious that man, unaided by deity, could never arrive at a saving knowledge of God.

The world through wisdom did not know God.

- a. Man was left without a written revelation from God from Adam to Moses.
- b. God gave a written revelation of His will from Moses to Christ.
- c. Greatest philosophers of all time lived and taught during that period, but they did not come to know God.

It pleased God [It was God's good pleasure]. εὐδόκησεν, from εὐδοκέω, which means to think well, approve, take delight or pleasure.

Through the foolishness. Foolishness as it seemed to those who thought themselves wise - the philosophers of v.20.

Of the message. Not the act of preaching but the message preached.

To save those who believe. The believing ones. Cf: Mk 16:16; Acts 5:14; 16:31.

22. *For Jews request a sign, and Greeks seek after wisdom;*

For Jews request a sign. Because of the signs which accompanied God's revelation on Mt. Sinai.

- a. The Jews claimed to already possess the truth.
- b. The Jews demanded signs from heaven - Mt 16:1; Jn 6:30.
- c. Nicodemus accepted signs and believed - Jn 3:1,2.
- d. The signs were written so that all today may believe - Jn 20:30,31.
- e. Blessings on us who do not see, yet believe - Jn 20:29.

Greeks seek after wisdom.

- a. Seek - ζητοῦσιν, to search, pursue, demand, inquire, ask questions.
- b. Wisdom - a system of salvation which would satisfy their psychological mind. A system beyond the comprehension of the common people.

23. *but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,*

But we preach Christ. The central subject of the gospel.

- a. Not a political ruler with great conquering armies.
- b. Not a wise philosopher renowned for His worldly wisdom.
- c. But as an atoning sacrifice to secure for man what man is unable to secure for himself.

Crucified. ἐσταυρωμένον, perfect, passive, participle, which means "having been crucified."

"Christ crucified" is a contradiction in terms somewhat on the order of "fried ice."

"Christ" (Messiah) means power, glory and triumph while "crucifixion" means weakness, humiliation and defeat.

To the Jews a stumbling block.

- a. Because they thought crucifixion was for criminals only.
- b. Because they expected their Messiah to be a conquering hero.
- c. "Stumbling-block" literally means "the trigger of a trap."

To the Greeks [Gentiles] foolishness.

- a. Because crucifixion did not suggest the dignity they expected of a savior.
- b. They could not see any reasonable connection between a crucified man and a plan to save all men from sin.

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

But to those who are (the) called. Those who have responded to the gospel call.

Christ the power of God. Christ is the one through whom God exercises His power.

The wisdom of God. The one through whom God revealed His wisdom, which the worldly philosophers equate with foolishness.

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

The foolishness of God. That which men look upon as foolishness.

Is wiser than men. It accomplishes the salvation of the believer.

But the wise men of the world have done nothing, they have not devised any plan to save men from sin.

The weakness of God. That which to the worldly-wise appears to be weak.

Is stronger than men. Some examples:

- a. Naaman cured by dipping in the Jordan - 1 Kgs 5:1ff.

- b. Walls of Jericho brought down by a shout - Josh 6:1ff.
- c. Jesus cured the blind man with clay - Jn 9:6ff.
- d. Sins forgiven on the condition of baptism - Acts 2:38; Mk 16:16.

In the crucifixion God "outsmarted" the "wise" men of this earth and therefore nullified their wisdom. Also He "overpowered" His enemies in the cross with grace and forgiveness, and therefore divested them of their strength (wisdom).

26. *For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.*

For you see [Behold] your calling. Look at those who have been called of God:

- a. Not many wise according to the flesh, or according to human estimate.
- b. Not many mighty - of high worldly accomplishments, kings and governors.
- c. Not many noble - εὐγενεῖς, well-born, high rank, noble families.
- d. In other words, not depending on wisdom, power or lineage.

- 27,28. *But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,*

God has chosen the foolish things. Things that appear foolish to the worldly-wise.

He chose them of no learning, wealth, social or political standing.

To put to shame the wise.

Notice the opposites:

- a. Foolish things to shame the wise - philosophers.
- b. Weak things to shame the strong and powerful.

- c. Base things to shame the well-born. Notice the Greek ἀγενῆ, the opposite of εὐγενεῖς of v. 26.
- d. Things which are despised. "To make of no account" (a nobody). Not merely despised but expressly branded with contempt.

To bring to nothing. καταργήσῃ, to abolish, destroy, make inactive.

Things that are. "Those who on account of their noble birth, high attainments, wealth and rank, placed a high estimate on themselves and despised others" (Barnes).

29. *that no flesh should glory in His presence.*

That no flesh should glory in His presence [before God]. The word "flesh" means men, humanity (Cf: Acts 2:17). God deserves all the glory for our attainments and if we glory in ourselves, we rob God of what belongs to him.

30. *But of Him you are in Christ Jesus, who became for us wisdom from God - and righteousness and sanctification and redemption -*

But of Him you [we] are in Christ Jesus. It is the work of God that we are in Christ.

Who became [who was made]. ἐγενήθη, aorist of γεννάω, to come into existence.

Jesus Christ - who became for us:

- a. Wisdom from God. By His work and through His revelation by the Holy Spirit we are made wise unto salvation.
- b. And righteousness. Through His sacrificial death we have been made righteous. We have been given a right standing before God. We are justified.
- c. And sanctification. Through His work in our behalf we have been made holy. We must not think that this verse teaches that the righteousness and holiness of Jesus have been imputed to us any more than we should think that His wisdom has been imputed to us. We are justified and sanctified by His work on our behalf on the condition that we believe and obey. Cf: Jas 2:21-23.
- d. And redemption. Redeemed, purchased, with His blood.

31. *that, as it is written, "He who glories, let him glory in the Lord."*

As it is written. Cf: Jer 9:23,24. Since all we have and all we are came from God, we are in no position to brag or boast of what we do (1 Cor 4:7).

- 2:1. *And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.*

And I, brethren. A term of Christian affection.

When I came. On his second missionary journey about 52 A.D.

Did not come with excellence of speech. Excellence means "rising above."

Speech. λόγου - manner of expression.

Or of wisdom. Not in excellence of rhetorical display, or philosophical subtlety.

Wisdom. σοφίας - evaluation of the content of the preaching.

The speech must never hide the wisdom.

Declaring to you [proclaiming] the testimony [mystery] of God. Testimony is from μαρτύριον which means "testimony, matter of solemn declaration." (Some texts read μυστήριον, mystery).

God bore witness to the message through miracles, signs and wonders - Heb 2:4.

2. *For I determined not to know anything among you except Jesus Christ and Him crucified.*

I determined not to know. It was Paul's fixed and deliberate intention to preach this way, not because of any inability on his part. This determination was also in spite of the fact that he would be accused of ignorance and that his speech was of no account - 2 Cor 10:10.

Except Jesus Christ and Him crucified. This is emphatic construction on the word "crucified." If Paul had been a "man-pleaser" or had put tact before the truth he would not have mentioned crucifixion. This was a stumblingblock to the Jews and foolishness to the Greeks.

3. *I was with you in weakness, in fear, and in much trembling.*

I was with you in:

- a. Weakness. ὀσθενεία, intellectual and moral frailty.
- b. Fear. φόβω, fear, solicitude.
- c. Trembling. τρόμω, a condition of mind caused by a realization of the enormity of responsibility. This is opposite to "speech and wisdom."
- d. Cf: Acts 18:9; Eph 6:5.

4. *And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,*

And my speech and my preaching:

- a. Speech. λόγος, the manner of delivery.
- b. Preaching. κήρυγμά, the content.
- c. In other words, the form and matter of discourse.

Not with persuasive words of human (man's) wisdom. Not in the charm and captivating oratory which Greeks preferred.

But in demonstration of the Spirit. The word for "demonstration" occurs here only in the New Testament. It is literally "a showing forth." Paul is affirming that the Holy Spirit guided him in the speech (manner of delivery) and the selection of the words (message).

And of power. Provided by the Holy Spirit and manifested in miracles to confirm the word (Jn 20:30,31).

5. *that your faith should not be in the wisdom of men but in the power of God.*

That your faith should not be in the wisdom of men.

- a. Faith. πίστις, that which comes from hearing the word (Rom 10:17).
- b. Should not be (not stand). μὴ ᾗ means "may not be" in the sense of "rest upon."
- c. Wisdom of men. This is not what most people in Corinth desired, but it was and is still not an enduring foundation for saving faith. Cf: 2 Cor 4:7.

In the power of God. The gospel (Rom 1:16) as preached by Paul and confirmed by the Holy Spirit - Mk 16:20; Heb 2:4.

6. *However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.*

We speak wisdom. True wisdom from God, not worldly philosophy.

This is emphatic construction.

Among those who are mature (perfect) [fullgrown]. τελείοις, fully accomplished in Christian enlightenment, full grown, mature Christians - Col 1:28.

Not the wisdom of this age (world). αἰῶνος, the world in its moral and intellectual aspects.

Nor of the rulers (princes) . ἀρχόντων, one invested with power and dignity, possibly the religious leaders and philosophers.

Who are coming to nothing (nought). καταργουμένων means "which are being brought to an end."

7. *But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,*

We speak the wisdom of God in a mystery. Not the wisdom of the world. The word "mystery" means that which human wisdom cannot know until it is revealed. Cf: v. 10 and Eph 3:3-5.

The hidden wisdom. ἀποκεκρυμμένην, a perfect, passive participle which means "to conceal from, to keep secret."

God ordained before the ages (world). The gospel Paul taught and preached was no after thought; it was promised through the prophets of the Old Testament - Rom 1:1-3; Mt 16:16-18.

For our glory. The glory of inward enlightenment as well as outward exaltation. But this is most likely our final exaltation and glorification - Rom 8:17, 18; 1 Pet 5:1ff.

8. *which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.*

None of the rulers of this age. Those who crucified Jesus.

Knew [hath known]. ἔγνων, perfect, indicative, active of γινώσκω, self-inflicted ignorance!

For had they known, they would not have crucified. Cf: Lk 23:24.

The Lord of glory. See "God of glory" (Acts 7:2); "Father of glory" (Eph 1:17). A term used only of deity. Also cf: 2 Cor 3:18; Jas 2:1; Psa 29:1. "The Lord whose attribute is glory."

9. *But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him."*

Eye has not seen [things which eye saw not]. Cf: Isa 64:4; 65:17; Rom 8:28-30. This is a reference to things in the church age, not to be experienced in heaven; all spiritual blessings.

10. *But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.*

But God has revealed them to us:

- a. Us - believers versus rulers of this age.
- b. Revealed - "once for all" (Jude 3); after the law - Gal 3:23-25.

(By) through His Spirit. The word "God" here refers to the Father and He worked through the Holy Spirit. This forces a distinction between the Father and the Holy Spirit.

The Spirit searches all things. ἐρευνᾷ. This is used of explorers or professional searchers and is much stronger than to just investigate. This same word is used of God searching our hearts - Rom 8: 27. This searching is not in order to discover when applied to deity but rather is the active, accurate and careful sounding of the depths of God.

The deep things of God. Only an omniscient person can search the depths of the mind of God. This is therefore proof of the deity of the Holy Spirit - Rom 11:33.

11. *For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.*

For what man [Who among men]. An illustration to show that no man can know the mind of God until it is revealed by the Holy Spirit.

The spirit of the man which is in him. Proof that man is more than matter - 2 Cor 4:16.

The things of God. Plans, purposes, etc.

No one knows [none knoweth]. οὐδεὶς ἔγνωκεν, perfect, indicative, active. The perfect tense denotes that no one in the past has ever known, and still no one knows the mind of God unless it is revealed.

Except [save] the Spirit of God. This is said in proof of the Spirit's ability to reveal the mind of God. Notice that it is not said of the Spirit of God "which is in him" as it is said of man's spirit.

Of God. ἐκ τοῦ Θεοῦ. Lit: from, out of God.

12. *Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.*

Now we have received, not the spirit of the world:

- a. We - the apostles and prophets (see v. 13).
- b. Received. ἐλάβομεν, 1st pluperfect, aorist, indicative, active of λαμβάνω; referring to an event in the past (period action), probably Pentecost.
- c. World. κόσμου, world order.

That we (apostles and prophets) might know - a purpose clause, "in order that we might know."

The things that have been freely given. χαρισθέντα, another aorist denoting action in the past. This emphasizes the freeness of revelation.

To us by God. Through the Son by the Holy Spirit - Jn 16: 13-15; 17:8; Eph 3:2-6.

This verse authenticates inspiration!

13. *These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.*

These things we also speak. λαλοῦμεν, present tense, "continue to speak."

Not in words which man's wisdom teaches. οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, words of scribes and philosophers. Lit: Not in the taught words of human wisdom.

But which the Holy Spirit teaches. ἀλλ' ἐν διδακτοῖς πνεύματος. Paul says he uses words, not ideas, given him by the Holy Spirit. Here we have proof of verbal inspiration - 2 Tim 3:16. Lit: In the taught (words) of the Spirit.

Comparing [combining] spiritual things with spiritual [words].

"Combining" means to join together fitly. It adapts the discourse to the subject. It combines spiritual ideas with spiritual words. Paul is summing up what he has said before, "As a result of using words taught them by the Spirit himself...he and his fellow apostles combine only spiritual words with the spiritual things they preach. Both the spiritual things and the spiritual words that convey them emanate equally from the Spirit, and the apostles combine the two accordingly" (Lenski).

14,15) *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one.*

The natural-man versus the spiritual-man.

- a. The denominational view of this is Calvinistic. The natural man to them is the unconverted man and the spiritual man is the child of God.
 - 1) This is incorrect because the context is telling how the things of God are known to man by revelation (v. 10).
 - 2) This is wrong because it makes a direct operation of the Holy Spirit necessary before a person can understand the will of God.
 - 3) This is absolutely wrong because it makes God a respecter of persons in that He gives the Holy Spirit to some and withholds Him from others arbitrarily.
- b. Brother J. W. McGarvey says, "The natural man is one who lives on the low psychic plane - a carnal, sensuous victim to bodily appetites, has by neglect, let his spiritual faculties become so torpid... that the spiritual things of God become as foolishness to him... But the spiritual man, helped by the indwelling Spirit of God, is enabled

to judge of things divine ... But he himself is not judged of carnal men."

This is also wrong because:

- 1) Paul says the natural man cannot know the things of God.
- 2) Paul says the spiritual man is judged by no man; his word is final!
- 3) This would also allow for some sort of direct operation of the Holy Spirit in giving us nudges, special intuition, special guidance in decisions, etc. outside of and without the written word.

c. A third explanation is:

- 1) The natural man is the uninspired Christian.
- 2) The spiritual man is the inspired Christian.

This is the correct solution because:

- 1) It is in harmony with the context.
- 2) God reveals things to the apostles and prophets (v. 10).
- 3) They spoke the things revealed to them by the Holy Spirit (v. 13).
- 4) The natural man (uninspired Christian) does not receive revelation and speak by inspiration.
- 5) The inspired (Christian) man [spiritual because he is inspired by the Spirit] does receive and teach these things of God and is to be judged by no man. This means that his word is not to be disputed by any natural (uninspired) man.
- 6) In this context both the natural man and the spiritual man are Christians. By extension all non-Christians would also be in the category of the natural man because they do not receive direct revelation from the Holy Spirit.

16. *For "Who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ.*

For "Who has known the mind of the Lord?" Cf: Isa 40:13. The form of this question demands a negative answer. No (natural) man can know the mind of God, only the Holy Spirit (v. 10) who searches the deep things of God. The philosophers and scribes have to depend on their own learning. But opposed to this, the apostles and prophets were given the deep things of God by inspiration of the Holy Spirit.

- 3:1. *And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.*

And I, brethren, could not speak to you as to spiritual. Spirit led, dominated. This is the same Greek word as in 2:15 but here it is used in contrast to carnal, so does not mean an inspired man.

But as to carnal. σαρκίνοις, fleshly, unspiritual. This is not the Greek word used in 2:14 for the natural man. This means they were walking after the flesh, doing the works of the flesh - Gal 5:16-21. Also cf: Rom 8:5-9.

As to babes in Christ. They had been in Christ long enough to have grown out of their carnal ways but, like the Hebrews, they were still having to be treated as babes - Heb 5:12-14.

2. *I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;*

I fed you with milk and not with solid food. Because of a lack of study and application of truth in their lives they were still guilty of carnal thoughts and practices.

3. *for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?*

For you are still carnal. σαρκικοί, perhaps a stronger word than σαρκίνοις of verse 1. The student who wishes to delve deeper should study the lexicons, Vine's Dictionary and Trench's Synonyms.

For where there are envy [jealousy]. This sin is proof of their carnality. The Greek word means to "boil," but it is not necessarily evil for there is such a thing as a godly jealousy - 2 Cor 11:2. But here it means envious, contentious rivalry. Paul calls it a work of the flesh in Gal 5:20.

Strife. Contention, wrangling; also a work of the flesh.

Behaving like mere [after the manner of] men. Worldly versus Christ-like.

4. *For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?*

For when one says, "I am of Paul." He makes no defense of the party wearing his name.

Another. ἕτερος, another of a different kind.

Are you not carnal [men]? Men in the sense of not being changed from their former disposition by the Spirit through the truth and example of Jesus.

5. *Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?*

Who [What] then is Paul? Nothing more than a minister (deacon) through whom they had been led to believe and obey. The word δῖάκονος is a combination of two Greek words which mean "raising dust by hastening." Both Paul and Apollos were nothing more than instruments in God's hands to bring these people to salvation through obedience to the gospel they preached - Rom 10:13- 17.

As the Lord gave to each one [him]? Since the Lord gave them their talents and used each as it pleased Him, the men are not to be praised and followed as heads of factions. All the glory belongs to God.

6. *I planted, Apollos watered, but God gave the increase*

I planted. This refers to the first work done in Corinth. Paul did not wish to build on another man's foundation - Rom 15:20.

Apollos watered. He did a secondary, *but necessary*, work. Young churches should not be left alone to survive or perish.

We see Paul strengthening churches in Acts 14:12-23.

God gave the increase. ἡΐξανε, imperfect, active which indicates continuous blessings of God on both the planter and the waterer. Without God's continuous work, the work of Paul and Apollos would have come to nought, so all the glory still belongs to God.

7. *So then neither he who plants is anything, nor he who waters, but God who gives the increase.*

Neither he who plants. The conclusion is that man is nothing without God.

NOTE: Vv. 8-15. Salvation is a gift of God. Salvation is of Grace NOT a Reward! Cf: Rom 6:23; Eph 2:8. The rewards are based on works. These rewards are in heaven - Mt 5:12; Rev 22:12.

8. *Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.*

He who plants and he who waters are one:

- a. They are one in service, which is to God.
- b. They are united in purpose, as all believers should be.
- c. Though their work differed in time and kind, they were working toward the same end, the salvation of souls, which should be the aim of all of us.

Every one will receive his own reward. The Greek word for reward (μισθὸν) denotes that which is given by contract for service rendered, dues paid for work, wages, hire, reward, divine recompense. It may be either in heaven (Mt 5:12) or in hell (2 Pet 2:13, 15).

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

We are God's fellow workers:

- a. This may mean that each one works with God. Man cannot do it all alone; God will not do it all alone.
- b. Or it may mean that the planter and the waterer work together under God's direction. The whole purpose of the verse is to exalt God, so this is probably the meaning of the verse.

You are God's field. Lit: God's tilled field. Paul and Apollos were merely workers in that field, and so are we!

You are God's building. God used Paul to lay the foundation; he used Apollos to lay spiritual stones on that spiritual foundation.

10. *According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.*

According to the grace of God:

- a. We are all saved by grace - Rom 3:24; Eph 2:8; Titus 3:7.
- b. We are called by His grace - Gal 1:15.
- c. Paul was made a minister by grace - Eph 3:7; Rom 15:15,16.
- d. He labored by God's grace 1 Cor 15:10.
- e. Grace must be accompanied by faith and love - 1 Tim 1:14.

As a wise master builder. ἀρχιτέκτων. This is the only occurrence of this word in the New Testament. From τέκτων and means to "beget," a begetter, then a workman in wood or stone, a carpenter or mason. The first part of the word, ἀρχι, means a "chief."

I have laid the foundation. He did the first work that he might not build on another's foundation.

Take heed how he builds on it.

- a. Preachers and teachers are builders of God's house.
- b. They build on the foundation by converting others.
- c. They also build by indoctrinating and encouraging others.

Paul's warning here is helpful because:

- a. Unconverted material (wood, hay, stubble) is harmful to new members.
- b. Converted material (gold, silver, precious stones) can be harmed by false doctrines - 2 Pet 2:1; 3:17. Also cf: Jas 3:1.

11. *For no other foundation can anyone lay than that which is laid, which is Jesus Christ.*

For no other foundation can anyone lay. Since Jesus is the foundation another savior would be a reflection on Jesus - 2 Cor 11:4. There is not room for another Jesus (Buddha, Joseph Smith or whoever). Christ is the one foundation and anyone else who would be a savior makes himself as deity.

Than that which is laid. κείμενον, present, participle of κείμαι, a reference to Paul's work mentioned in verse 10.

Than that which is from παρά, which means "along side, by the side of." No foundation can be laid which compares to Christ. No other person, no other doctrine can be equal to Jesus and his gospel. To preach another is to be anathema - Gal 1:6-9.

12. *Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,*

Now if anyone builds. Paul mentions six materials, three perishable and three non-perishable. Compare this with the soils in the parable of the sower - Mt 13:1-9.

Gold -	on the foundation compared with 100 fold yield.
Silver -	" " " " " 60 fold "
Costly stones -	" " " " " 30 fold "
Wood -	" " " " " thorny ground.
Hay -	" " " " " stony ground.
Stubble -	" " " " " wayside hearer.

The material upon the foundation represents converts brought into the church by members who teach and lead people to be saved.

13. *each one's work will become manifest; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.*

Each one's work will become manifest. This is future to the work of building. "Be made manifest" literally is "become manifest." We cannot know the hearts of our converts here, but each one will be made manifest for what he actually is in the eyes of God.

The Day will declare it. This is the great day of judgment when the thoughts and intents of the heart, as well as our deeds, shall be made known. All will fall into their proper class - chaff versus wheat; goats versus sheep, etc.

Because it will be [is] revealed by fire:

- Does this mean that our work, converts, are being tried by temptations and trials, the fiery trials of life?
- Does it mean the fires of judgment? This fire does go well with the "day" of the preceding clause.

Bible scholars are divided as to the right meaning.

14. *If anyone's work which he has built on it endures, he will receive a reward.*

If anyone's work...endures. Only the gold, silver and costly stone will abide the fire. The wood, hay and stubble will perish. These are the nominal church members, lovers of pleasure rather than lovers of God. They are people burdened with cares and riches and pleasures of this world and who bring no fruit to perfection - Lk 8:14.

He will receive a reward. μισθὸν, wages for labor performed and can refer to what one receives in this life or in eternity - Mt 5:12; 2 Pet 2:13.

15. *If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*

If anyone's work is burned. If any one has built upon the foundation wood, hay or stubble; converts who cannot endure the test of fire.

He will suffer loss. He will receive no reward for his labor of building upon the foundation.

But he himself will be saved. His converts may be lost but he can be saved.

- a. This proves our reward is different from eternal life. We are rewarded according to our labors (v. 8; Mt 16:27), but eternal life is a gift to all who are faithful to the end - Jas 1:12.
- b. This is additional proof that the "day" under consideration is the day of judgment.

Yet so as through fire. οὕτως δὲ ὡς διὰ πυρός. Catholics believe they find the doctrine of purgatory here, that the saved must go through the refining, tormenting, fire of purgatory to be made fit for dwelling in heaven. But neither this nor any other scripture teaches such a doctrine. What this actually means is "through great difficulty." Peter raises the question, "If the righteous is scarcely saved, where shall the ungodly and sinner appear? (1 Pet 4:18)."

16. *Do you not know that you are the temple of God and that the Spirit of God dwells in you?*

You are the temple of God:

- a. You (ye), ἐστε, you plural, all the saints composed the temple.
- b. Since all saints make one temple, they should not be divided.
- c. They should live and teach so as to glorify God, the indweller.

- d. Temple, ναὸς, the Holy of Holies and NOT ἱερόν which stands for the whole temple complex.

The Spirit of God dwells in you:

- a. The Spirit of God. The Holy Spirit, the third person of the godhead.
- b. You. ὑμῖν, plural. The only way the Holy Spirit can dwell in the church is in the individuals who compose the church - 1 Cor 6:19.

17. *If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.*

If anyone defiles [destroyeth] the temple of God. "Destroy" is from φθείρω and is used of marring a local church by leading it away from the condition of holiness of life and purity of doctrine in which it should abide - 1 Cor 15:33; 2 Cor 11:3; Jude 10.

God will destroy him. This is not physical death, for this is appointed unto all men - Heb 9:27. It is the second death - Rom 8:13; Rev 21:8. This indicates the seriousness of the factious condition of the church at Corinth.

For the temple of God is holy:

- a. Cleansed by the blood of Christ - Jn 1:7.
- b. Sanctified by the work of the Holy Spirit - Rom 15:16.
- c. Washed with water - Eph 5:26; 1 Cor 6:11; Titus 3:5; Heb 10:22.

Which temple you are. The word "temple" is not in the Greek. This then refers to holy. "For the temple of God is holy, which ye are."

18. *Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.*

Let no one deceive himself. This is a warning needed by those who were making and leading factions in the church.

If anyone among you seems [thinketh himself] to be wise in this age. This is aimed at the scribes and philosophers of 1:20-25. This wisdom divided the church into factions. Paul commends the wisdom which is from God, but condemns worldly wisdom.

Let him become a fool. In the eyes of the world. Compare 1 Cor 4:10.

19. *For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their own craftiness;"*

For the wisdom of this world. The kind of wisdom the highminded philosophers had, and which caused divisions in the church.

Is foolishness with God. It is foolishness in that it cannot bring salvation to man.

He catches the wise. Those who have worldly wisdom. Cf: Job 5:13. This is the only quotation from Job in the New Testament.

In their own craftiness. πανουργία, unscrupulous conduct. "When the world's schemers think themselves cleverest, Providence catches them in their own toils" (*Expositor's Greek New Testament*, pg. 794).

20. *and again, "The Lord knows the thoughts of the wise, that they are futile."*

The Lord knows the thoughts [reasonings]. διαλογισμοὺς, the contentions, disputations of the cleverest men - Phil 2:14. They are vain, void of results.

21. *Therefore let no one glory in men. For all things are yours:*

Let no one glory in men. Another reference to 1:12; 2:5. Also cf: Jer 9:23, 24.

For all things are yours. Those who were followers of men, who glorified in men, deprived themselves of what belonged to true Christians, so they were made poorer.

22. *whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come - all are yours.*

Whether Paul. To cling to Paul is to deprive oneself of Apollos and Cephas. This verse, by extension, equals all Christian teachers.

World. All that God made and put here for good.

Life. To enjoy and live for the glory of God.

Death. Though an enemy (1 Cor 15:26), we shall overcome it through Christ; and it will become the gate through which we shall pass into eternal life.

Things present. Providential happenings which work for our good - Rom 8:28ff.

23. *And you are Christ's, and Christ is God's.*

And you are Christ's:

- a. By creation - Jn 1:1-3; Col 1:16; Heb 1:2.
- b. By redemption - 1 Pet 1:18,19.
- c. By consecration - 2 Cor 8:3.

And Christ is God's:

- a. He is God's Son:
 - 1) In His divine nature - Rom 1:4.
 - 2) In His human nature - Lk 1:31,32.
- b. God is His head - 1 Cor 11:3.

B. DEFENSE OF HIS MINISTRY 4:1-21

1. *Let a man so consider us, as servants of Christ and stewards of the mysteries of God.*

Let a man so consider us. The apostles, Apollos, even perhaps all teachers.

As servants. ὑπηρέτας, under-rowers.

And stewards. οἰκονόμους, a slave entrusted with the management of the household and fellow slaves, but under the authority of the householder.

A study of kindred words:

- a. Διάκονος, deacon; a servant in relation to his work.
- b. Δοῦλος, slave; a servant in relation to his master.
- c. Λειτουργός, a minister or servant. Used of Paul's evangelistic service - Rom 15:16.
- d. Οἰκέτης, a household servant.

Of the mysteries of God. Things impossible for man to know without revelation from God - Mt 13:11f; Eph 3:3-6.

2. *Moreover it is required in stewards that one be found faithful.*

It is required. God requires His stewards to be faithful. One cannot go to heaven without doing that which God requires.

One be found faithful. Trustworthy.

- a. Because of his relationship to Jesus.
- b. Because he must answer to Jesus for the use of what he has been given in this life.
- c. If a man is unfaithful he dishonors Jesus, his Master.
- d. If he is unfaithful he will cause others to be lost.

Not all can be great in the eyes of the world but all can be faithful!

3. *But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself.*

It is a very small thing. This is in comparison to the judgment of the Lord. We must not despise human judgment, but we must not be more concerned about it than we are with the judgment of the Lord.

Or by a human court. ἡμέρας, literally, "of man's day." The word "day" is sometimes used for judgment - Joel 1:15; 2:1; 1 Cor 3:13.

I do not even judge myself. ἀνακρίνων, to examine, investigate, question. To examine and pass sentence on the fulfillment or nonfulfillment of one's duty.

4. *For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord.*

I know nothing against (by) myself. Paul is not aware of being unfaithful in stewardship - Acts 20:19,20,26,27; 2 Cor 7:2; Acts 23:1.

Not justified by this. Man is not his own final judge. Our hearts may deceive us but God is never deceived by us.

He who judges me is the Lord. Cf: Rom 2:16; 2 Tim 4:1; Acts 17:30, 31.

5. *Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts; and then each one's praise will come from God.*

Judge nothing before the time. Cf: Mt 25:31ff.

Until the Lord comes. Cf: 1 Thess 4:14-17; 2 Thess 1:7-10.

Who will be there?

- a. The generation of Sodom - about 1,900 B.C. - Mt 11:23,24.
- b. The generation of the queen of the south - 1,000 B.C. - Mt 12:42.
- c. The generation of Nineveh - about 800 B.C. - Mt 12:41.
- d. The generation of Tyre and Sidon - 330 B.C. - Mt 11:21,22.
- e. The generation in the time of Jesus - 30 A.D. - Mt 11:20ff.
- f. The generation of the Thessalonians - 55 A.D. - 2 Thess 1:7-10.
- g. All nations of all time - no one knows the date - Mt 25:31-46.

Bring to light the hidden things. All secrets of men's hearts; all the deeds of darkness; all the secret desires and purposes men have refused to confess.

And then. τότε, adverb of time. Then, not before but very certainly at that time.

Each one's praise. The praise (ἔπαινος - reward) which is due him. Some get more than their due during this life and some get less, but in judgment all will get exactly what they deserve.

Will come from God. The "well done, good and faithful servant" is so infinitely precious that it reduces to insignificance the comparative value of human praise or blame.

6. *Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.*

I have figuratively transferred to myself. Paul is saying that he has used his name and that of Apollos, but the rule applies to all parties in the church at Corinth; then even to us today.

For your sakes. To be kind to the parties and yet to get the lesson over that they so much needed.

Learn in us not to think beyond what is written [learn not to go beyond the things written]. Paul wanted them to learn not to exalt themselves as heads of parties in the Lord's church. But it may be given a general application in not going beyond

that which is written in either doctrine or practice. This rules out instrumental music, use of incense and holy water in worship, sprinkling for baptism and hand clapping in place of saying Amen.

This is arguing from the specific to the general.

That none of you be puffed up. "Puffed up" comes from φυσιοῦσθε which literally means "a pair of bellows." This is said in order to discourage self-conceit expressed in forming parties and in glorying in the leaders of those parties.

7. *For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you glory as if you had not received it?*

Who makes you differ from another? This forbids our making distinctions on the ground of race, color, social or financial standing.

What do you have that you did not receive? Talents, influence, good health and property are all gifts from God and we have no right to boast or feel superior to others who do not have these things. All we have is given to us from God and is to be used for his glory - Acts 17:25.

Glory. καυχᾶσαι, literally, "to boast."

8. *You are already full! You are already rich! You have reigned as kings without us - and indeed I could wish you did reign, that we also might reign with you!*

You are already rich. Irony, sarcasm. You think you already have all you need without apostolic leadership. Paul had more apparent opposition from the church at Corinth than from the other churches he established. Cf: Rev 3:17.

You have reigned as kings [you have come to reign]. This is a contrast between what the Corinthian sectarian leaders thought of themselves and what an inspired apostle thought of them. It would seem as if each Corinthian sectarian regarded himself as a king.

I could wish you did reign. Here Paul uses a form of expression to show his desire for that which has not happened.

That we also might reign with you! Paul wished they were what they thought themselves to be so that he might accept them as such.

9. *For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.*

God has displayed us, the apostles, last. Paul uses the word ἀπέδειξεν which is used of exhibiting gladiators in the arena.

Last [of all]. This suggests they were to be made the most thrilling of the sports events. As men are thrown to certain death for the amusement of the spectators, so the apostles were doomed to certain death as a result of their labors. In this way they were made a spectacle to both men and angels.

Condemned to death [as men doomed]. ἐπιθανατίους, doomed as the gladiators were.

Spectacle. θέατρον, literally, “that which is exhibited, a theater.”

Angels. Cf: Heb 1:14.

10. *We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored!*

We are fools for Christ's sake. ἡμεῖς μωροί διὰ Χριστόν, we are fools on account of Christ. They were such in the eyes of the leaders of the sectarian parties in Corinth.

But you are wise in Christ! This is still sarcasm. In their own estimation they were much wiser than Paul.

We are weak, but you are strong! We depend solely on wisdom from above but you think you are competent to take over leadership by the use of worldly wisdom.

You are distinguished [have glory], but we are dishonored. They gloried in their own work and dishonored Paul, forgetting what he had done for them. The design of these three contrasts was to show them how foolish was their self-confidence and self-flattery, and their attempts to exalt themselves.

We are dishonored. ἄτιμοι. Literally, “to be without value or honor.”

11. *Even to the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.*

We...hunger. Compare 2 Cor 11:23-28; Phil 4:11,12; Rom 8:18,23.

And beaten (buffeted). κολαφόμεθα, to be struck with the fist, cf: Mt 18:23.

And homeless. Cf: Mt 8:20.

The life you give to Christ is never thrown away, wasted or lost. Consider the following words penned by some author unknown to me:

Jesus and Alexander died at thirty-three;
One lived and died for self; One died for you and me.
The one died on a throne; the other on a cross;
One's life a triumph seemed; the other but a loss.
One led vast armies forth; the other walked alone;
One shed a whole world's blood; the other gave His own.
One won the world in life and lost it all in death.
The other lost His life to win the whole world's faith.

Jesus and Alexander died at thirty-three;
The one made all men slaves but Christ made all men free.
One built a throne on blood; the other built on love.
The one was born of earth; the other from above.
One won all this earth, to lose all earth and heaven.
The other gave up all, that all to Him be given.
The one forever died; but Christ forever lives;
He loses all who gets, and wins all things who gives.

12. *And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure it;*

We labor [toil]. κοπιῶμεν, working with our own hands, a toiling unto weariness - Acts 20:34,35; 1 Thess 2:9; 2 Thess 3:7-11.

Being reviled. Cf: Mt 5:11,44; 1 Pet 2:23,24.

We bless. We do good to our enemies - Rom 12:14; 1 Pet 3:9; 1 Thess 5:15.

Being persecuted. Cf: 2 Cor 4:7-12; 11:23-27.

We endure it. Cf: Jas 1:12; Rev 2:10.

13. *being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.*

Being defamed. The present tense in these words shows that this is the continuous sufferings of the apostles. To be defamed means to suffer reproach and reviling publicly.

We entreat. παρακαλοῦμεν, the idea is that we strive to appease by entreaty.

We have been made as the filth of the world. Filth (περικαθάρματα) used here only in the New Testament and means refuse thrown off by cleaning and sweeping.

The offscouring of all things. Offscouring (περίφημα) used here only in the New Testament and means filth which could not be swept, but had to be scraped, as dirt and grease around the galley of a ship. Also used for the refuse from a sacrifice.

14. *I do not write these things to shame you, but as my beloved children I warn you.*

I do not write these things to shame you. This is a change of tone from sarcasm to loving, fatherly entreaty.

I warn [but to admonish] you. As a father to his child - 1 Thess 2:7-12.

15. *For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.*

For though you might have ten thousand instructors [tutors]:

- a. Myriad, μυρίους, an indefinitely great number.
- b. Tutors, παιδαγωγούς, a child-tender, a slave who took the child to and from the teacher and exercised a constant supervision over the conduct and safety of the child. Paul contrasts the conduct of a slave with that of the father to show the Christians at Corinth that his relationship to them was greater than that of others.

I have begotten [begat] you through the gospel. Begat, ἐγέννησα, aorist tense denoting period action in the past. This phrase is used of the one who, by means of the preaching of the gospel, becomes the human instrument in the impartation of spiritual life.

This is the first part of the new birth and baptism, born of water, and is the consummating part of the new birth - Jn 3:3,5. Also cf: Jas 1:18; 1 Pet 1:23.

16. *Therefore I urge you, imitate me.*

Imitate me. μιμηταί. Present tense indicates continued action in your imitation:

- a. The converter should live so that the convert can imitate him without danger of being lost.
- b. The convert should imitate the converter in that he converts others.

17. *For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.*

I have sent Timothy to you. Timothy left Paul before Paul began to write this letter. In 16:10 Paul supposes Timothy will not reach Corinth before this letter does.

Who is my beloved and faithful son. Not his natural son but a child in the faith - 1 Tim 1:2; Phil 2:19-22.

Who will remind you of my ways:

- a. My doctrine - 1 Tim 6:3f; 2 Tim 3:10.
- b. My conduct, manner of life - 2 Tim 3:10.
- c. My way of establishing and building up churches.

In Christ. Determined by Christ, under his authority. This could serve as an example that we are to follow in our work.

As I teach everywhere in every church. Paul was consistent in his doctrine and work. The Lord who guided him is unchangeable (Heb 13: 8); he did not direct Paul to do differently in different places. Churches which differ from those Paul built are not churches of Christ.

18. *Now some are puffed up, as though I were not coming to you.*

Now some are puffed up. ἐφουσιώθησάν, cf: v. 6. This is a picture of their conceit because of their worldly learning. They thought Paul was afraid to meet them face to face.

As though I were not coming to you. They were boasting that he would not come.

19. *But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power.*

I will come to you shortly:

- a. This is to let his enemies know he is not afraid of them.
- b. He already has plans to go to Corinth - 1 Cor 16:5-9.

- c. He warns his enemies of what he may do to them - 2 Cor 13:2-4.

If the Lord wills. Paul's travels were subject to the Lord's will - Acts 16:6-10; 18:21 also Jas 4:13-16.

And I will know, not the words of those who are puffed up. To be puffed up is to have pride and vanity, to be proud and arrogant. These were Judaizers and the leaders of the sectarian parties in the church at Corinth.

But the power. Paul would show them his courage and superior power. He was, as it were, challenging them to a "showdown."

20. *For the kingdom of God is not in word but in power.*

The kingdom of God is not in word. The kingdom of Christ is established and is not maintained by pompous speech or words of human wisdom, but in power:

- a. The power in Paul's time might be exercised in miracles - Acts 13:6-12.
- b. Power then and now to save people is in the gospel - Rom 1:16.
- c. In righteous and peaceful living - Rom 14:17; 1 Pet 3:1,2.

21. *What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?*

What do you want? The decision is up to Paul's enemies.

With a rod? Paul had the power to bring the rod of punishment upon them if it became necessary. And he would use it unless they repented.

Or in love and a spirit of gentleness (meekness)?

- a. Love of a father for his spiritual children.
- b. Gentleness as of a trained nurse - 1 Thess 2:7,8.

C. DEALING WITH INCEST 5:1-13

1. *It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles - that a man has his father's wife!*

It is actually reported that there is sexual immorality among you:

- a. Fornication, πορνεία, any illicit sexual intercourse. This word includes any sexual immorality.
- b. Adultery, μοιχεία, any unlawful sexual intercourse with the spouse of another. This is the general rule, but πορνεία is used of adultery in Mt 5:32 and 19:9 when one spouse is guilty of illicit sexual intercourse.

Such sexual immorality as is not even named among the Gentiles:

- a. Too detestable to be practiced among non-Christians.
- b. Too detestable to be included in the word "Corinthianize," which meant to live in sexual wantonness and license.

That a man has his father's wife:

- a. Has, ἔχειν, present, infinitive - "to have in marriage."
- b. Same word used by John the Baptist of Herod - Mt 14:4.
- c. Such was forbidden by Moses - Lev 18:8; Deut 22:30.
- d. Sinful whether the father was living or not.

2. *And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.*

And you are puffed up, as if the son had done something to cause them to be proud of him. Cf: 4:6.

And have not rather mourned. To mourn as for one who was dead would have been more appropriate.

Might be taken away from among you. Decent self-respect would have compelled the instant expulsion of the man instead of the pride they were showing.

3. *For I indeed, as absent in body but present in spirit, have already judged, as though I were present, concerning him who has so done this deed.*

As [being] absent in body but present in spirit: This is another instance of his fatherly care for the churches he had established.

Have already judged:

- a. Paul was sure of his information about this man.
- b. In his own mind he had judged (κέκρικα, perfect, indicative of κρίνω), had already passed sentence which still stood.

4. *In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,*

In the name of our Lord Jesus Christ. By the authority of Jesus and in harmony with His teachings.

When you are [being] gathered together. Discipline is a church action. Even an apostle, and certainly not a preacher, cannot exclude a sinner from the fellowship. Neither can a group of elders do such without the cooperation of the church.

Along with my spirit. Apostolic authority through his teaching.

With the power (δυνάμει) of our Lord Jesus Christ. This power resulted from Paul's being led by the Holy Spirit, acting under His commission to bind and loose, to remit and retain sins, which Jesus gave to His apostles - Mt 16:19. This was not power to hurt people as some have taught.

5. *deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.*

Deliver such a one to Satan. From this we conclude:

- a. That the assembled church has the authority to exclude the impenitent sinner from its fellowship.
- b. To exclude from fellowship of the church is to exclude from the fellowship of Christ - 1 Jn 1:3.
- c. To exclude one from the fellowship of Christ and His church is to deliver one to Satan.

For the destruction of the flesh, that his spirit may be saved:

- a. Destruction, ὄλεθρον, ruin, destruction.
- b. Flesh, σαρκός, genitive singular from σάρξ, here used as the weaker element of human nature (Vine). Cf: Rom 8:6-9.

Flesh here cannot mean the physical body:

- 1) The church did not then, nor does it now, have the authority to kill as punishment for sin.
- 2) If the man was killed while guilty of such a sin, his spirit would not be saved nor have the opportunity to repent.

Why would such instruction be given?

- a. This teaches the purpose of discipline - salvation.
- b. The instrument of discipline - the church.
- c. The authority for discipline - the Lord through an inspired apostle.
- d. The subject of discipline - the impenitent sinner.
- e. The necessity for discipline - see verses 6-8.

In the day of the Lord Jesus. The day of judgment - 2 Thess 2:2; 1: 7-10; Phil 1:6; 2:16; 1 Thess 5:2.

6. *Your glorying is not good. Do you not know that a little leaven leavens the whole lump?*

Your glorying is not good. People who glory in things of which they should be ashamed are enemies of the cross of Christ - Phil 3:19.

A little leaven leavens the whole lump. This suggests that even a "little" sin is to be disciplined. The word "leaven" usually indicates something evil when used as a figure of speech:

- a. When used of corrupt doctrine - Mt 16:6,11,12.
- b. When used of sinful practices - Mk 8:15.
- c. Also cf: Lk 12:1; Gal 5:9.
- d. Always evil? Kingdom of heaven (God)? Mt 13:33 cf. Lk 13:21.

7. *Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.*

Therefore purge out the old leaven. Purge, ἐκκαθάρατε, aorist, imperative, to clean completely. Aorist gives this a sense of urgency. Do it now and do it effectively before the whole church is contaminated.

That you may be a new lump. New, νέον, in respect to time. Another word for new is καινός, which means new in respect to character (See Trench, p. 219).

For indeed Christ, our Passover, was sacrificed for us [for our passover also has been sacrificed]. This is a reference to the preparation of the Jews for celebrating the Passover. All leaven had to be put out of the house before they could eat the Passover meal. So the church at Corinth had to put out the leaven of fornication before partaking of Christ.

8. *Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

Let us keep the feast. Present tense, keep on keeping the feast, celebrating our passover, praising, honoring Christ in our lives and worship.

Not with old leaven. Old, παλαιόν, that which belongs to the past, the believer's former life.

Leaven of malice and wickedness. Characteristics of unconverted life.

Unleavened bread of:

- a. Sincerity, εὐλικρινείας, purity without mixture of foreign substances which would adulterate pure motives and actions.
 - b. Truth, ἀληθείας, a moral quality. The inner desire for divine reality which tolerates and accepts no shams.
- 9,10. *I wrote to you in my epistle not to keep company with sexually immoral people. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.*

I wrote to you in my epistle. A letter which, in the providence of God, was not preserved nor necessary to furnish completely to every good work - 2 Tim 3:16,17.

Not to [to have no] keep company with sexually immoral people. Cf: 1 Cor 15:33.

The word company, συναναμίγνυσθαι, means together up and down among, to mingle, to associate intimately with.

Yet I certainly did not mean with the sexually immoral people of this world. How may we?

- a. To show kindness that we may rescue them from sin.
- b. In just dealings in the business world.
- c. To improve the morals of the community; banning saloons, pornography, etc.
- d. We are to do good to all men - Gal 6:10.
- e. Seek to teach them the gospel.

Ways in which we are not to have company with them:

- a. We are not to make them bosom companions - 1 Cor 15:33.
- b. We are not to partake of their sins - Eph 5:7.
- c. We are to reprove them for their sins - Eph 5:11.

The covetous. πλεονέκταις, a driving desire to have more. This word always has a bad sense, though other words translated by "covet" may have a good sense.

Extortioners. ῥππαξιῖν, pillage, plundering, extortion, robbery.

Idolaters. An idolater is a slave to the depraved ideas which his idols represents. An idol is any object which usurps the place of God.

You would need to go out of the world:

- a. This shows there is no need for monasteries.
- b. Salt must contact that which it saves - Mt 5:13.
- c. Light must be seen to give direction - Mt 5:14.

11. *But now I have written to you not to keep company with anyone named a brother, who is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner - not even to eat with such a person.*

Anyone named a brother. A member of the church.

A reviler (railer). λοῖδορος, an adjective used as a noun; abusive, railing, reviling speech.

A drunkard. μέθυσος, another adjective used as a noun; one drunk with wine. Social contact with such was forbidden, not from a sense of pride but as a disciplinary measure to save his soul.

Not even to eat with such a person. This forbids Christians to invite such people into their own homes, or go to their homes, to eat. When the church delivers such to Satan, each member is to cooperate in the discipline.

12. *For what have I to do with judging those also who are outside? Do you not judge those who are inside?*

With judging those also who are outside. The church has the responsibility of judging, using disciplinary judgment on its members:

- a. For correction and sanctification of its members.
- b. To gain and keep the respect of the world.
- c. For the protection of babes in Christ.
- d. This is not the self-righteous, censorious, judging of Mt 7: 1-5.

13. *But those who are outside God judges. Therefore "put away from yourselves that wicked person."*

But those who are outside God judges. The world needs to be reminded that they must give account of the way they live, and it is the duty of the church to do this.

Therefore "put away from yourselves that wicked person."

Put away. ἐξάρατε, aorist, imperative. A command and, therefore, the duty of the church. Cf: Deut 17:7.

Wicked. πονηρὸν, base, malicious, sinful, wicked, grudging, mischievous, malignant.

D. DEALING WITH LAWSUITS 6:1-11

1. *Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?*

Dare any of you. τολμᾶ, to have the face, to assume bold bearing.

Having a matter against another [his neighbor]:

- a. Matter, πρᾶγμα, a matter of dispute.
- b. Against, πρὸς, one against another, each has something against the other.
- c. Another (neighbor), τὸν ἕτερον, the other; not πλησίον of Lk 10:30,36.

Go to law before the unrighteous (unjust). Not before the saints:

- a. Go to law. To bring a brother into court to settle your differences.
- b. Unrighteous (unjust). People who do not have a right relationship with God.
- c. Saints. People who are sanctified in Christ - 1 Cor 1:2.

2. *Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?*

The saints will judge the world:

- a. Judge. Be associated with Christ as judges - Rev 3:21; 20:4.
- b. The world. All unsaved people - Jn 7:7; 1 Jn 5:19.

This is not the disciplinary judgment of 5:12,13, but the judgment of the last day.

Are you unworthy to judge the smallest matters? A judge of the supreme court should certainly be able to judge matters in a county court!

3. *Do you not know that we shall judge angels? How much more, things that pertain to this life?*

We shall judge angels:

- a. The word "judge" in this context means to determine what is right and wrong and to impose that judgment on others.
- b. Angels:
 - 1) The world to come is not to be subjected to angels - Heb 2:5.
 - 2) The saints are associated with Jesus in judgment.

3) Jesus is exalted above all - Eph 1:21.

How much more, things that pertain to this life. If there is a sense in which you will judge the world, and if you will judge angels, you should be able to judge things pertaining to this life; differences between fellow-members of the church. When we judge matters in this life in the church, we must remember that Jesus is the supreme judge. Our judgment is under His scrutiny and we will answer to Him for it.

4. *If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge?*

If then you have judgments [to judge]. κριτήρια, a cause, a controversy. Some have translated this word as "court or tribunal."

Things pertaining to this life. Common matters, disputes among Christians.

Those who are least esteemed [of no account] by the church. This is a reference to heathen judges in the city courts who knew nothing of Christian principles of morality and justice. This is to shame these Christians for going to such judges to settle their differences.

- 1-4. "Dare they, the destined judges of the world and of angels, go to law about mere earthly trifles, and that before the heathen? Why did they not rather set up the very humblest members of the church to act as judges in such matters?" (Paraphrase by Farrar).

5. *I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren?*

I say this to your [say this to move you to] shame. Literally, "For shame to you I say!"

Is it so, that there is not a [can there not be found one] wise man among you? Literally, "Does there not exist among you one wise man?" There were some who claimed an abundance of wisdom, even beyond that which Paul had. Yet they were going to heathen courts to settle disputes.

6. *But brother goes to law against brother, and that before unbelievers!*

But brother goes to law against brother. Literally, "But brother with brother is judged."

And that before unbelievers. As if heathen judges were more wise, more fair and more equitable than Christian judges.

7. *Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be defrauded?*

An utter failure [it is altogether a defect]. ἥττημα, an inferiority to a particular standard, default, failure, shortcoming. This word is used here and Rom 11:12 only in the New Testament.

Why do you not rather accept wrong? Better to continue to take wrong from a brother than to suffer default in love and forgiveness of a brother, and to shame the church.

Why do you not rather let yourselves be defrauded? ἀποστερεῖσθε, to be robbed or despoiled. Allow yourself to be robbed rather than go to law with a brother and shame the church before the world.

8. *No, you yourselves do wrong and defraud, and you do these things to your brethren!*

You yourselves do wrong and defraud:

- a. By not returning good for evil - Rom 12:17f.
- b. By going to law in heathen courts. It is like "hanging out your dirty wash" before the public which causes them to ridicule the church.

- 9,10. *Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.*

The unrighteous will not inherit the kingdom of God:

- a. The unrighteous. Here they are brethren who go to law before heathen judges.
- b. Inherit. A gift, something not earned.
- c. Kingdom. Heaven (Eph 5:5); eternal salvation - 1 Pet 1:4,5.

Do not be deceived. Do not be misled by deceivers:

- a. Fornicators - those guilty of any sexual immorality.
- b. Idolaters - those loving, worshipping something other than God.

- c. Adulterers - married people guilty of sexual intercourse with others than their spouses.
- d. Homosexuals (effeminate) - μαλακοὶ, soft to the touch, soft raiment - Mt 11:8. But this is in a bad sense, a catamite, a male who submits his body to unnatural lewdness. Not just simply a man who practices forms of lewdness, but persons in general who are guilty of addiction to sins of the flesh; voluptuous.
- e. Sodomites - (abusers of themselves with mankind [men]). This is from one word - ἀρσενοκοῖται, from ἄρσεν, a male plus κοίτη, a bed, in other words one who lies with male as with female; a Sodomite. This word is only used here and in 1 Tim 1:10.
- f. Thieves - κλέπτει, a kleptomaniac, or anyone who takes what does not belong to him.
- g. Covetous - a driving desire to have more and more, see 5:10.
- h. Drunkards - see 5:11.
- i. Revilers - ones who uses abusive and contemptuous language.
- j. Extortioners - see 5:10.

11. *And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.*

And such were some of you. In view of their past we should be impressed with:

- a. The power of the gospel to transform - 1 Tim 1:12-16.
- b. The mercy of God to forgive and adopt sinners into His family.
- c. The need for preaching the gospel to the worst sinners.

This backward look should produce:

- a. Humility, a sense of our unworthiness.
- b. Gratitude for what the Lord has done for us.
- c. A deep sense of appreciation of the mercy and goodness of God.
- d. An eagerness and desire to share these blessings with others.

But you were washed. ἀπελούσασθε, aorist, middle, to cleanse oneself or to get oneself cleansed. All three of these verbs are aorist but only the last two are passive. The fact that the first is middle is significant.

- a. Our bodies are washed with pure water - Heb 10:22.
- b. Saved by washing and regeneration - Titus 3:5.
- c. Cleansed by washing of water - Eph 5:26.
- d. Be baptized and wash away your sins - Acts 22:16. "Be baptized" here is in the middle voice, ἀπόλουσαι, literally, "Get yourself baptized."

You were sanctified. ἡγιάσθητε, aorist of ἀγιάζω; to separate, consecrate, sanctify. Being aorist tense this verb refers to our initial separation from sin and Satan to righteousness and God at the time of baptism. All who have thus been sanctified are called saints.

You were justified. ἐδικαιώθητε, aorist of δικαιόω; to hold as guiltless, to accept as righteous, to justify; to forgive and treat as if one had never sinned.

NOTICE: The order: washed, sanctified, justified.

In the name of the Lord Jesus. All of this has been accomplished in and through the person and work of Jesus Christ.

And by [in] the Spirit of our God. The Holy Spirit is the agent by whom the Lord has done this work - Rom 15:16.

E. DEALING WITH FORNICATION 6:12-20

12. *All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.*

All things are lawful for me. This is a general rule outside the realm of morals. The Corinthians had abused the rule by applying it to things in the moral realm. Although some things might be lawful:

- a. Paul says some things are not helpful (expedient). συμφέρει. Literally, "to bring together, to be for benefit, profitable, expedient."
- b. He will not be brought under the power of any. The Christian must not be enslaved to anything, only to the Lord. Such enslavement is

idolatry - Phil 3:18,19. What about alcohol? drugs? nicotine? caffeine? food?

- c. There is a play on words here. The word translated "lawful" is ἔξεστιν, which can also be translated "all things are in my power." Then this phrase would be translated, "All things are in my power, but I will not be brought under the power of any."

13. *Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body.*

Foods for the stomach. The Corinthians put food and fornication in the same class of lawful things. Meats (βρώματα) is food and belly (κοιλίᾳ) is stomach. The argument was that God gave us food and a stomach to handle the food so it is lawful for us to use both. God gave us sexual desire and an organ for satisfying that desire, so it was lawful to have that satisfaction. But, God limited both:

- a. He limited the intake of food by making gluttony a sin - Phil 3:19.
- b. He limited satisfying sexual desire by putting it in the marriage relationship - 1 Cor 7:1,2; Heb 13:4f.

God will destroy [bring to nought] both it and them. Meats and the body are both physical and temporal, so they are to be given less attention than the spiritual man.

The body is not for sexual immorality. Here Paul destroys their parallel. He admits that the body is for food and food is for the body; but he denies that the body is for fornication and that fornication is for the body.

But for the Lord. As food is for the body, and the body is for food; so the body is for the Lord and the Lord is for the body. He gave man his body to use in glorifying him, not for sinful gratification of his sexual desire. "Food for the body to nourish it, and the belly for foods to receive the nourishment; the body for Christ to obey and honor him, and Christ for the body to bless and save it" (Lenski).

14. *And God both raised up the Lord and will also raise us up by His power.*

God has both raised up the Lord. Paul affirms the bodily resurrection of Jesus.

And will also raise us up. As surely as the body of Jesus was raised from the tomb, so surely will our bodies be raised from the grave - 1 Cor 15:12- 19. Food

is related to the body only temporarily, but the body is related to the Lord eternally. It is made so by the resurrection and glorification of the body.

By His [through his] power. Omnipotence, the same power that works within us - Eph 1:19,20.

15. *Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not!*

Do you not know that your bodies are members of Christ? We are so united with Christ that what we do reflects either honor or dishonor, glory or shame, upon Him. As I use my hand or my foot to accomplish my purposes, so Christ uses my body to accomplish His purposes. As I cannot use a diseased member of my body for my good, so Christ cannot use our defiled bodies for His purposes.

Shall I then take the members of Christ. The body cannot be used for fornication without its being taken away from Christ.

Make them the members of a harlot? This is said to make us realize how terrible the sin of fornication is.

16. *Or do you not know that he who is joined to a harlot is one body with her? For "The two," He says, "shall become one flesh."*

He who is joined to a harlot is one body. Joined, κολλώμενος, present, middle, participle: joins himself, cleaves to, to indicate the individual's responsibility for his own actions.

A harlot. τῇ πόρνῃ, the harlot. The article is significant in that this is "his" harlot or "that" harlot with whom he is sinning at that time.

The two, He says, shall become one flesh. To be one flesh (body) with a harlot is to have the same vicious inclinations and passions; one in interest and inclination; employ their bodies as if they were animated by one soul. The fact that Gen 2:24 is used here does not mean that the Christian and the harlot become married in the act of fornication. The union of Gen 2:24 is God-made and is a permanent union; but fornication, though similar, is not God-made and is not permanent.

17. *But he who is joined to the Lord is one spirit with Him.*

He who is joined to the Lord is one spirit. This is a spiritual, mystical union. We are in Christ and Christ is in us so that the thoughts, actions, and desires are those of the other.

Christ is living in us and we are manifesting the life of Christ in our mortal bodies
- 2 Cor 4:10,11.

18. *Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.*

Flee sexual immorality. Present, imperative. The only safe way to deal with sin.

Every sin that a man does is outside the body. ἐκτὸς τοῦ ἀμάρτημα is literally "outside the body." The body is not the instrument but the subject. But in fornication the body is the instrument of the sin and is inwardly, as well as outwardly, involved in the sin.

But he who commits sexual immorality sins against his own body:

- a. He uses his body for its own destruction.
- b. He severs his body from union with Christ.
- c. He brings horrible diseases into his body.
- d. He may transmit the effects of these diseases to the third and fourth generation of his offspring.

19. *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?*

Your body is the temple of the Holy Spirit:

- a. Temple, ναὸς, the sanctuary of deity versus ἱερόν, the entire temple complex including the surrounding grounds, etc.
- b. Because we are the children of God - Gal 4:6.
- c. A gift to the believer who repents and is baptized - Acts 2: 38.
- d. Because you have obeyed the gospel - Acts 5:32.
- e. If the Spirit is not in you, you do not belong to Christ - Rom 8:9.

Whom you have from God:

- a. As a seal of God's ownership - Eph 1:14; 4:30.
- b. As the earnest of our salvation - Eph 1:14; 2 Cor 2:22; 5:5.

- c. To bear the fruit of the Spirit - Gal 5:22,23.

You are not your own, for you were bought at a price:

- a. As a member of the church Jesus built - Acts 20:28.
- b. Redeemed with the blood of Christ - 1 Pet 1:18,19.
- c. For God's possession - 1 Pet 2:9; Titus 2:14.
- d. The Master bought us - 2 Pet 2:1.
- e. We have been purchased unto God - Rev 5:9.

20. *For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.*

Glorify God in your body:

- a. Give your body as a living sacrifice - Rom 12:1.
- b. Give your body as a holy sacrifice - Rom 12:1.
- c. It is a reasonable service, since God has done so much for us.
- d. It is an ennobling service, it never brings disgrace.
- e. It prepares one for eternal life with God and all the redeemed.
- f. It is a service unto sanctification - Rom 6:19,22; 13:1.

II. INFORMATION FROM THE CHURCH'S LETTER 7:1-16:9

A. MARRIAGE 7:1-24

1. *Now concerning the things of which you wrote to me: It is good for a man not to touch a woman.*

Concerning the things of which you wrote. Here and following are Paul's answers to a number of questions which the church at Corinth asked him in a letter.

Good for a man not to touch a woman:

- a. Touch, ἅπτεσθαι, to have physical intercourse with a woman.

- b. Good, καλὸν, ethically good, morally excellent.
 - c. Paul is saying a single life is good, but is not to be demanded. He endorses marriage - Heb 13:4; Eph 5:31-33.
- 2. *Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.*

Because of sexual immorality (fornication):

- a. A sin that was very prevalent in Corinth, a part of heathen religion.
- b. On account of built-in desire, in some a necessity, for satisfying the sexual desire.
- c. Not all people have continency, it is better to marry than to burn (v. 9).
- d. So to avoid fornication it is better to marry.

Let each man have his own wife:

- a. Own, ἑαυτόν, pertaining to oneself; of what is one's own as opposed to belonging to another.
 - b. Notice that the word "wife" is singular as opposed to polygamy.
 - c. This statement is in the imperative mood. It is a binding command on those who do not have power to control their sexual desires.
- 3. *Let the husband render to his wife the affection due her, and likewise also the wife to her husband.*

Let the husband render to his wife the affection due her (her due benevolence):

- a. Let...render, ἀποδιδότω, another imperative. It is literally "let him pay." The word means "to pay off" or "discharge what is due."
- b. To fail is to expose the wife to temptation and in such a case, if she commits adultery, the husband would not be an innocent party.

Also the wife to the husband. In the marriage union each spouse owes the other sexual privilege to prevent fornication (any form of sexual immorality).

4. *The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.*

The wife does not have authority (power) over her own body:

- a. Authority (power), ἐξουσιάζει, authority, power, as to the use of her body.
 - b. Notice that in verse 3 the husband is mentioned first, but here it is the reverse.
 - c. Husband and wife are treated equally in this matter of authority.
5. *Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.*

Do not deprive one another. Another imperative. To debar, to deprive.

Except with consent. συμφώνου, agreement of both parties.

For a time [season], that you may give yourselves to fasting and prayer:

(For a season). Literally, "for a time", πρὸς καιρὸν.

May give yourselves to prayer. σχολάσητε. Literally, "in order that you may have leisure," and that for prayer. We get our word "scholastic" from this word. It is aorist tense and indicates a short period of time.

And come [may come] together again. Sexually.

So that Satan does not tempt you:

- a. Satan is always on the job - 1 Pet 5:8,9.
- b. Long separation gives Satan the advantage.

Because of your lack of self-control (incontinency). ἀκρασίαν, unruly appetite, lustfulness.

6. *But I say this as a concession, not as a commandment.*

But I say this as a concession (by permission) [This I say by way of concession]. συγγνώμην, a knowing together, agreement.

Not as a commandment. It is a matter for each couple to decide for themselves.

7. *For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.*

For I wish that all men were even as I myself. This is Paul's preference. He wishes that all men had the self-control over passion that he had.

But each man has his own gift from God. χάρισμα, a favor which one receives without any merit of his own. It is used here of the natural gift of continence.

8. *But I say to the unmarried and to the widows: It is good for them if they remain even as I am;*

But I say to the unmarried. ἀγάμοις, plural, masculine. Unmarried men.

And to the widows. Women who have lost their husbands and who are scripturally eligible to remarry.

It is good for them if they remain (abide) even as I am:

- a. The single state has its moral excellence (w. 32-35).
 - b. This is not a commandment to remain single.
 - c. This may have been said in view of the present distress.
 - d. Under other circumstances he told young widows to marry - 1 Tim 5:14.
9. *but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion.*

But if they cannot exercise self-control (contain). Apositional; but if they do not have continency.

It is better to marry than to burn with passion:

- a. Paul has not said that celibacy is better; he only said it is good.
- b. He has not said that celibacy is a holier state.
- c. To marry, γαμέῖν, present, infinitive.

- d. Burn, πυροῦσθαι, present, infinitive, passive, to be continually inflamed.

But the Stephen's Text from which the King James Version is translated has γαμάσαι, aorist, infinitive which would read, "Marriage once for all is better than continuous lust."

One commentator says, "The former is permitted; the latter is sinful."

- 10. *Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband.*

Now to the married I command [give charge]:

- a. The married, γεγαμηκόσιν, perfect, active, participle, "having been and still are married."
- b. Command (charge), παραγγέλλω, to give a commandment which has been received from a higher source.

Yet not I but the Lord. The Lord is that higher source from whom he received the command. He is also referring to Christ's declarations regarding divorce in Mt 5:31, 32; 19:3-12.

This is not a distinction between an inspired and an uninspired saying. Paul is saying that the Corinthians had no need to ask him for instructions in the matter of divorce because they already received Christ's commands on it.

A wife is not to depart from her husband. Depart, χωρισθῆναι, aorist, infinitive, passive (with middle significance):

- a. The fact that she may be reconciled to her husband versus remar-rying implies that the word is not to be used in the sense of divorce.
- b. "To separate one's self, to depart from, in marital affairs."
- c. "To dissociate one's self, to part."

- 11. *But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife.*

But even if she does depart. The reference throughout the verse is to separation due to incompatibility of temper, etc., not to legal divorce (Pulpit Commentary).

Let her remain unmarried. She is not allowed to marry another man.

Or be reconciled. Reconciliation is all that is needed, not remarriage.

And a husband is not to divorce (put away) [leave not] his wife. Divorce (leave) is ἀφίεναι, present, infinitive, active.

- a. Some prefer to translate as "to send away, dismiss" according to Old Testament usage.
- b. But the word is well translated "to leave, depart from, desert."

12. *But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.*

But to the rest. The rest, τοῖς λοιποῖς, dative, plural, masculine or neuter. It may refer to the rest of the married not treated in verses 10 and 11; or it may refer to the rest of the things in the letter of inquiry.

Thayer defines λοιποῖς as, "rest of any number or class under consideration" and "with distinction and contrast - the rest who are not of the specified class or number."

Not the Lord. This does not mean that Paul is giving his uninspired opinion. He does not quote the Lord as he did in verses 10 and 11, but he is speaking as an inspired apostle; and as such it is bound in heaven - Mt 16:19.

If any brother has a [an unbelieving] wife who does not believe. This differs from the case in verses 10 and 11 where both in the marriage union are Christians.

And she is willing (be pleased) [is content] to live with him:

- a. Willing, συνευδοκεῖ, pleased or agree together.
- b. Live, οἰκεῖν, to cohabit, to live in the marriage union.

Let him not divorce her (put her away) [leave her]. This is a case where both were unbelievers when they married, but now the husband has become a Christian. In the letter it appears that Paul was asked if the Christian must leave the one who is not a Christian. The word "believer" is used in the sense of an obedient believer, a Christian.

13. *And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.*

And a woman who has a husband who does not believe. Paul treats both alike. Jesus did the same in Mk 10:11,12.

14. *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.*

For the unbelieving husband is sanctified:

- a. Sanctified, ἡγιάσται, perfect, indicative, passive.
- b. The perfect tense, again, means the husband has been and still is sanctified.
- c. The word "sanctified" here means the husband has been and is still set apart by the Lord as a fit husband and father. God has recognized this marriage union and still does. So a believer and an unbeliever may live together as husband and wife with the Lord's blessing. This is no violation of Paul's teaching in 2 Cor 6:14-18.

Otherwise your children would be unclean. If the marriage union was unholy, your children would be unclean, illegitimate.

But now they are holy. The marriage union is of God. Both husband and wife are sanctified, as marriage partners, so the children are holy in the sense of being legitimate.

15. *But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace.*

But if the unbeliever departs:

- a. Unbeliever. The one who is not a Christian.
- b. Departs, χωρίζεται, if he separates himself.
- c. This word does not mean divorce in verses 10 and 11 so it is better to interpret here just as we did in those verses.

Let him depart:

- a. Paul addresses the believer only - 1 Cor 5:12.
- b. The believer is not obligated to preserve the union against the unbeliever's determination.

A brother or a sister is not under bondage:

- a. Notice the believer is called a brother or sister in Christ.
- b. Not under bondage, οὐ δεδούλωται, 3rd person, singular, perfect, indicative, passive of δουλόω; "to be under bondage, held by constraint of law or necessity in some matter."
- c. Notice again that this word is in the perfect tense which means "the believer has *never been* and *still is not* under bondage to the unbeliever." But the believer has been and still is in the marriage bond with the unbeliever. Therefore, the bondage spoken of here is not the marriage bond! The meaning is simply that, The believer is not so bound to the unbeliever that he/she must give up, leave, Christ to preserve the marriage union. Our bondage to Christ must be maintained even if it means losing our spouse.

"Pauline Privilege"

If "except (εἰ μὴ) it be for sexual immorality (fornication)" does not show fornication as the only absolute exception, what does Jesus mean when he says, "no man comes unto the Father, but (εἰ μὴ) by me (Jn 14:6)?"

See special study on the word "Except."

If there are other exceptions to the marriage law, there are also others (exceptions) through whom we may go to the Father!

If there were more than one savior, this would put an end to Christianity!

But God has called us to peace. This is a call in the sphere of peace. The Christian is obligated to do everything possible, except to give up Christ, to live in peace with all men - Rom 12:18f.

16. *For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?*

For how do you know...whether you will save?

- a. One view is: for the believer does not know whether he/she can save the unbeliever.
- b. Another view: to connect this verse with 13 and 14 which forbids the believer to leave the unbeliever, for the believe may convert the unbeliever - 1 Pet 3:1ff.

17. *But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches.*

But as God [only as the Lord] has distributed:

- a. The Lord in his providence has had something to do with our station in life.
- b. Has distributed, μεμέρικεν, perfect, active, indicative of μερίζω, to assign, bestow or distribute.

The Lord has called each one:

- a. God calls through the gospel - 2 Thess 2:13,14.
- b. The call is not to cause a break in social and domestic relationships which are morally right and scriptural.

So I ordain in all the churches:

- a. Ordain, διατάσσομαι, a military term used of those in authority (1 Cor 9:14; Gal 3:19), showing that the apostles had such authority.
- b. In all the churches. No imposition on any one church.

18. *Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.*

Was anyone called while circumcised? A reference to Jews.

Let him not become uncircumcised. This is a practice referred to often by Jewish writers (see Josephus 12.5.1). ἐπισπάσθω means to obliterate circumcision by artificial extension of the foreskin.

Was anyone [has any been] called in uncircumcision? A reference to Gentiles. Paul tells them not to be circumcised.

19. *Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters.*

Circumcision is nothing:

- a. Whether one is a Jew or Gentile makes no difference to Christ.
- b. It was difficult for Jews, especially Judaizers, to accept this rule.

But keeping the commandments of God:

- a. This proves circumcision is no longer a commandment of God.
- b. This proves that we are living under a new covenant - Heb 8: 13; 9:14- 18.
- c. Circumcision is contrasted with faith in Gal 5:6.
- d. Circumcision is contrasted with the new creature in Gal 6:15.

20. *Let each one remain in the same calling in which he was called.*

Let each one remain in the same calling. κλήσει. This is usually defined as referring to the calling of God to salvation (Thayer and Vine), but Thayer also states "it is used somewhat peculiarly of the condition in which the calling finds one whether circumcised or uncircumcised, slave or free man - (I Cor 7:20)."

In which he was called. Aorist again, referring to the time he became a Christian.

21. *Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it.*

Called while a slave (servant) [bondservant]? A slave of men.

Do not be concerned about it (Care not for it). One can be a Christian while in slavery - Philemon 10ff.

If you can be made [canst become] free, rather use it:

- a. No Greek word for "it." So, use what?
 - 1) Your slave relationship?
 - 2) Your opportunity to become free?
- b. Most conservative commentators favor using the opportunity.

22. *For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free is Christ's slave.*

For he who is called in the Lord while a slave (servant) [bond-servant]:

- a. Called by the gospel.

- b. In the Lord. 'Ev is better translated here by our word "by."
- c. Being a bondservant, while in slavery.

Is the Lord's freedman. The Greek word is an old word for a manumitted slave. He has been bought with the blood of Christ - 1 Pet 1:18,19.

He who is [was] called while free. One not in slavery.

Is Christ's slave (servant) [bondservant]:

- a. As such we are obligated to obey Christ.
- b. We are to glorify God in our body - 1 Cor 6:20.
- c. Give our bodies as a living, holy sacrifice - Rom 12:1.
- d. Manifest the life of Christ in our bodies - 2 Cor 4:10,11.
- e. We are slaves of the one whom we obey - Rom 6:16.

23. *You were bought at a price; do not become slaves of men.*

You were bought at a price. The blood of Christ - Acts 20:28; Titus 2:14.

Do not become slaves of men:

- a. The present tense is used here, which means "stop becoming the slaves of men."
- b. This shows Paul was opposed to human slavery, as seen in Philemon.

24. *Brethren, let each one remain with God in that calling in which he was called.*

Let each one remain with God in that calling:

- a. This does not justify remaining in unlawful occupations.
- b. This does not mean that people can remain in unscriptural marriages. Jesus calls such marriages adulterous unions (Mt 5:32; 19:9), and Paul would not tell people to continue to live in adultery.
- c. Many Corinthian Christians had lived immorally, but they had quit such, had been washed, sanctified and justified - 1 Cor 6:9-11.

B. DEALING WITH VIRGINS 7:25-40

25. *Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy has made trustworthy.*

Now concerning virgins:

- a. There must have been a question in the letter about the state of virgins.
- b. Virgins. παρθένων, the same word used of Mary - Mt 1:23.

I have no commandment from the Lord. The Lord did not touch on this point during his personal ministry - Jn 16:12-15.

I give judgment. γνώμην, the mind, judgment, as distinguished from positive injunction. Yet Paul's judgment was guided by the Holy Spirit.

As one whom the Lord in His mercy has made me trustworthy (obtained mercy of the Lord to the faithful):

- a. (Obtained mercy). In that he was saved and made an apostle - 1 Tim 1:12ff.
- b. Trustworthy. πιστὸς, faithful. See 1 Thess 2:4.

26. *I suppose therefore that this is good because of the present distress - that it is good for a man to remain as he is:*

This is good because of the present distress. Persecution is soon to come to the church.

For a man to remain as he is:

- a. Man. ἄνθρωπῳ, this word is the general term which includes both male and female. The word for male is ἀνὴρ as opposite of female, γυνή.
- b. Remain as he is. If married, remain married; if single, remain single.

27. *Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.*

Are you bound to a wife?

- a. Bound, δέω, means to bind as in marriage. This is not the word for bondage as used in verse 15. Δοῦλος in verse 15 is never used of the marriage bond, and whenever the marriage bond is mentioned, this word δέω is always used. Cf: 7:39 then 7:15.
- b. The form of δέω here is δέδεσαι which is perfect tense. "Hast thou been bound and still are bound?"

Do not seek to be loosed. Literally, "seek not a release."

Are you loosed from a wife?

- a. Loosed, λέλυσαι, perfect tense again. "Have you been released and still are released?" This could come about by the death of the wife, or by divorce because of immorality of the wife.
- b. Paul would not tell a man divorced because of his adultery that he might marry again, which would be contrary to the teachings of Jesus - Mt 19:9.

28. *But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.*

But even if you do marry, you have not sinned:

- a. Literally, "but and if you marry."
- b. Not sinned. This is said of a man who is eligible to marry. He is left to act according to his best judgment. If he has not continency, he should marry, for it is better to marry than to burn.

And if a virgin marries. They are permitted to use their judgment the same as the men.

Such will have trouble [will have tribulation]. On account of the persecution that Paul foresees.

But I would spare you. The meaning is, "I give you these instructions in order to spare you the tribulation of the flesh."

29. *But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none,*

The time is short [shortened]. συνεσταλμένος, perfect, passive, participle, having been shortened, having been drawn together. The idea is of furling sails, packing luggage, or reducing expenses.

It is the time for persecution, not for the second coming of Jesus.

Those who have wives should be as though they had none. They should be as dedicated and faithful to God in times of persecution as if they were not married.

30. *those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,*

Those who weep as though they did not weep. We are not to let our sorrows keep us from our duties to God.

Those who rejoice. Neither are we to allow our joys to keep us from serving God.

Those who buy. And certainly we are not to allow our possessions to keep us from serving God, but rather we are to use them for the glory of God.

31. *and those who use this world as not misusing it. For the form of this world is passing away.*

And those who use this world. "What does Paul really say? Marriage, tears, joy, purchases, the whole world of earthly things - we Christians may have all of them - how? for what they are, as belonging to the σχῆμα - or form of this present world. What Paul says is true: as soon as we go beyond this limit and permit any or all of these to interfere with our spiritual life and our relation to the life to come, a false ἐχουσία, power, reaches into our lives and begins to ruin them" (Lenski).

For the form of this world is passing away. The world is no more real and permanent than a picture show. See Jas 4:13-16.

32. *But I want you to be without care. He who is unmarried cares for the things that belong to the Lord - how he may please the Lord.*

But I want you to be without care (carefulness) [free from care]. Paul gives them advise, not to cheat them out of what belongs to them, but to save them from unnecessary tribulation.

He who is unmarried cares [is careful] for the things that belong to the Lord:

- a. He has time that married men do not have for service to God.

- b. He has money married men do not have to contribute to God's work.
- c. He is free from mental worries he would have if he were married.
- d. He has less home obligations than if he were married.
- e. There is not the risk of a worldly spouse to hinder him morally and spiritually.

33. *But he who is married cares about the things of the world—how he may please his wife.*

He who is married cares [is careful] for the things of the world:

- a. Cares (careful). The Greek word here means "divided in mind." This is the same word used of Martha - Lk 10:41ff.
- b. This suggests that husbands should give time and thought to pleasing their wives - 1 Pet 3:7.

And is divided (ASV). Is this said of the married man? The King James Version has "there is a difference between a wife and a virgin." A. T. Robertson says the Greek text is hopelessly uncertain. The later versions seem to make it refer to the man.

Vincent translates it as, "But he who is married careth for the things of the world how he may please his wife and he is distracted; and the unmarried woman and the virgin care for the things of the Lord."

34. *There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please her husband.*

The woman who is unmarried and the virgin:

- a. Unmarried woman. This likely refers to widows.
- b. Virgin. One never married.

Cares [careful] about the things of the Lord. See reasons under verse 32.

That she may be holy both in body and in spirit:

- a. Holy, ἁγία, "separate from common condition and use."
- b. Body - give your body as a holy sacrifice - Rom 12:1.
- c. Spirit - the inner man - 2 Cor 7:1. The meaning here is that these can give themselves wholly to the Lord; they are not divided in their concern for the Lord by having to give time and thought to the family.

35. *And this I say for your own profit, not that I may put a leash on you, but for what is proper and that you may serve the Lord without distraction.*

And this I say for your own profit. See Acts 20:20.

Not that I may put a leash (cast a snare) on you:

- a. Leash (snare). βρόχον, a noose or slip-knot used for lassoing, strangling or hanging.
- b. Put a leash on (cast upon). ἐπιβάλλω. Paul does not wish to capture the Corinthians by lasso and compel them to do what they do not wish to do about getting married.

But for what is proper (comely) [seemly]. Becoming, proper. Cf: 1 Cor 12:24.

May serve (attend upon) the Lord without distraction. Without divided attention such as a family imposes upon one.

36. *But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of her youth, and thus it must be, let him do what he wishes; he does not sin; let them marry.*

But if any man thinks he is behaving improperly (uncomely) [unseemly]. To behave in a manner open to censure.

Toward his virgin [daughter]. There is no Greek word for daughter in this passage but the context seems to demand it.

If she is past the flower of her youth. If she has reached full sexual maturity.

And thus it must be (and need so require). Literally, "and so ought to be." If her sexual maturity and need require it. It is as true with women as with men that it is better to marry than to burn.

Let him do what he wishes. This is also an imperative.

Let them marry. Another imperative. Since fathers arranged the marriages of their daughters, Paul commands the father to allow the marriage of a virgin whose sexual maturity and needs require marriage.

Diogenes Laertius says, "A unendowed maiden is a heavy burden to a father after she has outrun the flower of her age."

37. *Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well.*

Nevertheless he who stands steadfast in his heart. Is this the same man of verse 36?

- a. Having no necessity. If her sexual maturity is such as it does not require marriage.
- b. Has power over his own will. Where there is no past commitment such as a contract of espousal in youth.
- c. Has so determined in his own heart. "Determined" means "resolved" and has a perfect tense meaning. He fixed his heart in the past and it is still fixed.

Does [shall do] well. καλῶς ποιήσει, simple future, not in a superior moral way, but most advantageously for the Christian profession during most trying times.

38. *So then he who gives her in marriage does well, but he who does not give her in marriage does better.*

So then:

- a. He who gives her in marriage. Permits the marriage of his virgin daughter.
- b. Does well. καλῶς. The father is commended for allowing the marriage.
- c. But he who does not give her in marriage does better. κρείσσον. He does "what is advantageous or useful" (Vine).
 - 1) Because she could give all to the service to God.
 - 2) In view of the persecutions to come.

39. *A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.*

A wife is bound. See Romans 7:1ff.

Only in the Lord. There are two views on this:

- a. Only within the Lord's prescribed will; i.e. that her proposed mate is eligible for marriage.
- b. Only to a Christian:
 - 1) She exposes herself to unchristian influences.
 - 2) She exposes her children, those she may have and those she may bear, to the influences of an unbelieving husband and father, a child of the Devil.
 - 3) She has no help in her prayer life.
 - 4) She is hindered in making important moral decisions for herself and her children.

See papers by Woods and Deaver on "Only in the Lord."

40. *But she is happier if she remains as she is, according to my judgment - and I think I also have the Spirit of God.*

She is happier. It is better to remain a widow than to marry an unbeliever.

I think I also have the Spirit of God. The Holy Spirit. Paul is sure of his inspiration, as much so as others who taught otherwise. His judgment was inspired judgment. What he wrote came from the Lord - 1 Cor 14:37.

C. DEALING WITH IDOLATRY 8:1-11:1

1. MEAT OFFERED TO IDOLS 8:1-13

1. *Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies.*

Now concerning things offered to idols [Concerning things sacrificed to idols]. Again, a reference to things they had asked in their letter. Things sacrificed to idols is one word, εἰδωλοθύτων, that portion of the meat not burned in sacrifice to the idol.

- a. It might be eaten in the home of the idol worshiper - 1 Cor 10:27-29.
- b. It might be sold to a meat market to be sold again.
- c. It might be eaten in a feast in honor of an idol.

We know that we all have knowledge. This seems to be a statement which argues that they have enough knowledge to realize that an idol is nothing.

Knowledge puffs up. It tends to give us pride and self-reliance rather than looking to God for guidance.

But love (charity) edifies. Both are essential but love without knowledge (of this kind) is better than knowledge without love. Being built up is better than being puffed up.

Puffs up - edifies. Notice the contrast, a bubble or a building.

- 2. *And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.*

If anyone thinks that he knows. ἐγνώκειναι, infinitive of γινώσκω, has known and still knows. This is the man who is puffed up without love.

He knows nothing yet as he ought to know. He has merely gathered a few pebbles on the shore of the ocean of truth and does not know how to use what he has. "If a man has not so learned anything as to make it contribute to the happiness of others, it is proof that he has never learned the true design of the first principles of knowledge" (Barnes).

- 3. *But if anyone loves God, this one is known by Him.*

But if anyone loves God. One cannot love God without loving his brother - 1 Jn 4:20, 21, 7,8.

This one is known by Him:

- a. Is known. ἐγνωσται, perfect, passive, indicative, has been known and still is known.
 - b. God knows His own - Gal 4:9.
- 4. *Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one.*

We know that an idol is nothing:

- a. Eating the meat sacrificed to idols was the problem, and Paul gives his answer to the problem in verses 7 and 13.
- b. It is granted that the idol is nothing, but the man who had been used to eating meat as an act of worship had difficulties in making distinctions.
- c. Views of idolatry:
 - 1) The idol represented spirits of dead people now deified,
 - 2) They were evil spirits - fallen angels or
 - 3) Images of mere fancy and having no real existence.
- d. An idol is a nonentity - the emphasis is on the nothingness of the idol because of the emphatic position of οὐδὲν, "nothing." It is a mere stock or stone, having no real significance in heaven or on earth. One of the Old Testament names for heathen idols is "elilim," nothingness.

There is no other God but one:

- a. "There is one God" is a numerical statement. Compare Isa 45: 5; 46:9 1 Tim 2:5.
- b. "Our God is one" is a statement of the unity of God. See Deut 6:4; Mk 12:29; Rom 3:29,30.
 - 1) The Father is God - v. 6; Gal 1:1.
 - 2) The Son is God - Jn 1:1,2; Rom 9:5; 1 Jn 5:20.
 - 3) The Holy Spirit is God - Acts 5:3,4; 2 Cor 3: 17,18.

5. *For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),*

There are so-called gods. Jupiter, Mercury, Diana - Acts 14:12; 19:34.

6. *yet for us there is only one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.*

Yet for us there is only one God:

- a. The source of all things - Rom 11:36.
- b. The object of our love and service.
- c. The Father:
 - 1) Of our Lord Jesus - 2 Cor 11:31; Eph 1:3.
 - 2) Of our spirits - Heb 12:9; Acts 17:28,29.

And one [our] Lord Jesus Christ:

- a. The word Lord here is used in the sense of deity - Eph 4:5.
- b. Through, δι', indicating agency rather than ἐξ, indicating source. The Father is the ultimate source of all things, but Jesus, the Son, is the agent through whom all things:
 - 1) Came into existence - Jn 1:3; Col 1:16; Heb 1:2.
 - 2) He upholds all things - Col 1:17; Heb 1:3.

And we for (by) [through] Him. Christians are what they are through the grace and agency of Jesus as their Lord:

- a. Redeemed - Eph 1:7; Titus 2:14.
- b. Bought - Acts 20:28; Rev 5:9.
- c. Raised from spiritual death to life - Eph 2:1.
- d. Exalted to heavenly places - Eph 2:6.
- e. He is our hope of glory - Col 1:27; 1 Tim 1:1.

7. *However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled.*

There is not in everyone that knowledge. In verse 1 Paul grants that we all have knowledge so far as mere intellect goes, but some are unable to translate that knowledge into their life-style so as to eat meat sacrificed to idols without engaging in worship of the idol.

For some, with conscience of the idol, until now eat it as a thing offered to an idol [being used until now to the idol].

Having formed the habit while in idolatry of worshipping the idol while eating the meat sacrificed to the idol, it was difficult to change their attitude while eating the meat that had been offered to the idol.

Their conscience, being weak, is defiled. Knowledge must be distinguished from conscience. Knowledge is the intellect and conscience is what God has put in man which forbids, or allows man to do according to his knowledge. It is not the meat that defiles the conscience, for all meat is clean (Mk 7:19) and created to be received with thanksgiving (I Tim 4:3-5); but doing that which the conscience forbids, that defiles (Rom 14:23).

8. *But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.*

But food does not commend us to God [Food will not commend us to God]. Food will not give us any better standing with God.

Neither if we eat are we the better. To be preeminent, to excel. This is said in order to check the pride of those who can eat and to check the jealousy of those who cannot eat.

Nor if we do not eat are we the worse. To be a loser, suffer detriment. This suggests that those who can eat without a defiled conscience are not to look down upon those who cannot.

9. *But beware lest somehow this liberty of yours become a stumbling block to those who are weak.*

But beware lest somehow this liberty (ἐξουσία - right) of yours. This word ἐξουσία may mean grant, allowance, authority, power, right or liberty. Personal liberty leads those who are loveless to live for self regardless of the effects it might have upon others.

Become a stumbling block to those who are weak. The weak one is the one who cannot eat (Rom 14:1-3). "Stumbling block" means the cause of inducing another to sin.

10. *For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?*

For if anyone sees you who have knowledge. The one whose conscience is not defiled by eating meat.

Eating in an idol's temple. Sit, κατακείμενον, to recline at table. This is said of the strong in faith - Rom 14:1-3; 15:1.

Will not the conscience of him which is weak be emboldened [will not his conscience be emboldened]? By your act, which does not hurt you, he is led to do something which will destroy him spiritually - Rom 14:15-23.

Emboldened. οἰκοδομήσεται. Literally, "to be built up."

11. *And because of your knowledge shall the weak brother perish, for whom Christ died?*

And because of your knowledge shall the weak brother perish [he that is weak perishes]. This is knowledge without brotherly love. To perish means to be destroyed.

This is not a question! ἀπόλλυται. Literally, "he that is being weak is perishing."

For whom [whose sake] Christ died:

- a. If Christ died for the elect only, it follows that the elect can perish.
 - b. If this one who perishes is a brother in Christ, as Paul calls him, a child of God, it follows that "once in grace, always in grace" is a false doctrine.
12. *But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.*

Sin against the brethren. An act which shows no love for a brother, shows none for God - 1 Jn 4:20,21.

And wound their weak conscience [and wounding their conscience].

"Wound" comes from a word which means to beat, strike or smite.

You sin against Christ. See Mt 25:40. Can there be a more grievous sin?

13. *Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.*

If food makes [causeth] my brother stumble. To offend, shock, or stumble, so as to fall from grace and perish. Cf: Mt 13:21.

I will never again eat meat, (while the world standeth) [for evermore]]. On the principle that a brother's never-dying soul is worth more to me than my personal satisfaction, I must be willing to forego my personal pleasure for his salvation. This is the law of brotherly love. But this does not obligate me to give up things which are matters of faith; things which I must do to obey my Lord!

2. EXAMPLES OF SELF-SACRIFICE 9:1-27

1. *Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?*

Am I not an apostle? Some denied his apostleship, maybe those of Cephas or Apollos or some other sect - 1:12.

Am I not free?

- a. Free from Mosaic ceremonies - Rom 8:2; Gal 5:1-4.
- b. Free from sin - Rom 6:12-18.
- c. Free to labor where he chose - Rom 15:20.
- d. Free to claim privileges other apostles enjoyed.

Have I not seen Jesus Christ our Lord? Paul rarely used the name "Jesus" alone. The word "Christ" is added in the K.J.V. But Paul uses it alone here because of the way Jesus made Himself known - Acts 9:5; 22:8; 26:15.

- a. Paul dates his apostleship from the appearance of Jesus - Acts 22:14; 26:16.
- b. Other apostles recognized his apostleship - Gal 2:7ff.
- c. Paul calls Jesus "Lord" in the sense that He is deity - Titus 2:13.

STUDY: "Great God and Savior of Us Jesus."

Are you not my work in the Lord?

- a. Paul had planted in Corinth, others watered.
- b. Paul had built them on the true foundation - 3:1Off.

- c. Paul had confirmed his teaching with miracles - 2 Cor 12:12.
- d. Paul had laid hands on some of them to give them spiritual gifts - 1 Cor 1:4-7.

2. *If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.*

If I am not an apostle to others yet doubtless I am to you. If you doubt that I am an apostle to others, surely you cannot doubt that I am such to you because of my work among you.

You are the seal of my apostleship. As the seal of a notary put on a paper attests its genuineness, so the conversion and spiritual growth of the church at Corinth was a seal to attest the genuineness of Paul's apostleship.

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

My defense (answer). ἀπολογία. We get our word "apologetics" from this.

Is this. The word "this" may refer to what was said before as well as what follows, especially thoughts brought out by their question.

4. *Do we have no right to eat and drink?*

Do we have no right (power) to eat and drink? At the expense of the churches. It had been charged that Paul realized he was not an apostle chosen of Christ because he would not accept financial support for his labors, but worked with his own hands to support himself and others. Cf. Mt 10:10,11; Lk 10:7; 1 Tim 5:18.

5. *Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?*

Do we have no right (power) to take along a believing wife? Other apostles took their wives with them and expected sufficient support to care for them. If Paul was an apostle could he not do the same?

Many women accompanied their husbands. They may have been needed because females were needed to baptize the female converts in certain places of Greece and oriental countries.

A believing wife. ἀδελφὴν, a sister. This suggests that a preacher who has a wife who is not a sister, a believer, a Christian has his influence lessened.

As do also the other [the rest of the] apostles? If the apostles of Jesus were married, may not preachers of today follow their example?

The brothers of the Lord, and Cephas:

- a. This implies that the brethren of Jesus were married.
- b. This proves that Peter was married - Mt 8:14.
- c. This proves that the Catholic church is wrong in demanding their clergy not to marry. Their doctrine on this point is one of demons - 1 Tim 4:1-3.

6. *Or is it only Barnabas and I who have no right to refrain from working?*

Or is it only Barnabas and I. This is the only mention of Barnabas being with Paul since the dispute recorded in Acts 15:39.

Who have no right to refrain from working? Literally, "Have we not authority to not work?" All of these questions have double negatives which implies the affirmative. Paul argues that he had as much right to these things (wife/support) as Cephas, the brothers of the Lord and the rest of the apostles.

- a. This proves the right of preachers of the gospel to be supported.
- b. This proves the obligation of the churches to support the preachers.

7. *Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?*

Who ever goes to war [what soldier ever serveth] at his own expense? Literally, "Who soldiers at his own wages?"

Goes to war, στρατεύεται, to perform military duty, to serve as a soldier.

Who plants a vineyard and does not eat of its fruit? This is further proof that those who preach the gospel should be supported by churches.

Who tends a flock and does not drink of the milk of the flock? The word "feed-eth" is from ποιμαίνει, which means to tend, to feed and to protect. This is the work of a shepherd. To drink the milk refers to the method of payment of shepherds in the East.

Notice: A preacher of the gospel is compared to:

- a. A soldier.
- b. A vinedresser (farmer).
- c. A shepherd.

And in his work:

- a. He goes forth and contends with the world.
- b. He plants churches.
- c. He feeds the Christians God's spiritual food.

8. *Do I say these things as a mere man? Or does not the law say the same also?*

Do I say these things as a mere man [do I speak these things after the manner of men]? κατὰ ἄνθρωπον, am I speaking only as a man, without God's authority? It is as if Paul said, "I will not confine myself to illustrations from human affairs. I will appeal to scripture."

Does not the law say the same also? Here Paul does appeal to the law of Moses to show it has sanctioned in times past what he is saying now.

9. *For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about?*

You shall not muzzle an ox. Even an ox is allowed to eat some of the grain shelled by his walking on it.

Should preachers not be treated as well as the ox?

Muzzle. κημώσεις, also see Mk 4:39; Mt 22:12,34.

Is it oxen God is concerned about? Is God concerned for the oxen only? If God provided for the brutes, has He not provided for His preachers?

10. *Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.*

Or does He say it altogether [assuredly] for our sakes? Literally, "or because of us altogether he says." The word "assuredly" is from πάντως and means, "doubtless, certainly, particularly."

For our sakes, no doubt, this is written. Paul is not saying that the law of Moses is binding in this case, but that the principle of support for laborers is of God and that churches ought to observe it.

He who plows should [ought to] plow in hope. Another way of teaching that preachers ought to be supported. The same lesson is taught by threshing in hope.

11. *If we have sown spiritual things for you, is it a great thing if we reap your material things?*

If we have sown spiritual things. Sowing the seed of the kingdom (Lk 8:11) and tending the flock of God are spiritual things.

Is it a great thing if [matter that] we reap your material things? In view of the foregoing things, is it unreasonable that we should be supported by you - Gal 6:6-8?

12. *If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.*

If others are partakers of this right. This suggests that the church at Corinth had been supporting preachers, but some thought that Paul did not deserve support. Literally, "If others have a share of this authority (ἐξουσίας - right) over you." This implies that others were sharing this authority which Paul did not choose to exercise.

We...endure (suffer) [bear] all things:

- a. στέγομεν, to bear up against, endure, to put up with.
 - b. Paul would rather die than exercise this right - v. 15.
 - c. He preferred to make his personal sacrifice for the sake of the reward.
 - d. And that he might not hinder the reception of the gospel.
13. *Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?*

Those who minister the holy [sacred] things:

- a. Minister, ἐργαζόμενοι, to work or perform.

- b. The Levites who prepared animals for sacrifice.
- c. This is another lesson drawn from Old Testament practice.

Eat (live) of the things of the temple. ἱεροῦ, not the ναός. Only the priests were allowed to go into the ναός.

Those who serve at the altar. The priests. Not all Levites were priests.

Serve. παρεδρεύοντες, sitting beside.

14. *Even so the Lord has commanded that those who preach the gospel should live from the gospel.*

Commanded (ordained). διέταξεν, third person singular, 1st aorist, Indicative, active of διατάσσω, to arrange, make precise arrangement, to prescribe, to direct, charge, command, ordain.

Should live from the gospel. To be supported by the church - Gal 6:6-8.

15. *But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void.*

I have used none of these things. They should not take this refusal of support to mean that he realized he was not an apostle and unworthy of such. He wanted them to understand that he was not writing these things for the purpose of getting them to support him.

It would be better for me to die. He would rather die of hunger or overwork than to receive pay for his work in establishing churches. However, he would accept money from Corinth or Philippi while working in some other place - Phil 4:14-19.

Make my boasting void. κενώσει, empty. Literally, "The boast of me no man shall empty."

16. *For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!*

For if I preach the gospel, I have nothing to boast of. Paul says he was "laid hold of" for this purpose by Jesus Christ - Phil 3:12.

For necessity is laid upon me. Having been appointed by the Lord (1 Tim 2:7; 2 Tim 1:11) for this very work, he was only doing that for which he was called and so had no reason to glory, or boast.

Woe is me. Not only could he not glory, but he would be punished if he did not do that for which the Lord had called him.

- a. There are none called today in the manner in which Paul was called.
- b. Men whose conscience impel them to preach are called of God.
- c. Only those who teach the truth are called. God never calls any man to preach the traditions of men.
- d. Those who put their hand to the plow and then look back quit preaching cause us to wonder if they were ever called.

If I do not preach the gospel!

- a. Men who are called feel they **MUST** preach, whether paid or not.
- b. Woe unto any who preach error - Gal 1:8,9.

17. *For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.*

For if I do this willingly [of mine own will]. Paul has a personal satisfaction in preaching the gospel without pay, and this was his reward.

But if against my [not of my own] will. There is a sense in which Paul did his work of his own will and another sense in which he did not do it of his own will; he did it because the Lord called him and commanded him to preach. This seems to be the sense here because of what follows.

I have been entrusted with a stewardship (a dispensation of the gospel is committed unto me). πεπίστευμαι, a ministerial commission in the publication and furtherance of the gospel. This word literally means, "management of a household." Paul realized he was related to the Lord the same as the slaves of Mt 25:14ff. and Lk 17:7-10. Also see 1 Cor 4:1,2.

18. *What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.*

What is my reward then? Not mere preaching, but doing so without pay. He looked to his master for his reward, his μισθός - Mt 20:8; 1 Tim 5:18; 1 Cor 3:10-15.

That I may not abuse my authority in the gospel [not to use to the full my right]:

- a. Another proof of the right of a preacher to be paid.
- b. Paul did not abuse [use to the full] his right because:
 - 1) The manner in which he was put in the work by the Lord.
 - 2) He wanted the satisfaction which comes from working without pay.
 - 3) He felt he could win some who might otherwise be lost.

19. *For though I am free from all men, I have made myself a servant to all, that I might win the more;*

Though I am [was] free from all men. Literally, "being free from all men."

- a. Free - not bound to any because I am not paid by any.
- b. Free from Jewish hierarchy.
- c. Free to go where the Lord directed him.

I have made myself a servant to all [I brought myself under bondage]. I enslaved myself:

- a. To promote the spiritual welfare of others.
- b. He did it as a slave, not for the pay he could get.
- c. He adjusted himself to the wishes and needs of all.

That I might win (gain) the more:

- a. To win Christ - Phil 3:8.
- b. To win more to obey the gospel - 1 Thess 2:7-12.

20. *and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law;*

To the Jews I became as a Jew:

- a. He practiced some Jewish ceremonies as far as he could without violating New Testament law - Acts 18:18; 21:23-27.

- b. He refrained from exercising freedom - 1 Cor 8:13.

21. *to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law;*

To those who are without law. The Gentiles:

- a. Without a written law. The word does not mean "lawless."
- b. He disregarded some Jewish customs to avoid offending Gentiles.

(not being without law toward God, but under law toward Christ):

- a. Paul says this of himself. Robertson says the Greek construction permits this to be translated as, "Not being an outlaw to God, but an in-law of Christ."
- b. Christians are under the law of God - Rom 7:22,25.
- c. They are under the law of Christ - Gal 6:2.
- d. They should obey the law of the Spirit - Rom 8:2.
- e. Hence Rom 6:14 does not teach that we are not under any law in any sense.

22. *to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.*

To the weak I become as weak:

- a. Some are weak in faith - Rom 14:1ff.; 15:1-3.
- b. We have the duty of supporting the weak - 1 Thess 5:14.

I have become all things to all men:

- a. I have become, γέγονα, perfect, indicative of γίνομαι, "I have become."
- b. "All things" should not be interpreted to mean anything evil or unscriptural.
- c. He refused to have Titus, a Gentile, circumcised - Gal 2:5.

- d. He consented to the circumcision of Timothy because his mother was a Jewess and his father was a Greek - Acts 16:3.
- e. That he might save some. Again, his personal pleasure was not as important as saving people from sin.

23. *Now this I do for the gospel's sake, that I may be partaker of it with you.*

Now this I do [all things] for the gospel's sake. To do something for the gospel's sake is the same as doing it for Christ's sake.

That I may be partaker of it with you [a joint partaker].

With those to whom I preach.

- a. A partaker of its promises.
- b. A partaker of its blessings which can come from no other source.
- c. A partaker of eternal life - the crowning purpose of the gospel - 1 Pet 5:1. That this is a condition of the preacher's salvation will seem strange to those who care more for the wool than for the sheep; for the plaudits of the crowd than for souls; for their personal earthly interests than for the eternal welfare of others.

24. *Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.*

Do you not know that those who run in a race. σταδίω. Literally, a race course (meaning a distance of 201.45 yards), a stated distance, or a standard of length. This is translated in other places as "furlong."

But one receives the prize. A wreath of olive leaves.

- a. Many start the race, but only one wins; many are called, few chosen.
- b. Some who enter the Christian race fail to win the prize, so the doctrine of "once in grace always in grace; once saved, always saved" is not true.
- c. This prize is the victor's crown, στέφανος - Rev 2:10; 3:11; 1 Pet 5:1 cf. Mt 27:29; Jn 19:2,5.

Run:

- a. With determination to win - Phil 3:13-16.
- b. According to the rules - the law of Christ.

That you may obtain it [attain]. Obtain, καταλάβετε, absolutely obtain, completely win.

- a. By giving oneself wholly to God.
- b. By laying aside every weight - Heb 12:1.
- c. By not giving way to worldly attractions - 1 Jn 2:15.
- d. By not becoming weary of well-doing - Gal 6:9.
- e. By denying one's self - Titus 2:12.
- f. By looking steadfastly to Jesus - Heb 12:2; 1 Cor 15:58.

25. *And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.*

Competes. ἀγωνιζόμενος, to agonize, to struggle with no quarter given.

Everyone...is temperate in all things [exercises self-control]. As athletes exercise self-control, so we must exercise spiritual self-control according to the law of Christ.

To obtain [receive] a perishable crown. One of little value compared to the heavenly crown.

But we for an imperishable crown:

- a. Crown of righteousness - 2 Tim 4:8.
- b. Crown of life - Jas 1:12.
- c. Crown of glory - a glorious crown - 1 Pet 5:4.
- d. Crown of rejoicing - 1 Thess 2:19.

26. *Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air.*

Therefore I run thus: not with uncertainty. ἀδήλως, unclearly; keeping his eye on the goal.

Thus I fight. πυκτεύω, as a pugilist, and from a word meaning "fist," so a boxer.

Not as one who beats the air. Shadow boxing in training or:

- a. As a boxer might strike into the air in order to spare his adversary.
- b. Or the adversary might evade his blow causing him to spend his strength on the air.

27. *But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.*

I discipline (keep under) [buffet] my body. Buffet, ὑπωπιάζω. Literally, "to strike under the eye." This word means to treat severely, to knock out, to render senseless to temptation.

Bring it into subjection [under bondage]. δουλαγωγῶ, I lead it as a slave rather than be a slave to it.

Lest...I myself should become disqualified (be a castaway) [rejected]:

- a. Rejected, ἀδόκιμος, unable to stand the test, worthless, counterfeit, reprobate. Having offered eternal life to others by preaching, he may lose it by not keeping his body enslaved to righteousness - Rom 6:16.
- b. All contestants in these games had to have proof they had undergone all the necessary preliminary training. For thirty days prior to the actual games they had to attend exercises at the gymnasium and fulfill all conditions before they were allowed to enter the games. If they failed in just one qualification, they were disqualified.

3. LESSONS FROM ISRAEL 10:1-13

1. *Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,*

I do not want you to be unaware (ignorant):

- a. The Greek word γὰρ, "for," ties this to the preceding verses. Paul buffeted his body in order to keep from being rejected. Now he

proceeds to show that though the Israelites were delivered from bondage, miraculously preserved in the wilderness, all but two were not allowed to enter Canaan.

- b. Unaware (ignorant). This means that he wants them to know this for their own welfare.

All our fathers were under the cloud. This was a cloud by day to protect from the heat of the sun and a pillar of fire by night to give them light. It was also an assurance to them that Jehovah's presence was with them.

All passed through the sea. The Red Sea, assurance of their freedom from Egypt.

- 2. *all were baptized into Moses in the cloud and in the sea,*

All were baptized into Moses:

- a. All in contrast to "most of them." See verse 5.
- b. Baptized, immersed. ἐβαπτίσαντο, aorist, middle of βαπτίζω, "got themselves baptized."
- c. Into (unto) Moses. εἰς, better - "into Moses."
- d. This experience is called a baptism because the cloud was over and behind them, and the water was in a wall on both sides of them. It is called an immersion because they were "buried" (hidden) from the sight of the pursuing Egyptians.
- e. They were brought by this experience into a new relationship with Moses.
 - 1) He became their deliverer from bondage.
 - 2) He became their lawgiver.
 - 3) He became their mediator between God and them.

- f. This is a type of our baptism into Christ - Rom 6:3; Gal 3:27.

EGYPT RED SEA WILDERNESS JORDAN CANAAN

SIN BAPTISM CHURCH DEATH HEAVEN

- g. When we are baptized into Christ he becomes:

- 1) Our Deliverer, Savior, from the bondage of sin - Rom 6:4,17, 18.
- 2) Our King, Ruler, whom we are to obey in our manner of life - Rom 6:4.
- 3) Our Mediator between God and us - 1 Tim 2:5.
- 4) Our Intercessor through whom we pray to God - Rom 8:34; Heb 7:25.

3. *all ate the same spiritual food,*

All ate the same spiritual food (meat). Food given from heaven; manna, quails. It is called spiritual because it came from heaven. Jesus is our bread from Heaven (Jn 6:51), and our water of life - Jn 4:10,14.

4. *and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.*

And all drank the same spiritual drink. Food and water are used to stand for all their physical necessities. The lesson is that we have all our spiritual needs met in Jesus Christ into whom we are baptized.

They drank of that spiritual Rock that followed them:

- a. Drank. ἔπιον. There is a change in tense here from ἔπιον, aorist, to ἔπιον, imperfect, to show their continual access to the miraculous supply.
- b. Followed. ἀκολουθούσης, present, participle denoting a continual following.

- c. Spiritual. Not mystical; tangible but miraculous:
 - 1) Some think that a stream miraculously followed them through the desert.
 - 2) Some think that a rock 15 feet high followed them (legend of the rabbis).

And that Rock was Christ:

- a. The rock represented Christ.
 - b. This means that Christ was the source of their physical needs as He is the source of all our physical and spiritual needs today.
 - c. This is proof of the pre-existence of Christ - Jn 1:1; 2 Cor 8:9.
 - d. This shows that Christ was with His people under the Old Covenants as well as today.
5. *But with most of them God was not well pleased, for their bodies were scattered in the wilderness.*

But with most of them God was not well pleased. Though delivered from Egypt and sustained in the wilderness, they were not allowed to enter Canaan because of sin.

Their bodies were scattered (they were overthrown). κατεστρώθησαν, to be strewn down (along the ground), laid prostrate in death.

6. *Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.*

Now these things became our examples. τύποι, a figure formed by an impression or blow, hence a figure, example. They serve as warning examples to keep us from making the same mistakes they made and suffering the same punishment they suffered.

We should not lust after evil things. ἐπιθυμητὰς, lusters, longers after, desirers, used only here in the New Testament. See Rom 6:12,13; Gal 6:16-21.

7. *And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play."*

And do not become idolaters. This is a reference to their sin of making the golden calf. This may be a warning to refrain from eating sacrificed meat in the temple.

And rose up to play. παίζειν. Literally, "to play as children." It is here defined to mean to practice the festive gestures of idolatrous worship. "Most oriental dances were grossly indecent and licentious, and the word here may be designed to include such indelicacy and licentiousness (Barnes)."

8. *Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell;*

Nor let us commit sexual immorality. πορνεύωμεν, present, subjunctive which would translate as, "Let us not keep on committing fornication." This implies that some in Corinth were doing so.

In one day twenty-three thousand fell. Num 25:9 says 24,000, obviously a mistake in copying, or both writers were using round numbers.

9. *nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;*

Nor let us tempt Christ [make trial of the Lord]:

- a. A reference to Num 2:4-6.
- b. Make trial, ἐκπειράζωμεν, present, subjunctive, to tempt out (ἐκ), tempt thoroughly, to try to the uttermost. "Let us cease sorely ever tempting the Lord." As Israel tired of the food, so Corinth is warned not to tire of the high standards of Christian morals and go back to the immoral pleasures of the heathens which some of them once practiced.

10. *nor murmur, as some of them also murmured, and were destroyed by the destroyer.*

And were destroyed by the [perished by the] destroyer:

- a. Destroyed (perished). ἀπώλοντο, imperfect, were perishing day by day.
- b. Destroyer. ὁλεθρευτοῦ. This word does not occur anywhere else so far as is known. It is a reference to the destroyer of Ex 12:23; Heb 11:28.

Nor murmur. Implying that some of them were doing so.

11. *Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come.*

Now all these things happened to them as examples. See v. 6.

They were written for our admonition. To warn us of the dangers of murmuring at the providential care of God and our suffering and sacrifices, which are a sign of a lack of faith in and love for God.

The ends of the ages (world) have come:

- a. Ends of ages. "Ends," τέλη, "issue, final stage. " Ages, αἰώνων, from αἰών, signifying a period of indefinite duration.
- b. Have come, κατήντηκεν, 3rd person, singular, perfect, indicative. The perfect tense denotes that the end of the ages has already come and is still with us. So we are in the last "period of indefinite duration" to which all past periods have been a preparation.

12. *Therefore let him who thinks he stands take heed lest he fall.*

Let him who thinks. Literally, "the one thinking." He may or may not have grounds for so thinking, so far as this word tells us.

Take heed lest he fall. The implication is that this fall will be as final as the fall of those in verses 7 to 10. The Greek for "fall" is , aorist, so it indicates such a final fall.

13. *No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.*

No temptation has overtaken you. To seize upon.

Except such as is common to man [man can bear]. The literal translation is, "temptation you have not taken except what belongs to men (is human)." Your trials are not worse than men have been enduring since time began.

God is faithful. Trustworthy. He has promised to guard us (2 Thess 3:3), and we are told to pray for deliverance (Mt 6:13).

Who will not allow you to be tempted. He is always on the job and is stronger than the tempter - 1 Jn 4:4.

Beyond (above) what you are able. With God's help:

- a. God knows the ability of each one to bear temptations.
- b. This proves that God deals with us individually and implies an adjustment of the deliverance to each particular case. Cf. Jas 1:12.
- c. Satan is limited by our ability, with God's help, to resist.

But with the temptation. At the time of the temptation. This is a part of God's providential care for his children.

Will also make the way of escape. What is the way of escape?

- a. Some say it is the ability God gives at the time, but that seems to be a repetition of what has been said.
- b. The circumstance, fellowship-of saints, or any number of things God can provide.

That you may be able to bear it [endure]:

- a. If a man falls, God is not to blame.
- b. Man sins by satisfying his own lust - Jas 1:13,14.
- c. Man sins by not praying for deliverance.
- d. Temptation which cannot be fled, must be endured. Often the only escape is through endurance.

4. WARNS AGAINST IDOLATRY 10:14-22

14. *Therefore, my beloved, flee from idolatry.*

Flee from idolatry! φεύγετε, present, imperative, "continue to flee." There can be no compromise. A Christian cannot serve God and mammon - Mt 6:24.

15. *I speak as to wise men; judge for yourselves what I say.*

I speak as to wise men. Wise, φρονίμοις, considerate, thoughtful. prudent, discreet. But "wise" in 1:20 is σοφός, "wise, clever, shrewd" in human wisdom.

16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ*

The cup of blessing which we bless:

- a. It is called a cup of blessing because Christians offer praise and bless God for His mercy for providing redemption from slavery to Satan.
- b. Jesus gave thanks for the cup (Mk 14:23), so the giving of thanks for the cup and blessing the cup mean the same thing.
- c. We bless. Paul was in Ephesus when he wrote this letter, so the church in Ephesus and the church in Corinth blessed the same cup. Therefore the word "cup" here cannot mean the container. It means the contents, the fruit of the vine.

The communion of the blood of Christ:

- a. Communion means participation, fellowship.
- b. Blood does not mean that prayer turns the fruit of the vine into literal blood, but it is the emblem which represents the blood, or life, of Christ given for us. Our action in drinking implies that we all share alike in the blessings gained for us by the shedding of the blood of Jesus.

The bread which we break. Bread, ἄρτον, represents the body of Christ. And the word "break," κλῶμεν, is present tense. We continue to break; not a one time event.

The communion of the body of Christ. Prayer does not change the bread into the literal flesh and blood body of Christ but it signifies participation in the benefits gained for us in the crucified body of Christ.

17. *For we, being many, are one bread and one body; for we all partake of that one bread.*

For we, being many:

- a. Many partakers as opposed to one bread.
- b. One body - the church over which Jesus is head - Eph 1:22,23; Col 1:18.

For we are all partake of that one bread. Again, the church at Ephesus and the church at Corinth partook of ONE bread. First, he says "we are one bread;" then he says "we all partake of one bread." "We are one bread" denotes the unity of

all who are in Christ. "We partake of one bread" means that we have a common source of all our blessings. Paul is admonishing the church to flee from idolatry because taking part in idol worship will destroy that unity we have in Christ and deprive us of the blessings gained for us by the death of Christ on our behalf.

18. *Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?*

Observe Israel after the flesh. He uses the Jews under the Law as an example.

Those who eat of the sacrifices:

- a. Part of the animals sacrificed was eaten by the offerer.
- b. Part was consumed by the altar, so the offerer had communion with the altar. To share with the altar was to worship the God who authorized the worship at the altar.

19. *What am I saying then? That an idol is anything, or what is offered to idols is anything?*

What is offered to idols is anything [a thing sacrificed to idols is anything]? By what Paul has said he does not mean to contradict what he said in 8:4, but he does mean to say idol worship is wrong and that one cannot be a worshiper of God and idols at the same time.

20. *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 have fellowship with demons.*

The things which the Gentiles sacrifice they sacrifice to demons (devils).

δαίμονις, demons, not devils! διάβολος, devil, is used in the New Testament 38 times and never means demon. It is translated "slanderer" three times. Demons are fallen angels under the authority of the Devil, Satan and they are called his angels - Mt 25:41.

I do not want you to have fellowship [communion] with demons (devils). When they ate at the table of demons, they had communion with the demons the same as they had communion with Christ when they ate at the table of Christ.

21. *You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.*

You cannot drink:

- a. The cup of the Lord - worship at the Lord's supper.

- b. The cup of demons - participate in feasts in the idol's temple; drink wine in honor of demons.

You cannot partake:

- a. The Lord's table - the Lord's supper.
- b. The table of demons - food consisting of meat sacrificed to demons, and other things eaten in honor of certain demons.
- c. We must choose one or the other and be wholly committed to that choice.

22. *Or do we provoke the Lord to jealousy? Are we stronger than He?*

Or do we provoke the Lord to jealousy? Literally, "Or (ἢ) do we make the Lord jealous?" Would one deliberately provoke the Lord to anger? This is a reference to Deut 32:21 where Moses recounts the sins of the Jews in the wilderness and moved God to jealousy over strange gods.

Are we stronger than He? The idea is, "Surely we are not stronger!"

5. RULES CONCERNING MEATS 10:23-11:1

23. *All things are lawful for me, but all things are not helpful; all things are lawful for me, but all things do not edify.*

All things:

- a. Are lawful, ἔξεστιν, within the limits of morality, as eating certain meats.
- b. Not all things are helpful (expedient) - when they do harm to others.
- c. The area of the lawful is greater than the area of the expedient. Some things are lawful, but not all are expedient.
- d. All things do not edify:
 - 1) The individual. If the individual is not edified by his actions, he would be wise to cease. If actions do not edify others, he would be wise to cease - Rom 15:2; 1 Thess 5:11.
 - 2) The church. We should be careful to live so as to edify the church.

24. *Let no one seek his own, but each one the other's well-being.*

Let no one seek his own. This is Paul's rule for edifying others. Cf. Phil 2:2-4.

But each one the other's well-being (another's wealth) [his neighbor's good]. τὸ τοῦ τέρου. Literally, "that which is the other's (well being)"; those associated with him in Christ.

25. *Eat whatever is sold in the meat market, asking no questions for conscience' sake;*

Whatever is sold in the meat market (shambles). μακέλλω, a Latin word brought over into Greek. It was a meat market or butcher shop. In sacrifices usually only a part of the victim was consumed by the fire. The rest was given to the priests or to the poor, or sold again in the market. Any buyer might therefore unknowingly purchase meat which had been offered to an idol.

Asking no questions. As to whether the meat had been used in idol sacrifice. This shows that the eating of such meat is not wrong, if no one else is involved.

26. *for "The earth is the LORD'S, and all its fullness."*

The earth is the LORD'S. From Psa 24:1f. Every creature of God is good and nothing is to be rejected if it is received with prayer - 1 Tim 4:4.

27. *If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake.*

If any of those who do not believe. One who is not a Christian.

Invites you to dinner, and you desire to go. This shows that social association with unbelievers is not forbidden.

Eat whatever is set before you. This is in the home not in an idol's temple.

Asking no question for conscience' sake. This puts a check on one's conscience. We need not invite trouble by asking questions about what is allowable.

28. *But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake; for "The earth is the LORD'S, and all its fullness."*

But if anyone says to you:

- a. Could this refer only to the host?

- b. Could this refer to another guest?
- c. Must it refer to a weak Christian who is also a guest?

29. *Conscience, I say, not your own, but that of the other. For why is my liberty judged by another man's conscience?*

Conscience, I say. Of the one who pointed out that the meat had been sacrificed to demons. If the host pointed out that the meat had been sacrificed to demons, he would expect you to join him in honoring the demon, in which case you would have to refrain. If it was a weak brother who was also a guest, your eating might lead him to sin by violating his conscience.

Why is my liberty judged? "Each man's liberty is finally judged by his own conscience and not by that of another. Liberty may be waived for the sake of another's conscience, but it is never surrendered (McGarvey)."

30. *But if I partake with thanks, why am I evil spoken of for the food over which I give thanks?*

But if I partake with thanks (by grace) [if I partake with thankfulness]. This is, if I give thanks with a clear conscience - 1 Tim 4:4.

Why am I evil spoken of? βλασφημοῦμαι, a stronger word than to just criticize.

For the food over which I give thanks? εὐχαριστῶ, present, indicative denoting continual practice of giving thanks for food and all other blessings. A Christian could not consistently give thanks for that which he eats in honor of an idol at an idol's table, but he could give thanks to God for meat which had been offered to an idol, a part of which was sold in the meat market.

31. *Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.*

Whatever you do, do all to the glory of God. See Col 3:17; 1 Pet 4:11. We glorify God when we live according to His will and do all we do in love. One does not glorify God when acting in his liberty destroys a weak brother - 1 Cor 8:11.

32. *Give no offense, either to the Jews or to the Greeks or to the church of God,*

Give no offense [occasion to stumbling]. ἀπρόσκοποι, without offense. The word in the active sense means "not tripping others by being a stumbling-block."

- a. Some take offense when they have no cause to.

- b. None should give offense by being inconsiderate.

Either to the Jews or to the Greeks or to the church of God:

- a. We must not let color or race determine our actions.
- b. One can be a stumbling-block to the growth of the church by inconsiderate actions.

33. *just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.*

Just as I also please all men:

- a. By being unselfish in these matters - 1 Cor 9:10-23.
- b. Striving always for the salvation of others.

- 11:1. *Imitate me, just as I also imitate Christ.*

Imitate me. μιμηταί:

- a. In the matter of seeking the good of others in preference to self.
- b. In the matter of glorifying God.
- c. This verse should be included in chapter 10.

D. PROBLEMS IN WORSHIP 11:2-34

1. RELATION OF MEN AND WOMEN 11:2-16

2. *Now I praise you, brethren, that you remember me in all things and keep the traditions as I delivered them to you.*

Now I praise you:

- a. You remember me. There must have been some statement in the letter the church wrote to the effect that they remembered him.
- b. Keep (hold) the traditions, παραδόσεις, means to give over or to hand over. This may be used for either truth or error - 2 Thess 2:15; Mt 15:2-6.

Traditions (ordinances)...delivered. παραδόσεις...παρέδωκα There is a play on words here with these two kindred words. Both are derived from παραδίδωμι, "to give over." Paul is saying that he is not imposing his own ideas on the church but that he only "delivers" to them what had been "delivered" to him.

3. *But I want you to know that the head of every man is Christ, the head of woman is man and the head of Christ is God.*

I want you to know. Literally, "I wish you to know."

The head of every man is Christ. The word "head" is used in this context to mean ruler, one who is superior in authority. Paul uses Christ's relationship to the Father to teach woman's relationship to man. As Christ was subject to the Father, so the woman is to be subjected to the man. But as subjection of Christ to the Father did not mean inferiority in nature (Jn 10:30), so woman's subjection to man does not imply that she is inferior to man in nature or Christian privileges and blessings. But as Christ was in subjection to the Father's will in preference to His own, so woman is to be subject to the authority of man.

Father & Christ = in Nature but ≠ in Authority.

Men & Women = in nature but ≠ in authority.

- 4) *Every man praying or prophesying, having his head covered, dishonors his head.*

Every man praying or prophesying:

- a. Praying here is used for leading public prayer - 1 Cor 14: 13-17.
- b. Prophesying is speaking as the Holy Spirit moves the person - 1 Cor 14:3.

Having his head covered. Literally, "Having down over head."

Having what? Hair or garment?

- a. "We may therefore interpret this verse as a simple admonition that it was a disgrace for any long-haired Christian male to participate in praying and prophesying" (Coffman). Questionable!
- b. All other commentaries take this to mean an artificial covering. Many see this as a reference to the Jewish habit of wearing a four-cornered handkerchief on their heads. Preferred!

Dishonors his head:

- a. Lenski makes the observation that the Greek has the article of previous reference, so this must refer to the physical head of the man and not to Christ.
- b. Does dishonor to Christ as his spiritual head (Barnes). See verse 7, this is in the context of authority.
- c. McGarvey thinks that the Jews and Romans wore a covering, but that the Greeks did not.

5. *But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.*

But every woman who prays or prophesies. As prophesying was often speaking in the public assembly, praying as used here means leading the prayer. So this does not mean engaging in worship, but taking a lead in directing the worship. Paul does not endorse here what he forbids in 1 Cor 14:34,35 or 1 Tim 2:11,12.

Dishonors her head:

- a. Her physical head (Lenski).
- b. Her husband (Barnes).

For that is one and the same [for it is one and the same thing] as if her head were shaved. Cf: Isa 7:20.

6. *For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.*

For if a woman is not covered [veiled]. κατακαλύπτεται, middle voice, "to veil one's self."

Let her also be shorn. κείρασθαι ἢ ξυρᾶσθαι, to have the hair cut close, or to be entirely shaved as with a razor. Paul does not advise women to have their hair cut off, but he is saying consistency demands it if she is going to pray or prophesy without the veil (covering). In other words, it is no more shameful for her to have her hair cut off than it is to go without the veil.

7. *For a man indeed ought not to cover his head, since he is the image and glory of God but woman is the glory of man.*

For a man indeed ought not to cover his head. When he prays and prophesies.

- a. He is the image, εἰκὼν, of God. He is like God in that he is invested with authority and dominion.
- b. Glory, δόξα, splendor, the shining forth of those attributes which God has given him (authority and dominion).

Woman is the glory (δόξα) of man. She was made OF man and FOR man, and is a reflection of him as he is a reflection of God.

8. *For man is not from woman, but woman from man.*

For man is not from woman. A reference to creation, man is directly from God.

But woman from man. Flesh of his flesh and bone of his bone - Gen 2:18. Those who believe the theory of evolution must deny the inspiration of Paul.

9. *Nor was man created for the woman, but woman for the man.*

Nor was man created for the woman:

- a. Created. ἐκτίσθη, aorist, indicative, passive of κτίζω. In the New Testament it is used of to be called into being, to create. The verb form is used only of God in both the natural and spiritual realm.
- b. According to Paul this puts the woman in the place of a helper, to aid man in his duties; to comfort in his affliction; to partake in his blessings.

But the woman for the man. Not to be his slave; not to be chattel; but to be his helper and source of encouragement.

10. *For this reason the woman ought to have a symbol of authority on her head, because of the angels.*

For this reason the woman ought to have a symbol of authority (power) [the sign of authority] on her head:

- a. Ought, ὀφείλει, must, a moral obligation of the woman.
- b. No Greek word for "sign."
- c. Authority. ἐξουσίαν, power, right, authority. She is to wear the head covering when she leads prayer or prophesies to show that she recognizes the authority of man over her. Paul does recognize her right to engage in these religious activities, but according to 1

Cor 14:34,35 she may not lead public worship or in usurping authority over a man.

Because of the angels. This suggests that angels (our guardian angels?) are present when we worship and that they would be offended by improper and immodest conduct on the part of women who deliberately show a lack of submission, or the recognition of the authority of man. Cf: 1 Pet 1:12.

11. *Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.*

Nor woman independent of man. This shows the interdependence of men and women. Neither can accomplish all the purposes of the Lord without the other. Men should not feel superior and women should not feel inferior!

In the Lord. "In the sphere of the Lord" (A.T.R.). "By arrangement of the Lord" (Barnes). "By divine appointment" (McGarvey).

12. *For as the woman was from the man, even so the man also is through the woman; but all things are from God.*

As the woman was from the man. Made from the rib of man. This is another blow at the theory of evolution.

So the man also is through the woman:

- a. The woman is of, ἐκ, out of the man.
- b. The man is by, διὰ, by means of the woman - through birth.

But all things are from (ἐκ) God. The ultimate source of all things.

13. *Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?*

Judge among yourselves. Judge in regard of yourselves. Though Paul tells them to judge in regard to their actions, he does not leave it up to them to determine what is the right thing to do in these matters.

Is it proper (comely) [seemly]? Proper, according to the will of God.

For a woman to pray to God with her head uncovered [unveiled]? In the light of the foregoing arguments it should seem improper for a woman to engage in these activities, in places where she may do so, without the customary attire.

14. *Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?*

Does not even nature itself teach you:

- a. Nature. φύσις, "native instinct" (Harper), "native sense of propriety" (A.T.R.), "reason and experience (Tharp)."
- b. Teach - give information, instruct.

If a man has long hair. κομᾶ, to wear the hair long.

It is a dishonor (shame) to him. ἄτιμία, infamy or vile, see Rom 1:26.

15. *But If a woman has long hair, it is a glory to her; for her hair is given to her for a covering.*

If a woman...it is a glory to her. That which is shameful on a man is a glory (something for which a woman should be glorified) in woman. God has always required a distinction in the dress and appearance of men and women.

Her hair is given to her for a covering. This is a part of what nature teaches us. By giving women long hair as a natural covering we are taught that woman should wear an artificial covering when she engages in praying and prophesying. The word for covering here is περιβολαίου, and means that which is thrown around one, a covering, mantle, cloak.

16. *But if anyone seems to be contentious, we have no such custom, nor do the churches of God.*

If anyone seems to be contentious:

- a. Seems. δοκεῖ, think, seem, appear.
- b. Contentious. φιλόνεικος, fond of contentions and disputations.

We have no such custom. Established practice.

Nor do the churches of God. By this Paul does not mean that if a man differs in opinion from what has been taught, he is free to do so. He means this as an added reason for the contentious man, or woman, to comply with his teaching. Neither the apostles, nor the churches of God over the world, recognize any such practice of men wearing long hair or women praying and prophesying without a covering.

2. DEALING WITH THE LORD'S SUPPER 11:17-34

17. *Now in giving these instructions I do not praise you, since you come together not for the better but for the worse.*

Now in giving these instructions. Literally, "but this charge" which follows. The word "charge" is from παραγγέλλω, which means to announce, command or charge.

I do not praise you. The opposite of verse 2.

You come together not for the better but for the worse.

Church gatherings can do more harm than good:

- a. For purely political purposes.
 - b. To put on exhibitions of entertainment in competition with theaters.
 - c. Church meetings are for worship, edification, to promote piety, harmony and brotherly love and service.
18. *For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.*

For first of all. This is a first without a second, it is the most important.

When you come together as a church. ἐν ἐκκλησίᾳ, in the assembly.

I hear that there are divisions among you:

- a. Divisions. σχίσματα, to rent, splinter, but not yet a formal division into two separate organizations.
 - b. Faction (v 19), αἱρέσεις, a choice, opinion, especially a self-willed opinion, then came to mean a sect resulting from the self-willed opinion.
19. *For there must also be factions among you, that those who are approved may be recognized among you.*

Factions (heresies). αἱρέσεις, better parties or factions.

That those who are approved. Of God.

May be recognized (made manifest). It will become manifest to all who are Christlike.

20. *Therefore when you come together in one place, it is not to eat the Lord's Supper.*

It is not [it is not possible] to eat the Lord's supper:

- a. Your state of mind makes it impossible to eat in an acceptable manner.
 - b. Your conduct contributes to this impossibility.
 - c. Lord's. κυριακὸν, here and Rev 1:10, that which belongs to or pertains to the Lord.
21. *For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.*

Each one takes his own supper ahead of others. They had turned the Lord's supper into a feast similar to what they had when they were in idolatry. Here we see how much influence the world may have on our actions in the church when we do not follow closely the instructions of the Lord.

One is hungry and another is drunk:

- a. The rich went to excess. Drunken literally means, "well filled."
 - b. The poor and slaves had not enough to keep from being hungry.
 - c. There was selfishness on the part of the rich and envy on the part of the poor.
 - d. Some take this meal to be the ἀγάπη, instituted by the Lord Himself, to be eaten in connection with the Lord's supper, but there is nothing in this verse to support this idea.
22. *What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.*

Do you not have houses to eat and drink in? The house (home) is the place for satisfying the appetite. The assembly is the place for the Lord's supper.

Do you despise the church of God?

- a. Despise. καταφρονεῖτε, to think down upon, or against anyone. Their action showed that they had little or no respect for the church.
- b. Church of God. Not an assembly as such, but the body of Christ, the family of God; that for which Jesus shed his blood.

And shame those who have nothing. The poor. Their action proved they had no proper regard or love for the poor.

Shall I praise you in this? Such action deserved only censure and rebuke!

23. *For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;*

I received from the Lord. Ἐγὼ παρέλαβον, the "I" is emphatic, a claim to direct revelation. Cf: Gal 1:11,12.

That which I also delivered. This suggests Paul's trustworthiness in handling the revelations he received from the Lord. Cf: 1 Thess 2:4.

In which He was betrayed. παρεδίδοτο, imperfect tense, "he was being betrayed." Jesus instituted the Lord's supper while His betrayal was going on!

24. *and when He had given thanks, He broke it and said, "Take eat, this is My body which is broken for you; do this in remembrance of Me."*

When He had given thanks. εὐχαριστήσας, aorist, active, participle:

- a. Jesus blessed the bread and gave thanks for the cup - Mt 26:26,27.
- b. The same thing in Mk 14:22,23.
- c. To "give thanks" means the same as "to bless." But it is common today to hear men ask the Lord to bless the bread or the cup. Jesus did not ask the Father to bless, in the sense of doing something to the bread or the cup. Nor should men do so today! Simply give thanks!

This is My body:

- a. Not the physical body as the doctrine of transubstantiation teaches (that the prayer turns the bread into the literal physical body of Jesus).

- b. Lenski, a Lutheran, says the body is actually there, as well as the bread, but he refuses to try to explain it. He simply says that it is beyond human comprehension.
- c. We no more eat the actual body of Jesus than did the apostles when Jesus held the bread in his hand and said, "This is my body."

Do this in (εἰς) remembrance of Me:

- a. Remembering His coming to save the lost - Lk 19:10.
- b. Remember His suffering on the cross.
- c. Remember His resurrection.
- d. Remember His ascension.
- e. Remember His promise to come again for his own - Jn 14:3.

Do this. Continuous action, "continue doing."

25. *In the same manner He also took the cup after supper saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."*

This cup is the new covenant (testament). διαθήκη, this word may mean either testament or covenant, but testaments did not require the shedding of blood in sacrifice.

- a. The word "cup" is metonymy for the contents.
- b. In My blood, my covenant sealed with my blood - making His covenant effective by shedding His blood - Heb 9:15-20.

As often as you drink it. The time is not specified here, but every time it is taken it is to be done in remembrance of Him. However, since we have an apostolic example and approval of taking it on "the first day of the week;" and since this is a weekly date, we take the supper as often as the date comes - Acts 20:7.

26. *For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.*

You proclaim (do shew) the Lord's death:

- a. That He died for our sins - 1 Cor 15:1-4.

- b. That in Him we die to sin - Rom 6:1-4,11.

Till He comes:

- a. The supper is to be taken from Pentecost until the second coming of Jesus.
- b. It is to be taken in the kingdom - Lk 22:29,30.
- c. Therefore the kingdom exists from Pentecost to the second coming.
- d. If this coming was in 70 A.D. as some claim, there is no need for us to take the Lord's supper now.

27. *Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.*

In an unworthy manner. Ways this may be done:

- a. To do as the Corinthians did.
- b. When it is not designed to commemorate the death of Christ, as in a marriage ceremony, as some people are doing.
- c. To take it while thinking of frivolous things; business matters, a new suit, your sermon, etc.

Guilty of the body and blood. The one who does so stands before God as did the people who crucified Jesus. Cf: Heb 6:6.

28. *But let a man examine himself, and so let him eat of that bread and drink of that cup.*

Let a man examine [prove] himself:

- a. Examine, prove. δοκιμαζέτω, decide after examination.
- b. Himself, not the other fellow!

29. *For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.*

Drinks judgment (damnation). κρίμα, not damnation, but they would expose themselves to the divine displeasure and punishment.

Not discerning the Lord's [if he discern not the] body. If he does not see in the emblems the body and blood of Jesus; if it is turned into a common meal.

30. *For this reason many are weak and sick among you, and many sleep.*

For this reason many are weak and sick among you:

- a. Physically? Many commentators say this is what is meant.
- b. Spiritually? "The word 'sleep' indicates peaceful repose, rather than the violence of the death penalty; and suggests that the Corinthians were condemned to be spiritually unhealthy and sleepy" (McGarvey).
- c. Cf: Acts 7:60; 2 Pet 3:4.

31. *For if we would judge ourselves, we would not be judged.*

For if we would judge [if we discern] ourselves. To "discern" here means to examine.

We would not be judged. Punished by the Lord by being sickly and weak. A proper self-examination would save us from this divine punishment.

32. *But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.*

But when we are judged. See verse 29 for the meaning of "judged."

We are chastened by the Lord. In the providence of God He chastens us as seems good in His sight that we may be partakers of His holiness - Heb 12:6-13.

That we may not be condemned with the world:

- a. This is a warning that we can go so far from what is right that we will suffer the same punishment, eternal destruction, with the wicked.
- b. Here again we have proof that the doctrine of "the impossibility of apostasy" is a false doctrine.

33. *Therefore, my brethren, when you come together to eat, wait for one another.*

When you come together to eat:

- a. Addressed to the whole church.
- b. This implies that the whole church is to take the supper together.
- c. What does this do for the "Youth Church" movement; the young people having separate worship assembly from the adults?

Wait (tarry). ἐκδέχεσθε, it carries the idea of expectancy, eagerness.

34. *But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.*

If anyone is hungry, let him eat at home:

- a. Does this forbid eating in the house of worship? What about the churches that assembled in homes - 1 Cor 16:19?
- b. The church and the home are two different institutions, both from God; both having their distinct areas of service, though there is some overlapping.
- c. To make no distinction, as was done at Corinth, is to bring the judgment of God upon us.

E. SPIRITUAL GIFTS 12:1-14:40

1. DIVERSITY OF GIFTS 12:1-11

1. *Now concerning spiritual gifts, brethren, I do not want you to be ignorant:*

Now concerning spiritual gifts. No Greek word here for "gifts."

- a. This is an answer to another question in their letter.
- b. Spiritual. πνευματικῶν, gifts imparted by the apostles only - Acts 8:17,18.

I do not want you to be ignorant. I want you to know.

- a. No Christian should be ignorant of important matters - Heb 5:12-14.
- b. In our day such knowledge is for our own good and to enable us to keep others from being led astray.

2. *You know that you were Gentiles, carried away to these dumb idols, however you were led.*

You know that you were Gentiles. This suggests that there is no longer such thing as Jew or Gentile in Christ - Gal 3:28.

Carried [led] away to those dumb idols:

- a. Carried away. ἀπαγόμενοι, blindly hurried, led.
- b. Dumb. ἄφωνα, without sound, without voice.
- c. Idols, the work of man's hands - Acts 17:29.
- d. As opposed to the Holy Spirit who speaks.

However you were led. As often as ye might be led. They were under the influence of ignorant, unprincipled priests who led them away from God rather than to Him for salvation - Acts 13:6-11.

3. *Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.*

No one speaking by [in] the Spirit of God:

- a. No word here for "man." This means "no one," whether in Christ or not.
- b. To speak "by (in) the Spirit" is to speak as moved by the Spirit - 2 Pet 1:21. The Spirit came to glorify Jesus by revealing His message - Jn 16:7-14.

Calls Jesus accursed [anathema]. This was the cry of their Jewish enemies in the synagogues and, occasionally, in the Christian assemblies. If one made such a cry that was proof he was not speaking as the Spirit moved him.

Jesus is Lord. This was the cry of the Christians. When Polycarp was arrested he was told to say Κυρίος Καῖσαρ (Caesar is Lord), but he continued to say, Κυρίος Ἰησοῦς (Jesus is Lord), until he was put to death.

Except by [in] the Holy Spirit. As the Holy Spirit moved one.

4. *Now there are diversities of gifts, but the same Spirit.*

Now there are diversities of gifts:

- a. Diversities. Διαιρέσεις, means distinctions, differences. This word may also be translated "distributions" especially when compared with verse 11.
- b. Gifts. χαρισμάτων, a favor received without merit in the receiver.

But the same Spirit. All gifts were received from the same Spirit; so no one should glory in his gift, nor should any one feel slighted.

5. *There are differences of ministries, but the same Lord.*

Differences of ministries (administrations). διακονιών, ministries or administrations actually means "service" here.

But the same Lord. Jesus, who through the Spirit enabled some to render these services.

6. *And there are diversities of activities, but it is the same God who works all in all.*

Diversities of activities (operations) [workings]. ἐνεργημάτων, operations.

But it is the same God. One gift works for one purpose, another gift for another purpose, but all gifts are ultimately from God and to be used for His glory.

Who works all in all. Notice that all three persons of the godhead are involved in these gifts. The source is the Father, the medium is the Lord, and the agent is the Holy Spirit.

- a. All here refers to all spiritual (miraculous) operations.
- b. In all - not all Christians, for there is no evidence that all Christians had spiritual gifts; but God works in all who do have these gifts.

7. *But the manifestation of the Spirit is given to each one for the profit of all:*

Is given to each one.

- a. That manifestation (gift) that was best suited to his ability.
- b. To profit withal. Literally, "to the profiting." For the benefit of the church and the Lord's program of saving the lost. Cf: Mk 16:20; Heb 2:3,4.

The Holy Spirit has given diverse manifestations (gifts) to different Christians for the common good of the community (church).

- 8-11. *for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills.*

THE GIFT OF TONGUES

I. Terms Defined.

- A. Gift - not an acquired ability, but an inspired endowment of the Holy Spirit - Acts 2:4-8; 1 Cor 12:7-11.
- B. Tongues - not "ecstatic" utterances or "unknown" tongues, but understandable languages.
 - 1. In Acts 2:4-11 the tongues are defined because it was a heretofore unknown phenomenon.
 - 2. In Acts 10:44-48 the tongues were not defined because they were then a known phenomenon.

II. This gift, as the other miracles, was imparted through the laying on of the apostles' hands.

- A. Miraculous power was promised to believers - Mk 16:17.
- B. Believers had to send for the apostles to receive this power - Acts 8:14-19.
- C. Paul desired to impart power to the Romans - Rom 1:11.
- D. Hence, such ability to impart these powers was a "sign of an apostle" - 2 Cor 12:12.
- E. The same rule held for the twelve men in Ephesus - Acts 19: 1-7.

III. Purpose for the gift of tongues.

- A. Evidence of divine approval - Mk 16:20; Heb 2:3,4; 2 Cor 12:12.
- B. Provided communication of truth to men of other languages - 1 Cor 14: 12-26, 31; 2:7-13.

IV. Limitations of the "tongue speaking" gift.

- A. Only by those on whom the apostles laid their hands (see II above).
- B. An "inferior" gift - 1 Cor 14:1,5,19; cf. 20,21. This shows that their use of tongues was a sign of the spiritual immaturity of the church.
- C. Was a language (see I above).
- D. If there was no translator, the speaker was to remain silent - 1 Cor 14:38. The word "interpreter" properly mean "translator." For this meaning see Jn 1:38; Mt 1:23; Mk 15:34.
- E. Several speaking at once is condemned as confusion - 1 Cor 14:33. This clearly shows that "ecstatic utterances" were also condemned as they would have done nothing but cause confusion!
- F. The spirits of the prophets are subject to the prophets - 1 Cor 14:32.

V. Considering 1 Cor 14.

- A. Though the description might fit "ecstatic utterances," it also fits "languages."
- B. Since ecstatic utterances were a part of many heathen religions in the first century, they would furnish no special phenomenon to attest to divine origin. In fact it would have done just the opposite.
- C. Verse 7 - the tongue-speaker had four possibilities of profiting others:
 - 1. Revelation,
 - 2. Knowledge,
 - 3. Prophesying and
 - 4. Teaching.

Any other uses of tongues were of no profit. Each of these uses demands meaning and translation. Hence, speaking in tongues means speaking in meaningful language.

VI. The gift of tongues was to cease.

- A. 1 Cor 13:8 - "shall be done away."

- B. The divinity of Christ and the authenticity of the inspired writings have long since been established and confirmed. Hence, the purpose of tongues (and other miracles) has passed - Heb 2:1-4.
 - C. The last apostle through whom this power was transmitted has died.
- VII. The evil consequences of a doctrine of "Modern-Day Tongue Speaking."
- A. It cuts away the authority of the Bible. One soon learns to depend more on "God's taking over my mind" and "direct illumination" than on a "thus it is written."
 - B. It is an irrational attempt to add to the "once for all" delivered faith - Jude 3.
 - C. It makes the scriptures obsolete, denies the sufficiency of the scriptures, and makes authority in religion wholly subjective.
 - D. Modern "revelations" such as the heretical Book of Mormon and Pearl of Great Price are the result of "modern miracles."
 - E. Tends to make its adherents illogically critical of a supposed "cold ritual formalism" in the churches who follow the Bible as the supreme authority.

MIRACULOUS GIFTS OF THE HOLY SPIRIT

I. Terms defined.

- A. The gift of the Holy Spirit (Acts 2:38; 10:45) means the Holy Spirit as a gift from God. Some also understand this to mean that the gift is what the Holy Spirit gives. It matters not which position is taken, the result on spiritual gifts and our response to God and His plan is the same.
- B. Spiritual gifts (Rom 1:11; 1 Cor 12:1; 14:1) and gifts of the Holy Spirit (Heb 2:4) mean power or abilities given to men and women by the Holy Spirit.

II. Gifts of the Spirit listed - 1 Cor 12:4-11.

- A. Word of wisdom, speech full of God's wisdom.
- B. Word of knowledge, information given through inspiration of the Holy Spirit.

- C. Faith, trusting God to enable one to perform miracles - 1 Cor 13:2; Mt 17:20. This is contrast to the "common faith" (Titus 1:4) that comes by hearing God's word (Rom 10:17).
- D. Gifts of healing, power to heal the sick - Acts 19:11, 12.
- E. Working of miracles, special powers - Acts 13:9-11; Gal 3:5; Heb 2:4.
- F. Prophecy, not mere foretelling of the future but speaking for God as moved by the Holy Spirit - 1 Cor 14:3-5; Acts 21:9; 1 Cor 13:2.
- G. Discerning of spirits, the power to detect false teachers and wonder-workers - 1 Tim 4:1-3; 1 Jn 4:1. This may also refer to distinguishing between the Holy Spirit and the spirit of the person speaking (in other words, is the person speaking on their own or are they speaking from God?) - 1 Cor 14:29.
- H. Tongues, the ability to speak in languages never studied - Acts 2:6-8; 1 Cor 13:1; 14:21-25.
- I. Interpretation of tongues, the power to translate a language never learned - 1 Cor 14:12-19, 26-28.

III. Who possessed these gifts?

- A. Believers - Mk 16:15-20.
- B. Believers on whom the apostles laid their hands - Acts 8:14ff; Rom 1:11; 2 Tim 1:6.
- C. The Holy Spirit determined who would receive a gift - 1 Cor 12:11.

IV. Purpose and termination of gifts.

- A. To confirm the word in absence of written revelation - Mk 16:20; Heb 2:3,4.
- B. "To profit withal," i.e., "for the common good" - 1 Cor 12:7.
- C. Terminated when "that which is perfect" came - 1 Cor 13:8-12.
- D. Since these gifts were given to the apostles, it follows that after the last apostles died no one ever received these gifts. And when the last person died who had a gift from an apostle, there was no one on earth who could

exercise these gifts. Before one today can claim to exercise these gifts, that one must prove that the hands of an apostle have been laid on him.

2. TEACHING OF CHRISTIAN UNITY 12:12-31

12. *For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.*

For as the body is one. This is the human body. It is a working unit, though composed by many members.

All the members...are one body:

- a. No member is too insignificant that it should be overlooked.
- b. All are necessary to make the body operate as it should.

So also is (in) Christ. This means the body of Christ, the church. The human body is used to teach us several lessons about the spiritual body, the group of people who belong to Christ.

13. *For by one Spirit we were all baptized into one body - whether Jews or Greeks, whether slaves or free - and have all been made to drink into one Spirit.*

For by [in] one Spirit. See verse 3 for the meaning of "in one Spirit."

- a. Speaking in the Spirit - v 3.
- b. David spoke in the Spirit - Mk 12:36.
- c. Spiritual gifts given "in the Spirit" - v 9.
- d. Simeon came into the temple in the Spirit - Lk 2:29.
- e. Thayer defines this as, "To be actuated by, inspired by, moved by the Spirit."

All baptized into one body:

- a. Baptized. ἐβαπτίσθημεν, aorist, indicative, passive of βαπτίζω, immerse, dip, plunge.
- b. Into one body. "A sacred rite of immersion, commanded by Christ, by which men confessing their sins and professing their faith in

Christ are born again by the Holy Spirit unto a new life, come into fellowship with Christ and the church (1 Cor xii:13) and are made partakers of eternal salvation" (Thayer, p. 95). Though not expressed exactly as we would say it, this great scholar has taught the necessity of baptism for the remission of sins, as a part of the new birth, and a means of coming into fellowship with Christ and His church.

Whether Jews or Greeks (Gentiles). People of all nations, all grades of society were welded into one body, a unit, by the Holy Spirit by baptism.

Have all been made to drink into [of] one Spirit. They all partook of (received) one Spirit according to the promise of Acts 2:38. This does not refer to spiritual gifts, for not all members of the church had miraculous gifts.

To drink. Literally, "to be watered" or "to be irrigated."

14. *For in fact the body is not one member but many.*

The body is not one member. It is composed of many. As physical members have different functions, so members of the spiritual body have differing abilities and functions.

- 15,16. *If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body? And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body?*

If the foot should say. The less prominent members of the church are important and to the extent they fail to work, to that extent the body fails to function as it should.

17. *If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?*

If the whole body were an eye. If all members of the church were preachers, song-leaders, or elders, the church could not function any better than the physical body could function if all its members were an eye, or a foot, etc.

No part of the body is inferior to the other. The point here is the need for all the members of the body - otherwise some function within the body would be missing.

18. *But now God has set the members, each one of them, in the body just as He pleased.*

Now has God set the members. Of the physical body.

- a. Set. ἔθετο, aorist of τίθημι .
- b. This is a problem for those who believe in evolution.
- c. Each one of them. God gave individual attention to each and every part.
- d. As it pleased Him. He exercised His will in setting the various parts of the body in their places.
- e. See Jn 15:16 where the same word is used of Jesus appointing His disciples.

19. *And if they were all one member, where would the body be?*

If they were all one member. This would destroy the body and its proper functions would be impossible. This is said to prevent jealousy in non-prominent church members, and to prevent pride in those who are prominent. Since no one member of the human body is expected to perform all the functions of the physical body, we should learn that no one member of the spiritual body, the church, should be expected to perform all the functions of the spiritual body.

20. *But now indeed there are many members, yet one body.*

This is said of the human body to teach us lessons about the spiritual body.

21. *And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."*

The eye cannot say to the hand. This shows the interdependence of one member upon all other members. The eye can see far off, but cannot grasp all that it sees, so is dependent upon the hand.

22. *No, much rather, those members of the body which seem to be weaker are necessary.*

Members of the body which seem to be weaker (more feeble) are necessary. This is said of the physical members to teach us that church members with little ability are necessary to the proper function of the church and should not be overlooked.

23. *And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty,*

We bestow greater honor. Some members of the human body cannot be seen, as hearts and lungs; some parts should not be seen in public. On these we give honor by putting clothing around as suggested by the Greek word περισσοτέραν.

24. *but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it,*

Our presentable (comely) parts. "Pleasing to look upon."

God composed (tempered) the body:

- a. Tempered. συνεκέρρασεν, aorist, indicative, active, to mix with, mingle together, blend together. This is what God has done with the members of our physical bodies.
 - b. Here again is a problem for those who believe evolution. This is God's way of giving balance to the members of the physical body; and it teaches us that He gives balance to the members of the spiritual body, seeing that the non-prominent members are not overlooked.
25. *that there should be no schism in the body, but that the members should have the same care for one another.*

That there should [shall] be no schism in the body:

- a. Schism. A division or a dissension.
- b. Body, the church. No member, however feeble or illiterate or obscure, should be despised or regarded as unnecessary or valueless; that all are needful in their places and should not be treated as if they belonged to a different party.

Members should have the same care. This explains the preceding statement. The rich are not to have more attention than the poor.

26. *And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.*

If one member suffers. This illustrates how members are to care for one another.

Is honored. δοξάζεται, glorified.

- 27) *Now you are the body of Christ, and members individually.*

Now you are the body of Christ:

- a. "Body" here means that body of people who belong to the Lord:
 - 1) By redemption - 1 Pet 1:18,19.
 - 2) By creation - Jn 1:3; Col 1:16.
 - 3) By preservation - Col 1:17; Heb 1:3.
 - 4) By consecration - 2 Cor 8:3.
- b. Individually (in particular) [severally], literally, in part. No one member is a complete body. Each is only a part. Each has its own place and function in the body of Christ.

28. *And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.*

God has appointed (set) these in the church. ἔθετο, middle voice, God set these in the church for His own use:

- a. Apostles, ones sent, refers to the twelve plus Paul.
- b. Prophets, those who had the gift of prophecy to speak as the Holy Spirit moved them.
- c. Teachers, people who instruct others without the aid of a spiritual gift.
- d. Miracles. δυνάμεις, powers, the same as "working of miracles" in verse 10.
- e. Gifts of healing, cures, same as in verse 9.
- f. Helps, possibly a reference to deacons.
- g. Administrations (governments), probably elders. Cf: Heb 13:17,24.
- h. Varieties (diversities) [kinds] of tongues, the gift of speaking several languages without study.

29,30. *Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret?*

Are all apostles? *μη πάντες* ἀπόστολοι, the use of *μη* demands a negative answer. No, not all members of the church are apostles. The same must be said of prophets, teachers, miracle workers, healers, tongues and interpretations. No one member had all the gifts.

31. *But earnestly desire the best gifts. And yet I show you a more excellent way.*

Earnestly desire (covet). Have a strong desire. This forbids disinterest!

The best [greater] gifts. *μείζονα*, Paul values some gifts more highly than others because they were more profitable - 1 Cor 14:5,18,19.

A more [most] excellent way. A superlative; a way beyond comparison. "Love is the fairest and best in himself, and the cause of what is fairest and best in all other things" (Plato - 'Symposium').

3. LOVE VERSUS SPIRITUAL GIFTS 13:1-13

1. *Though I speak with the tongues of men and of angels, but have not love, I have become as sounding brass or a clanging cymbal.*

Tongues of men and of angels:

- a. Of men. The Corinthians valued speaking in tongues more highly than other gifts. Paul seems to mention tongues first because of their exaggerated importance placed on this gift.
- b. Of angels. If tongues of men are great, surely to speak the tongues of angels would be greater; so love must be most worthwhile.

But have not love (charity). *ἀγάπην*, "Expresses a more reasoning attachment, of choice and selection from seeing in the object upon whom it is bestowed that which is worthy of regard; or else from a sense that such is due towards the person so regarded as being a benefactor. While *φιλία* is more instinctive, is more of the feelings of natural affections, implies more passion" (Trench).

Sounding brass:

- a. I have become. *γέγονα*, perfect tense.
- b. Brass. The oldest metal known.

- c. Peddlers would strike two pieces of brass together to attract attention to themselves and their wares.

Clanging (tinkling) cymbal. A hollow basin of brass.

- 2. *And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.*

The gift of prophecy:

- a. A power which could be given only by the laying on of hands by an apostle.
- b. The ability to speak God's word as the Holy Spirit moved one.

Understand [know] all mysteries. Things no one can know until they are revealed - Eph 3:3.

All knowledge. One of the nine gifts of the Holy Spirit - 1 Cor 12:9.

And though I have all faith. Miraculous faith - 1 Cor 12:9; Mt 17:20.

But have not love (charity). For God, the church, enemies, brethren, truth, everything good.

I am nothing. Not a nobody but an absolute zero!

- 3. *And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.*

Bestow all my goods:

- a. Bestow. ψωμίσω, aorist, subjunctive, to feed by morsels; to distribute in small portions so as to do as much good as possible to as many people as possible.
- b. All my goods. To give all that I possess. This is not something which costs me nothing.

Give my body to be burned. The supreme sacrifice (in the eyes of the world).

But have not love (charity). If the gift is made for any reason other than love, it is hollow, worthless so far as contributing to my salvation.

4. *Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;*

Love (charity) suffers long. This is patience - Heb 10:36; 12:1.

And is kind. See Eph 4:32.

Love does not envy. ζηλοῖ, not jealous.

Does not parade (vaunting not) itself. περπερεύεται, not a braggart - Rom 12:3.

Is not puffed up. Not arrogant; humility - Jas 4:10; 1 Pet 5:5.

5. *does not behave rudely, does not seek its own, is not provoked, thinks no evil;*

Does not behave rudely (unseemly). Courtesy; not rude, impolite, ill-mannered - 1 Thess 2:10; Titus 2:3-5.

Does not seek its own. Unselfish - Phil 2:3,4.

Is not provoked. A good temper - Eph 4:26; 6:4. The word "easily" - KJV, is not in the Greek text.

Thinks no [takes no account of] evil. Does not "keep books" on what people do to you, and is always ready to forgive - 1 Pet 3:9; Mt 5:39.

6. *does not rejoice in iniquity, but rejoices in the truth;*

Does not rejoice in iniquity [unrighteousness]. Finds no pleasure or satisfaction in the sins of other people, or the evil which befalls them - 2 Pet 2:7,8.

Rejoices in [with] the truth:

- a. In telling the truth, being honest - Eph 4:25; 5:7-9.
- b. In the possession of the truth - 1 Thess 2:13.
- c. In the love and blessings of truth - 2 Thess 2:10-12.

7. *bears all things, believes all things, hopes all things, endures all things.*

Bears all things. στέγει, literally, "to cover." This has led some to think that it means here to cover the faults of others; but most likely it means to cover as if to keep resentment out and to endure patiently their faults.

Believes all things. Does not despair until there is no more ground for further hope.

Hopes all things. Hope = desire + expectation + patient waiting.

Endures all things. Perseverance; the attitude of "never die" when suffering hardships - 1 Pet 2:19,20; 2 Tim 2:3.

8. *Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.*

Love (charity) never fails:

- a. It rarely fails to accomplish its purposes.
- b. Love holds its footing and place.
- c. It is permanent in the system of Christianity, while other things serve their purpose and cease, such as the miraculous gifts.

Prophecies, they will fail [be done away]. The content of the prophecies, however, will not be done away.

- a. Done away. καταργηθήσονται, from καταργέω, to render useless, unproductive, to bring to an end.
- b. The law of commandments abolished - Eph 2:15.
- c. The old covenant passed away, was abolished - 2 Cor 3:11.

Tongues, they will cease. παύσονται, middle voice, "they shall make themselves cease."

- a. Jesus ceased from his prayer - Lk 11:1.
- b. They ceased not to preach - Acts 5:42.

Prophecy and knowledge did not cease; they were done away, abolished, being replaced by the perfect. But tongues ceased of themselves, not being replaced by anything, since they were a sign to prove prophecy and knowledge were of God and that the speaker was a man of God.

Knowledge, it will vanish [be done] away. Not that man will cease to know anything, but that knowledge will no longer be given from heaven to men.

9. *For we know in part and we prophesy in part.*

We know in part. As such knowledge was needed by apostles and prophets. The meaning of "in part" is, "as opposed to the whole of anything."

- a. Garments divided into parts - Jn 19:23.
- b. Church is the body, the members are the parts - 1 Cor 12:27.

Their knowledge given when needed was "in part," it was a part of the perfect which was to come; so the same nature is required of the part that is of the whole. The things in part, tongues and prophecies, were for revealing, confirming and recording the truth. Since the perfect is of the same nature as the parts, we will expect the perfect to be the truth revealed, confirmed and recorded.

10. *But when that which is perfect has come, then that which is in part will be done away.*

That which is perfect. τέλειον, complete. If this word "complete" had been used to translate the Greek word, there never would have been so many false interpretations of this verse.

That which is in part will be done away. Rendered useless, to bring to an end.

- a. Spiritual gifts are the parts; these three are named but the others are included.
- b. To be done away means they are no longer in use; they cease to operate.
- c. They remain in Bible record for proof that revelation is from God.

- 11,12. *When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.*

Three illustrations:

- a. From childhood to manhood; from immaturity to maturity.
- b. The mirror is replaced by the face to face view.
- c. The knowing in part is replaced by the full knowledge of revelation.

All three illustrate the same point. Spiritual gifts served during the time of infancy, or childhood, of the church.

The complete revelation of truth serves in the time of the full manhood, maturity of the church. See TIMELESS TRINITY, Roy H. Lanier, Sr., pp. 334-350.

I understood. ἐφρόνουν, this is childhood thinking which does not yet have "connected reasoning" included in it.

Dimly (darkly). ἐν αἰνίγματι, literally, "in a riddle," or "in an enigma."

I shall know. ἐπιγνώσομαι, know fully.

13. *And now abide faith, hope, love, these three; but the greatest of these is love.*

But now abide:

- a. Faith - in the things revealed through the apostles and prophets.
- b. Hope - the desire, expectation and patient waiting for the things unseen - Rom 8:24,25.
- c. Love - the greatest for it continues in heaven.

Faith will give way to knowledge when we get to heaven; hope will end in fruition when we get that for which we have hoped - Rom 8:24,25.

4. USE VERSUS ABUSE OF SPIRITUAL GIFTS 14:1-40

1. *Pursue love, and desire spiritual gifts, but especially that you may prophesy.*

Pursue love (charity):

- a. Pursue (follow after). διώκετε, present, imperative, "put into rapid motion; endeavor earnestly to acquire!"
- b. Because it is the greatest - 13:13.
- c. It is the most excellent way - 12:31.
- d. The more we love the more we are like God - 1 Jn 4:7,8.

Desire [earnestly] spiritual gifts:

- a. Desire. ζηλοῦτε, present, imperative, "have a zeal for." Whether good or bad. It is an intense desire.
- b. Spiritual gifts. πνευματικά, literally, "the spiritual." The divinely conferred endowments. "In the technical sense (it) denotes extra ordinary powers, distinguishing certain Christians and enabling them to serve the Church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit" (Thayer, p. 667).

But especially that you may prophecy. Speak for God as moved by the Holy Spirit.

- 2. *For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.*

He who speaks in a (unknown) tongue:

- a. There was only one promise made by the Lord - Mk 16:17.
- b. The first fulfillment of the promise was on Pentecost - Acts 2:1ff.
- c. Since there is but one promise, and since the first fulfillment of that promise was speaking languages wherein men were born (Acts 2:8), it follows that speaking in tongues in Corinth was speaking in languages wherein men were born; or one will have to find another promise to prove that tongues in Corinth were ecstatic utterances, as several religious people claim.

Not speak to men, but to God. Since all members of the church in Corinth spoke the same language, no one could understand a man speaking in a foreign language. Only God would understand him.

In the spirit [Spirit] he speaks mysteries:

- a. "In the Spirit" means moved by the Holy Spirit (see notes on 12:3, 9).
- b. Mysteries - things humans cannot know until they are revealed by God.

- 3. *But he who prophesies speaks edification and exhortation and comfort to men.*

He who prophesies:

- a. Edification - that which builds up people in the faith.
 - b. Exhortation - to call upon, exhort, persuade.
 - c. Consolation - comfort, encouragement; the verb means, "to exercise a quiet influence by words."
4. *He who speaks in a tongue edifies himself, but he who prophesies edifies the church.*

He who speaks in a (unknown) tongue edifies himself:

- a. By the use of his spiritual gift.
- b. By what he said, if he has the power of interpretation (translation).

Edifies the church. In this way Paul shows that prophesying is of greater value than the gift of speaking in tongues.

5. *I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.*

I wish you all spoke with tongues. This was said to keep the Corinthians from thinking Paul was opposed to the use of tongues, foreign languages.

He who prophesies is greater:

- a. It is a greater gift because it does more good to more people in a local congregation where none understand foreign languages.
- b. Though it is not as big a "show," and this seems to have appealed to some.

Unless indeed he interprets:

- a. This suggests that some tongue speakers had this gift.
- b. Interprets. διερμηνεύη, from διερμηνεύω, explain, translate.
 - 1) As used in Lk 24:27 it means expound, explain the meaning.
 - 2) As used in Acts 9:36 the word "Tabitha" is translated as "Dorcas."

- c. ἐρμηνεύω, this Greek word, which is minus the prefix, means "to explain in words, expound; interpret, i.e. to translate what has been spoken or written in a foreign tongue into the vernacular" (Thayer, p. 250).

The church may receive edification. This is proof that no one was edified by hearing men speak in tongues where all spoke the same language(s).

- 6. *But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?*

If I come to you speaking with tongues, what shall I profit you? More proof that the use of tongues where all spoke the same languages was not profitable.

Unless I speak to you"

- a. By revelation. ἀποκαλύψει, a disclosure from God.
- b. By knowledge. Gained by a gift of the Holy Spirit - 12:8.
- c. By prophesying. προφητεία, "The first reception of some revelation from God and its utterance to others" (Lenski).
- d. By teaching. διδασκῆ, instruction, the act of giving instruction, doctrine.

- 7-10. *Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? For if the trumpet makes an uncertain sound, who will prepare himself for battle? So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. There are, it may be, so many kinds of languages in the world, and none of them is without significance.*

Things without life (ἄψυχα - no soul):

- a. Flute (pipe). αὐλὸς, usually made of reeds.
- b. Harp. κιθάρα, a stringed instrument.
- c. Trumpet. σάλπιγξ, an instrument usually used in battle.

They make a sound [voice]. φωνὴν διδόντα, sound in general. It is sometimes used of sound emitted by things without life, such as a trumpet or the wind.

Unless they make a distinction in the sounds. ἐὰν διαστολὴν τοῖς φθόγγοις, without any meaning to the hearers. Notice the two words translated "sound" in this verse.

How will it be known? It can carry no message of joy, sorrow or instruction.

Who will prepare himself? The mere blowing of a trumpet does not tell the soldiers whether to charge or retreat.

So likewise [also] you. The application of the instructions given above.

Words [speech] easy to understand. A foreign language to people who cannot understand it, though announcing great truths, would be as worthless to the church as mere blowing of a trumpet would be to soldiers.

You will be speaking into the air. As useless as "fighting the air" - 9:26.

So many kinds of languages (voices) in the world. Any number of languages.

And none of them is [no kind] without significance. To people who understand them, but entirely useless in a congregation where they are not understood.

11. *Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me.*

If I do not know the meaning of the language (voice):

- a. δύναμιν τῆς φωνῆς, literally, "the power of the sound."
- b. Voice, used here in the sense of language, tongue or dialect.

A foreigner (barbarian). βάρβαρος, a foreigner. If one was not a Greek, or could not speak Greek, he was called a barbarian (Cf. verse 22).

12. *Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.*

Zealous for spiritual gifts. ζηλωταί ἐστε πνευμάτων, the word "gifts" is not in the Greek. To an outsider their unseemly rivalries would appear as if they were seeking more than one spirit, and each spirit being different, instead of the one Holy Spirit.

Let it be for the edification of the church that you seek to excel. Seek to edify versus making a big show of your abilities to speak in several languages.

13. *Therefore let him who speaks in a tongue pray that he may interpret.*

Pray that he may interpret. The gifts of speaking in tongues and translating those languages were not always in the same person, so Paul advises tongue speakers to pray for the gift of interpretation (διερμηνεύη) so that he may exercise the gift with profit to the church.

14. *For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.*

My spirit prays. My inner man may have communion with God.

But my understanding is unfruitful:

- a. Understanding. νοῦς, mind, intellect.
- b. Unfruitful. ἄκαρπός, without fruit. My mind does not bear fruit in the audience, since they do not understand what is said (verse 16). My mind furnishes nothing to others.

15. *What is the result then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.*

I will pray with the spirit. The inner man, the same as verse 14.

I will also pray with the understanding. I will pray so that others can understand me.

I will sing...I will sing. ψαλῶ...ψαλῶ, "Some think that the verb has here its original signification of singing with an instrument. This is its dominate sense in the Septuagint, and both Basil and Gregory of Nyssa define a psalm as implying instrumental accompaniment; and Clement of Alexandria, while forbidding the use of the flute in the agapae, permitted the harp. But neither Basil nor Ambrose nor Chrysostom, in their panegyrics upon music, mention instrumental music, and Basil expressly condemns it. Bingham dismisses the matter summarily, and cites Justin Martyr as saying expressly that instrumental music was not used in the Christian Church. The verb used here in the general sense of singing praise" (Vincent, pp. 269-270).

16. *Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say?*

Otherwise, (else when) if you bless with the spirit:

- a. Bless means the same as pray or give thanks - v 15.
- b. Versions differ on "with the spirit." The Stephens Text has τῷ πνεύματι, which would mean "his heart and affections would be engaged." But the Nestle Text has ἐν πνεύματι, which would mean he would pray "as moved by the Spirit." However, Nestle has doubt about the use of ἐν so it is enclosed in parenthesis. Commentators differ on which is correct, but it seems that the context requires that we accept the Stephens Text.

He who occupies the place (room) [filleth the place] of the uninformed:

- a. Place - not a portion of a house, but the position of the unlearned.
- b. Uninformed (unlearned). ἰδιώτου, devoid of special learning. "A negative of the particular skill, knowledge, profession, or standing over against which it is antithetically set; and not of any other except that alone" (Trench - "Synonyms").
- c. Say amen - so be it. "The Rabbins have numerous sayings about the Amen. 'Greater is he who responds Amen than he who blesses.' 'Whoever answers Amen, his name shall be great and blessed, and the decree of his damnation is utterly done away.' 'To him who answers Amen, the gates of Paradise are open.' An ill-considered Amen was styled 'an orphan Amen.' 'Whoever says an orphan Amen, his children shall be orphans.' The custom was perpetuated in Christian worship, and this response enters into all the ancient liturgies. Jerome says that the united voice of the people in the Amen sounded like the fall of water or the sound of thunder." (Vincent p. 270)

At your giving of thanks. This refers to the words "pray" and "bless" above.

He does not understand what you say. This is the result of not praying and singing so as to be understood; another argument against speaking in tongues where all speak the same language.

17. *For you indeed give thanks well, but the other is not edified.*

The other is not edified. An added reason for not speaking in tongues.

18. *I thank my God I speak with tongues more than you all;*

I thank my God I speak with [in] tongues. This is another effort to convince people that he is not opposed to speaking in tongues when necessary.

19. *yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.*

Rather speak five words with my understanding. So as to be understood. This is 2,000 to 1!

That I might teach [instruct] others also. Speaking in tongues to a congregation which could not understand was both foolish and unfruitful.

20. *Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.*

Do not be children in understanding [mind]:

- a. Children. παιδία, it is usually in the New Testament used the same as παῖς and means a youth, boy or girl.
- b. Understanding (mind) - intellect.
- c. Be babes - present, imperative, keep on being babies; be like infants!

But in understanding [mind] be mature (men):

- a. Understanding (mind) - intellect.
- b. Mature (men). τέλειοι, mature, full grown.

21. *In the law it is written: "With men of other tongues and other lips I will speak to this people; and yet, for all that, they will not hear Me," says the Lord.*

With [by] men of other [strange] tongues. This is a quote from Isa 28:11,12. Judah was disobedient and would not listen to the prophets. God said He would send a people with strange (foreign) language, and even then Judah would not obey Him. The application is that the unbelievers in Corinth who did not understand foreign tongues, which some of the Christians used as a gift, would scoff when they attended services - v 23.

22. *Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.*

Tongues are for a sign:

- a. Sign - miraculous proof that the speaker and his message were from God.

- b. Not to believers - they had already believed and this assurance was not needed (Cf. v 11).
- c. But to unbelievers - non-Christians, to get them to obey the gospel.

But prophesying [is a sign] is not for unbelievers:

- a. Not to the unbelieving - those who are not members of the church.
- b. To them that believe - for their edification. Cf. v 3.

23. *Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?*

Therefore if the whole church comes together [assembled]. This and the following verses deal with the "whole church" concept. Those who are unlearned, or unbelievers; non-Christians not acquainted with Christianity.

Say that you are out of your mind (mad). μαίνεσθε, to rave. Cf: Acts 26:25.

24. *But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is judged by all.*

But if all prophesy. In a language that all can understand.

He is convinced (convicted) [reproved] by all. He is undergoing conviction; examined and judged, not convicted.

25. *And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.*

Secrets of his heart are revealed. He feels as if the speaker knows his sins and is addressing him personally.

That God is truly among (in) you. This is the opposite effect of speaking in a foreign language. Common sense dictates which manner of speaking is to be used.

26. *How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.*

How is it then? Here Paul describes the manner in which the church conducted its public worship.

- a. A psalm. ψαλμὸν, He might sing as the Spirit moved him, and direct the congregation in singing the psalm.
- b. A teaching. διδασκίαν, a doctrinal message for their edification.
- c. A revelation. ἀποκάλυψιν, a message from God to deliver to the church.
- d. An interpretation (tongue). γλῶσσαν, a message in a foreign language, which Paul had discouraged in the local church where all spoke the same language, but which he had not forbidden. However, he had placed it last in his list.

Let all things be done for edification. This is the overriding general rule to be observed, and the following verses tell us how it is to be applied.

27. *If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.*

If anyone speaks in a tongue:

- a. No more than two or three in one meeting.
- b. Only one at a time for the sake of good order.

In turn (by course). Literally, "in turn."

Interpret. διεμνηνεύτω, to translate (also in verse 28).

28. *But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.*

Let him keep silent:

- a. Keep silent. σιγάτω, present, imperative, "Let him keep on being silent - say nothing in the way of addressing the assembly."
- b. If there is no interpreter - translator.

Let him speak to himself and to God. Silent communion and meditation.

29. *Let two or three prophets speak, and let the others judge.*

Let two or three prophets speak (address the assembly):

- a. The meaning of the word "speak" because of its use in verses 34 and 35.
- b. No more than two or three for the sake of reasonable time.

Let the others judge [discern]:

- a. Others. ἄλλοι, this may mean "other prophets," or men with the gift of discerning spirits (I Cor 12:10) or the assembly.
- b. Judge. διακρινέτωσαν, to judge, examine, judge as to truth or error of what is being said. To try the spirits - 1 Jn 4:1.

30. *But if anything is revealed to another who sits by, let the first keep silent.*

If anything is revealed [if a revelation be made] to another. While the other is speaking. This is said to prevent confusion and to give the latest revelation preference of time.

31. *For you can all prophesy one by one, that all may learn and all may be encouraged.*

You can all prophesy one by one:

- a. This prevents confusion.
- b. That all may learn, which cannot be done if all speak at once.
- c. Since only two or three at one service, some may have to wait for another meeting.
- d. That all may learn, be exhorted. Even prophets can learn from other prophets.

32. *And the spirits of the prophets are subject to the prophets.*

Spirits of the prophets are subject to the prophets:

- a. The spirits of the prophets are neither demons nor angels, but the inner man.
- b. Prophecy was a gift which was controlled by the man, rather than the Spirit which spoke through the man. The control was as to time, not as to what he would say.

- c. Paul is laying down the principle that in true prophecy, self-consciousness and self-command are never lost.
- d. What does this do for the theory of the "direct operation of the Holy Spirit?"

33. *For God is not the author of confusion but of peace, as in all the churches of the saints.*

For God is not the author [a God] of confusion, but of peace. Any activity on the part of the Spirit filled men which causes the public to think that they are mad or insane is not from God.

As in all the churches. Congregations of the people of God.

34. *Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.*

Let your women keep silent in the churches:

- a. The word "churches" here must be taken with its meaning of "assemblies."
- b. Silence must mean the opposite of "speak." They are not to address the mixed, public assembly. This is the same word, σιγάτωσαν, as used in verses 28 and 29 where men were told to cease to address the assembly.

Though the word means complete silence, the context demands that we limit the complete silence as to the time and matter. This does not forbid women to sing, confess Christ or confess their sins. It simply means that they are not allowed to address the assembly as the men are told not to do.

But they are to be submissive (obedience) [let them be in subjection].

ὑποτασέσθωσαν, this is the same word Paul used in verse 32 when he said the spirits of the prophets "are subject to" the prophets. It means to be subordinate or, in the passive, it means to be subordinated.

Examples of its use:

- a. Be in subjection to such - 1 Cor 16:16.
- b. Subjecting yourselves - Eph 5:21.

- c. Be subject to the elder - 1 Pet 5:5.
- d. The idea of inferiority is not in any of these verses.

As the law also says. The Old Testament. This is probably not a reference to any one verse, but to the record of the creation of man and woman.

- a. Woman is to be a helper, not the boss, of man - Gen 2:18.
- b. Her desire is to be to her husband - Gen 3:16.
- c. Her husband shall rule over her - Gen 3:16.
- d. Order of creation and her sin are given as a reason - 1 Tim 2:12-14.

35. *And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.*

Let them ask their own husbands at home:

- a. Own. ἰδίους, that which is one's own as opposed to what belongs to another.
- b. At home - anywhere outside the assembly. This is addressed to the wives of the prophets. And since there were widows, singles and women whose husbands were unbelievers in the church who would not be expected to ask their husbands, we must limit this to the prophets' wives.

It is shameful. αἰσχρὸν, indecent and dishonorable as opposed to modesty and purity.

For women [a woman] to speak:

- a. Women. γυναῖκί, the ordinary word for wife or any woman.
- b. It is implied here that any woman who addresses the public assembly is not in subjection "as the law also says" and Paul's teaching here.

36. *Or did the word of God come originally from you? Or was it you only that it reached?*

Or did the word of God come originally from you [from you that the word of God went forth?]? Are you the source of the word rather than God? Are you the "Mother Church" and all others use you for an example?

Or was it you only that it reached? Are you the only church to whom God has spoken and do you have the right to set standards of conduct for all other churches?

37. *If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.*

If anyone thinks himself to be:

- a. A prophet - one who speaks as the Holy Spirit moves him.
- b. Or spiritual - one having one or more of the spiritual gifts.

The things which I write to you are the commandments of the Lord. Here Paul affirms that his writings are inspired of God, and as such must not be ignored nor disobeyed.

38. *But if anyone is ignorant, let him be ignorant.*

But if anyone is ignorant. If any denies, or does not know that my writings, teachings, doctrine, are of God, let him remain so; I have no more to say to him.

Let him be ignorant. The KJV is based on ἀγνοεῖτω, "let him remain ignorant." However, some texts read ἀγνοεῖται, "he is not known." In other words he is one whom God knows not! This would seem to fit the sense of total scripture better.

39. *Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.*

Do not forbid to speak with tongues. This gift was from God and was to be used. But it should be used according to the rule which Paul has laid down here.

40. *Let all things be done decently and in order.*

Let all things be done:

- a. Decently. εὐσχημόνως, in a becoming manner that will honor God and his church.
- b. In order. τάξιν, from τάσσω, in good arrangement.

CHAPTER 15 - SPECIAL OUTLINE

A plain unanswerable proof of the truth of Christianity was needed then as well as now.

Some people in Corinth were denying the resurrection - verse 15.

OUTLINE

I.	Proof of the resurrection.	1-11
II.	The resurrection of Christ is proof of the resurrection of all.	12-19
III.	Lessons learned from Christ's resurrection	20-28
IV.	Certain practices prove Christ's resurrection	29-34
V.	Objections to the doctrine of the resurrection answered	35-49
VI.	Our victory over death and corruption in the resurrection	50-58

F. THE RESURRECTION 15:1-58

1. PROOF OF THE RESURRECTION 1-35

1. *Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,*

The gospel which I preached. Literally, "the gospel which I gospelized."

Which also you received. Cf: Acts 2:41; 1 Thess 2:13.

In which you stand. ἐστήκατε, to stand fast, be firm, endure. If the gospel Paul preached can be disproved, we have no ground to stand upon.

2. *by which also you are saved, if you hold fast that word which I preached to you unless you believed in vain.*

By which also you are saved. σώζεσθε, present tense, "ye are being saved."
The salvation Paul has in mind goes beyond the salvation from sin received in

baptism. Obedience is required in order to receive that final salvation - Heb 5:8,9; Rev 2:10.

If you hold fast that word which I preached to you (keep in memory what I preached unto you) [if ye hold fast the word]. This is proof that eternal salvation is conditional upon our continuing to hold fast. Notices also that we are to hold fast to what Paul preached, not to the traditions of men.

Unless you believed in vain. The idea is "unless belief of the gospel of God is useless." Then Paul proceeds to prove his gospel is based upon undeniable facts.

3. *For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,*

For I delivered to you first of all that which I also received:

- a. First. πρώτοις, not in order of time, but of importance.
- b. Paul received his gospel from the Lord - Gal 1:12; Eph 3:3-5.

Christ died for our sins:

- a. His death was an atoning sacrifice - Rom 3:25.
- b. His death was for sin. When we are baptized into his death for sin (Rom 6:3) we come into possession of all the blessings he gained for us in His death.
- c. His death was also "unto sin" (Rom 6:3,10), and when we are baptized into His death, we die to sin. "Death unto sin" means a termination of our relationship to sin and Satan.

According to the Scriptures. Cf: Isa 53:5,8; Psa 22.

4. *and that He was buried, and that He rose again the third day according to the Scriptures,*

And that He was buried:

- a. This is a historical fact.
- b. His tomb was guarded by Roman soldiers.

He rose again [hath been raised]. ἐγήγερται, perfect, indicative, passive, indicating that He was raised and that He remains raised from the dead. "Died" and "was buried" are in the aorist tense.

The third day:

- a. Three days and three nights - Mt 12:40.
 - b. After three days - Mt 27:63.
 - c. All three expressions mean the same thing.
5. *and that He was seen by Cephas, then by the twelve.*

He was seen by [appeared to] Cephas:

- a. Seen by (appeared). ὤφθη, aorist, indicative, passive, of ὁράω, was seen. "To see with the eye."
- b. To Cephas. Peter needed that for encouragement. Paul visited with Peter and could get this information first hand.
- c. This and others were actual appearances:
 - 1) Thomas saw and felt - Jn 20:27.
 - 2) Jesus ate fish with the apostles - Lk 24:39-41.

A catalog of the appearances of Jesus:

- a. Mary Magdalene - Jn 20:1,11-18.
- b. The other women - Mt 28:1-10.
- c. Two on the road to Emmaus - Lk 24:13ff.
- d. Peter - Lk 24:34.
- e. Ten apostles - Jn 20:19-24.
- f. The eleven - Jn 20:26-29.
- g. Seven by the sea of Tiberias - Jn 21:1ff.
- h. Over five hundred - 1 Cor 15:6.

- I. James - 1 Cor 15:7.
- j. The eleven just before His ascension - Mk 14:14-19.
- k. Last of all to Paul - 1 Cor 15:8.

6,7. *After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles.*

Of whom the greater part remain (of the 500+). This was written while more than 250 people who saw Jesus after His resurrection still lived. So it was a fact that could be proved.

8. *Then last of all He was seen by me also, as by one born out of due time.*

As by one born out of due time [as to the child untimely born]. ἐκτρώματι, "an abortion, fetus prematurely born." "Paul means that when Christ appeared to him and called him, he was - as compared with the disciples who had known and followed Him from the first, and whom he had been persecuting - no better than an unperfected foetus among living men" (Vincent).

9. *For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.*

I am the least of the apostles. Cf: Eph 3:8. But when Judaizers questioned his apostleship he said he was equal to the greatest - 2 Cor 11:5,23. He felt this way because he had persecuted the church of God.

10. *But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.*

By the grace of God I am what I am:

- a. Separated from birth - Gal 1:15.
- b. Called through the grace of God - Gal 1:15.
- c. God's grace was sufficient for all his trials - 2 Cor 12:9.

His grace toward me (which was bestowed upon me) was not in vain.

Vain - useless:

- a. God's grace in some may be in vain - 2 Cor 6:1.
- b. Our gospel labor may be in vain - Gal 4:11; 1 Thess 3:5.

I labored more abundantly. Cf: 2 Cor 11:22,23.

Yet not I, but the grace of God. Paul gave God all the glory for what he did.

11. *Therefore, whether it was I or they, so we preach and so you believed.*

So we preach and so you believed:

- a. The word "preach" is present tense, so "we continue to preach."
- b. The word "believed" is aorist tense, so "you became believers."

12. *Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?*

Now if Christ is preached. Present tense, "is being preached."

That He has been raised from the dead. Perfect tense, "has been and remains raised:"

- a. This is proof that someone raised Jesus from the dead.
- b. Before His death Jesus said He would "rise again" - Lk 18:33.

How do some of you say that there is no resurrection of the dead?

- a. The resurrection of Jesus is being preached.
- b. More than 500 people saw Him after He was crucified and buried.
- c. He appeared to Paul and completely, instantly changed his life.
- d. The fact that Jesus was raised is positive proof of the possibility of a general resurrection.

13. *But if there is no resurrection of the dead, then Christ is not risen.*

But if there is no resurrection. If we grant that a resurrection is impossible, we will be forced to deny Jesus was raised, contrary to the testimony of so many witnesses.

14. *And if Christ is not risen, then our preaching is vain and your faith is also vain.*

If Christ is not risen [has not been raised]:

- a. Our preaching is vain. κενὸν, empty, the gospel that Paul preached was a hoax.
- b. Your faith is also vain. κενή, empty, there is no foundation for your faith. It is worth nothing to you now nor will it be in the future.

15. *Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up - if in fact the dead do not rise.*

We are found false witnesses:

- a. Over 500 people saw Him. The majority were still living and telling others that they saw Him.
- b. Many had died rather than deny their testimony.
- c. Paul was suffering for his faith when he could have gone to the top of the Jewish system - Gal 1:14.

16. *For if the dead do not rise, then Christ is not risen.*

For if the dead do not rise [are not raised]. The word "dead" is plural. If there is no general resurrection, it follows that Christ was not raised and more than 500 people have been proved to be liars; and their suffering for the faith is unexplainable.

17. *And if Christ is not risen, your faith is futile; you are still in your sins!*

If Christ is not risen [has not been raised]:

- a. Your faith is futile [vain]. ματαιά, fruitless, worthless, notice the contrast with verse 14.
- b. You are still in your sins:
 - 1) No resurrection of Christ - no justification - Rom 4:25.
 - 2) No resurrection of Christ - no blood offered for us - Heb 9:11.
 - 3) No resurrection of Christ - no redemption for us - Heb 9:12.

- c. To still be in sin means:
 - 1) To be held always in the power of sin - Rom 6:5-11.
 - 2) To bear the guilt of sin always, no forgiveness - Heb 9:13-15.
 - 3) To be exposed to the punishment of sin for ever - Rev 21:8.
 - 4) No cleansing from pollution of sin - 1 Jn 1:7-9; Rev 1:5.

18. *Then also those who have fallen asleep in Christ have perished.*

Then also those who have fallen asleep:

- a. In Christ - into whom they were baptized and in whom they have put their trust - Rom 6:3; 2 Cor 1:9.
- b. Have perished - rather than enjoying eternal life with Christ - Phil 1:23.

19. *If in this life only we have hope in Christ, we are of all men the most pitiable.*

If in this life only we have hope in Christ:

- a. In Christ - see Rom 8:24,25; Heb 6:17-20.
- b. In this life - if Christ was not raised, we will not be raised from our graves; so this life will be all there is for us.

We are of all men most pitiable (miserable):

- a. Most. ἐλεεινότεροι, this is a comparative, not a superlative - more pitiable than those who do not suffer for faith in a risen Savior.
- b. If there is no resurrection and no eternity of happiness beyond death, why suffer hardships; and where is the ground for morality?

20. *But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.*

But now Christ is risen. This is Paul's conclusion from:

- a. Over 500 witnesses who are willing to suffer for their faith.
- b. Unanswerable logical arguments.

The firstfruits of those who have fallen asleep [are asleep]. The term "firstfruits" (singular) comes from an Old Testament custom of the offering of the ripe fruit as a pledge that the balance of the crop was ready for harvest and would be harvested. So the resurrection was the pledge of God that all who die will be raised.

21. *For since by man came death, by Man also came the resurrection of the dead.*

By man came death:

- a. The man was Adam - Rom 5:12.
- b. This death is physical, for the spirit of man will have no part in the resurrection, having never been buried.

By Man also came the resurrection of the dead:

- a. This man is Jesus Christ.
- b. This is the general resurrection of the body - Jn 5:28,29.

22. *For as in Adam all die, even so in Christ all shall be made alive.*

As in Adam all die, even so in Christ all shall be made alive:

- a. In Christ - by Him, through His work.
- b. All - the same number who died in Adam.

23. *But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.*

But each one in his own order. τάγματι, this is a military term and means "division, troop, rank." Christ the firstfruits. The first in order of occurrence. They that are Christ's. Christians, and all who will enjoy eternal life, both those who lived before Christ and who live after Him. Paul makes no mention of the people who are lost in this verse.

At His coming. παρουσία, - Heb 9:28; 1 Thess 4:14-17. This would prove that the resurrection was not passed, as some were teaching - 2 Tim 2:18.

At his coming:

- a. The wicked will be raised at the same time - Jn 5:28,29.

- b. All will be raised on the last day - Jn 6:40.
- c. The last day is the day of the Lord - 2 Thess 2:1,2.
- d. The world will be burned up on that day - 2 Pet 3:10.
- e. So there can be no thousand-year reign after that day.

24. *Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.*

Then comes the end:

- a. Then. εἶπα, adverb of time; at that time.
- b. End. τέλος, consummation of all things on earth.
- c. End of Christ's priesthood on the throne of David.

When He delivers the kingdom to God the Father. His mediatorial kingdom, the church.

When He puts an end [abolished] all rule and all authority and power:

- a. Puts an end (abolished). καταργήσῃ, aorist, subjunctive, active, "indefinite future time."
- b. Rule...authority...power. ἀρχὴν...ἐξουσίαν...δύναμιν, all hostile enemies, whether human or demonic; everybody and everything opposed to God - Rev 20:7-10,14.

25. *For He must reign till He has put all enemies under His feet.*

He must reign till. This indicates that he was reigning in Paul's day and would continue to reign until he has accomplished all his purposes.

He has put all enemies under His feet. This will be the end of verse 24.

26. *The last enemy that will be destroyed is death.*

Death will be destroyed by the resurrection of all held by death in their graves.

27. *For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted.*

For "He has put all things under His feet":

- a. He in this verse is God the Father.
- b. All things - those things man was given to rule over originally - Heb 2:6-8.
- c. His feet - this refers to Christ - Heb 2:9. Christ became a man in order that He might restore to man that dominion over all things which he lost on account of his sin.
- d. Christ has gained back what Adam lost!

He who put all things is excepted. When all things are subjected to Him (Christ), it is obvious that He (the Father) is excepted. The Son is always subject to the Father.

28. *Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.*

When all things are made subject (subdued) [subjected] to Him. ὑποταγῇ, singular, aorist, subjunctive, a future event, but one which Paul had no doubt; nor should we.

Then the Son Himself will also be subject to Him:

- a. Then. τότε, adverb of time; at that time.
- b. The Son ceases to exercise "all authority in heaven and on earth."
- c. His work as priest and intercessor for sinners ends.

That God may be all in all:

- a. The purpose of the Son's subjection is to show the absolute sovereignty of the Father.
- b. In order that God may be the all in them all, i.e. in order that God may be the only and immediate all-determining principle in the inner life of all the members of the kingdom hitherto reigned over by Christ. Not as though the rule of Christ had hindered the attainment of this end, but it had served this end as its final destination, the complete fulfillment of which is the complete "glory of God the Father."

29. *Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?*

Otherwise, what will they do?

- a. Otherwise. Ἐπεὶ, if the foregoing arguments are not true, what else is there left for Christians who are suffering for the name of Christ?
- b. Will - what about a deliberate future? The one the Christian is looking forward to is not logical if Paul's arguments are false.

Baptized for the dead:

- a. Dead. νεκρῶν, plural. Cf: Eph 5:14.
- b. For. ὑπὲρ, "on behalf of the dead, i.e. to promote their eternal salvation by undergoing baptism in their stead" (Thayer, p. 94). This is one man's opinion.
- c. This "may signify, baptized for believing and testifying the resurrection of the dead" (MacKnight). Another man's opinion.
- d. "They had been baptized with the hope and expectation of a resurrection from the dead" (Barnes).
- e. The dead - the resurrection of the dead, a showing of faith in the gospel!
- f. It is said that there are thirty-five different interpretations of this passage.

Why are they then baptized for the dead?

- a. They - the people being baptized.
- b. (Them) - the dead.

30. *And why do we stand in jeopardy every hour?*

Jeopardy. κινδυνεύομεν, literally, "are in danger."

Every hour. Paul was continually in danger of death, as were many others, because of his faith.

31. *I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.*

I affirm (protest). νή, a particle used in affirmative oaths but here used to represent the words "I protest."

By the boasting (your rejoicing) [that glorying] in you. Literally "your boasting" or "my boasting," but the glorying in them as his work which he had built on the sure foundation.

I die daily. Vincent observes that Paul is saying, "You Corinthian Christians are the fruit of my apostolic labor which has been at a daily risk of life; and as truly as I can point to you as such fruit, so truly can I say, 'I die daily.'"

32. *If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, "Let us eat and drink, for tomorrow we die."*

I have fought with beasts at Ephesus. This must refer to some persecution which Paul suffered of which we have no record. But it is not likely that we should take these beasts literally since Paul was a Roman citizen, exempt from such treatment.

What advantage is it to [doth it profit] me? If there will be no resurrection, why should I suffer such treatment?

Let us eat and drink. This was the motto of the Epicureans who did not believe in a resurrection and eternal life afterwards.

The Epicureans had a fable about a fly dying in a pot of honey and saying, "I have eaten and drunk and bathed, and I care nothing if I die."

33. *Do not be deceived: "Evil company corrupts good habits."*

Do not be deceived. Do not be led to believe the false philosophy of those who deny the resurrection.

Evil company (communications) [companionships] corrupts good habits (manners) [morals]. This seems to have been a proverb of the time. It is found in the writings of Memander. It is still good advise for both the young and the old.

34. *Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame.*

Awake to righteousness [sobriety]. Sober up! Used only here and 2 Tim 2:26. ἐκνήψατε, literally means to come out of your drunken state. "Arouse from stupidity on this subject ...be alarmed, as it is right and proper that you should do,

for you are surrounded by dangers, and by those who would lead you into error and vice" (Barnes).

And do not sin. Live righteously in view of the coming resurrection and judgment.

Some do not have the knowledge of God. ἀγνοσίαν, literally, "have an ignorance." Some are agnostics afflicted with ignorance, and they have and hold this ignorance willingly. Do not keep company with them and allow them to lead you into sin.

To your shame [to move you to shame]. That some in the church denied the resurrection is cause for being shamed.

35. *But someone will say, "How are the dead raised up? And with what body do they come?"*

How are the dead raised up?

- a. Is it possible for bodies that have been burned, or eaten by animals?
- b. With what body do they come? And if the dead are raised, what kind of body will the resurrected body be?

2. NATURE OF THE RESURRECTED BODY 15:36-49

36. *Foolish one, what you sow is not made alive unless it dies.*

Foolish one (thou fool). He is foolish because the same thing is happening in the vegetable world and he accepts it without question. Why deny it in the realm of the body?

37. *And what you sow, you do not sow that body that shall be, but mere grain - perhaps wheat or some other grain.*

And what you sow. "Thou" is emphatic. The grain does not come up unless it dies first. If a man had never seen a seed planted in the ground and he was told that it must be put in the ground and die in order to reproduce itself, he would be as slow to believe it as the foolish one is slow to believe that this body has to die in order for it to become a body fit for the next world.

That body that shall be. Better, "that shall come to pass."

Vincent says, "Paul says: 'What you sow is one body, and a different body arises;' yet the identity is preserved. Dissolution is not the loss of identity. The full heads of wheat are different from the wheat-grain, yet both are wheat."

Mere (bare). γυμνὸν, naked. The mere seed without stalk and head.

Perhaps (it may chance). εἰ τύχοι, literally, "if it happened to be." In other words, "whatever grain you may happen to sow."

38. *But God gives it a body as He pleases, and to each seed its own body.*

God gives it a body. God does this to the grain when planted, so why doubt that He can do the same for our bodies?

As He pleases. καθὼς ἠθέλησεν, "even as he willed."

- a. God fixed the different types of grain at creation.
- b. Each type must permanently assume a form according to God's set purpose.
- c. Wheat will always be wheat, barley will always be barley, etc.
- d. What does this say to the theory of evolution?

To each seed its own body. In keeping with the law given in creation that every seed produces its kind, there is continuity between the seed that is planted and that which comes up. So there is continuity between the body that is buried and that which is raised in the resurrection.

39. *All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fish, and another of birds.*

All flesh is not the same flesh. In the animal world, as in the vegetable, there is variety. So the resurrected body may differ from our present body as much as the stalk of corn differs in appearance from the seed that was planted; but the identity is maintained. This is an illustration which runs through verse forty. Paul names four kinds of flesh, men, beasts, birds, fishes, to suggest there are different kinds of bodies.

40. *There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.*

There are also celestial bodies:

- a. Celestial. ἐπουράνια, heavenly.
- b. Terrestrial. ἐπίγεια, earthly.

But the glory. The splendor, beauty, dignity of these various bodies differ.

41. *There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.*

There is one glory of the sun. This is an illustration of the former statement. If God can make the celestial and terrestrial bodies differ, why would men think God cannot make a resurrected body differ from the earthly body? If a man had never seen a caterpillar change into a beautiful butterfly, would he think it possible?

42. *So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption.*

So also is the resurrection of the dead. As there is a change in the seed in its coming up, so there will be a change in the body in its resurrection.

The body is sown in corruption. It returns to the dust from which it was taken.

It is raised in incorruption. Not subject to decay. Notice "IT" is both sown and raised; "IT" is raised; not something else.

43. *It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.*

It is sown in dishonor. A decaying, offensive mass of corruption.

It is raised in glory. A glorious body, like that of Jesus', fit for dwelling in heaven.

It is sown in weakness. Overcome by its enemy.

It is raised in power. Death has been conquered and it is able to live forever.

44. *It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

It is sown a natural body. ψυχικόν, Paul has in mind the physical body as animated by the ψυχή, the animal life. This word has so many meanings that it is difficult to select one English word to translate it.

It is raised a spiritual body. πνευματικόν, this is spiritual as opposed to the natural or animal. Though it will be a body, it will not require food which the animal body requires. It will not have the parts and functions of the physical body.

There is. Just as sure as there is a natural body, there is also a spiritual body. The existence of the spiritual body is no more impossible than the existence of the natural, or animal body. It is no more difficult for God to give us this spiritual body from the grave than it was for Him to give us the natural body from the womb.

45. *And so it is written. "The first man Adam became a living being." The last Adam became a life-giving spirit.*

The first man Adam became a living being. This is a reference to Gen 2:7. Adam's natural, animal, body was made from the dust; and then the animal life was breathed into him. This does not deny that the spirit, the offspring of God, was given him, but that is not mentioned in this verse.

The last Adam became a life-giving (quickening) spirit:

- a. The last Adam is Jesus Christ.
- b. Life-giving. ζωοποιοῦν, "to make alive spiritually."
- c. Adam is the head of the natural race. Jesus is the head of the spiritual race and gives spiritual life here to all who obey Him, and He will give a spiritual body to them in the resurrection. Cf: Jn 5:21ff.

46. *However, the spiritual is not first, but the natural, and afterward the spiritual.*

However, the spiritual is not first. This is God's order, from the imperfect to the perfect.

47. *The first man was of the earth, made of dust; the second Man is the Lord from heaven.*

The first man was of the earth:

- a. Earth. ἐκ and γῆς, "out of."
- b. Dust (earthy). χοϊκός, made of earth.

Second Man is the Lord from heaven:

- a. This second man is Jesus Christ.
- b. Of. ἐξ, from, out of heaven - Jn 8:23; 6:38,51.

48. *As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly.*

As was the man of dust (earthy). Adam was of the earth, so all his descendants are earthy in body.

As is the heavenly Man. Jesus is of heaven, so are all who are born again. This is begun in conversion and consummated in the resurrection.

49. *And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.*

As we have borne the image of the man of dust (earthy):

- a. Have borne. ἐφορέσαμεν, aorist of φορέω, though not a present tense, this word denotes a continuous bearing (Thayer).
- b. Image. εἰκόνα, exact likeness.
- c. Dust (earthy). The natural, animal man.

We shall also bear the image of the heavenly Man. This places us at the moment of the resurrection and assures us that we shall have the same kind of body Jesus has in heaven. Cf: 1 Jn 3:2.

3. THOSE LIVING WHEN JESUS COMES 15:50-58

50. *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.*

Flesh and blood cannot inherit the kingdom of God. This speaks of the body of flesh which we now have which is not fitted for living in heaven.

Nor does corruption (the state of our present body) inherit incorruption (the state or our resurrected bodies).

51. *Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed -*

I tell (shew) you a mystery. Something man cannot know without revelation.

We shall not all sleep. Die (1 Thess 4:14-17). This is not saying that some living then will not die, but that some Christians will be living when the Lord returns.

We shall all be changed. From the earthy to the heavenly; from corruption to incorruption; flesh to spirit.

52. *in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.*

In a moment. ἐν ᾧτόμῳ, from ᾧτομος, and means invisible. A scientific word for "atom" which was considered invisible.

Twinkling. ῥιπή, "originally the swing or force with which a thing is thrown; a stroke or beat. Used in the classics of the rush of a storm, the flapping of wings; the buzz of a gnat; the quivering of a harpstring; the twinkling of the stars. Generally of any rapid movement, as of the feet in running, or a quick darting of a fish" (Vincent, p. 286).

At the last trumpet. The word "last" means the consummation of all earthly things.

The dead will be raised incorruptible:

- a. Positive affirmation of the resurrection.
- b. That which is buried shall be raised.
- c. Incorruptible - the nature of the resurrected body.

And we shall be changed. Those living at the time of the sounding of the trumpet shall be changed as the body of Jesus was changed in the ascension.

53. *For this corruptible must put on incorruption, and this mortal must put on immortality.*

This corruptible. The physical body.

Put on incorruption. The heavenly body.

This mortal. The physical body.

Put on immortality. The heavenly body. Notice that this identifies the physical, mortal, body as being the one which will be resurrected. But a change from mortal and physical to immortal and incorruptible will take place in the resurrection, as the change of appearance in the seed of corn takes place in coming up.

54. *So when this corruptible has put on incorruption, and this mortal has put on immortality then shall be brought to pass the saying that is written: "Death is swallowed up in victory."*

"Death is swallowed up in (εἰς) victory":

- a. Death - physical death, the King of terrors.
- b. Swallowed up - aorist tense, final and complete. κατεπόθη, 3rd person, singular, aorist, indicative, passive (!) of καταπίνω, to drink down, swallow, consume. It occurs in 6 other places in the New Testament:
 - 1) Mt 23:24 - a camel.
 - 2) Rev 12:16 - the earth swallows a river.
 - 3) 1 Pet 5:8 - Satan.
 - 4) Also cf. 2 Cor 2:7; 5:4; Heb 11:29.
- c. Victory. Death is not merely stopped in its devastating work, but its work is undone! The body is more glorious than it ever was!

55. *"O Death, where is your sting? O Hades, where is your victory?"*

Where is your sting? "Sting" is used here as the instrument used by death to get a victory over the human body to bring it into the grave.

O hades (grave) [death] where is your victory? A triumphant shout of victory over death. This verse is a free translation of Hos 13:14.

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

The sting of death is sin. If there had been no sin, there would never have been any death. The devil brought sin into the world in order to bring death.

The strength [power] of sin is the law. Where there is no law there is no sin, for sin is the violation of the law - Rom 7:7-13; 1 Jn 3:4.

57. *But thanks be to God, who gives us the victory through our Lord Jesus Christ.*

Thanks be to God:

- a. It is God who gives us our victory over sin and death.

- b. Through our Lord Jesus Christ. He gives us victory:
 - 1) Over sin by saving us from its power and dominion.
 - 2) Over death by His entering the realm of death and binding Satan.
 - 3) Over the grave by His resurrection.

58. *Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.*

Be steadfast. Present tense, keep on becoming steadfast and unshaken.

Always abounding. This suggests an abundance of efforts on our part.

In the work of the Lord. The work the Lord has set out for us to do in His word.

Knowing that your labor is not in vain:

- a. Because we labor together with the Lord - 1 Cor 3:9.
- b. If we are God's laborers we will be rewarded in the resurrection.

In the Lord. Many people labor (do good works) but not in the Lord. There are but two fields, the Lord's and Satan's. People who do not labor in the Lord's (but in Satan's) field should never expect to be rewarded for their labors by the Lord!

G. THE GREAT COLLECTION 16:1-9

1. *Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also:*

Now concerning the collection for the saints:

- a. The definite article τῆς indicates that the subject had been mentioned before.
- b. Collection. λογείας, from λόγια, akin to or from λέγω (Thayer, p. 379). But a later work says, "The word is now known to be derived from a late verb λογεύω, to collect, recently found in papyri and inscriptions... ostraca and inscriptions that tell of religious collections for a god or temple" (Robertson).
- c. Saints - Christians in Jerusalem - Rom 15:25,26.

- d. Not just for one time or for Christians only, see 2 Cor 9:13, "unto all men."

As I have given order to the churches of Galatia:

- a. Gave order. διέταξα, to make a precise arrangement, to command.
- b. Churches of Galatia - on a visit with them some years before. Paul taught all churches to care for the poor - 1 Cor 7:17; Gal 2:10.

So you must do also. The same charge to the church at Corinth.

- 2. *On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.*

On the first day of the week. κατὰ μίαν σαββάτου, "on the first day of every week."

- a. The day the Lord rose from the dead - Mk 16:9.
- b. The day the church was established in Jerusalem - Acts 2.
- c. The day Christians worshipped - Acts 20:7.
- d. Ignatius wrote, "No longer keeping the sabbath, but living according to the Lord's day, on which also our Light arose" (ISBE, Vol 3, P. 1919).
- e. κατὰ has a distributive force, "every first day."

Let each one of you. This is the duty of every Christian who has an income.

Lay something aside. παρ' ἑαυτῷ τιθέτω θησαυρίζων, literally, "by himself let him put storing up." Several commentators say this means they were to store their money at home instead of the church treasury. But this is proved false by the fact that Paul wanted it stored in one place so he would not have to collect it when he arrived - 2 Cor 9:1-5.

As he may prosper. ὃ τι ἐὰν εὐοδῶται, literally, "whatsoever he may prosper in." Giving is to be according to one's prosperity. How?

- a. One may give a definite amount each week.
- b. One may give a certain percent of his income.

That there be no collections (gatherings). τότε λογεῖται, collections. The amount would be greater through systematic weekly giving rather than one big collection when Paul arrived.

When I come. ὅταν ἔλθω τότε, literally, "then whenever I may come." Paul had not set an exact time for his arrival and they were to be ready at any time. Christian giving is to be the outcome of a settled principle not from an occasional impulse.

Lessons we can learn from verse #2:

- a. The first day of the week was a day of worship at Corinth and Troas.
 - b. The churches in Galatia worshipped on the first day of the week.
 - c. Paul taught Christians to be regular in their giving.
 - d. Paul taught churches to use their money to help the poor rather than consume it on their pleasures.
 - e. Several small weekly gifts would likely amount to more than one gift made occasionally.
 - f. This would be easier than giving the same amount all at one time.
 - g. If every member of the church would follow this rule:
 - 1) The church would do more.
 - 2) Christians would abound in the grace of Christ - 2 Cor 8:7.
 - 3) They would reap a great reward for their liberality.
 - 4) The prayers of the poor would ascend to God in their behalf - 2 Cor 9:12-14.
 - 5) Their ability to do good would be multiplied - 2 Cor 9: 10,11.
3. *And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem.*

And when I come [arrive]. Proof of Paul's intention to go to Corinth for the money.

Whomever you approve. This was Paul's way of keeping his actions in money matters above reproach or suspicion. Cf: 2 Cor 8:18-21.

To bear your gift to Jerusalem. Bounty is from χάρις, which is usually translated "grace."

4. *But it is not fitting that I go also, they will go with me.*

But it is not fitting that I go also [for me to go also]. Paul did go with the men chosen by the churches - Acts 24:17; Rom 15:25-28.

5. *Now I will come to you when I pass through Macedonia (for I am passing through Macedonia).*

When I pass through Macedonia. For some reason he changed his plans - 2 Cor 1:15-23.

6. *But it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go.*

I will remain (abide), or even spend the winter with you. It seems that Paul did do this - Acts 20:1-4.

You may send (bring) me on my journey [set me forward]. This includes preparations for the journey, travel equipment and money for the journey. Cf: 3 Jn 5-8.

7. *For I do not wish to see you now on the way; but I hope to stay a while with you, if the Lord permits.*

For I do not wish to see you now on the way. This is repetition of verse 5 for the sake of emphasis, to assure them of his interest in them and his love for them.

8. *But I will tarry in Ephesus until Pentecost.*

I will tarry in Ephesus:

a. This is proof that this letter was written from Ephesus.

b. Pentecost - the Jewish feast fifty days after the Passover.

9. *For a great and effective door has opened to me, and there are many adversaries.*

A great and effective (effectual) door:

- a. Door means opportunity to serve the Lord.
- b. Great as to its extent.
- c. Effective as to its results.
- d. Effective. ενεργής, efficient, energetic, adapted to accomplish a thing. This is a late word in the κοινή, used of a mill in working order, of tilled land, and in Heb 4:12 it is used of power.

There are many adversaries. καὶ ἀντικείμενοι πολλοί, "many lined up against me."

- a. Jews - Acts 19:8,9.
- b. Silversmiths - Acts 19:24ff.
- c. Paul left soon after this - Acts 20:1.

CONCLUSION 16:10-24

1. CONCERNING FELLOW-WORKERS 16:10-12,15-20

- 10) *Now if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do.*

Now if Timothy (Timotheus) comes:

- a. Paul had sent him - 1 Cor 4:17.
- b. Erastus was with Timothy - Acts 19:22.
- c. What Timothy would do - 1 Cor 4:17.

Be with you without fear. Paul was anxious that no one, especially his enemies, would seek to intimidate Timothy on account of his youth and inexperience.

He does the work of the Lord:

- a. If his age does not deserve respect, his work does!
- b. Truth is to be accepted from youth as well as from age.

11. *Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.*

Therefore let no one despise him. Some of the parties, as of Peter and of Apollos, might think less of him because they would expect Timothy to favor the party who called themselves of Paul.

Send (conduct) him on his journey in peace. Show him the same respect an older man would be shown and help him financially.

With the brethren:

- a. This includes Erastus who was with Timothy.
- b. Titus and others were there - 2 Cor 12:17,18.
- c. Perhaps the brethren chosen by the church to carry this letter were included.

12. *Now concerning our brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.*

Now concerning (as touching) our brother Apollos:

- a. A part of the church there at Corinth was named for him - 1 Cor 1:12.
- b. See Acts 18:24ff.

His was quite unwilling to come at this time (will was not at all to come) [it was not at all his will]. Why?

- a. Not because of hard feelings between him and Paul, for Paul had begged him to go, indicating a good relationship between them.
- b. Not because of the party named for him because he promised to go later when he had the opportunity.
- c. This implies that he did not have the opportunity when Paul had asked him to go.

2. ADMONITIONS 16:13,14

13. *Watch, stand fast in the faith, be brave, be strong.*

Watch. Γρηγορεῖτε, present tense, keep watching, stay awake!

- a. Like sentinels on guard.
- b. The enemy always seeks advantage - 2 Cor 2:11; 1 Pet 5:8.
- c. Watch for false teachers - 1 Jn 4:1ff.

Stand fast in the faith. Cf: Jude 3.

- a. Be well grounded doctrinally.
- b. Refuse to compromise the truth.
- c. Be set for the defense of the truth - Phil 1:16.

Be brave (quit you like men). One word, ἀνδρίζεσθε, only here in the New Testament. It means to act like a grown man, to have the qualities of maturity.

Be strong. See Eph 6:10ff.

14. *Let all that you do be done with love.*

With love (charity):

- a. Love for God supreme - Mt 22:37.
- b. Love the truth - 2 Thess 2:10.
- c. Love the brethren:
 - 1) To show that you are disciples of Jesus - Jn 13:35.
 - 2) To help weak brethren - Rom 15:1,2.
- d. Love your enemies that you may be the sons of God - Mt 5:44-48.

15. *I urge you, brethren - you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints.*

The household of Stephanas:

- a. The firstfruits of Achaia.
- b. Devoted themselves to the ministry. ἔταξαν, aorist, "to devote to a purpose."

Of (unto) the saints - their purpose was to help the poor and strangers.

16. *that you also submit to such, and to everyone who works and labors with us.*

You also submit to such [be in subjection to such]. Follow their example; help them, honor them.

17. *I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.*

I am glad about [rejoice in] the coming of. Paul had baptized Stephanas but the other men are not mentioned anywhere else in the New Testament.

For what was lacking. They supplied.

- a. The void caused by Paul's absence from Corinth.
- b. Or this could be the news about the condition of the church which Paul had not learned from the letter received from the Corinthian church.

18. *For they refreshed my spirit and yours; therefore acknowledge such men.*

They refreshed my spirit. Fellowship with brethren, especially those whom we have not seen for some time, is refreshing and encouraging.

Acknowledge such men. For what they did for me and for the fact that they did so well the work which the church had sent them to do.

19. *The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.*

Aquila and Priscilla [Prisca] greet (salute) you:

- a. This family lived in Corinth when Paul worked there - Acts 18:2.
- b. They lived in Ephesus when Paul wrote this letter - Acts 18:18,19.
- c. They opened their house to the church wherever they lived - Rom 16:3- 5.

20. *All the brethren greet you. Greet one another with a holy kiss.*

Greet one another [salute] with a holy kiss. Men kissed men and women kissed women. This was the eastern manner of greeting, just as the hand-shake is in the west.

3. SALUTATIONS 16:21-24

21. *The salutation with my own hand - Paul.*

It appears that Paul dictated the letter to a scribe, but signed it with his own hand as he did all of his letters - 2 Thess 3:17.

22. *If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!*

If anyone does not love the Lord Jesus Christ:

- a. Love. φιλεῖ, a deep brotherly love. This is in effect a command to have brotherly love! Also see 2 Pet 1:7.
- b. Be accursed (anathema). ἀνάθεμα, devoted to destruction.
- c. μαράνα θά, an Aramaic phrase:
 - 1) Maran means "our Lord."
 - 2) Atha means "come."
 - 3) This seems to say that the one who does not love the Lord may not be punished here and now but definitely will be when the Lord comes.

23. *The grace of our Lord Jesus Christ be with you.*

A benediction. Cf: 2 Cor 13:14 for a full benediction.

24. *My love be with you all in Christ Jesus. Amen.*

My love be with you. This is something like the expression that we use: "with love."

In Christ Jesus:

- a. This could mean that he sends his love to all who are in Christ.
- b. It could mean that Paul, as one in Christ, sends his love.

A P P E N D I C E S

IS DESERTION BY AN UNBELIEVER A GROUND FOR DIVORCE AND REMARRIAGE?

But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? 1 Corinthians 7:12-16.

As all who are present know, the subjects discussed on this program were assigned to the speakers. So I am speaking on this subject today, not by choice, but by request. However, I doubt if there is a subject treated in scripture on which the church of this century needs more enlightenment and discipline than the broad area of divorce and remarriage. However distasteful the subject may be and however distasteful the truth may be to many members of the churches in our brotherhood, it is necessary and profitable for us to present the teaching of our Lord on the various facets of the subject, to contrast the truth with the errors being taught by brethren, and to plead with our people to believe and abide by the truth of God that they may be saved and that they may set the example of holiness before the people of the world.

By way of introduction to my subject, may I suggest that the passage of scripture I have read in your hearing teaches us that the union of believer and unbeliever in marriage is not necessarily an unholy union. By many good brethren it is thought that Paul forbids such in 2 Corinthians 6:14, calling the union an "unequal yoke." But if such a union is unholy, why does Paul in this context tell the believer to abide with the unbeliever? and why does he say the unbeliever is sanctified in the believer, so that their children are clean?

Next let me say that this context teaches us that peace is to be preferred to enslavement to the unbeliever which would require the believer to give up the Lord to maintain the union. If the unbeliever demands the believer to deny Christ and give up hope for heaven, the believer has but one choice to make, one course to follow. Peace with God is more to be desired than peace with man.

Next, the believer cannot separate from the unbeliever on account of unforeseen hardships caused by living with the unbeliever. Paul clearly teaches that if there is a separation, it must be on the part of the unbeliever. Peter tells the believing wife to be in subjection to the unbelieving husband that he may be gained by her "chaste behavior coupled with fear (1 Peter 3:1,2).

Next, the context of this passage does not sustain the idea that if a man is called, converted, while living in an adulterous union, according to the teaching of Matthew 19:9, he may continue to live in that union. In this context Paul says, "Let each man abide in that calling wherein he was called.....let each man, wherein he was called therein abide with God" (1 Cor 7:20,24). Many brethren are interpreting these two verses to mean that though one has divorced for trivial reasons, has married again and is said by Jesus to be committing adultery, yet he may abide in that union. Suppose one is living in polygamy when he is called; may he abide in that calling wherein he was called? If one is making his living by gambling and selling whiskey illegally, may he abide in that calling with God? Certainly Paul would not teach us to abide in an unholy calling or union after we obey the gospel. And Paul's language here cannot be taken to mean such as that.

In the next place, our context deals with two people who were married before they heard the gospel, before Christ was ever offered to them. One of them believed the gospel and obeyed the Lord. If the one who refused to believe and obey will not live with a Christian, he is to be allowed to separate in peace. I think we can never know for sure whether this includes a believer and a non-believer in our society today. Without doubt, it would apply in what we call heathen lands, but I question that it applies in our society where Bibles are so plentiful and where the law of the Lord can be known by all.

My last introductory thought is that the teaching of Jesus on the subject of divorce and remarriage applies to all, believers and non-believers. In Matthew 5:32 and 19:9, Jesus used the word "whosoever." This includes all who are capable of entering the marriage union. I know it is claimed that since Jesus was talking to Jews only, people in covenant relation with God, that his teaching applies only to covenant people today. But all that Jesus ever taught was directed to the Jews, so according to this position, nothing he ever said applies to alien sinners. The truth is that Jesus taught that the Mosaic easement in Deuteronomy 24 was allowed temporarily because of the hardness of heart among Jews and that he was taking away this easement and placing marriage right back where God placed it in the beginning. And, except for fornication, no one is allowed to divorce a spouse and marry another without committing adultery. If the teaching of Jesus here is not the universal law of marriage, where is the law stated? and what does it include? If this is the Lord's law to Christians only, where is the law for aliens? and what does it demand of them? If the alien is not under a marriage law, they are mating like wild beasts in the woods, which to my thinking is a very sorry conclusion.

Now let us see what Paul taught in 1 Corinthians 7:15. First, his teaching is not directed to a Christian husband and a Christian wife. Verses 10 and 11 contain his instructions to them. They are told that Jesus said, during his personal ministry, that if they cannot live together they may separate, but they cannot marry others. They must remain unmarried or else be reconciled to each other. Since Paul says Jesus taught this, and since Matthew 5:32 and 19:9, and parallel passages, contain all we know of his teaching on this subject, I think we must conclude that it is an inspired commentary on these passages. Brethren will do well to accept Paul's commentary on the teaching

of Jesus and be satisfied with it. However, though this teaching is not directed to two Christians living together as husband and wife, it certainly is in harmony with the law of marriage laid down by Jesus, which he said was the law of God from the beginning - one woman for one man. We cannot conceive of Paul's teaching something on any subject contrary to the teaching of Jesus while he was here on earth. Since everything the apostles taught was given them by Jesus through the Holy Spirit (John 16:12-15), it follows that if an apostle taught something contrary to the teaching of Jesus, it would amount to Jesus contradicting himself.

Next, the teaching of this verse is not directed toward two unbelievers living together as husband and wife. Paul seems to say in 1 Corinthians 5:12,13 that he is not regulating the lives of the people of the world. He said, "For what have I to do with judging them that are without?...Them that are without, God judgeth." However, again, we cannot believe that Paul's teaching on the subject of divorce and remarriage, or any other subject, would contradict what Jesus taught when he laid down the law of marriage for all mankind.

Next, this verse of scripture cannot be used to justify the divorce and remarriage of two who have "fussed and fought like cat and dog" over a variety of personal differences until it is impossible for them to live any longer in the same house. The fact that one becomes extremely difficult to live with does not prove him to be an unbeliever in the sense in which Paul uses the word here. And even if it did, that would not give the believer the right to leave the cantankerous person, for Paul does not teach that the believer may leave the unbeliever.

The teaching of this verse considers two unbelievers living together as husband and wife. This should teach us that God has a law of marriage binding on alien sinners. One in this marriage bond becomes a Christian, and the other is so opposed to Christianity that he refuses to live with the Christian. Paul tells the Christian to let the unbeliever depart, for God has called us in peace. This phrase "in peace" denotes the realm in which Christians must live. If the Christian forces the unbeliever to continue in the marriage bond, there would be no peace. I think this is the reason Paul, in verses 11,12 allows believers to separate. If they cannot live in peace, they cannot cultivate the Christian graces and so might be lost in eternity. It is better for them to live separate in peace than for them to live together in constant war. So, if the unbeliever will not live in peace with the believer, he is to be allowed to separate himself from the believer. In such case, or situation, condition, the believer is not under bondage.

Now, what is the meaning of the phrase "under bondage"? The Greek word is *dedoulotai*, third person singular, perfect indicative, passive of *douloō*. According to Henry Thayer, this word means "to make a slave of, reduce to bondage." And he says its meaning in our text is "to be under bondage, held by constraint of law or necessity, in some matter." This word is used only eight times in the New Testament - in Acts 7:6; Romans 6:18, 22; 1 Corinthians 7:15; 9:19; Galatians 4:3; Titus 2:3; and 2 Peter 2:19. The noun form of this word occurs about 125 times in the New Testament. Vine says

this word means "originally the lowest term in the scale of servitude, came also to mean one who gives himself up to the will of another." It is the word for bonds slave. Thayer says it is used of a "man of servile condition." So to be under bondage, as used in our text, means to become a bonds slave; to be in a servile condition; to be in the lowest scale of servitude. The noun and the verb occur 133 times in the New Testament, yet not one time, unless our text is an exception, is the word used to refer to the marriage bond. It seems to me that this is a significant fact. In this same chapter in which Paul deals with marriage problems, he does mention the marriage bond. But when he does, he uses another Greek word. The word is *deo* and occurs 44 times in the New Testament. Thayer says the word means "to bind, tie, fasten ...metaphor, to bind, put under obligation; to be bound to one" as wife to husband, and cites the only three times it is so used - Romans 7:2 and 1 Corinthians 7:27, 39 as examples of this meaning.

Now, my question is this: why did Paul use the word *deo* twice in this chapter when undoubted reference is made to the marriage bond, and then change to the word *doulo* in verse 15, unless he wished to leave the impression that he was not referring to the marriage bond? In so short a compass, the use of two different words to refer to the same thing would be misleading. So he makes a conscious effort to impress his readers with the fact that he is not referring to the marriage bond in verse 15. And since the word *doulo*, which is used in verse 15, is never anywhere else used to refer to the marriage bond, may we not safely conclude that he is not in this verse referring to the marriage bond? And since, in every passage where he undoubtedly speaks of the marriage bond, he uses the word *deo*, may we not safely conclude that if he had had the marriage bond in view in this verse, he would have used that word?

But I am told by some that the word *doulo*, as used in verse 15 and translated "bondage" in our version, comes from the word *deo*, which is translated "bound" in verses 27 and 39. That may be true; however, Thayer says, "Most derive it from *deo*, but others from *delo*." But the fact that one word is derived from another does not mean that the two can be used as synonyms, or that they must refer to the same thing. For instance, the word *koiton*, which means a bed-chamber and translated "chamberlain" in Acts 12:20, is derived from *koitee*, which means a bed, or couch, and one time used by Paul to mean sexual intercourse (Rom 13:13). Though *koiton* is derived from *koitee*, according to Thayer, who would say that they are synonyms, or that they refer to the same thing? So, though *doulo* may be derived from *deo*, who can say with any degree of reason and assurance that they must refer to the same thing in 1 Corinthians 7?

Since Paul did not have the marriage bond in mind when he said the believer is not under bondage, what did he mean? He simply means that the believer is not so bound to the unbeliever that he must give up Christ to hold the unbeliever. The bond that binds us to Christ is stronger than the bond that binds the believer to the unbeliever. The word *doulo* is used with reference to our being servants (bonds slaves) to righteousness and to God (Rom 6:18,22). And the noun form *doulos* is used many times to refer to us as servants (slaves) of Christ (Eph 6:6; Rev 7:3). This bond takes precedence over all other bonds. If a man prefers the parental bond to that bond which

binds him to Jesus, he is not fit to be the disciple of the Lord. So if the believer prefers the bond which binds him to the unbeliever to that bond which binds him to Jesus Christ, he cannot be the Lord's disciple; there is no hope of his eternal salvation. So Paul is telling the believer to hold to Jesus even if it means the loss of the unbelieving companion. Though it may mean a life of celibacy, the Lord will not suffer one to be tempted above that which he is able to bear, but will with the temptation provide the way of escape that he may be able to bear it (1 Cor 10:13).

Now, the question arises: Is the deserted believer free to marry another? And the answer to the question i.e, NO! My first reason for this answer is that the idea is not taught in our text. Since the phrase "under bondage" does not refer to the marriage bond, this verse cannot be used to prove that the deserted believer is free from the marriage bond. And if the idea is taught in other texts, I have not found them; no one has pointed them out to me; and it is my firm conviction that no one can point out another passage that teaches that the deserted believer is free to marry another.

Next, the idea that the deserted believer is free to marry another is contrary to Paul's general statement of the matter. Paul said, "For the woman that hath a husband is bound by the law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man" (Rom 7:2,3). And there is no indication in our text that the deserted believer is an exception to this general rule governing marriage.

Again, this idea that the deserted believer may marry another before the death of the unbelieving husband is contrary to the universal law Jesus gave concerning divorce and remarriage in Matthew 5:32 and 19:9. In these passages, Jesus teaches that people who divorce for any reason except fornication and marry others are living in adultery. And may I digress enough to say I have some brethren who say it is impossible for people to live in adultery. However, Paul did not agree with this idea, for he spoke of people who lived in fornication (Col 3:5-7). But when Jesus, who spoke as the Father gave him the words (John 12:49,50; 17:8) restored the law concerning-divorce and remarriage to that which was from the beginning, he taught that fornication on the part of one spouse is the only reason for remarriage while the other was alive. This agrees with the teaching of Paul in Romans 7 and in 1 Corinthians 7, where he said they may live apart, but must remain unmarried or else be reconciled to each other.

My last reason why our text does not teach that the deserted believer may marry another before the death of the unbeliever is that if this be true, the Lord deals unequally and unfairly with people in the same situation. During his lifetime, he taught that if a man puts away his wife for any reason, except fornication, and marries another, he commits adultery, and whoever marries her that is put away commits adultery. So if husband and wife cannot get along with each other, and they separate, neither can marry while the other is alive. This places a great hardship, especially on the young

and middle-aged, since there are few who will live without sexual companionship. Nevertheless, this is the law of the Lord. Now, if Paul gives the deserted believer the right of another marriage during the lifetime of the unbeliever, he spares the deserted believer the hardship Jesus places upon persons divorced for trivial reasons. Suppose the lives of husband and wife, both Christians; the husband becomes worldly, falls from grace, becomes mean to his wife and finally leaves her. There is no indication that he was guilty of fornication, so according to Jesus, neither one of them can marry again during the lifetime of the other. The woman is exposed to financial difficulties in supporting the children; she is exposed to the desire for sexual companionship. But according to Jesus, she is not allowed to marry to rid herself of these exposures. However, if Paul taught that the deserted believer is free from the marriage bond and may marry another before the death of the unbeliever, this deserted woman, in exactly the same situation as the divorced woman, does not have to suffer from financial difficulties, or from a celibate life; she can marry and be relieved of these difficulties. If this be the case, I affirm that the law of the Lord is harder on the divorced party than it is on the deserted party; it is unequal and unfair. I cannot believe that my Lord would deal thus unequally and unfairly with two classes of people in exactly the same situations. And those who affirm that Paul so teaches are obligated, it seems to me, to show why our Lord would teach that the divorced woman must remain unmarried, but the deserted believer may marry and live happily ever afterward.

In conclusion, may I suggest some goals toward which we should strive. First, we should strive for unity in belief and teaching on this matter of divorce and remarriage. I believe if the Bible is understood, it is understood alike. I grant that some will attain to greater knowledge than others because of ability and application. Some will plumb depths and scale heights which others will never reach because of a lack of study. But if I perceive the meaning of Paul in our text, and you perceive his meaning, we will both believe the same thing. And on a subject which involves the external happiness of people, we should be all the more determined to believe and teach the truth. I commend you brethren in this school for your efforts to find the truth on this subject and put the Lord's teaching in the reach of all who have enough interest in truth to study.

Our next goal is the indoctrination of our young people on this subject. We will likely reach people who are involved in adulterous unions, especially since they can find preachers who are willing to tell them what they want to hear. Paul said the time would come when this would happen; that time is here. But we most certainly can reach and influence our young people. Many of them are searching for truth, and they will accept and abide by it if it is taught plainly in the spirit of love and consideration. Publication of these studies will contribute much towards this end. And I am grateful for the opportunity to make some contribution in the direction of the indoctrination of our young people.

The third and last goal towards which I think we should strive is proper and scriptural discipline of church members who are living in adultery because they either do not know the truth on this subject, or because they refuse to live in harmony with the

truth on the subject. Paul said, "If any man that is named a brother be a fornicator...with such a one no, not to eat...Put away the wicked man from among yourselves" (1 Cor 5:11-13). Discipline is all but extinct among churches of Christ in America. How long has it been since you observed a church withdrawing fellowship from people living in adultery and who refused to conform to the teaching of Jesus? We need much forceful positive teaching on the duty of churches to discipline members who are living in adultery. If we have no respect for the authority of the scriptures on this subject, how can we expect our young people to have respect for us or for the scriptures on subjects where they are involved? No wonder some of them have reached the conclusion that the "oldsters" are not very sincere in their religion. Why should a boy who wears long hair, or a girl who dressed immodestly be disciplined when several couples in the congregation are living in adultery and occupy prominent places in the work and worship, but are never disciplined? Why should we expect young people to respect the church as long as these conditions are in almost every congregation and nothing is done about it? In the language of Paul, may I insist, "that already it is time for you to awake out of sleep" and begin to restore New Testament discipline in all churches of Christ that we be not conformed to this world in the matter of morals, and that we show the world that we really do have respect for the authority of the scriptures in the matter of discipline as well as the matter of baptism and the Lord's supper.

I thank you for your patient hearing and pray that the Lord may use this study to his glory and to our edification.

Author, Date and Place of Presentation Unknown

BONDAGE IN 1 CORINTHIANS 7:15

"Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases."

WHAT SOME SAY

This is another verse used by some to say there are more than one reasons where one may divorce and remarry. "Here," they say, "desertion is given as another reason than that reason in Matthew 19:9." They therefore argue that the word bondage in 1 Corinthians 7:15 means that the marriage bond is broken in the eyes of God, and that the deserted one may now scripturally remarry. Following are some remarks regarding the above passage.

THE WORD BONDAGE

The Greek word douloo is used eight times in the New Testament, being translated by the following words: bondage, Acts 7:6; 1 Corinthians 7:15; Galatians 4:3, 2 Peter 2:19; or become servants, Romans 6:18 and 6:22, 1 Corinthians 9:19; or given in Titus 2:3 (in the sense of enslaved to wine, J.M.). It is not a word traditionally used in the marriage context; nor is it ever used to stand for the bond of marriage.

So it is not a word which talks per se of marriage and divorce. In fact, little is gained by a word study except to show that it is never used in the sense of divorce.

WHAT DOES IT MEAN?

This writer believes that the most contextual answer to the above question is that bondage refers to the rule Paul stated in verses 11-13. The one deserted need not attempt to hold the marriage together at any cost. They need not force themselves on the one who departs, to seek after, to hold on. No, if the partner departs, the deserted one may ignore the commandment of verses 11-13. She is not under bondage to continue her reconciliation efforts. (verse 11)

CONTEXT

Not only is this view contextual as regarding verses 11-13, it is also contextual in regard to verse 16, "For how knowest thou o wife whether thou shalt save thy husband?" etc. In other words, right after Paul says they are not under bondage, he immediately (verse 16) gets back on his argument that it is right for a wife not to depart from her husband. His train of thought was not broken by the parenthetical remarks of verse 15. His train of thought is, all along, consistent. They are to remain together, but if one spouse departs, they are not obligated to pursue it. Yet, still, they need to consider that they might convert him. So the rule of verses 11-13 continues through

verse 15 all the way to verse 16. Bondage taken in this sense is therefore the bondage of the context.

FURTHER OBJECTION

Still, even if the word bondage referred to the marriage bond, it would still be an assumption that it would be scriptural for the deserted one to remarry. That is never permitted in 1 Corinthians 7:15.

CONCLUSION

So we had best go back to Matthew 19:9 for Christ's law of marriage, divorce and remarriage. There our Christian duty is well stated.

Author Unknown

WIDOWS MARRYING "ONLY IN THE LORD"
1 CORINTHIANS 7:39
ROY DEAVER

1. It is God's plan that the husband and wife be bound together in marriage until separated by death. Hence, Paul says: "A wife is bound for so long time as her husband liveth;" But what is the situation if and after her husband dies? What is God's will for the widow? Is it all right for her to form another marriage? Paul answers: "but if the husband be dead, she is free to be married to whom she will; only in the Lord" (verse 39).
2. Obviously, "to whom she will" is not without qualification. She is free to marry only "whom she will" who is eligible to marry her. She might want YOU and YOU are not available! Nobody is at liberty to marry a person who - according to God's law - is not eligible to marry.

And who - according to Bible teaching - is eligible for marriage? (1) Those persons who are themselves qualified to marry and who have never been married, and who are marrying someone who is also eligible for marriage. (2) Those persons who are eligible for marriage (that is, who are marriageable) and who have put away their companion because of the companion's fornication, and who are marrying someone who is also eligible for marriage. (3) Those persons whose companion has died, and who are marrying someone who is eligible for marriage.

3. But, there is another restriction placed upon the widow. She is to marry "...only in the Lord." It is right in the sight of God for her to marry again. She must marry someone who is eligible for marriage. And, she must marry "only in the Lord."
4. Does this phrase "only in the Lord" mean that the widow (under consideration) must marry a man who is a Christian? Does this stricture apply only to the widow? Would it apply also to the widower? Would it apply to the young lady who has never been married? to the young man who has never been married? Would the widow sin if she married some man who was not a Christian? Would the widower sin if he married a woman who was not a Christian? The young woman? the young man? Is there inherent sin in a Christian's being married to a non-Christian? Does the New Testament say anything about this matter? If a Christian sins in marrying someone who is not a Christian, then how can the sinful situation ever be corrected?

Is such a marriage still sinful thirty years after the ceremony? How would one "repent" of such a marriage? Could one simply say "I'm sorry," but continue in the marriage? Would separation be necessary? demanded? What about preachers who preach that such marriages are sinful, but who perform the

ceremonies? What about elderships in relationship to such marriages? Should they see to it that all persons in such marriages know that they are in sin? Should they withdraw fellowship from all persons involved in all such marriages? What about the Christian young woman who married a non-Christian man (many years ago) and which man is now an elder in the church? How is this to be corrected? Must she be sorry she married this man? Must he be sorry that he married this woman?

5. Brethren have generally held (and, I suppose do hold even now) that this verse says that the widow under consideration is to marry a Christian. And let me hasten to emphasize that I would not at any time, under any circumstances, knowingly be guilty of encouraging anyone to marry a person who is not a Christian. I know that it is dangerous for a Christian to marry a non-Christian. In fact, it is my position that it is dangerous for any person to marry anybody - period!

But to say that a thing is dangerous is one thing, and to say that it is sin is something else. I can only say it is sin if God says it is sin. And in this very chapter - chapter 7, verses 12-14 - Paul has stressed that there is no inherent sin in a Christian's being married to a non-Christian.

6. We have generally taken this phrase "only in the Lord" and have applied it to the man the widow was marrying. We have said the verse means she (the widow) is to marry a person who is a Christian. But, to apply the phrase "only in the Lord" to the man she is marrying is to make the phrase adjectival in its modifying force, when in reality it is adverbial in its modifying force. Suppose I say: "The speaking is being done by the man in the house." "In the house" is a prepositional adjectival phrase, modifying "man." Suppose I should say: "The man is speaking in the house." Here, "in the house" is a prepositional adverbial phrase, modifying "is speaking." It should be obvious that I would have no right to take an adverbial phrase and attempt to make an adjectival phrase out of it. Just so, with regard to "only in the Lord." This is a prepositional adverbial phrase, modifying "to be married," and I have no right to attempt to make an adjectival phrase out of it.
7. Furthermore, suppose we assume that "only in the Lord" means the widow is obligated to marry a man who is a Christian. The "only in the Lord" would thus be describing the man - it would not be describing the widow. Suppose the widow were not even a Christian. If (A) this widow is not a Christian and if (B) "only in the Lord" means the man she is marrying is a Christian, then (C) when she marries this man she is marrying "in the Lord " I can't believe that this is what Paul had in mind.
8. The widow (in this passage) is the one who is in the Lord, and she is the one who is instructed to marry "only in the Lord." Many years ago (1946; Haskell, Texas) I was studying Rev. 14:13 in my Greek New Testament. The passage says:

"Blessed are the dead who die in the Lord..." It struck me with peculiar force that this is the same phrase ('in the Lord'), and it is adverbial in modification. Who was in the Lord? The ones died (literally, the dying ones). There was no other possibility. Who was in the Lord in 1 Cor. 7:39? The widow! In Rev. 14:13 what does the phrase mean? Well, it does not mean simply: Blessed are those who have been baptized into Christ, for one can become a Christian and then become unfaithful to the Lord, and be unfaithful to the Lord at the time of death, and in which case he would not be blessed. The meaning is: blessed are those persons who are in the Lord, and who die in His favor, in harmony with His will.

And to marry in the Lord is to marry with the Lord's favor, in harmony with His will. The widow in 1 Cor. 7:39 - at least so it seems to me - is instructed to marry in harmony with the Lord's will, to be faithful to the Lord at all costs, not to cease to be faithful to the Lord in order to get a husband. And, the totality of the Lord's will on the subject of marriage is not set out in this passage.

9. Many years ago I baptized a young lady who later attended Fort Worth Christian College. In her Senior year she was selected "Miss Fort Worth Christian." This young lady later quit the church IN ORDER TO MARRY A CATHOLIC BOY. I believe she violated 1 Cor. 7:39. She ceased being faithful to the Lord in order to get a husband.
10. What this passage says to widows, it says to all: Marry in harmony with the Lord's will, and be faithful to the Lord regardless of the cost.

Deaver, Roy, ed.
"Widows Marrying 'Only in the Lord,'" Biblical Notes Vol. XIV, (December 1980): pp. 126- 130.

WIDOWS MARRYING "ONLY IN THE LORD"
1 CORINTHIANS 7:39
GUY WOODS

"Does 1 Cor. 7:39 teach that a Christian widow may remarry only if she marries a Christian?" Yes.

On no other matter of biblical teaching known to me is there more agreement among scholars either in or out of the church. With singular unanimity this view has been advocated by writers both ancient and modern, liberal and conservative, the past two thousand years with scarcely a dissenting voice. The disposition to veer from this well-nigh universal body of scholarly opinion and to teach that the apostle does not require Christian widow to marry another Christian, if she marries at all, is a distinction of our day and decade by a small number of brethren now advocating this view in public print and otherwise. In the light of the fact that souls are in the balance and happiness and well being of many people are dependent on the correct understanding of the inspired writer's affirmation in 1 Cor. 7:39, it is the obligation of us all to study it thoroughly, prayerfully, and carefully in order that Paul's purpose in penning these words may be clearly seen.

"A wife is bound for so long as her husband liveth; but if the husband is dead, she is free to be married to whom she will; only in the Lord." The first clause states the general law of marriage; as we have shown elsewhere herein it is not in conflict with our Lord's statement in Matt. 19:9, where one exception - unfaithfulness to the marriage vow - is given. The marriage bond exists, barring the exception which Jesus included, so long as the parties to the marriage live; when one of them dies, the other is released from the relationship. Specifically as the apostle asserts, the Christian woman, in such an event, "is free to be married to whom she will..." a statement which, were it not modified by a limiting and restrictive phrase, would permit her to marry any person, in or out of the church, who is also "free" to marry. Appended to the statement of her liberty to marry, however, is the qualifying phrase, "only in the Lord." Paul thus affirms here that (a) a Christian woman, whose husband is dead, may marry again; (b) she may marry "whom she will;" (c) but, her choice must be from among those "in the Lord." This I believe to be the clear and obvious meaning of the writer of the verse under study. Two matters of special significance must be considered in the study of this passage. (1) What is the meaning of the phrase, "in the Lord?" (2) What did Paul mean when he said that the Christian widow "is free to be married to whom she will; only in the Lord?"

The words, "in the Lord" translate the Greek phrase, en kurioo, the preposition en being used with the locative case to locate or position the action as indicated by the verb. The locative case is usually styled the "in" case, the English equivalent being what is signified by the prepositions indicating in, on, among, etc. It is the function of prepositions to establish more clearly the significance of the cases with which they are used; and, in the instance before us, to position the action said to take place in the

sphere of the Lord. To be "in the Lord," is, of course, to be in Christ, which means to be in his spiritual body, the church (Eph. 1:19-23). Thus, the phrase, "in the Lord," in 1 Cor. 7: 39, is a periphrasis for a Christian. Two scholarly sources, of the highest respectability, will suffice to establish this conclusion: Arndt and Gingrich, in their Greek-English Lexicon "Of the New Testament and Other Early Christian Literature," define the phrase en kurioo, "in the Lord," "esp. in Paul or John usage, to designate a close personal relation...be or abide in Christ...gamee-theenai en kurioo marry in the Lord - marry a Christian, 1 Cor. 7:39." These scholars unequivocally affirm that Paul's words, in 1 Cor. 7:39, mean that a Christian widow may marry again only if she marries a Christian.

Of similar import is Thayer's definition of the phrase, "in the Lord" as "...that in which any person or thing is inherently fixed, implanted, or with which it is intimately connected... So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ, and for the most part involving contextually the idea of power and blessing resulting from that union...of frequent use by Paul are the phrases, 'in Christ,' 'in Christ Jesus,' 'in the Lord,' ingrafted as it were in Christ, in fellowship and union with Christ, with the Lord... the expression is equivalent in meaning to 'by virtue of spiritual fellowship or union with Christ...' Finally, it serves as a periphrases for 'Christian..'. Thus, in the view of this eminent lexicographer, to marry "in the Lord," is simply to marry a Christian!

It is not likely that any other view of this phrase would have been advanced but for an alleged difficulty involving it in Eph. 6:1, where children are instructed to "obey your parents in the Lord; for this is right." Those who do not believe Paul enjoins a Christian widow to marry only a Christian in 1 Cor. 7:39, feels that in Eph. 6:1, the phrase - "in the Lord," does not designate a Christian, but means only that the action of the verb "obey," is in the sphere of the Lord's teaching. That is, children are to be obedient to their parents as Jesus taught. This is, of course, very true, that such must characterize children; but, this does not necessarily require that the phrase "in the Lord," be construed in other than its obvious sense. (1) The implication is that these children were not old enough to be Christians, but how do we know they were not? Obviously, Paul was not addressing himself to infants in this passage; and, as 1 Cor. 7:36-38, and many other passages the scriptures teach, parents exercised control and direction of their children much, much longer than is generally done by parents today. Many writers have positively asserted that these were indeed Christian children. G. C. Brewer, in an article in the Gospel Advocate of January 7, 1943, wrote: "For children to obey their parents 'in the Lord' does mean, I think that it is a part of their Christian duty to obey your parents. Because you are 'in the Lord' obey your parents." B. W. Johnson, in "The Peoples' New Testament with Explanatory Notes," wrote: "This passage has been thought to imply that all children of Christians are baptized in infancy into the church, but the children addressed are surely not babes, but old enough to hear and obey the apostolic command, and hence old enough to have heard and obeyed Christ." (Vol. 2; page 204.) This is my view of this passage, and of the phrase "in the Lord," here.

(2) Were it conceded (which I do not!) that the phrase, "in the Lord" is exceptional in meaning here, it does not follow that such is so in 1 Cor. 7:39, and, it is a recognized principle of exegesis, that an obscure instance of the use of a word or phrase must not be allowed to determine the meaning of clear and obvious usages elsewhere; but rather the reverse. When we read (Rev. 14:13), "Blessed are the dead who die in the Lord from hence forth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them," do we have any doubt of the significance of the phrase, "in the Lord" here? Do we not all rejoice to believe that what is meant is that all those who die "in the Lord" are faithful Christians? When Paul penned the admonition, "Be strong in the Lord," (Eph. 6:10), was he not simply urging that we be faithful Christians? The same apostle once wrote, doubtless alluding to himself, "I knew a man in Christ..." Which clearly means "I knew a Christian" (2 Cor. 12 2.) Obviously, to be in Christ, to be "in the Lord," is to be a Christian.

The consensus, of scholarly opinion, to this end, is little short of over-whelming. Astute students of the word, from near the close of the apostolic age, to this hour, with the rarest exceptions, have concurred in the foregoing view. To give them all is far, far beyond our limits here; it is almost to provide a catalogue of the greatest scholars from the first century until now. Among them may be listed Tertullian, Cyrpian, Therodoret, Ambrosiaster and Jerome; Grotius, Olshausen, De Witte, Neander and Weiss; Meyer, Barnes, Clarke, Conybeare and Howson and MacKnight; Farrar, Flatt, Ruchert, Osiander and Hofmann. And so on and on and on - the roll may be greatly lengthened. H. A. M. Meyer, whom our own J. W. McGarvey regarded as the greatest exegete of modern times, said, " 'monon en Kurioo' only in the Lord, not apart from Christ as the specifically determining element of the new union; only in a Christian way, i.e., only to a Christian let her be married." (Commentary on First Corinthians.) Conybeare and Howson, scarcely without peers in their knowledge of Paul and his work and works, translate 1 Cor. 7:39, "she is free to marry whom she will, provided that she choose one of the brethren in the Lord." (one volume edition, page 396.)

The brilliant (if erratic) F. W. Farrar, in his commentary on 1 Corinthians (in the Pulpit Commentary series) said, Only in the Lord. "The second marriage of the Christian widow must be a holy and Christian marriage. (2 Cor. 6:14)." Albert Barnes whose commentary on the New Testament though now old but which I regard as still one of the finest expository treatments of the New Testament ever written says, "Only in the Lord." "That is, only to one who is a Christian." (Commentary on First Corinthians.)

Our own literature abounds with statements of similar import. Brethren Lipscomb and Sewell both believed that "in the Lord," in 1 Cor. 7:39, means Christian. (Queries and Answers, page 432.) Brother Sewell wrote, "So a widow that is a Christian is limited in a second marriage to a man that is a Christian, should she marry again." (Ibid., p. 443.) B. W. Johnson, in his comments on the verse under study, wrote, "In the case of her husband's death, she is free from the marriage bond, and can marry whom she will, with one limitation - she must marry in the Lord; that is, a Christian. (Notes, Vol. 2, page 97.) G. C. Brewer, in discussing the passage in an article in the Gospel

Advocate of January 7, 1943, said, "I am of the opinion that the expression 'in the Lord' in 1 Cor. 7:39 means a Christian." And, our beloved Gus Nichols, in his usual way by piling scripture upon scripture, in support of that which he teaches, answered the question, "What is the meaning of the phrase, 'in the Lord' in 1 Cor. 7:39 and Eph. 6:1?" by answering, in part, as follows: "Perhaps this question grew out of the theory that a widow may marry 'in the Lord' and marry a man who is out of Christ - not a Christian. Christ is the Lord referred to in these passages (Acts 2:36; Phil. 2:11.) If a sinner who has never obeyed the gospel is 'in the Lord,' then such a one is 'in Christ' and saved in his unbelief and disobedience. 'If any man be in Christ he is a new creature.' (2 Cor. 5:17.) 'There is therefore now no condemnation to them that are in Christ Jesus.' (Rom. 8:1.) This being true, no sinner is 'in the Lord.' Only Christians are 'in the Lord.' (Eph. 1:7; Col. 1:14; 1 Cor. 1:20; Col. 2:5-7.) Those who die 'in the Lord' rest from their labors and go to heaven (Rev. 14:13.) How can a sinner be 'in the Lord' when he has never been 'baptized into Christ?' (Rom. 6:3; Gal. 3:26-28.) The natural and unstrained interpretation of 1 Cor. 7:39 is that the 'widow' is to marry one in Christ, a Christian. (Gospel Advocate, December 29, 1960, p. 820.)

So I also affirm and teach.

Guy N. Woods

"QUESTIONS AND ANSWERS OPEN FORUM FREED-HARDEMAN COLLEGE LECTURES"

Henderson, Tenn.: Freed-Hardeman College, 1976. pp. 91-95.

CORINTHIANS 13:10
"THAT WHICH IS PERFECT"
BY TROY M. CUMMINGS

In recent years, due to the speaking-in-tongues controversy, much has been written about the meaning of "that which is perfect" in 1 Corinthians 13:10.

Some believe that this refers to Christ himself, who is of course "perfect" in the sense of absolute moral perfection.

Others think that the "perfect" is heaven itself, the final state.

Still others believe that "love" is the "perfect" thing in this passage.

The majority of people think of "perfect" as meaning absolute moral perfection, or sinlessness. But this idea is a serious error and misconception, so far as the meaning of "perfect" is concerned as used in the English translations of the Scriptures.

The basic meanings of this Greek family of words translated "perfect," "perfected," etc. are these: "complete; whole; brought to its end; finished; wanting nothing necessary to completeness; full-grown; adult; of full age; mature; end; termination; limit; full measure; to complete; to fulfill;" etc. See standard Greek lexicons (dictionaries): Bauer-Arndt-Gingrich; Thayer, Abbott-Smith; others.

In each case the context determines the proper English word for the translation; but all of these meanings revolve around the same basic idea.

The *context* in 1 Corinthians 13:10 makes it clear and certain that the Greek words τὸ τέλειον mean "the complete thing." The neuter gender Greek definite article τὸ used with the adjective τέλειον makes the meaning "the complete *thing*."

"The Complete thing" is obviously used in the text in contrast to "the thing in part" (τὸ ἐκ μέρους.).

A literal translation of verses 9,10: "For in part we know and in part we prophesy. But whenever may come the complete thing, the thing in part will be done away."

It is unfortunate the many English translations have "perfect" rather than "complete," since "complete" or "whole" is certainly the corresponding word in contrast to "thing in part."

But contextually, what is Paul contrasting when he writes about the thing in part and the complete thing? The *immediate* context makes this clear. Paul is discussing miraculous spiritual gifts (of the Holy Spirit) - prophecies, tongues and (inspired)

knowledge. These are simply samples of the list of gifts in chapter 12:4-11 and 12:28-30.

Certainly Paul is *not* saying that "prophecies" as God's inspired revelation would "fail" in their intended purpose; nor is he saying that "tongues" (Languages of Men) would cease to be used in their ordinary use in the world; nor is he saying that ordinary "knowledge" would vanish from the world and leave our minds blank!

Rather, Paul is saying that the miraculous Holy Spirit gifts from God to bring these prophecies, tongues and knowledge would eventually cease to be given to men. The divine communication itself, the body of truth, produced by the operation of these gifts, would of course remain in our possession through the generations.

Why would these miraculous powers cease to be bestowed? Because they served *temporary* purposes in the apostolic days when God established his church and gradually revealed his New Testament body of truth through his chosen inspired men, "confirming" or proving their message by the various miracles: Mark 16:15-18; Acts 1:1-8; 2:1-43; 8:13-20; 10:44-48; Hebrews 2:14; 2 Corinthians 12:12; etc.

Once the "complete" or "whole" body of truth was revealed, confirmed and written, then "the thing in part," the part-by-part operations, would have filled their purposes and ceased.

Paul specifically tells us what the "thing in part" is: "we *know* in part, and we *prophesy* in part." Again, it is clear that these are samples of the total number of the spiritual gifts of chapter twelve.

If the various "parts" were *revelation* gifts ("knowledge" and "prophecy"), then the whole or complete thing would likewise consist of the productions of these revelation gifts. The whole cannot consist of something basically different from its various parts. But, since Paul tells us that when the complete comes the thing in part will be done away, we must ask: What will be done away? Will it be the body of divine truth conveyed to us by the operation of these revelation gifts? Or, will it be the miraculous powers working through these gifts which produced the body of truth? Surely, the correct answers to these questions are easy and obvious. The miraculous powers were to cease; certainly not the "complete" body of truth delivered through these powers.

In view of these facts, we can see that the complete thing cannot be Christ himself, nor His second coming, nor heaven, nor love, nor spiritual maturity of Christians, nor anything else except that which has been shown to be in the exact, immediate context of Paul's point of discussion.

The use of the Greek words translated "perfect" and such like in other passages in the New Testament does not prove that "perfect" (complete) is used in the same

meaning in 1 Corinthians 13:10. Each context must be examined very closely to determine accurately what the "complete" idea is in each case.

Neither can the *general* or *secondary* context of "love" in its relation to the spiritual gifts take away the controlling *primary* and immediate context of Paul's comparison in 1 Corinthians 13:10.

Also, if one tries to make "love" the complete thing in *this* context, he will confuse and contradict Paul's message at this exact point.

Note carefully that Paul is affirming (in his day) the present reality of "love," in verses eight and thirteen: "Love never fails." "And now abideth (remain) faith, hope, love, these three."

Paul (and other strong Christians of his generation) certainly was a man filled with mature spiritual *love* (2 Corinthians 5:14,15; Galatians 2:20; etc.). But, Paul was also an apostle who was exercising the various miraculous gifts of tongues (1 Corinthians 14:18), prophecy (1 Corinthians 14:37) and such like. But Paul said that when the complete thing came, the thing in part would be done away. If love is the complete thing, then when love came, the thing in part (exercising the gifts of prophecy, tongues, etc.) would be done away. *But*, Paul had both *love* and the practice of tongues and prophecy. Therefore, love cannot be "the complete thing" of 1 Corinthians 13:10.

Notice that the text does not read: "when *he who is* perfect (complete)" may come; rather, whenever may come "the complete thing," *neuter* gender in Greek - with the Greek article τὸ. This will not allow a reference to Christ himself.¹

It has been shown that faith, hope and love (verse 13) were present realities in Paul's day; that love could never fail; and that these three "now abideth (remain)." But in saying this about "these three" Paul is clearly *contrasting* them from the temporary things which were to "fail, cease, vanish away," and these passing things are specified - prophecies, tongues, (divine) knowledge.

We all agree that faith, hope and love will "abide" (remain) until time ends. Now some today teach that the miraculous gifts of prophecy, tongues, etc. *also* "abide" or remain with us, and will continue with us until time ends. If this is correct, it proves the

¹ This neuter-gender argument on 1 Corinthians 13:10 will stand the test, even though some may think it will not. It is not simply the neuter gender of τέλειον; it is also the very meaningful Greek neuter article τὸ used with τέλειον; plus, the contextual contrast of still another articular (article) neuter word μέρους, "the thing in part." When Paul wrote in Greek literally: "whenever may come the complete thing, the thing in part will be done away," he could not have a *person* in mind at that point. One good brother cited the Greek of John 6:37,39 and 1 John 1:1,2 as showing the error of the neuter-gender argument, but this is not correct. The total contextual Greek situation of these passages is altogether different from 1 Corinthians 13:10.

inspired apostle Paul to be *wrong*, because he clearly *contrasts* the duration of the gifts with the duration of faith, hope and love. But we know that Paul was not mistaken. The mistake is with those today who claim that they speak in tongues and have the gift of prophecy, etc.

Also, "faith" as described in Hebrews 11:1² cannot exist in heaven. Neither can "hope" as described in Romans 8:24,25³ exist in heaven. So "faith" and "hope" must exist in this life before Christ comes; and they will last *until* Christ comes. But if tongues (Spirit-gift of tongues) *also* last until Christ comes, then Paul is wrong in making a contrast between them.

In the New Testament the miraculous gift of tongues came only through the miraculous baptism in the Holy Spirit, such as occurred upon the *apostles* in Acts the second chapter, and for the benefit of Peter the *apostle* (and others) at the household of Cornelius, Acts 10:44-48; 11:1-18; or, through the laying on of the hands of an *apostle*, Acts 19:1-7.

It should be obvious to all concerned that we today do *not* have miracles occurring like those of Pentecost, Acts 2, and those of Cornelius, Acts 10 and 11. Even in the days of miracles these events were so striking and *unusual*, that Peter identified the miracle at the house of Cornelius only with that at Pentecost, "even as on us at the *beginning*."

Peter would not have made such a statement if such miraculous circumstances accompanied every conversion from Pentecost forward.

Furthermore, we do not have genuine living *apostles* with us today, so that they could lay hands on us to give us the gifts of tongues and prophecy and such like.

Again: *If* tongues and prophecies still abide with us today, we also have *living apostles*. In Ephesians 4:11-13, 1 Corinthians 12:4-11, and verses 28-30, we see that "*apostles*" are listed right along with other miraculous gifts and functions, such as prophecy, tongues, gifts of healings, etc.

All of these stand or fall together, if we have *one* of these miraculous endowments today, we have them *all*. If we do not have *living apostles* like Peter, John and Paul, today, we do not have genuine tongue-speaking, prophesying (teaching by divine inspiration), nor instantaneous, miraculous healing.

² "Assurance of things *hoped for*, and conviction of things *not seen*."

³ "Hope that is seen *is not hope*."

Again: To contend for present-day apostles, prophecies, tongue-speaking and other miracles is actually to contend, in principle, that God's word is not complete. Why? Because God gave these miracles only for the *revealing, confirmation*, and eventual *writing* of His inspired Word, the complete New Testament. Naturally, in congregations where these gifts were exercised, there would be edification or strengthening of the Christians, because they had no complete written New Testament and had to depend upon inspired men with their miracles.

If these revealing and confirming gifts used in the giving of God's inspired message are still working today, then logically we conclude that God's word is not yet complete and is still being given, part by part.

But which one of the modern tongue-speakers is bold enough to claim that he can authoritatively write Holy Scripture and add it to our Bibles? Or, which alleged "prophet" today can do this?

Jesus promised to his *apostles* (John 16:12, 13) to guide *them* "into *all* the truth." Did Jesus fail to do this? No. He guided them into all the truth in the first century when they lived and that leaves *none* to be revealed today by any alleged apostle, prophet, tongue- speaker, healer, or such like.

Now we are ready for a-study of verses eleven and twelve of our text.

Paul now proceeds to give *three illustrations* of his basic discussion of the *contrast* between the thing in part and the complete thing.

In understanding the meaning of verses eleven, twelve and thirteen, in relation to verses eight, nine and ten, it is very important to see that these last three verses are *illustrations*.⁴

Paul compares his immature ways as a child with his present mature, full grown, "perfect," or "complete" ways as a man. This illustrates the thing in part and the complete thing of verses 8-10.

Next, Paul illustrates his words (vs. 9) "For we know in part, and we prophesy in part" by saying: "For now we see in a mirror darkly (literally: "in a riddle"); but then face to face."

It is well-known that ancient mirrors were not as good as our present-day mirrors of glass which perfectly reflect our images. Ancient mirrors were usually of polished metals, and at best did not perfectly reflect the image. So Paul is saying the in-part thing (Knowing in part, prophesying in part) is the "now" time of seeing in an imperfect

⁴ Especially the part about the child and the man, and the mirror and the face-to-face look.

mirror darkly; but that "then" (in the future) when the complete thing would come, it would be like seeing some one "face to face." This is a clear illustration.

For the third time Paul uses "now" to illustrate the in-part thing. He writes: "Now I know in part; but then shall I know fully even as also I was fully known." (American Standard Version.)

"Now I know in part" is almost identical with verse 9: "For we know in part, and we prophesy in part." This makes it certain that Paul still has in mind his comparison or contrast between the part-by-part, incomplete revelation of divine "knowledge," and part-by-part "prophesying."

Paul continues: "But *then* shall I know fully even as also I was fully known."⁵

Remember that the "now" in Paul's day was the in-part thing of partial knowledge and partial prophesying, but that the "then" was the future coming of the complete thing when one could "know fully" even as he was "fully known."

Even in the time when Paul knew and prophesied only in part, certainly God fully knew Paul and all others. But when the complete thing of the whole New Testament revelation came, just as surely we can "know fully" ourselves and God's will for us as we need to know. The Scriptures furnish us completely unto every good work, and make us "complete," if we properly use them (2 Timothy 3:16,17; etc.). Jesus has given us "all the truth" (John 16:12,13) that pertains unto life and godliness (2 Peter 1:3). We can "know fully" to the extent that God desires us to know for our salvation.

But Christians, including even the apostle Paul himself, could *not* "know fully" the entire New Testament revelation in the same way that Christians could know fully when the complete body of truth came.

Remember that Paul himself plainly states: "now I know in part"; also, "For we know in part, and we prophesy in part."

This exposition of verses 11, 12 shows that none of Paul's discussion and illustrations pertains to the final or heavenly state. The "face to face" reference does not, in this context, refer to our face to face meeting with Christ at his second coming. While we will "know fully" in heaven, that is not Paul's subject in these verses.

⁵ The American Standard Version (and other versions) correctly translates the Greek by "know fully" and "fully known," rather than simply "know" and "am known" of the King James Version. The apostle purposely uses two different Greek words for *contrast*. He uses the simple verb γινώσκω, "I know," and then the future tense of the compound verb ἐπιγινώσκω, which means "I know fully," as Greek professor Dr. A. T. Robertson points out. One loses some of the force of Paul's contrast if he does not read it as the apostle literally wrote it.

Speaking in tongues, divine knowledge, prophesying, raising the dead, casting out demons, drinking any deadly thing, handling deadly snakes, having living apostles, instantaneous, miraculous healing, writing of Holy Scripture - all these things were confined to the apostolic days.

People today *cannot* genuinely perform these *miracles*.

EXEGESIS OF 1 CORINTHIANS 13:10

Jerry Moffitt

PART I - BACKGROUND

Every once in a while, due to an immediate controversy, a certain passage of scripture becomes the target of intense investigation. Because we are going through another wave of emotionalism, I am not surprised that key passages concerning the Holy Spirit are getting a Benjamin's portion of attention.

If this passage is pointing toward some distant fulfillment, then tongues and prophecy continue in our day, awaiting the coming of "the perfect." If *perfect* is understood to be past event, then tongues and prophecy have ceased, for "WHEN that which is perfect is come, (THEN) that which is in part shall be done away" (1 Corinthians 13:10).

"THAT WHICH IS PERFECT" AND THE DENOMINATIONS

The denominational world, as reflected in their commentaries, has generally taken *perfect* of 1 Corinthians 13:10 to be the future state of things in heaven. Each has his own shade of grey, but in general there is a leaning toward the future state. MacKnight is representative: "But when the perfect gift of complete illumination is bestowed on all in heaven, then that which is partial, namely, the present gifts of knowledge and prophecy, shall be abolished as useless."¹ So also says Barnes, Lenski, Robertson and Plummer, Parry, Clark, Abbott and the Interpreter's Bible. Henry and Barclay hint at this, though they are a little vague.

However, the force of the obvious meaning of the passage, which we shall shortly develop, struggles to surface even in their contrary opinions. And we should not think this view is unanimous, for there is a growing trend toward our brethren's view as the passage enjoys renewed interest. Unger, in 1974, wrote, "This passage, by strict adherence to the context, necessitates interpreting the complete thing as the New Testament Scriptures."²

"THAT WHICH IS PERFECT" AND THE BRETHREN

Our brethren display the usual concentric majority and periphery of diversity which is characteristic of any group which is allowed freedom to independently search for truth. Yet, the differences evidence the fact that some of us are wrong. We desire to exercise love and forbearance, and we shun a divisive attitude, but let us face it: some of us are wrong when we disagree!

With that thought before us, let us view a representative slice of our brethren's thinking. Campbell takes a different tack to demonstrate the cessation of spiritual gifts,³ but replying to a question sent to them, Lipscomb and Sewell said, concerning the

interpretation of 1 Corinthians 13:10, "The passage, as we think, has reference to the development of God's revelations to men."⁴ The majority of our brethren, when writing on the subject, come to the same interpretation: V. E. Howard,⁵ Franklin Camp,⁶ H. Leo Boles,⁷ J. Jividen,⁸ James Bales,⁹ J. D. Thomas,¹⁰ Gary Workman,¹¹ B. W. Johnson,¹² C. R. Nichol and R. L. Whiteside,¹³ Rubel Shelley,¹⁴ Foy E. Wallace,¹⁵ Gus Nichols,¹⁶ Jim Massey,¹⁷ J. Porter Wilhite,¹⁸ Homer Hailey,¹⁹ Gussie Lambert,²⁰ Roy H. Lanier, Sr.,²¹ and others.

As usual, there are a few who disagree. Leroy Garrett takes it as the "perfect gift of complete illumination," numbly following the lead of Mac Knight.²² J. W. McGarvey's interpretation is close to that.²³ John McRay understands "the perfect" to be the "inclusion of the Gentiles into the body of Christ."²⁴ Jim Reynolds takes it as the end of the age.²⁵ Roy Osborne vaguely presents "the perfect" as maturity that is obtained when an immaturity (of a congregation or individual) is laid aside.²⁶ Carl Spain claims it is the bringing of God's people to the fullness of spiritual growth and maturity in Christ;²⁷ Jim McGuiggan argues stoutly that it is love.²⁸

PART II - AN EXEGESIS

"THE PERFECT" AND THE VERSIONS

To study the various versions, of course, gives us an insight into the meaning of the original Greek and the closest English equivalent, as those who are translators are supposed to be, and usually are, masters of the two languages. It is first noticed that the majority merely amble down the well-trodden path of Tyndale, rarely moving away from his first-word choices, translating the Greek τέλειος by the English *perfect*. Of this class is Weymouth, Goodspeed, Moffatt, The Twentieth Century New Testament, the R.S.V., the T.E.V., King James Version, King James II, New International Version, Jerusalem Bible, The Dartmouth Bible, Modern Reader's Bible, American Standard Version, New American Standard Version, Century Readings In the New Testament and New Schofield Reference Bible.

Then there are those who break with Tyndale and the King James. Phillips has, "When the complete comes, that is the end of the incomplete." The New Word Translation is the same, and we find The New English Bible talking of "the partial" and "wholeness," while The Cotton Patch Version speaks of the "mature" and "immature."

PERFECT AND THE GREEK ORIGINAL

Turning to the lexicons, we at once notice that the word does not carry the meaning of "absolute flawlessness." Τέλιον has more the flavor of "completion." Arndt and Gingrich say, "Having attained the end or purpose, complete, perfect."²⁹ He is generally joined in this definition by Robinson,³⁰ Liddell and Scott,³¹ Abbott-Smith,³² Berry,³³ Vine³⁴ Vincent,³⁵ and Thayer.³⁶ Kenneth S. Wuest goes so far as to say, "In 1 Corinthians 13:10, the word means 'complete' and is contrasted to that which is

incomplete."³⁷ So, we understand right away that we must lose the definition of "utter flawlessness" and get in mind a concept of "completion" if we are to have a precise slant on the passage.

Further investigation reveals that τὸ τέλειον not only has the meaning of "completion" (in certain contexts "mature," "full-grown," "finished," "full," "perfect"), but should bring to mind completion at the end of a process. Thus Vine says, "signifies having reached its end (τέλος), finished, complete, perfect."³⁸ Thayer says, "Brought to its end, finished."³⁹

Now all this perfectly harmonizes with our usual interpretation of the passage, i.e., that "the perfect" is the complete revelation of God in its final form. That the scriptures are the final result of a process, beginning in the mind of God and concluding with the writings of chosen apostles and prophets is a fact on which we need not labor; all who investigate can see it (2 Tim. 3:16, 17; 1 Cor. 2:9-13; Heb. 2:1-4; Acts 1:8; Acts 2:1-4; 1 Thess. 2:13; 1 Cor. 14: 37; 2 Pet. 2:19-21).

But before we move to the local context, and while we are looking at the original meaning of the word, it is helpful to look at the word by which τέλειος is most often translated, viz., *perfect*. It is my judgment that the word *perfect*, as currently used, is losing the most common meaning which it once had. In middle English *perfect* (once spelled *parfit*, or *perfit* before it was conformed to the Latin spelling) readily lent itself to the concept of "completion." It is from Latin, *per*, "thoroughly" and *ficere*, or *facere*, "to make." *Per* means "through" and *fact* means "deed."⁴⁰ So we have "through the deed" or the process involved in finishing a deed or an act - A COMPLETION. But when we turn to our most reliable dictionary today we find the definition, "without fault or defect"⁴¹ as the second most common usage of the word. "Completion" is way down the ladder at about number eight. Before we draw any conclusions about this, we should note where we got the translation *perfect*. It, of course, is from Tyndale who made the first English version. He translated Erasmus' text, "But when that which is *perfect* is come, then that which is *unperfect* shall be done awaye." A century later, when The King James Version was written, the usage of Tyndale was evident throughout every page. Some estimate that about one-third of his wording is still in the Authorized Version. Professor Laura H. Wild, speaking of the King James Version says, "But Tyndale was the genius who penetrated to the very heart of the Scripture, finding priceless treasures, then sent it on its way in English waters like a ship laden with life-giving fruits."⁴² Now what does all this tell us? One, we suspect that *perfect* of Tyndale and *perfect* of our day have a slightly different nuance of meaning. Today, *perfect* is too easily associated with "faultlessness," while *perfect*, like τέλειος, expressed more the idea of "complete after a process," or "having attained the end or purpose." Two, that explains why so many today think of perfect in 1 Corinthians 13:10 as being associated with heaven, for there, we presume, we will be in our most flawless state.

PERFECT AND THE CONTEXT

Just here we find the crux and core of the whole matter. There is an obvious contrast between that which is complete and that which is in part. Notice, "But when that which is perfect (complete) is come, that which is in part shall be done away." We have the complete on one hand and the partial on the other, separated by the adversative *but*. This, as Roy Lanier, Sr. notes, forces us to conclude that the contrasted things are of the same nature and kind.⁴³ Since the "part" is revelation, the "perfect" is complete revelation.

When my final manuscript on this topic was ready (the complete), my rough draft and notes (the partial) were put away. So it was with miraculous revelatory gifts. They were partial, at least, in organization and form. So, when the completed product came (God's total revelation, with confirmatory signs appended, in scripture form), the partial OF COURSE was done away.

As far as I can see, this contextual interpretation is unanswerable. The partial finally added up to the complete. What could be more natural? All the other interpretations mix apples and oranges. For example, in the recent Woods-Hicks debate, Mr. Hicks, of Pentecostal persuasion, took the position that "the perfect" was Jesus. Guy N. Woods pointedly retorted, "If Jesus is the 'perfect,' WHO is the 'PART'?" That is a little hard to answer, for there is an obvious contrast of the two.

"THE PERFECT" AND OTHER CONSIDERATIONS

The above interpretation clearly fits Paul's letter to the Corinthians. In this letter we have our first hint that that which is written is to take precedence over and be a standard to judge spiritual utterances (2 Corinthians 14:37).⁴⁴ Too, the rest of the writings of Paul also support our interpretation. Paul argues that scripture is all sufficient to make a man of God complete (2 Timothy 3:16,17). So, spiritual gifts, not being needed, passed away. Also consider that neither heaven, Christ, the second coming of Christ, the end of the age, nor inclusion of the Gentiles in the body of Christ are under consideration in the immediate context. True, they may be perfect in some sense, but not in a contextual sense as far as 1 Corinthians 13:8-13 is concerned. But revelation from God is the exact context. Next, have in mind that revelation IS progressive. The Old Testament looked to the New (Hebrews 1:1,2; 2:1-4; 8:8; 10:1; 10: 9; Acts 2:16). Then recall that τέλειος represents the end of a process. So it follows that the view is compatible with the word itself. We might mention that the second coming of Christ is NOT a process. Again, remember that the ones who had the laying on of the apostles hands would have died about the time the scriptures were being collected and circulated (Acts 8:18; Romans 1:11; 2 Timothy 1:6; 2 Peter 3:15,16). Finally, church history reveals that these miraculous gifts did cease.⁴⁵ Therefore the perfect must have come. So, all in all, this interpretation of 1 Corinthians 13:10 is supported by the Corinthian letter, the writings of Paul, the immediate context, the word *perfect* and the rest of the New Testament. Now let us take up objections to the view.

OBJECTIONS

1. NO HARD FAST RULE DETERMINES WHEN REVELATION WAS COMPLETE ACCORDING TO THIS INTERPRETATION.⁴⁶

Answer: We have demonstrated that revelation was complete by the time the men on whom the apostles laid hands had died. Surely this is hard and fast enough.

2. IT IS HARDLY APPROPRIATE TO TELL A BROTHER THAT THERE IS NO SUCH THING AS SPEAKING IN TONGUES TODAY WHILE HE IS INDEED SPEAKING IN TONGUES TODAY.⁴⁷

Answer: We should answer in kind: "It is hardly appropriate to tell us gifts have not ceased while they have indeed ceased!" Would we say, "It is hardly appropriate to tell Mohammad he did not talk to an angel when he indeed talked to an angel"?

3. THE CONTEXT OF 1 CORINTHIANS 13 IS ONE OF LOVE, AND THEREBY THE INTERPRETATION OF "COMPLETE REVELATION" IS FORBIDDEN.⁴⁸

Answer: First, the context of 1 Corinthians 13 IS love, but the context of 1 Corinthians 13:8-13 specifically is about revelation. "Love" moves a step away from strict adherence to the most immediate context.

4. WE WILL SEE THE LORD FACE TO FACE ONLY IN HEAVEN.

Answer: As James Bales clearly demonstrated,⁴⁹ this expression is metaphorical for the complete state of knowledge. Second, by viewing the gospel, we see the glory of the Lord so completely as to be able to take on that same image in a transformation from glory to glory (2 Cor 3:17,18; 4:3,6). Third, this phrase is merely a continuation of the "partial-total" contrast of verse 9. Fourth, who says we see the Lord? Who says it is in heaven? Certainly Paul does not in this context.

5. WE CANNOT KNOW FULLY UNTIL THE NEXT LIFE.

Answer: One, we will not know fully in an ABSOLUTE sense even in the next life. Omniscience is a mark of deity.⁵⁰ Two, we can "fully know" God's wisdom in a mystery, the things which "eye saw not and ear heard not" (1 Corinthians 2:6-9). They have been revealed to the apostles, and the apostles have written (1 Corinthians 2:9-13; Ephesians 3:1-11; Colossians 1:24-28 especially; Romans 11:33-36; 1 Corinthians 14:37; 2 Peter 3:14-16; 2 Peter 1:19-21). Third, some in the New Testament are described as knowing fully. The fullest treatment of this is found in Has That Which Is Perfect Come? where Gary Workman shows that

Christians can have an ἐπίγνωσις of God's will (Colossians 1:9) until the end (2 Corinthians 1:13), and that it can be increased (Colossians 1:10), even undergoing a renewal process (Colossians 3:10).⁵¹

6. SINCE PAUL DIED BEFORE THE FULL REVELATION, HE NEVER COULD KNOW FULLY.

Answer: First, much was revealed before it was written and generally made available.⁵² Paul might have died possessing revelations which were not yet written. Second, Paul's point is really concerning his readers, not himself. He often included himself in things where it is obvious he really does not belong. His usage is like our editorial we (Romans 6:1).

7. "PROPHECIES" AND "KNOWLEDGE" DO NOT AGREE IN GENDER WITH PERFECT.

Answer: *Knowledge* and *prophecy* are merely representative of all the methods God used to edify, instruct, correct and enlighten the early church. These words should stand as an abbreviated representation, at least, of all the gifts of 1 Corinthians 12, and even that list could be open-ended. But why cannot the "part" be one gender and the "completed thing" another? Even in English we call the deck of a ship an "it" and the ship in total a "she." 1 Corinthians 1:2 is a Greek example where the church of God (feminine) is composed of saints (masculine). Besides, the contrast is between "part" and "complete." They match in gender.

8. THE DISCUSSION IN THIS SECTION IS NOT ONE DEALING WITH A LACK OF KNOWLEDGE.⁵³

Answer: Simply read verse 9, "We know in part and prophesy in part." A lack of full revelation is discussed!

9. WHEN THE PERFECT COMES THERE WILL BE FACE-TO-FACE KNOWLEDGE, NOT JUST THE POSSIBILITY.⁵⁴

Answer: Apply that species of reasoning to John 10:27,28 and you help the Baptists prove eternal security. However, the species is faulty. In both cases, precise issues not really in Paul's or Jesus' minds are presumed to be included in the discussion.

10. COMPLETE REVELATION MIGHT BE POSSESSED WITHOUT IT ENABLING ONE TO KNOW GOD.⁵⁵

Answer: *God* is not in the text. It is presumed. Did they know "God" in part, and prophesy "God" in part? We might also add, even if these gifts were not incom-

plete in content, they were incomplete in the sense of being in parts, piecemeal, bit by bit. Yet somewhere, somehow, sometime, all God's revelation was to be assembled? It was - in the form of the New Testament Scriptures.

CONCLUDING REMARKS

I certainly enjoy fellowship with those brethren who have found a different interpretation of *perfect* than I. We close ranks quickly when the church is threatened by the false teachings of Neo-Pentecostalism. But let me say, that in a day when it is almost popular to charge the "old" brethren with being wrong on almost everything, it is my pleasure to affirm that once again, OUR BRETHREN HAVE BEEN RIGHT.

"WHEN THAT WHICH IS PERFECT IS COME"
Bibliography

- ¹James Macknight, Macknight on the Epistles, Vol. 2 (Grand Rapids: Baker Book House, 1969), p. 140.
- ²Merrill F. Unger, The Baptism & Gifts of the Holy Spirit (Chicago: Moody Press, 1974), pp. 141,142.
- ³Alexander Campbell, The Christian Baptist, Vol. 2 (Nashville: Gospel Advocate Co., 1955), p. 71.
- ⁴David Lipscomb, E. G. Sewell, Questions Answered (Nashville: Gospel Advocate Co., 1969), p. 543.
- ⁵V. E. Howard, The Holy Spirit (Texarkana: V . E. Howard, P. O. Box 1717, 1969), p. 127.
- ⁶Franklin Camp, The Work of the Holy Spirit (Birmingham: Roberts & Son Pub., 1974), p. 76.
- ⁷H. Leo Boles, The Holy Spirit (Nashville: Gospel Advocate Co., 1971), p. 175.
- ⁸Jimmy Jividen, Glossolalia (Fort Smith: Star Bible Publications, 1971), p. 127,128.
- ⁹James Bales, Pat Boone and the Gift of Tongues (Searcy: James Bales, 1970), p. 214.
- ¹⁰J. D. Thomas, Self Study Guide to the Corinthian Letters (Abilene: Biblical Research Press, 1972), p. 35.
- ¹¹Gary Workman, Has That Which Is Perfect Come? (Abilene: Quality Publications, 1971), p. 23.
- ¹²B. W. Johnson, The People's New Testament (Nashville: Gospel Advocate Co., 1891), p. 114.
- ¹³C. R. Nichol, R. L. Whiteside, Sound Doctrine (Clifton, Texas: Nichol Pub. Co., 1924, Vol. 4), p. 94.
- ¹⁴Rubel Shelley, John McRay, Roy Osborne, Jim Reynolds, Carl Spain, That Which Is Perfect (Austin: Sweet Pub. Co., 1972), pp. 13,14.
- ¹⁵Foy E. Wallace, Bulwarks of the Faith, Vol . 2 (Oklahoma City: Foy E. Wallace, Jr.

Pub., 1951), p. 177.

¹⁶Gus Nichols, Nichols-Weaver Debate (Nashville: Gospel Advocate Co., 1944), pp. 60, 61.

¹⁷Jim Massey, God's Purpose for Miracles and Tongues (Lubbock: World Mission Pub. Co., 1973), p. 55.

¹⁸J. Porter Wilhite, Modern Churches and the Church (Shreveport: Lambert Book House, 1956), p. 38.

¹⁹Homer Hailey, Let's Go Fishing for Men (Abilene: Chronicle Pub. Co., Inc., 1951), p. 152.

²⁰Gussie Lambert, Christ at Corinth (Shreveport: Lambert Book House, 1972), p. 70.

²¹Roy H. Lanier, Sr., The Timeless Trinity for the Ceaseless Centuries (Denver: Roy Lanier, Sr., 1974), p. 339.

²²Leroy Garrett, p. 4 .

²³J. W. McGarvey, Commentary on Thessalonians, Corinthians, Galatians, Romans (Cincinnati: Standard Pub. Co., 1916), p. 132.

²⁴McRay, p. 5.

²⁵Jim Reynolds, p. 10.

²⁶Roy Osborne, p. 8.

²⁷Carl Spain, p. 14.

²⁸Jim McGuiggan, The Book of 1 Corinthians (West Monroe: William C. Johnson, Inc., 1973), p. 62.

²⁹William F. Arndt, F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University Press, 1957), p. 816.

³⁰Edward Robinson, Greek & English Lexicon of the New Testament (London: Gilbert & Rivington Pub. Co., 1836), p. 818.

³¹Liddell, Scott, Greek-English Lexicon (New York: Amer. Book Co., 1880), p. 797.

³²G. Abbott, Smith, A Manual Greek Lexicon of the New Testament (Edinburg: T. & T. Clark), p. 442.

- ³³George Ricker Berry: A New Greek-English Lexicon of the New Testament (Chicago: Wilcox & Follett Co., 1948), p. 99.
- ³⁴W. E. Vine, An Expository Dictionary of the New Testament Words (New Jersey: Fleming H. Revell Co., 1966), pp. 173, 174.
- ³⁵Marvin R. Vincent, Word Studies in the New Testament, Vol . 3 (Grand Rapids: Wm. E. Eerdmans Pub. Co., Reprint 1973), pp. 195,271,391,451.
- ³⁶Joseph Henry Thayer, Greek-English Lexicon of the New Testament (Grand Rapids: Zondervan Pub. House, 1970), p. 618.
- ³⁷Kenneth S. Wuest, Treasures From the Greek New Testament (Grand Rapids: Wm. B. Eerdmans, 1966), pp. 117,118.
- ³⁸Vine, pp. 173,174.
- ³⁹Thayer, p. 618.
- ⁴⁰Committee, Oxford English Dictionary, Vol. 7 (Oxford: Clarendon Press, 1933), p. 683.
- ⁴¹Committee, Webster's Third New International Dictionary Unabridged (Springfield, Mass.: G. & C. Merriam Co., 1961), p. 1677.
- ⁴²Laura H. Wild, The Romance of the English Bible (New York: Doubleday, Dorian & Co., 1929), pp. 195,196.
- ⁴³Lanier, p. 339.
- ⁴⁴F. W. Mattox, The Eternal Kingdom (Delight: Gospel Light Pub. Co., 1960), p. 101.
- ⁴⁵Reinhold Seeberg, History of Doctrines in the Ancient Church, Vol. 1 (Grand Rapids: Baker Book House, 1956), pp. 80,108.
- ⁴⁶Garrett, p. 3 .
- ⁴⁷Ibid.
- ⁴⁸McGuiggan, pp. 63,64.
- ⁴⁹Bales, pp. 217,218.
- ⁵⁰Ibid., p. 218.
- ⁵¹Workman, pp. 15-18.

⁵²Bales, p. 219.

⁵³McGuiggan, p. 63.

⁵⁴Ibid.

⁵⁵Ibid.

HAS "THAT WHICH IS PERFECT" COME?
An Exposition of 1 Corinthians 13:8-13
By GARY WORKMAN

PREFACE

A comprehension of 1 Corinthians 13:8-13 is important for an understanding of the purpose and duration of spiritual gifts. Another vital passage along this line is Ephesians 4:7-16. But it has not been as controversial since, among other things, it clearly specifies that apostles were to continue along with other spiritually-gifted functionaries and that this would come to an end with the oneness of the gospel. On the other hand, 1 Corinthians 13 has suffered as the playground of would-be charismatists who seek to justify their experiences with the quotation of a Biblical text. It is the conviction of this writer that the two passages are entirely harmonious. God's Word does not contradict itself.

It matters little how long a list of illustrious names can be cited to support a given position on some point of doctrine else we in churches of Christ, finding ourselves in the small minority on such subjects as the nature of the church and the purpose and form of baptism, would be forced to concede that the majority is always right. Seeking to explain 1 Corinthians 13 many, including noted commentators, have relied more on supposition than on Biblical exegesis.

It is not the purpose of this treatise to compile and report the thinking of others but to study the text itself. A thorough and accurate exposition can be produced only as a result of careful exegesis combined with lexical and Biblical research of key words. Since this yields a study involving the technicalities of Greek and Hebrew words as well as other grammatical considerations, it seems best to present the material in as simple a manner as possible. Therefore, I have kept references to a minimum and have cited them in an abbreviated form in the text itself.

Unless otherwise indicated, the Scripture quotations are from the American Standard Version of 1901.

Gary Workman
September 27, 1971

THE CONTEXT

Students of the New Testament are aware that many Christians possessed spiritual gifts during that Biblical period which began with the establishment of the church (Acts 2). Jesus had foretold these gifts in Mark 16:17-18. They are stated as fact in Mark 16:20, Acts 2:1-4, 16-18, Hebrews 2:3,4 and a number of other Scriptures.

Paul listed nine such gifts in 1 Corinthians 12:4-11. He then explained how these gifts functioned in the church at that time (verse 28). Then Paul stated that the gifts of "prophecies," "tongues" and "knowledge" would **cease** or **be done away** (1 Corinthians 13:8) and that this would happen "when that which is perfect is come" (verse 10). The question we are seeking to answer in this booklet is whether or not that "perfect" thing has already come and, consequently, the spiritual gifts done away.

At the outset, we should realize that the passage we are examining in detail (1 Corinthians 13:8-13) is found in the middle of a section dealing with spiritual gifts. Paul began the subject in 12:1 and ended it with 14:40. The main purpose of chapter 12 is to show that the gifts are diversified among the members (see verses 11, 29 and 30). He then moves his subject on to a further point by saying: "And moreover a most excellent way show I unto you" (verse 31). With those words he introduces the quality of love in chapter 13 as a contrast to spiritual gifts.

In chapter 13:1-3, the inspired writer points out that love in a Christian's life is more important than such spiritual gifts as tongues, prophecy, knowledge and faith which are mentioned as representative of the entirety of the gifts listed in the previous chapter. This "knowledge" is not ordinary knowledge but that spiritual gift which Paul listed in 12:8. Likewise, this "faith" is not that which every Christian must have as a result of hearing the Word of God (Romans 10:17) but that supernatural gift of faith which could enable a person to move mountains (Matthew 17:20, 21:21).

VERSE 8

After delineating the various characteristics of love in verses 4-7, Paul then explains that such love is superior to spiritual gifts because "love never faileth" (verse 8) whereas the gifts were to "cease" or "be done away." "We should notice the difference between "cease" (Greek: *pauomai*) and "be done away" (*katargeo*). The King James Version is a bit confusing because its two renderings of "fail" and "vanish away" in connection with prophecies and knowledge are actually from just one Greek word (*katargeo*), and that word is not the same as the one rendered "faileth" (*pipto*) in connection with love.

Be done away. The word *katargeo* is defined (by Kittel's *Theological Dictionary of the New Testament*) as: "to condemn to inactivity," "to destroy," "to remove from the sphere of activity." In the religious sense it means "to make completely inoperative." Notice these examples:

- (1) Death is to be abolished—*katargeo*—(2 Timothy 1:10, 1 Corinthians 15:26).
- (2) We have been discharged—*katargeo*—from the law (Romans 7:6).
- (3) The old law itself was done away—*katargeo*—in Christ (1 Corinthians 3:14) and by Christ (Ephesians 2:15).

The word has to do with the activity of a thing. For instance, it is not the stated content of the old law that was done away. It could still be read both in Paul's day (1 Corinthians 3:14) and in ours. But its activity or efficacy is gone.

Cease. The word "cease"—*pauomai*—means to "stop oneself" (*Arndt-Gingrich Lexicon*). This word is applied to tongues but not to prophecies and knowledge. Tongues were to stop by themselves whereas prophecies and knowledge had to be done away. As an example of this distinction, we read that the sacrifices of the old law could not cease—*pauomai*—(Hebrews 10:2). They could not complete their task so they had to be done away—*katargeo*—(Ephesians 2:15), replaced by Jesus "one sacrifice for sins for ever" (Hebrews 10:12). We might make this further observation: In contrast with the Old Testament sacrifices, Jesus' sacrifice has permanent efficacy. Yet the doing of it has ended. It "has ceased to be offered" (Hebrews 10:2) because "this he did once for all, when he offered up himself" (Hebrews 7:27) so that "there is no more offering for sin" (Hebrews 10:18). His task of offering himself has been completed—has ceased—while the effect continues on. Let us summarize this contrast: The Old Testament sacrifices could not **cease** but were **done away**; Jesus' sacrifice has **ceased** but is not **done away** because it will not be replaced. Its consequences are forever.

Likewise, tongues had no replacement. They were a "sign" (Mark 16:17) to the unbelievers (1 Corinthians 14:22), accompanying and confirming the prophecies and revealed knowledge (Hebrews 2:3,4) while being preached by divine inspiration (Mark 16:20). They were able to permanently complete their task and **cease**. Yet the effectiveness of their testimony continues. Such "signs...are **written** that ye may believe" (John 20:30,31). Prophecies and knowledge had to be done away by being replaced with "that which is perfect." At the same time tongues, as an accompanying sign, would cease.

VERSE 9

In verse 9 Paul states the reason why these gifts were to be done away, explaining: "For we know in part, and we prophesy in part." Paul uses the words "in part" three times in this section. "In part" is contrasted with "perfect" in verse 10 and with the prefix translated "fully" in verse 12. "In part"—*ek merous*—simply means "partially" (Kittel's *TDNT*). While Paul at that time knew God's will partially through his spiritual gifts, it would later be known fully or completely when all of the parts were put together. A

gifted person was still only a member separately or individually—*ek merous*—1 Corinthians 12:27. His gift was not complete in itself. "Each several **part**"—*merous*—worked to build up the body of Christ (Ephesians 4:16).

So the gifts enabled each gifted person to know and teach only a part of God's intended revelation to man. His revelation had always come "precept upon precept,...line upon line,...here a little, there a little" (Isaiah 28:10). No one man was enabled to reveal it all. But these gifts were progressing toward a completion and, because of their partial nature, would cease when the "perfect" comes. That coming marks the end of them because they are then no longer necessary.

VERSE 10

"Perfect" defined. To fully understand Paul's thought here, we must realize that the Greek word translated "perfect"—*teleios*—means: "brought to its end, finished; wanting nothing necessary to completeness" (Thayer's *Lexicon*); "having attained the end or purpose, complete, perfect" (Arndt-Gingrich *Lexicon*); "ended, complete" (Young's *Concordance*). When referring to people, the word means "full-grown, adult, mature" (Arndt-Gingrich, Thayer). These several definitions of the word may be summarized as **complete** or **mature**.

Now what we have in 1 Corinthians 13:10 is an adjective without a noun. If Paul had included the noun in the text, there would never have been any difficulty in understanding the meaning. Paul just said (literally from the Greek): "the perfect...." So, many have asked: "The perfect **what**?" Well, that is what we must figure out from the context. And if we will be observant, there is no great difficulty in doing that. But we must let the Bible define the terms! We must realize that Paul wrote in **his** language (Greek), not in **ours** (English). We cannot look up the word "perfect" in Webster's Dictionary and hope to have an accurate definition of Paul's word. Instead, we must avail ourselves of a Greek-English lexicon or some other authoritative books which will give us definitions of New Testament Greek words. This we have done in the paragraph above.

There are some who assume that "that which is perfect" can only come at the end of the world. So it has been suggested that Jesus, when he comes again, is "that which is perfect." An examination of the Greek in 1 Corinthians 13:10 will reveal that this cannot be true. For it is a neuter article which modifies the adjective "perfect" and which tells us that "perfect" is also neuter. Jesus Christ is masculine and is always referred to by masculine terms. He is never spoken of as a thing but as a person. He is a "he who," not a "that which." So "that which is perfect" cannot be Jesus or any other person.

Others, realizing that "the perfect" is not a person, have suggested that it is the perfect state of existence in heaven. Their argument is that things in this world and in this life are not perfect and therefore it cannot refer to anything this side of judgment

day. The fallacy in this line of thinking is that one is arguing from an assumption—that assumption being a false definition of the word translated "perfect." It makes no difference how someone today might use the English word "perfect" in his own vocabulary. What matters is how the word is used in Scripture.

"Perfect" in New Testament usage. Let us carefully observe how this same word—the Greek word *teleios*—is used and translated in other passages in the New Testament:

- (1) Jesus commanded us not to be respecters of persons in loving our friends and hating our enemies (Matthew 5:44-47) but to be complete or "perfect"—*teleios*—like our heavenly Father (verse 48) in loving friends and enemies alike.
- (2) Jesus said that the rich, young ruler could be "perfect"—*teleios*—if he would (Matthew 19:21).
- (3) Paul said that his preaching was wisdom among those who are "full-grown"—*teleios*—(1 Corinthians 2:6).
- (4) Paul urged the Corinthians to be "men"—*teleios*—instead of babes (1 Corinthians 14:20).
- (5) In Ephesians 4:13 we read that the body of Christ is to be built up unto a "full-grown—*teleios*—man."
- (6) When Paul wrote to the Philippians he said (in 3:15) that some of the Christians were "perfect"—*teleios*.
- (7) Epaphras prayed that the Colossians would stand "perfect"—*teleios*—in the will of God (Colossians 4:12).
- (8) The Hebrews were chided for not having progressed to the solid food aspect of the Word of God which, said the inspired writer, is for "full-grown"—*teleios*—men, described as those who have their senses exercised to discern good and evil (Hebrews 5:14).
- (9) James described the law of liberty as the "perfect"—*teleios*—law (James 1:25).

All of these nine examples refer to the here and now. So, some things here **are** "perfect"—in the Biblical meaning of that word as **mature** or **complete**. We, as Christians, do not have to wait until we get to heaven to be "perfect" in the Biblical sense of this particular word. In fact, as seen in eight of the examples above, we are expected to be exactly that!

Therefore, if we are to have a true understanding of the thought in 1 Corinthians 13:10, we must get it out of our minds that the word *teleios*—translated "perfect"—means sinless or the flawless state of heaven. We are to be mature people in this life adhering to a mature law.

"Perfect" in context. Now let us look at verses 9 and 10 together since they together comprise one sentence and one thought. We will be able to grasp the thought much more easily if we will do our own translating and change the word "perfect" in verse 10 to the word "complete" (since that is its meaning). Verse 9 mentions something that is partial and verse 10 something that is complete. "That which is perfect" is **the completion of** that which is "in part." But **what** was in part? We need not search for some elusive antecedent of "perfect" or some imaginative interpretation unstated in the immediate context. Such is unnecessary because Paul defines his subject matter in this very sentence! Notice verse 9: "We **know** in part, and we **prophecy** in part." Paul was not writing about the limitations placed upon human understanding of the perplexities of life and eternal destiny. He was writing about the spiritual gifts of knowing and prophesying God's will—**the proclamation of the gospel by divine inspiration!**

At the time of Paul's writing the gospel had not been fully proclaimed. The knowing and prophesying were only "in part." But divine inspiration looked forward to a completion. There was a day coming when no more knowledge of God's mysteries would be revealed and no more prophecies uttered because all of God's intended revelation to man would be complete! So "when that which is perfect is come," those spiritual gifts of prophecies, tongues and knowledge would be done away and cease forever. This was destined to be fulfilled within the lifetime of Jesus' apostles for he himself had foretold that the Holy Spirit would guide them into "all the truth" (John 16:13). Before the last apostle succumbed to death, all the truth that God intended to reveal to man had been delivered. It would not be repeatedly given by inspiration down through the centuries of the Christian era because it "was once for all delivered unto the saints" (Jude 3). "That which is perfect" had come when the apostle John laid down the pen of Revelation and finished "the words of the prophecy" (Revelation 22:18-21).

VERSE 11

An illustration. In verse 11 Paul utilizes an illustration to elaborate on the fact he has just stated. It is about a child becoming a man and emphasizes the contrast between infancy and maturity. Just as a child leaves behind his infancy, his limited ways of thinking and acting, to become mature in full-grown manhood, so also the Christian will leave behind the "childish things" of limited spiritual gifts to attain to the "most excellent way" (12:31) consisting of faith, hope and love (13:13). A child thinks, feels and speaks as a child because he does not yet have the knowledge to think, feel and speak on an adult level. But he learns. And as he learns, his infancy is transformed into maturity and childish things are "put away."

So also with the Christian: "They shall all be taught of God" (John 6:45). Just as the Mosaic law was a "tutor to bring us to Christ" (Galatians 3:24), so also were spiritual gifts a temporary, educational measure to bring us to maturity. And just as "we are no longer under a tutor" of the old law since it was brought to completion in Christ, so also we are no longer under the tutorship of spiritual gifts since they were brought to completion in the fullness of God's revealed will. The completed revelation has now been given and made available, superseding and canceling that which was in part.

Sometimes those professing to have spiritual gifts today will say that the gifts enable them to have a maturity beyond what they had previously experienced. We will not attempt to deny that they have been immature, but we will deny that the use of either real or imagined gifts produces such maturity. The church in Corinth had more tongue-speaking, for instance, than any other as far as we have record. Yet it was a church split with factions, lawsuits, fornication, skepticism and drunkenness at the Lord's table! No wonder Jesus said: "An evil and adulterous generation seeketh after a sign" (Matthew 12:39). Paul said that the Corinthians were not spiritual but carnal (1 Corinthians 3:1), even "babes in Christ," and that their excessive use of tongues was further evidence of their being "children in mind" (1 Corinthians 4: 18-20).

Spiritual gifts did not subjectively produce spirituality in the lives of those who were gifted. That was not the purpose of the gifts. When Jesus "gave gifts unto men" (Ephesians 4:8), it was so that the gospel might be correctly proclaimed through apostles and other divinely-aided teachers (Ephesians 4:11) and that by the **hearing** of it the saints might be matured and the body of Christ built up (Ephesians 4:12). Thus, by the help of the gifts Christians were protected from doctrinal error (Ephesians 4:14) and enabled to speak the truth (Ephesians 4:15). The use of genuine spiritual gifts was a sign of babyhood. Maturity was to come with the ending of the gifts.

VERSE 12

In verse 12 Paul further explains that the reason why spiritual gifts were then existent but would later be put away was because **at that time** ("now"—Greek *arti*—means the immediate present) they could only "see in a mirror darkly." Later they would be able to see "face to face." Such a distinction is another way of stating the difference between knowing "in part" and knowing "fully" as in the second part of verse 12. The change would take place at the time "when that which is perfect is come."

Face to face. Possibly the most helpful way of approaching verse 12 is to first consider what "face to face" means. There are some who say that Paul is here speaking about the prospect of our seeing **God** face to face—literally and actually—and that this cannot happen before judgment day. Possibly it was this interpretation of Paul's language that spawned these words in the chorus of a well known song: "And I shall see Him face to face, And tell the story saved by grace." But notice that Paul does not say that we are going to see **God** face to face, much less that it is going to take place in heaven. Whatever may be the privilege of the saints in heaven, that is not

Paul's subject-matter. Paul is writing about how at that time they could see something **dimly** in a mirror that would become **clearer** later. He did not mention either God or heaven in this connection. But even if he had stated or inferred "God" as the object of his seeing, it would not imply heaven as the place of fulfillment. Let us see how the expression "face to face" is used elsewhere in Scripture:

- (1) In Genesis 32:30 Jacob, after wrestling with the angel, says: "I have seen God face to face." Jacob did not **actually and literally** see God for "no man hath seen God at any time" (John 1:18). But Jacob saw God representatively. In seeing and hearing the angel, he had an intimate and direct encounter with God's manifestation and revelation. So even to see **God** "face to face" does not necessitate being in his actual presence. The expression is not used in a literal sense.
- (2) Deuteronomy 34:10 tells of "Moses, whom Jehovah knew face to face." And Exodus 33:11 says that "Jehovah spake unto Moses face to face, as a man speaketh unto his friend." But notice that in verse 20 God says to Moses: "Thou canst not see my face; for man shall not see me and live." And in verse 23 he says: "Thou shalt see my back; but my face shall not be seen." Therefore Moses did not see God "face to face" in a literal way. The expression indicates an immediate and direct communion with God which Moses **while on earth** was privileged to have.
- (3) In Deuteronomy 5:4,5 Moses tells the Israelites that in connection with the giving of the law "Jehovah spake with you face to face in the mount." Yet the account of that event given in Exodus 19 says that God told Moses: "Go down, charge the people, lest they break through unto Jehovah to gaze, and many of them perish" (verse 21). The people didn't actually see God's face. They "went not up into the mount" (Deuteronomy 5: 5), but they received a clear understanding of his will. "Ye heard the voice of words, but ye saw no form" (Deuteronomy 4:12), says Moses. And God told him to say to the people: "Ye yourselves have seen that I have talked with you from heaven" (Exodus 20:22). This was the privilege of people **on earth during this life!**

Thus we understand that even to see God "face to face" simply indicates a clear reception of his will. Thayer's *Lexicon*, commenting on 1 Corinthians 13: 12, says that the expression means to "discern perfectly his nature, will, purposes"—that is, as far as God has revealed such. Those people of Israel had that experience. God told the Israelites in the Ten Commandments what kind of God he is and what his commands are. And Paul says that those commandments "came with glory so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face" (1 Corinthians 3:7). But he goes on to say that "the ministration of righteousness (the law of Christ) exceeds in glory" (verse 9). Moses had to veil his shining face (verse 13) and a figurative veil was upon the hearts of the people (verses 14 and 15), meaning that

their "minds were hardened" or their understanding was limited. "But," says Paul, "we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into that same image from glory to glory" (verse 18). In other words, our understanding can be even clearer than theirs!

See in a mirror darkly. Paul says that they "see in a mirror darkly" or dimly at that time, but later the image would become clearer—"face to face." To "see in a mirror" was often a figure of speech which meant "to receive revelation from God." This was the function of prophets in Old Testament times. In Numbers 12:6 God says: "If there be a prophet among you, I Jehovah will make myself known unto him in a vision, I will speak with him in a dream." He goes on to say: "My servant Moses is not so...with him will I speak mouth to mouth, even manifestly, and not in dark speeches" (verses 7 and 8). The Hebrew word for "mirror"—*marah*—is the same word that means "vision" as a means of receiving revelation from God. To see a vision was to figuratively see in a mirror. It is this word "mirror" which is found in Numbers 12:6 (and ten other passages) translated "vision." Virtually the same word (but with different vowel pointing)—*mareh*—is found in verse 8 translated "manifestly" or "apparently." The rabbis in Midrashic writings always took the word in this verse to mean "mirror" in a figurative sense (see Kittel's *TDNT*, I, 178f). They said that the prophets saw God in clouded mirrors, but Moses saw him in a clear one.

Paul says that the Christians of his day were looking into such a clouded mirror. "Darkly" or "dimly" is literally "in an enigma." This word "enigma" means "a riddle" or "indistinct image" (Arndt-Gingrich *Lexicon*). A riddle is "an obscure saying" (Thayer's *Lexicon*). It is the Hebrew counterpart of this word that is found in Ezekiel 17:2 ("Son of man, put forth a **riddle**, and speak a parable unto the house of Israel.") and also in Numbers 12:8 where it has been translated "dark speeches." When the prophets of Israel looked into the mirror of divine revelation, it was a clouded mirror—an enigma. They experienced an obscure seeing, hearing and speaking about God and his will. Not so with Moses! He also looked into the mirror of divine revelation, but there were no "dark speeches," no enigmas, no obscure sayings. His mirror was a clear one. Thus we may accurately translate the first part of Numbers 12:8 as: "Mouth to mouth I will speak with him, even (in) a mirror, but not in obscure utterances."

"Mouth to mouth" in the above passage is the equivalent of "face to face" in previously mentioned passages regarding Moses. This verse is the background out of which Paul writes the language of 1 Corinthians 13:12. Thus his meaning is: "Now we see in a mirror dimly, but then we will see in a mirror clearly," or "Right now we look in an obscure mirror, but when that which is perfect is come we will look in a clear one." That which is perfect does not take away the **mirror**. It takes away the **enigma** so that the image will no longer appear obscure but "face to face."

In 1 Corinthians 3:18 Paul says that what we all see in the mirror is "the **glory** of the Lord," an "image," and that we are transformed into that image through the work of the Spirit. The glories that were to follow the sufferings of Christ were proclaimed by

prophets in Old Testament times, but their prophecies were obscure (1 Peter 1:11). Those men sought and searched diligently (verse 10). Their mirror was clouded. But Peter says those glories "now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven" (verse 12).

So, according to Peter, the mirror of God's revelation was in the process of becoming clearer. It is a Christian revelation and "angels desire to look into" it (1 Peter 1:12). Or, as Paul put it in 1 Corinthians 4:6: "Seeing it is God that said, Light shall shine out of darkness, who shined in our **hearts**, to give the light of the **knowledge** of the glory of God in the **face** of Jesus Christ." Jesus the Christ has come! And now, when we look into the mirror of divine revelation, it is **his face** that we see, his will that has been revealed, his law that has been established. And we are to **look into** that perfect law, the law of liberty, and continue in it (James 1:25).

No wonder James uses the illustration of a mirror. It is a term that indicates God's will. We are not to simply behold our natural faces in a mirror (James 1:23), but we are to "receive with meekness the implanted word" (verse 21) by looking into the mirror of the law of liberty (verse 25).

I know fully. The second part of verse 12 continues by saying: "Now I know in part; but then shall I know fully even as also I was fully known." The ordinary Greek word for "I know" was *ginosko*. This is the word Paul uses in the first part of this quotation. The word by itself does not indicate how well one knows something. But Paul adds the words "in part" so that the reader will be sure to understand that Paul's knowledge was partial at that time.

In contrast, Paul goes ahead to say that later (after the perfect has come) he will know "fully." The Greek word translated "know fully" is *epiginosko* (present tense). This is a compound of the word for "know" which Paul had just used. It is the same word except that the preposition *epi* is added as a prefix. The meaning is intensified somewhat so that the translators of the American Standard Version, the Revised Standard Version, and others added the word "fully" to show the difference. Other words that modern translators have used to emphasize this difference are "clearly" and "completely." The Twentieth Century New Testament translates the verse: "As yet my knowledge is incomplete, but then I shall know in full, as I have been fully known."

Readers of the King James Version would not have reason to notice any distinction, but readers of later translations would. Taking special note of the fact that Paul says he is going to "know fully," some have argued strongly that one can **never** know fully in **this** life. Therefore, they conclude that Paul is writing about the time when this world shall have drawn to a close and the faithful are all in heaven receiving a full revelation of all things. Some translations have taken the liberty to add the word "God" into verse 12. Williams translates: "I shall know perfectly, as God knows me." Knox goes so far as to render it: "I shall recognize God as he recognizes me." Such loose translations as these have given further confidence to those who would place the

fulfillment of Paul's expectation in heaven. We should emphasize that it is an unwarranted addition to the sacred Scriptures to put the word "God" into the verse. It just isn't there! And anyone who puts it in is interpreting, not translating. Paul didn't say a thing about knowing **anything** as well as God knows him, much less that he was going to know **God** that well. Such an idea was the devil's lie to Eve (Genesis 3:5) but nowhere promised by God!

Let us not get carried away with personal opinions but remember to let the Bible define the terms. If everyone would make the effort to get Biblical definitions of Biblical words, no one would be arguing that this verse requires heaven for its fulfillment. The word *epiginosko* (translated "know fully" and "fully known") as used in the New Testament means "to become thoroughly acquainted with," or "to know thoroughly... accurately...well" (Thayer's *Lexicon*). It means to "know exactly, completely, through and through" (Arndt-Gingrich *Lexicon*). It does not always indicate something different in meaning than the simple word *ginosko*—"to know." Thus, often it simply means to perceive, understand, recognize, acknowledge, or observe.

To say that the compound word means to know something accurately does not mean that the ordinary *ginosko* might indicate knowledge mixed with error. One who simply has an opinion may or may not be correct. In contrast, one who knows has the certainty that he grasps the truth (see Kittel's *TDNT*, I, 690). However, one who knows (*ginosko*) something may or may not have thorough knowledge of his topic, whereas one who knows well (*epiginosko*) does have thorough knowledge of whatever topic is under discussion.

Let us notice how the word *epiginosko* ("know fully") is used and translated in other passages in the New Testament:

- (1) Concerning false prophets Jesus said in Matthew 7:16: "By their fruits ye shall know—*epiginosko*—them."
- (2) Luke tells Theophilus in Luke 1:3,4 that he has written to him "that thou mightest know—*epiginosko*—the certainty concerning the things wherein thou wast instructed."
- (3) Paul says in Romans 1:32 that the ungodly people he mentions practice their sin while "knowing—*epiginosko*—the ordinance of God."
- (4) Paul writes in 1 Corinthians 14:37: "If any man thinketh himself to be a prophet or spiritual, let him take knowledge—*epiginosko*—**of the things which I write unto you**, that they are the commandment of the Lord."
- (5) Timothy was instructed in 1 Timothy 4:3 that meats are "to be received with thanksgiving by them that believe and know—*epiginosko*—the truth."

- (6) Peter writes in 2 Peter 2:21 that some after "knowing—*epiginosko*—the way of righteousness" turned back from it.
- (7) In 1 Corinthians 6:9 Paul says that he was "well known"—*epiginosko*—by some.
- (8) Paul told the Colossians in 1:6 that they "knew—*epiginosko*—the grace of God in truth."
- (9) In Matthew 11:27 Jesus says that those who "know—*epiginosko*—the Father" are "the Son and he to whomsoever the Son willeth to reveal him."

The noun form of this word (*epignosis*) is found with the same usage. Christians were able to have an *epignosis* (thorough knowledge) of: God's will (Colossians 1:9), the truth (1 Timothy 2:4), Jesus Christ (2 Peter 2:20, Ephesians 4:13), both God and Christ (2 Peter 1:2).

Notice that the above Scriptures tell of what Christians are able to do **on earth during this life**. These passages refer to thorough knowledge in **this** life, not to some greater knowledge gained in heaven. Today there are many claiming to have prophetic or spiritual gifts. These are the ones who argue the strongest that one cannot "know fully" in this life, yet they are the very ones whom Paul commands to **know fully** the things he writes (1 Corinthians 14:37).

Paul also said to "acknowledge" or "know fully" (*epiginosko*) the things he wrote **unto the end** (1 Corinthians 1:13), not **after the end**! He further said that the Corinthians **did** acknowledge or know—*epiginosko*—both himself and Timothy "in part"—*apomeros*—(verse 14). Thus it is possible to "know fully" something that is "in part!" In fact, thorough knowledge—*epignosis*—can be increased (Colossians 1:10) so that the gaining of it is said to be a renewal process (Colossians 3:10).

Those who think we should continue to seek after spiritual gifts and wait until we get to heaven for thorough knowledge could well be described in the language of Romans 10:2: "They have a zeal for God, but not according to **knowledge—epignosis**." For the claim that one cannot "know fully" (in the Biblical sense of the word) during this life has been shown to be a claim that is entirely without Scriptural basis and out of harmony with the definitions of that word in the New Testament.

VERSE 13

Verse 13 states: "But now abideth faith, hope, love, these three; and the greatest of these is love."

Now. The word "now" (Greek: *nuni*) is normally an adverb of time but may become simply a connective when *de* ("but" or "and") is used with it. In such a case, it

has no reference to a time element but is used in a strictly logical sense—to introduce a further thought. Paul uses it this way several times right here in 1 Corinthians (see: 5:11, 12:18, 14:6, 15:20). It is therefore unwarranted to place any temporal emphasis on "now" in our present verse as opposed to some other time. Paul is just introducing his next thought—the things that abide in contrast with the temporary gifts which were to pass away.

There abideth. In reading in this verse about faith, hope and love abiding, some have jumped to the conclusion that Paul is saying that these three things will exist forever. We must comment just here that whether Paul means they will exist until judgment day or on through eternity, it does not change the meaning of the preceding verses which we have already dealt with. In either case, that which is perfect comes before judgment day and these three qualities continue on after spiritual gifts end. We are convinced, however, that a careful study of verse 13 and related passages serves only to strengthen that conclusion.

Let us go on to observe the meaning of Paul's terms. The Greek word *meno*, translated "abide," has also been translated in other New Testament passages as "continue," "dwell," "remain," "tarry," etc. This word does not necessarily mean "to continue from now through eternity." To say that something or someone will **abide** is not to say **how long** the abiding will be. For instance, one might "abide" (*meno*) an hour (Matthew 26:38,40), a day (Acts 21:7), two days (John 4: 40), a few days (John 2:12), many days (Acts 9:43), three months (Luke 1:56), or two years (Acts 28:30).

Therefore, there is no implication in the word "abide" as to how long it will be. It may be just for a little while as the seventh king of Revelation 17: 10. It may be until Christ returns as he mentioned in John 21:22, 23. Or it may be endless as in the case of the Christian's eternal possession (Hebrews 10:34). Paul told the Philippians that he was sure he would "abide" with them (Philippians 1:25), but his abiding would end when he would "depart and be with Christ" (Philippians 1:23).

When the word "abide" means endlessly, the words "for ever" are usually attached as in Hebrews 7:24, 1 Peter 1:25 and 1 John 2:17. This is not always the case but often is. And unless there is some clear statement given in the Scriptures that the subject under discussion will exist forever, we should be careful not to say that it will. The New English Bible presumes too much when it renders our present passage: "...there are three things that last for ever..." The words "for ever" are neither stated nor implied in the context. We would do well to remember this warning: "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:6).

The idea is that someone or something remains in whatever sphere is under discussion. In 1 Corinthians 13 Christian qualities and gifts **in this life** are under discussion. (Notice that verses 1-8 involve evil, suffering, etc.) Heaven is not even mentioned. Paul takes Christianity as it exists in this world and draws a distinction

between temporary gifts and permanent qualities, between that which was to exist for awhile and then be done away and that which was to exist throughout the entire era.

Faith, hope, love. In order to determine whether faith, hope and love will all survive the second advent we need to go outside our present passage and examine the teaching of the Scriptures in general. Paul is fond of combining faith, hope and love. This triad is found again in 1 Thessalonians 1:3, 5:8 and Colossians 1:4,5. In 1 Thessalonians 1:3 it is not just these virtues but also their products that are mentioned: "...**work** of faith, and **labor** of love and **patience** (steadfastness) of hope." It is evident that this passage implies nothing beyond this world since beyond this life "no man can work" (John 9:4), there will be "rest from...labors" (Revelation 14:13) and the steadfast will have "run the race" (Hebrews 12:1). 1 Thessalonians 5:8 and Colossians 1:4,5 are likewise concerned with our Christian sojourn.

We may be sure that love will exist in heaven for "God is love; and he that abideth in love abideth in God" (1 John 4:16). Further, Paul speaks of those who love Jesus with an "incorruptible" love (Ephesians 6:24). Instead of "sincerely" as in the KJV, the wording is literally "in incorruption" (Greek: *en aphtharsia*). "Incorruption" is that which applies only to what transcends death into eternal life (Romans 2:7) "when this corruption shall have put on incorruption" (1 Corinthians 15:54). In brief, there is absolutely nothing, including death, which "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:39).

On the other hand, both faith and hope are confined to this age. Personal faith, subjectively residing in the heart of the believer, was embraced by godly ones of old (for instance, Abraham-Hebrews 11:8) as well as those in the Christian era. While "**the** faith" —the gospel, the new covenant—made its appearance with Jesus (Galatians 3:23) and is here to stay (Jude 3), **personal** faith looks forward to a fulfillment. It looks to the future. It is "the assurance of things **hoped** for, a conviction of things **not seen**" (Hebrews 11:1). It is directed toward remission of sins (Acts 10:43), justification (Acts 13:39), salvation (1 Timothy 3:15), eternal life (1 Timothy 1:16). It is "unto the saving of the soul" (Hebrews 10:39).

While we live in this world "we walk by faith, not by sight" (1 Corinthians 5:7). This faith involves belief, obedience, trust, hope, and faithfulness until "that day" arrives (1 Timothy 1:12) when all of God's promises come true. Then faith shall vanish into sight.

Likewise, hope is limited to this world. The **object** of our hope is "laid up...in the heavens" (Colossians 1:5)—the "inheritance...reserved in heaven for you" (1 Peter 1:4), the mansions in our Father's house that are ready and waiting for our arrival (John 14:2). But **personal, subjective hope** in the Christian's heart is a thing of **this** life, not of the **next**. Like faith, it looks to the future. It involves expectation, trust and the patience of waiting. It is the confidence that all of God's promises (Acts 26:6) will end in attainment (Acts 26:7). Hope that is set on God (1 Timothy 4:10) and grounded in

Christ (1 Thessalonians 1:3) anticipates: salvation (1 Thessalonians 5:8), Christ's return (1 Peter 1:13), deliverance from earthly corruption (Romans 8:21), resurrection (Acts 24:15), glory (Colossians 1:27), seeing and being like Him (1 John 3:2,3) and eternal life (Titus 1:2).

All of these things will be completely fulfilled on the great day of Christ's return. We do not see them just yet and this is why we must hope. **"But hope that is seen is not hope"** (Romans 8:24). Instead, "we hope for that which we see not" (Romans 8:25). Hope is our attitude toward the future when the object is not yet present. It involves steadfastness (Romans 15:4), waiting (Galatians 5:5), expectation (Philippians 1:20), looking (Titus 2:13) and laying hold (Hebrews 6:18).

But hope will come to an end. It will not continue forever. As is remarked in Kittel's *TDNT*: "Faith and hope bear the marks of this defective aeon," and "are both unequivocally and naturally ascribed by Paul to this present era." Because of "the temporary character of *pistis* (faith) and *elpis* (hope), ...love alone is seen to be no longer of this world but to stretch into the future aeon" (*TDNT*, I, 50,51). We must "hold fast our boldness and the glorying of our hope firm unto the **end**" (Hebrews 3:6). We must show "diligence unto the fullness of hope even to the **end**" (Hebrews 6:11). That is the moment when hope along with faith becomes reality, sight, possession!

As with knowing and prophesying, it is neither the content nor consequences of faith and hope which must come to an end but rather the action. When eternity unfolds it is no longer a matter of faith but sight, no longer a matter of hope but fulfillment.

The greatest of these is love. In verse 7 Paul had said that love bears, believes, hopes and endures all things—that is, all things in this life! This is so because in heaven we will have no more of that. There will be no death, mourning, crying, or pain to bear because "the first things are passed away" (Revelation 21:4). There will be no unrealized blessings to believe in; they will all have been fulfilled. There will be no expectations with which to hope for they will all have been received. There will be no temptations or hardships which we must endure for they will be gone, endurance will come to an end, and we will be finally and completely saved (Matthew 10:22).

Yet even when all of this is finished, "love never faileth" (1 Corinthians 13:8). Other elements in this defective age are transitory. In the end they will all be pointless. But whereas faith and hope are only human responses, love is also a divine quality. Since we become "partakers of the divine nature" (2 Peter 1:4) and eventually will "be like him" (1 John 3:2), love will continue on. Love is the only vital force of the Christian to have a future in the world beyond. This is why, though there have been great spiritual gifts, love is the "most excellent way" (1 Corinthians 12:31). And though there are other great, God-directed forces in the Christian heart, Paul can say, "the greatest of these is love."

SUMMARY

Both the reason for the existence of spiritual gifts and the occasion for their ending are clearly stated in 1 Corinthians 13. It is not the ambiguous passage that some have thought it to be. Following is a summary of what we have learned in this study:

- (1) Tongues were to "cease" their activity, but their faith inducing effect would continue. Their activity would end but not their efficacy. We today believe because such signs were once given.
- (2) Prophecies and knowledge, as representative of all the gifts, were to "be done away" as spiritual gifts because they would be replaced by the fullness of God's revealed will. They existed in order to provide God's revelation to man part by part. They ended because the partial gave way to the complete when God's revelation was finished.
- (3) The adjective translated "perfect" is **never** used to describe something after this life is over but is **always** used of people and things in the here and now.
- (4) "That which is perfect" is the completion of knowing and prophesying God's will. This completion of the New Testament revelation was fulfilled within the lifetime of Jesus' apostles as he foretold.
- (5) Spiritual gifts do not produce maturity. The illustration about a child becoming a man shows that maturity (the "perfect") comes in **this** life **before** one reaches a state of sinlessness.
- (6) The expressions "see...face to face" and "know fully" are **never** used in the Bible as descriptions of some heavenly blessings of God's people. These are expressions of earthly maturity as God's Word is clearly unfolded and Christians "understand what the will of the Lord is" (Ephesians 5:17). As the enigmas of the dim mirror were removed through further revelation, God's Word shined forth clearly—face to face—and Christians were able to know that Word thoroughly or fully.
- (7) **Nowhere** in the Bible is it ever said that Christians will have faith or hope while in heaven. On the contrary, they are **both** said to be **present** substitutes for sight. When "that which is perfect" came, spiritual gifts ceased and were done away. Instead of temporary gifts, it was the permanent elements of faith, hope and love which continued on. And one day when Jesus comes again, faith and hope will be left behind as characteristics of this expectant age while love will endure forever.

And now, while we await that great day, let us seek and cherish: not the incomplete but the complete, not the things of childhood but the things of manhood, not the dark but the clear, not the partial but the full, not the temporary but the permanent, not spiritual gifts but faith, hope and love.

EXPOSITION OF 1 CORINTHIANS 14:26-40

AUTHOR UNKNOWN

In this study, let's not forget one fundamental point in connection with this reading: Whenever we turn to God's book and begin studying regarding woman's work, we learn that they WERE to prophesy, Acts 2:16,17; we learn they DID prophesy, Acts 21:19; we learn they are commanded to teach, Titus 2:3; we learn they DID teach, Acts 18:26 (the Bible, that is). It follows, therefore, clearly and forcefully as a demonstration, that any interpretation of 1 Corinthians 14:26-40 that forbids a woman to teach is false. Let us see just exactly what IS TAUGHT.

The first point is "brethren." "How is it then brethren." It may be PRESUMED that others were present besides "brethren," but not PROVED. As emphasis, "...when YE (brethren) come together." The indication is that none were present except Christians.

"How is it then brethren, when ye come together," point number two, the obvious fact of a "gathering." WHAT KIND of gathering? a gathering of "brethren." This is an UNUSUAL kind of brethren. Why? They didn't have the New Testament as we do. Still, they had to have some means of divine guidance. God gave them that guidance through the means of Spiritual Gifts, the which is being discussed in the 12th, 13th and 14th chapters of 1 Corinthians, and Ephesians 4. None deny this. These gifts were miraculous, and involved apostles, prophets, evangelists, pastors and teachers; and were given for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; and were to last until the church was become a "full-grown man," (Eph. 4) (when the revelation was completed). There were Miraculous Gifts in the early church, and if so, it should be obvious that there had to be meetings in connection with which there was the receiving of the benefits of these miraculous gifts. This seems a simple explanation of this meeting, but whether agreed with or not, does not affect the points to be developed. This meeting described may or may not have been on the Lord's day. There is no reference to the Lord's supper. Paul had dealt with THAT MEETING (on the Lord's supper) in the 11th chapter. This is an altogether different kind of meeting in chapter 14. So, we have a gathering, a gathering for the purpose of dispensing with the benefits of Spiritual Gifts. How do we know? The verse indicates as much. "How is it, brethren, when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." And so the gathering is for the giving and receiving of these miraculous gifts.

The last part of the verse says simply, "Let all things be done unto edifying." This simply emphasizes the point just made. Paul says, "Brethren, you are very zealous, you are zealous for the spiritual gifts; but seek that ye may excel to the edifying of the church." Paul's point is that they had become so concerned about these miraculous gifts that they had forgotten the purpose for which they were given. They desired the

gifts as an end rather than as a means to an end. "Let all things be done unto edifying," or "Brethren, use these gifts for edifying the church." The indication is that some were failing to do so. This is indicated also in verse 12. This is the theme of his discussion; this is the kind of meeting they were having in verses 26 through 40.

The next verse, "if any man speaketh in a tongue;" simply bears out the previous statement. In this kind of meeting, there may be some who had the gift to speak in tongues (languages) which these men (with this gift) had never studied. "And so, if any man speaketh in a tongue, let it be by two, or at most by three." This means there HAD to be at least two, but NO MORE THAN THREE. One may say, "That isn't what it means." Maybe this isn't what it means, but THAT IS WHAT IT SAYS!!! Let it be by two, or at most by three, and that in turn, and then let one interpret. So we have those who speak in tongues, but there had to be someone there to interpret. Here is another reason it can be known that there was nobody in that meeting except church members, because THE TONGUE COULD BE USED FOR OUTSIDERS WITHOUT INTERPRETATION! (Acts 2), but 1 Corinthians 14:5 says there can be no speaking of tongues so far as the church is concerned UNLESS THERE BE AN INTERPRETER. Therefore, "If a man speak in a tongue, let it be by two, or at most by three, and that in turn, and let one interpret." Now watch, "But if there be no interpreter let him (man) KEEP SILENCE in the church." Here, in this meeting, is a condition for a MAN to "keep silence" in the church. If there is no interpreter, let him who would otherwise speak, "keep silence."

Paul now turns to the gift of prophecy. "Let the prophets speak." What is a prophet? We know there is no prophecy without inspiration or revelation. Some, when asked, say, "It means to teach." This is NOT SO. If prophecy means to teach, then what does "teach" mean? We have both in the same connection. There can be teaching without inspiration; but there is NO PROPHECY WITHOUT INSPIRATION! (2 Pet. 1:20,21). The word simply means, "pro," in behalf of, for; and "phami," simply means "to speak." A prophet then is a representative of God, who through inspiration "speaks for" God. "No prophecy ever came by the will of man, but holy men of God spake as they were moved by the Holy Spirit," 2 Peter 1:21. To PROPHECY involved both INSPIRATION AND REVELATION, and these are those gifts of which Paul speaks in 1 Corinthians 12, 13, and 14.

"Let the prophets speak by two or three," he has already said this once, "and let the others discern." Now watch, "But if a revelation be given to another (prophet), let the first keep silence." Now let's get the picture. In this meeting, there is a prophet speaking - speaking by inspiration - God revealing the message to him. There is another prophet sitting over yonder to whom God reveals something. Paul's instruction is that instead of the second prophet rising and speaking while the first is still talking, let the FIRST PROPHET SIT DOWN, so there won't be any "confusion" to which he refers in the same connection. Here is the SECOND condition in which A MAN is to KEEP SILENCE in the church. Why "keep silence"? to AVOID CONFUSION! "For ye (and that YE refers to the prophets, and not to everyone in the meeting); it is an obvious point that no one could prophesy except those with the GIFT OF PROPHECY , "For ye may

all prophesy one by one that all may learn." Paul further indicates that it can be done - they can speak one at a time, for "the spirits of the prophets are subject to the prophets." Simply, if one prophet is speaking but another gets a revelation, it would be an easy matter for the second to jump up and start talking, and each feel the necessity for continuing, and then their confusion could be blamed on the Spirit. Paul tells them the Spirit in this case is "subject unto the prophet." The reason for this is that, "God is not the author of confusion but of peace, as in all the churches of the saints." Surely, it can be now seen that this was a MOST UNUSUAL MEETING. Have you ever been to one like this??

Having given direction how the men were to avoid confusion in the church, in some cases commanding SILENCE, it is a given fact that women can cause as much confusion as men. He says, "Let YOUR women - he has been talking to the prophets. He hadn't changed the subject. "Let YOUR women (wives of these prophets) keep silence in the church, for it is not permitted for them to speak. " We want to pay close attention to the word "speak." At this meeting, under these circumstances, at the time and place under consideration in these passages, a woman wasn't to utter a sound; she couldn't break the silence. That is the primary meaning of the Greek word "laleo." In the original New Testament, there are two words translated "speak." One was "lego"; the other "laleo." "Lego" is speech behind which there is thought and preparation; intelligent sound. "Laleo" is any noise that breaks the silence. It is used even in connection with the chattering of animals. The Greek word here is NOT Lego but Laleo. A woman in that meeting was not even to BREAK THE SILENCE. She couldn't even whisper. Still, those who use this passage to teach that a woman should keep silence in the church do not object to her singing. But this is breaking the silence. They don't object to her confessing her faith in Christ as a baptismal candidate, or confession of fault. What is the difference? It is in the KIND OF ASSEMBLY!! In this particular assembly, she wasn't to utter A SOUND!! NOT ONE!!

"But, they are commanded to be in subjection as also saith the law." The "they" is still the wives of the prophets. "And if they will learn anything" - anything about what? The answer usually is, "Anything about everything," but that isn't what the book says. Remember verse 30 saying, "Ye may all prophesy one by one that all may learn," so the women could learn by what the prophets told them. Now it becomes obvious that the "anything" in this verse does NOT mean everything. It means ANYTHING ABOUT THE PROPHECY OF HER HUSBAND - or one of the others. Here is the picture: the prophet is speaking, and here's a woman who doesn't understand some points in the prophecy. She may think she has a right, especially if she is his wife, to jump up and interrupt his discourse. Paul has even FORBIDDEN OTHER PROPHETS TO DO THAT!! So Paul tells them that if they want to know more, wait 'till they get home and talk there. The reason for this: "For it is a shame for women to speak in the church."

Question: "Is it shameful for women to speak in the church, under every situation? Is it shameful for her to sing? Is it a shame for her to confess her faith? Is it a shame for

her to confess her waywardness in the assembly?" We all recognize it is not. This was an UNUSUAL MEETING.

Let's see what we have:

1. This is a very particular kind of meeting. Nothing like it today.
2. Prophets were commanded silence - if there was no interpreter.
 - a. But there are no such prophets as those described.
 - b. Now there are no gifts of interpretation.
 - c. There is no prophet number one to give over to prophet number two.
 - d. Now there are no revelations such as they had.
 - e. There are now no inspired prophets' wives.

The man who says a woman must be silent, based upon that passage, must also say at the same time that EVERY MAN MUST ALSO BE SILENT, because you have both in the same connection. Another thought. 1 Corinthians 14:34,35 never did apply to a single girl, nor did it apply to a widow. It never applied to a woman whose husband wasn't a church member, never applied to a woman whose husband had been a church member but had fallen away, never applied to a woman who knew more about the Bible than her husband, nor to any woman except the wives of the prophets in those days of spiritual gifts. How absurd to hear some preacher tell a single girl or widow, "If you would learn anything, you must ask your husband at home!"

Having discussed these passages, someone may raise the question, "Does this mean that this scripture has no value to us now?" Certainly there is value to us now. There is the VERY LESSON that Paul was teaching these people, which lesson has been so pitifully neglected because man has paid more attention to conditions and circumstances by which the lesson is taught, than by the lesson itself. The LESSON IS: "God is not a God of confusion but of peace as in all the churches of the saints," and "Let all things be done unto edifying," and "Let all things be done decently and in order." These three points are just as binding on the church today as they ever were. What would you think if a preacher taught, "Desire earnestly spiritual gifts," and used this scripture to prove it. You would say, "Preacher, you are misapplying this scripture." But some turn right around and try to make this fit and apply to the church today.

But, suppose it DID APPLY NOW. Does this mean it is wrong to have women teaching Bible classes (some classes)? If they applied at all, they would only apply when the WHOLE CHURCH assembled. Question: "Can there be meetings, religious

gatherings, other than those of the WHOLE CHURCH?" Certainly, for you have one in Acts 5. You have a meeting of the church, or a part of it, in which an apostle asked a woman to speak - and she did speak. Is that the whole church? If so, you have authority for a woman speaking in the church. If not, you have authority for a gathering smaller than the church, to which 1 Corinthians 14 can't be applied. In Acts 12 we have a meeting in the home of Mary, mother of Mark. A woman spoke in that meeting. Was that the church? If so, there is authority for a woman speaking in church. If not, you have authority for a gathering other than the church, and to which 1 Corinthians 14 can't be applied. Then in Acts 18 is the record of Priscilla teaching Apollos. Here is a gathering of some kind - with a woman doing the teaching, to which 1 Corinthians 14 couldn't apply, even if it did apply today - which it does not.

Now then, the "anti" brethren ARE NOT IN HARMONY with 1 Corinthians 14 because:

1. They do not forbid women to speak in the church.
 - a. She sings, and the Bible says that is speaking (Eph 5:19).
(It further says singing is TEACHING, Col 3:16.)
 - b. She confesses her faith in Christ, as a candidate for baptism.
 - c. She confesses her faults whenever she goes astray.

There will be no consistency with 1 Corinthians 14 until women are FORBIDDEN to sing or confess in the assembly - but God COMMANDS us to sing. These reasons BESIDE those that governed that assembly Paul spoke of - that they speak "by two or by three," or if "no interpreter," KEEP SILENCE!!! Then again, if 1 Corinthians 14 is a "pattern" for worship, study, etc., why is it that those who insist this to be true are not guided by it when they answer questions of women who are NOT THEIR WIVES? There is NO PROVISION WHATEVER for this. Since this is true, how is it that they ASSUME it to be correct, when they HAVE NO AUTHORITY? (To go ahead and answer any woman, as if she were "a wife," as indicated in the text.) Surely when we try to make this "the pattern," we get into deep trouble.

One may insist, "But it is shameful for a woman to speak in the assembly." If this be true, which assumes the meeting described above to be a regular church assembly, then those insisting on such find themselves in condemnation, for they sing, they confess Christ. This is SPEAKING!!

EXPOSITION OF 1 TIMOTHY 2:11-14

Whenever we turn to this study, regarding woman's work in the church, we learn:

1. She was to PROPHECY (Acts 2:16,17).

- a. She DID PROPHECY (Acts 21:9).
- 2. Women are commanded to teach (Titus 2:3).
 - a. They DID TEACH (Acts 18:26) (even teaching men).

So, it is an obvious point that any interpretation of 1 Timothy 2:11-14 that FORBIDS a woman to teach, is a false interpretation. We reemphasize that Acts 18:26 tells us that Priscilla, a woman, taught Apollos, a man. Since this is an approved example, this proves that there is no sin in a woman teaching a man the Bible. Any interpretation of 1 Timothy 2:11-14 that forbids a woman teaching a man the Bible is false. Any interpretation that forbids a woman exercising dominion (cf 1 Tim 2:11-14) according to 1 Timothy 5:14, is false. "I desire, therefore, that the younger women marry, bear children, rule the household." Here women are COMMANDED to exercise dominion.... And so, we have the obligation of finding out just exactly WHAT DOES this passage teach, and when we have found it, it will be in perfect harmony with every other plain, clear, simple statement on the same subject.

Let us suggest now that this passage is NOT parallel with 1 Corinthians 14. In 1 Corinthians, there is a reference to a particular gathering of brethren for a particular purpose. In this meeting in 1 Timothy 2, there is no reference to the church, and therefore it is of general application. The Christian woman is under the teachings of 1 Timothy 2 whether she be on the street, in the school-room, in her home, in a café, or in the church assembly. These points apply to the conduct of Christian women EVERYWHERE. Suppose Paul had in mind the church; then we would be compelled to read, "I permit not a woman to teach in the church." (That would mean she could do so everywhere else.) "Nor to have dominion over a man - in the church." That would mean she COULD HAVE DOMINION OVER A MAN anywhere and everywhere EXCEPT the church. Is there anyone who is ready to say this is what Paul meant? Then, some make the mistake of thinking this refers to "public teaching." Does Paul say, "I permit not a woman to teach, nor to have dominion over a man - IN PUBLIC?" Then she COULD have dominion over a man anywhere and everywhere else! Others have read into this passage "Bible teaching." I permit not a woman to teach THE BIBLE." That would mean she could teach anything else on earth, but the most important thing that the earth knows anything about. Paul doesn't teach this.

The word "silence," rendered "quietness" in the revised version, is NOT the same thing rendered "silence" in 1 Corinthians 14. "Quietness" is the correct translation. There can be quietness in speaking. Have you not heard one say of another, "How quietly he (she) spoke"?

So, just what does the passage say? What does it teach? In Acts 4:18 the counsel commanded Peter and John "not to teach nor to speak at all in the name of Jesus." Does that mean that if Peter met John one morning he couldn't say, "Good morning John"? Certainly this is not the point. The point is "in the name of Jesus."

They were not to TEACH in the name of Jesus; they were not to SPEAK in the name of Jesus. There are two verbs, with an adverbial phrase modifying each. The command was that they were "not to teach - in the name of Jesus, nor to speak - in the name of Jesus." In Acts 8:21, Peter said to Simon the Sorcerer, "Thou hast neither part nor lot in this matter." The adverbial phrase "in this matter" modifies both PART and LOT. The construction of 1 Timothy 2:12 is exactly the same. "I permit not a woman to teach nor to have dominion over a man." The adverbial phrase "over a man" modifies both the TEACHING and the HAVING DOMINION. The thing, therefore, that is forbidden in 1 Timothy 2:12 is "teaching over a man" or "exercising dominion over a man." But there is a DIFFERENCE in teaching OVER a man, and teaching a man. This must be obvious, for Priscilla wasn't condemned when she taught Apollos; she evidently taught him, but not OVER him. Teaching OVER another involves the exercising dominion or usurping of authority. Obviously Priscilla was careful not to usurp authority while teaching Apollos. Every Christian husband has been taught many things by his Christian wife, but as she taught that husband, she was as much under the instructions of this passage as if she had been in the church assembly. To usurp authority or control him in any way would (and is) have been a direct violation of this passage. A woman can TEACH; she can teach a MAN; but not OVER a man. Does 1 Timothy 2 forbid a woman to teach? It does not! Does it forbid a woman's exercising dominion? It does not! But it DOES forbid a woman's exercising dominion "OVER A MAN."

Titus 2:3, "That aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, TEACHERS - of that which is good." Is it a sin for a woman to teach? She is COMMANDED to teach. Where is she to teach? The answer usually given is, "At home." At whose home? In anybody's home? Can she go to the home of a married daughter and teach? (However, the "at home" is someone else's idea.) Whom is she to teach? The usual answer is, "Children." Whose children? If she can teach anyone's children, there is a Bible class. If someone insists she can teach only her OWN children, then we need to be reminded that Philip's four daughters who prophesied were VIRGINS; they had no children.

When we make a complete and thorough study of the Bible, we find that so far as woman's work is concerned, there is only one restriction placed upon her - the fact that she can never, at any time, any place, or anywhere, or under any circumstances assume or be placed in such a position where she would have dominion or usurp authority over a man -- whether in the New Testament or the Old Testament.

Now let's consider verse 13. Paul has said, "I permit not a woman to teach nor to have dominion over a man, but to be in quietness." WHY?? "For Adam was first formed, then Eve." This simply means that this is not some new idea that God thought up to go with the New Testament. It has ALWAYS BEEN THAT WAY.

Exodus 15:20 tells us Miriam was a "prophetess." Numbers 12 indicates that this prophetess TOOK THE LEAD in condemning Moses. This is the attitude God has always condemned. As long as she kept her place, she was honored, but as soon as

she stepped out of her place, God smote her with leprosy. Notice Numbers 12: 1, "And Miriam and Aaron spake against Moses." Her name is MENTIONED FIRST. This is the ONLY TIME it is so mentioned. God has never tolerated a woman's taking the lead.

Judges 4 and 5 tells about a woman by the name of Deborah. She was a judge of Israel. Deborah tells Barak, "It's God's will that you go out and engage Sisera in battle, and God will deliver Sisera into your hand." Barak was a coward, and said, "I'll go if you go; but if you don't, then I won't go." Here was a great opportunity for Deborah to take the lead. Did she? She DID NOT. She said, "I'll go with you." When the battle was won, she said, "God has delivered Sisera into THY hands." Not MY hands, or OUR hands, but "into THY hands." Later, in Hebrews 11, we read of many of the strong men of God. We have Barak mentioned, but not one thing is said of Deborah.

In 2 Kings 22 we read of Josiah doing everything in his power to bring about a reformation, and among other things, he commanded the temple to be cleansed. In cleansing the temple, Hilkiah the priest, found a copy of the Old Testament. He didn't understand it. Together with Shephan the scribe, they didn't understand it. Together they went to King Josiah. Josiah didn't do any better, but he said, "Take it to Huldah, and God will have her tell you exactly what it means." God DID inspire Huldah to tell them what it said. Was it wrong for her to do so? If you have in mind they had no place else to go, do not forget that Jeremiah was at that time prophesying. She taught those men, but didn't exercise authority.

On the resurrection morn, the Lord appeared to Mary Magdalene, and Himself told her to go tell his disciples about His resurrection. Paul says in 1 Corinthians 15 when one speaks of the death, burial and resurrection of Christ, he is speaking regarding the gospel. Why did she do it? The Lord TOLD HER TO. Did Jesus sin? Did she sin?

Every command of God has an element of EXCLUSION; every command of God has an element of INCLUSION. The INCLUSIVE ELEMENT involves things necessary to do the command, and are called EXPEDIENTS. Anything that is EXPEDIENT is DIVINELY AUTHORIZED. Any time a thing is proved expedient (necessary to carry out the command), the thing is automatically proved divinely authorized. What is an expedient? Anything deemed by the elders not excluded by specific instruction, to be advantageous to doing God's commands; commands growing out of Approved Example, Necessary Inference, or Direct Statement. Bible classes meet that definition exactly and precisely; therefore, teaching the Bible in classes is DIVINELY AUTHORIZED. That's the authority for blackboard, P.A. system, communion cups.

BAPTISM FOR THE DEAD

by Bobby Bates

INTRODUCTION

1 Corinthians 15:29 *Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?* There are more than thirty interpretations of this particular verse which in themselves attest to the difficulty of this passage.

We believe a difficult passage must be interpreted in the light of the rest of the Bible. It is absolutely wrong to take a difficult, or obscure passage and build a doctrine around it that is not taught anywhere else in the Bible. But that is what men have done and that is the reason for so many doctrines and interpretations that are foreign to any Biblical theme. So in discussing the verse before us, we must take into consideration all of the teachings on the same subject.

Furthermore, by considering the other passages that deal with the same subject, we can narrow the interpretation further by determining what "Baptism for the Dead" does NOT mean. In other words, when we determine what it is NOT, we come much closer to discovering what it IS.

DISCUSSION

I. IT DOES NOT TEACH THE MORMON DOCTRINE OF VICARIOUS BAPTISM FOR THE DEAD.

The Mormons teach that one can be baptized for those who died without becoming Christians and thus procure salvation for them. In fact, they keep very careful records of all the dead for whom they have been baptized (relatives, statesmen, scientists, neighbors, friends, loved ones, etc.). One man was baptized for all the Presidents of the United States except three. Why he was not baptized for those is not known, but he must have thought they were pretty bad. At any rate, it is reported that the Mormons have more than five-billion names on record for whom a Mormon has been baptized.

At first the Mormons were baptized for the dead without distinction as to sex, and no records were kept. But Joseph Smith supposedly received a revelation which said that men could only be baptized for men and women could only be baptized for women and careful records must be kept.

But, if the Corinthians were really being baptized for their dead, and God had intended that the practice be perpetuated, then he would have given us the necessary information so we would know how to carry it out.

The Book of Mormon itself teaches against the doctrine of Baptism for the Dead in Alma 34:35: *For behold, if ye have procrastinated the day of your repentance even unto death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.*

Based upon this writing, it is difficult to see how any Mormon could read it and still believe in the Mormon doctrine of Baptism for the Dead. The Devil has ALL power over them. God has completely withdrawn from them. And, this is the FINAL state. Thus according to their own "sacred" writings, there is no way salvation can be procured for those who stepped out into Eternity unprepared to meet God.

The Book of Mormon furnishes us with more evidence against the Mormon doctrine of Baptism for the Dead. The Book of Mormon purports to contain the "fullness of the everlasting gospel." However, Baptism for the Dead is not mentioned in it even once. This means then that either Baptism for the Dead is not a part of the fullness of the everlasting gospel, or the Book of Mormon does not contain the fullness of the everlasting gospel.

It may be argued that the Book of Mormon was written to restore those precious truths left out of the Bible, and since Baptism for the Dead is mentioned in the Bible, it was not necessary to restore it. However, the Book of Mormon was supposed to have contained information and practices of the ancient inhabitants of America. Isn't it strange that such an important doctrine would have been omitted altogether? Also, the Bible gives no information as to how such a practice is to be carried out. It seems that if the Book of Mormon had been written to restore the precious truths left out of the Bible, it would have informed us as to how to comply with that command.

There are also a number of Scriptures which disprove this doctrine:

2 Corinthians 5:10 *For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done...* Notice that on the day of Judgment we will receive the things done IN THE BODY according to what WE have done. It may be disconcerting to know that we can do nothing to secure salvation for those who died without it, but it sure is comforting to know that we can do nothing to cause our loved ones who died with it to lose it. But if we can do something to cause dead ones to be saved, why can't we do something to cause dead ones to be lost? What about the man who is baptized for hundreds of deceased people and then loses his faith and turns his back on God? If his baptism could save them, why couldn't his rejection cause them to be lost?

Luke 16:26 *And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.* Even if those who have died could hear the gospel, believe it and repent, the great gulf is FIXED so that none can cross it. When we read the rest of

the passage we notice that Abraham made no mention of any other provisions of salvation. If ever a man needed hope, the "Rich Man" needed it. Abraham could have given that tormented soul a glimmer of hope if he could have said, "Son, perhaps one of your relatives will be baptized for you somewhere down the stream of time." But instead, Abraham destroyed any hope the "Rich Man" might have had.

John 3:5 *Jesus answered, Verily, verily, I say unto thee, except one be born of water and the Spirit, he cannot enter into the kingdom of God. One who is already dead cannot do this.*

Proverbs 11:7 *When a wicked man dieth, his expectation shall perish and the hope of unjust men perisheth.* If one dies without salvation, he dies without hope. But if there were the possibility one could do something to procure salvation for departed spirits, they would not die without hope.

Proverbs 14:32 *The wicked is driven away in his wickedness: but the righteous hath hope in his death.* The righteous, of course, are those who are living in accordance with God's will. A man may be "good" and yet not "righteous" if he is not walking by God's ordinances (Romans 6:16-19). So only the righteous hath hope in his death.

Isaiah 38:18 *For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.*

Ezekiel 18:20 *The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*

II. PAUL WAS NOT ALLUDING TO A GROUP WHO PRACTICED BAPTISM FOR THE DEAD.

Some believe there was a group in Paul's day who was practicing vicarious baptism for the dead. The contention is that Paul cited them as an example without either condemning or condoning their practice. However, there are a number of things wrong with this view.

First, there is no evidence that vicarious baptism for the dead was being practiced when Paul wrote. We know it was practiced centuries later, but only because of a misunderstanding of this text. Chrysostom and Epiphanius who wrote three-hundred years after Paul are our earliest vouchers for such a practice and even then it existed only among one or two heretical sects.⁶

⁶ Conquering The Fear of Death by Spiros Zodhiates, Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich., 1970, pp. 496,7.

Second, it is contrary to common sense to think Paul would cite a false doctrine to the church at Corinth which was plagued with doctrinal problems without showing the fallacy of it.

Third, Paul is presenting evidence in support of the resurrection. How in the name of sound reasoning could a heretical group practicing false doctrine substantiate the truth of ANYTHING?!?! But if someone replies that these were pagans, we hasten to ask how that the practice of pagans who do not believe in God or the risen Lord could be PROOF or EVIDENCE of the resurrection???

The Expositor's Greek Testament (pp.930-1) says that in following up verse 29 with the words of verse 30 (*why do we also stand in jeopardy every hour?*), Paul associates himself with the action of those baptized for the dead, indicating that he and they are engaged in the same behalf. The writer goes on to say that this excludes the interpretation "that Paul alludes to a practice then (it is conjectured) in vogue at Corinth..." "With such a proceeding Paul could not have identified himself, even supposing that it existed at that time in the Church (of which there is no evidence), and that he had used it by way of *argumentum ad hominem*."

III. WHAT DOES "BAPTISM FOR THE DEAD" MEAN?

The passage in Greek is: ἐπὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

Ἐπει is a conjunction which Paul used frequently in his hypothetical propositions from verse 12 onward. Thayer says: "Agreeable to a very common abbreviation of speech, we must often supply in thought between ἐπει and the proposition depending upon it some such phrase as *if it is* (or *were*) *otherwise*; so that the particle, although retaining the force of *since*, is yet to be rendered *otherwise, else, or for then...*" So, with this conjunction Paul again picks up the argument from which he digressed in verse 19 and says, *If all that has been previously stated is not true...*

ὑπὲρ τῶν νεκρῶν does not mean that the baptism of people who are alive can benefit those who are dead, because the use of the definite article points to a specific class. If Paul had meant to show that vicarious baptism for the dead could procure salvation for them, he would have said ὑπὲρ νεκρῶν (without the definite article).⁷

⁷ Zodhiates, *op.cit.*, 502; Lenski, *op.cit.*, 689,90.

Οἱ βαπτιζόμενοι is a present passive participle which has the iterative sense as well as a kind of timelessness, making it describe all those who have been, are being, and will be baptized.⁸

We believe, along with a host of others, that Romans 6:3-11 is the natural explanation. Baptism is a death, burial and a resurrection. We die to self, are buried with Christ into his death, and then are raised to walk with him in newness of life. Actually Paul is saying, "If the dead are not raised, why then are men and women being baptized?" The only reason they have been, are being and will be baptized is in the hope they will be raised from the dead to live with Christ forevermore.

Romans 7:4 *...ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead...* How were we made dead to the law? Through baptism. How were we joined to the Lord who was raised from the dead? Through baptism.

Colossians 2:20 *If ye died with Christ from the rudiments of the world, why, as though living in the world do ye subject yourselves to ordinances...*

Colossians 3:1 *If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.*

Colossians 2:12 *Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God who raised him from the dead.* Thus, in these passages Paul is depicting a death, burial and a resurrection and shows they take place in the waters of baptism.

We have seen that vicarious baptism for the dead is not taught anywhere in the pages of the Bible (unless it is here in this passage) and that the Bible actually teaches against such an idea. We have seen that it would be illogical, unreasonable and unwise for Paul to use a false idea in support of anything in the strife-torn Corinthian church. When we considered the rest of the New Testament regarding salvation, we found that baptism is associated with a spiritual resurrection now and with the final resurrection when the Lord returns for the last time to claim his people. Therefore, Christian baptism is the only logical, reasonable and Scriptural interpretation of this passage.

But what does Paul mean when he says, *why then are they baptized for them?* Who is the *them* if it is not the dead? Remember the word *for* in this phrase is the Greek word ὑπὲρ. Lenski and McGarvey take it to mean (in this passage) "with a view

⁸T. R. Applebury, Studies In First Corinthians, College Press, Joplin, Mo., 1963, pp. 278,9.

to."⁹ Applebury implies it means "concerning," or "with reference to."¹⁰ Zodhiates says, "Metaphorically it means in the prospect of death and as a continuance of the testimony of those who have heroically died for the faith."¹¹

Bear in mind also that the use of the definite article in for the dead designates a specific class of "the dead."

McGarvey says: "The dead are a class of whom Christ is the head and firstfruits unto resurrection. By baptism we symbolically unite ourselves with that class, and so with Christ, and we do this because of the hope that we shall be raised with that class through the power of Christ (Romans 6:5). But if the dead are not raised at all, then why should converts be united with them by a symbolic burial? Why should they be baptized on their account, or with reference to them? If there is no resurrection, baptism, which symbolizes it, is meaningless.

⁹ Lenski, op. cit., 6689-92; J. W. McGarvey and Philip Pendleton, Thessalonians, Corinthians, Galatians, and Romans, Standard Pub. Co., Cincinnati, Ohio (no date), pp. 152,3.

¹⁰ T. R. Applebury, Studies In First Corinthians, College Press, Joplin, MO., 1963, pp. 289-9.

¹¹ Zodhiates, op.cit., 505.

EXCEPT
εἰ μὴ

<u>PASSAGE</u>	<u>KJV</u>	<u>NKJV</u>	<u>ASV</u>
Mt 5:13	but	but	but
5:32***	saving for	except	saving for
11:27	but	except	save
	save	except	save
12:4	but	but	but
12:24	but	except	but
12:39	but	except	but
13:57	save	except	save
14:17	but	only	but
15:24	but	except	but
16:4	but	except	but
17:8	save	but	save
17:21	but	except	save
19:9	except	except	except
19:17	but	but	but
21:19	but	but	but
24:22	except	unless	except
24:36	but	but	but
Mk 2:7	but	but	but
2:26	but	except	save
5:37	save	except	save
6:4	but	except	save
6:5	save	except	save
6:8	save	except	save
8:14	more than	except	more than
9:9	except	till	save
9:29	but	but	save
10:18	but	but	save
11:13	but	but	but
13:20	except	unless	except
13:32	but	but	but
Lk 4:26	save	except	but only
4:27	saving	except	but only
5:21	but	but	but
6:4	but	but	save
8:51	save	except	save
9:13*	except	unless	except
10:22	but	but	save
	but	but	save

<u>PASSAGE</u>	<u>KJV</u>	<u>NKJV</u>	<u>ASV</u>
Gal 1:7	but	but	only
1:19	save	except	save
6:14	save	except	save
Eph 4:9	but	but	but
Phil 4:19	but	but	but
1 Tim 5:19	but	except	except
Heb 3:18	but	but	but
1 Jn 2:22	but	but	but
5:5	but	but	but
Rev 2:17	saving	except	but
9:4	but	but	but
13:17	save	except	save
14:3	but	except	save
19:12	but	except	but
21:27	but	but	but

* With the Greek letters τι added to εἰ μή (εἰ μήτι).

** Lit: if we need not.

*** Greek synonym παρεκτὸς used instead of εἰ μή (Mt 5:32 cf 19:9).

MARRIAGE - DIVORCE - REMARRIAGE

Man's Happiness On Earth And In
Heaven May Be Determined By These
Three Words.

INTRODUCTION

The material in this booklet consists of reprints from former works. The first section is taken from "Houston Lectures" published in 1947. The sermon was preached in the Pierce and Baldwin church house during the "Music Hall Meeting" in which Bro. N. B. Hardeman did the preaching. Bro. Hardeman preached each night in the Music Hall and selected speakers preached each day in the Pierce and Baldwin auditorium. There was such a demand for the publication of these day sermons that I published them and added one sermon by Bro. Hardeman. Five thousand copies of the book have been sold. It will not be reprinted, but since there is continued need for teaching on the subject of divorce and remarriage, I am reprinting my sermon on that subject.

An extension of this first section has been made by the addition of three articles from the FIRM FOUNDATION, issues of December 1 and December 8, 1964 and May 11, 1965. It is believed that this material adds greatly to the strength of the position taken and maintained by the writer through many years of preaching and debating the question. It has been our privilege to discuss this question with the ablest students among our people, and we have had no reason to feel that the positions taken in this booklet have suffered in these discussions. The additional material bears the headings DIVORCE AND REMARRIAGE, I and II and MORE QUESTIONS ON MARRIAGE.

The second section of this booklet is composed of a series of articles I wrote in 1949. These articles appeared in the Gospel Advocate of that year and are used here with permission of Gospel Advocate Company. This is a review of a tract entitled "The Marriage Tie" written by H. C. Thomas. The tract has had a wide circulation. Only in recent months I have heard it quoted by a young preacher who has been misled by its teaching. The position set forth by the tract is a common one and appeals to many who have not given the matter serious study.

This makes it necessary that the refutation of the false doctrines be given as wide circulation as possible.

It is hoped that churches will give the booklet a wide circulation. It is especially important to see that all our young people study this subject. There is plenty of material for four study sessions and it would be very profitable if the Sundays of one month be set aside for study of this material by the young people in their special meetings. The material could also be used for special study by adults on Wednesday nights. Parents need to be acquainted with these problems so they may teach their children the truth and save them from unhappy and unfortunate marriage relationships.

THE AUTHOR

MARRIAGE, DIVORCE, AND REMARRIAGE

There are few Bible topics on which my brethren hold a greater variety of opinions than on this one which has been assigned to me, and on which it is my duty and privilege to speak on this occasion. Nor are there many subjects of greater importance than this one. Preachers and teachers should realize what a grave responsibility is theirs when they speak on this subject. It is no uncommon thing for untaught and inexperienced men to express their views with all the finality of an oracle, comforting people in sin, and encouraging others to commit sin by forming and maintaining unions which our Lord forbids. The fearful responsibility of speaking on this subject may be realized when we remember that what we say may cause people to form sinful unions which they have not the courage or moral strength to break. So they may live and die in sin, and be lost in eternity, because they followed our instructions. And when we remember that the eternal destiny of souls is at stake we may be guarded in our statements, being careful to teach only those principles taught by our Lord on this subject. And may the Lord help me at this time to say nothing more than he has taught, and nothing contrary to his teaching; and may he help me to stay free from unreasonable interpretations and applications of his word.

What I conceive to be the teaching of Christ on this subject is contrary to the belief and practice of a great number of people. And as I develop this lesson it will appear that these people are in sin before God and under the condemnation of the Judge of all the earth. Permit me to say that this is not an effort on my part to preach any one "into hell." It is an effort to save people, not to send them to hell. But some one says, "Why preach on such subjects since you know certain people will be offended?" One can not preach the gospel and let people alone. One can not preach the Lord's will on baptism and let people alone, for it is people who are to be baptized. One can not preach on divorce and remarriage and let people alone, for it is people who marry, divorce and remarry. So we preach the will of the Lord on this subject to people who are not involved in sin along this line that we may keep them from sin; and we preach to people who are already involved in sin in this matter that we may recover them from this soul destroying sin.

Let me further suggest that my relatives and your relatives are not excused from this sin simply because they happen to be kin to us. Often people tell me that according to what I teach on this subject their mothers are living in adultery, and they resent even an intimation that such is true of their good mothers. Is a woman exempt from obedience to the laws of God just because she is my mother? or your mother? And is it proof of a lack of love and parental respect for me to believe the word of God when such belief would lead me to recognize sin in my parents? We must remember that God made the laws for man, and that our loved ones are as much subject to God's laws as others, and if they violate God's laws they are in sin. It is better to recognize their sin and try to save them from it than to deny their sins, and pervert the teaching of Christ in an effort to justify them.

MARRIAGE

The subject assigned me covers too much ground, and involves too much material for me to deal with much of it at length. We are largely agreed on this division of our subject, so I will simply suggest a few things in outline form under this heading.

1. First, marriage is an institution of God given to MAN. It was not given to Adam as an individual, or to him and Eve as a pair. It was given to man, and they were the first to enjoy its blessed provisions. When God had given Eve to Adam to be his wife, he said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they two shall be one flesh." (Gen. 2:24.) That this applies to man generally is true because strictly it was not true of Adam. He did not leave his father and his mother to cleave unto Eve, but man generally does so have to do. Since marriage is for men generally and universally, we conclude that the laws regulating the institution are universal in their application. It is a mistake to think the laws of marriage are applicable only to people in the church. However the church must conform to the universal laws of marriage given by our Lord. But if the laws regulating marriage are binding only on church members, it would follow that God does not join in matrimony those who are not Christians, and they would be mating like so many animals or varmints, which is an unthinkable position to hold.

2. Marriage is a means of comfort and pleasure of the married pair. Those who wish to study this point further may read Paul's treatment of it in 1 Cor. 7:2-5.

3. Marriage is for the birth, preservation, and comfort of children. Were it not for the institution of marriage the lot of children would be much harder than it is. The loneliest, dirtiest little urchin who roams the streets and searches the garbage cans for his food presents a fair picture of the condition of all children were it not for the institution of marriage we have from God.

4. Marriage is the institution we have of God for the cultivation of purity and refinement which are so necessary in that society where Christianity flourishes. Were it not for the institution of marriage such conditions would obtain as would make the planting and development of the church impossible.

5. Marriage is also the source of good order and other good qualities which make the nation great. Family life is an index to national life. When the home breaks down; the life of the nation can not long continue. Righteousness exalts the nation, but this righteousness is inseparably connected with the home.

6. Marriage, as instituted by the Lord, is the union of one man and one woman "until death do them part." After quoting what God said in the beginning, Jesus commented as follows: "So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:6.) God did not contemplate divorce; he intended that the union should continue until the death of one of the

parties. Men and women, boys and girls, should now look upon the union as lasting; they should enter the union with a firm determination to preserve it at all costs. When people marry with the idea they can get a divorce if they have difficulties, it is almost a foregone conclusion they will be going to the courts to settle their troubles. If people would take their troubles to the Lord instead of the County Judge, more marriages would last until death sunders the bond.

DIVORCE

1. Since marriage is an institution of the Lord, and the union formed is a work of God, divorce is the destruction of the work of God. The Lord has never in any age of the world allowed man to destroy, or even esteem lightly, his work. It is possible that a person may through ignorance and inexperience form a union which is not wise, and which may bring considerable suffering. But no person is allowed special privileges so that he may for his individual convenience and happiness disregard the law of God which was given for the good and the happiness of all. If one person may do so, all people may do so. But if all people disregard the law of God, God's authority and rule over the universe has been destroyed. For this reason Jesus said, "What therefore God hath joined together, let not man put asunder."

2. Since marriage is a union formed by the most solemn covenant, divorce is the breaking of such solemn agreements and pledges. It has always been considered a sin to be a covenant-breaker. (Rom. 1:31.) People who break their covenants because of inconvenience and suffering which they did not foresee are not worthy of confidence. Divorce is the easy way out of our difficulties; but as usual with such human devices it only brings us into greater and more embarrassing situations.

3. Divorce is one of the things mentioned in the Bible that God hates. God accused the men among the Jews of dealing treacherously with their wives because they put them away to take unto themselves younger and more attractive women. The first wife was called "the wife of thy covenant." (Mal. 2:14.) This suggests the thought in the above paragraph, that God looks upon the marriage vow as a solemn covenant which is not to be taken lightly. And in conclusion of this matter God said, "Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For I hate putting away, saith Jehovah, the God of Israel." (Mal. 2:15,16.) This was God's attitude toward divorce in a dispensation when he allowed them to put away their wives for many causes—this he allowed on account of the hardness of their hearts; what then must be his attitude toward divorce in this dispensation when he is not nearly so tolerant of human desires and demands?

DIVORCE AND REMARRIAGE

This division of our lesson has received by far the greater part of the attention of people in this generation. Divorces are so easy to get that people are actually encouraged to settle their difficulties in the divorce courts. Many counties over the nation

report that the number of divorces granted about equal the number of marriage licenses issued. And I believe it is conservatively estimated that the ratio for the nation generally is three to five. Human beings are so constituted that it is difficult to live without sexual relations. God saw that it was not good for the man to be alone, so he created woman to be his companion. Paul said, "But, because of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto his wife her due: and likewise also the wife unto the husband.... Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency." (1 Cor. 7: 2-5.) So when divorces are granted, the average person will soon be going back to the court house for a license to remarry. But not all of the people who remarry have a scriptural right to do so, according to the teaching of our Lord.

Jesus said, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19:9.) This is the law, and it is not difficult to understand; but men have sought out many inventions to escape the force of it. The teaching is this: Those who divorce for any reason except fornication must either remain unmarried, or be reconciled to each other. I know I am right in this interpretation, for it is the one given by Paul. (1 Cor. 7:10, 11.) And the verse further teaches that when the divorce is granted to the innocent on account of fornication committed by the other, the innocent may remarry. But if the divorce is granted for any reason except fornication, and either party remarries, that party and the one to whom married commit adultery. So if you have divorced your partner, or have been put away by your partner, for any reason other than fornication, and you have married another person, you are now living in adultery. This second union God regards as sinful. In his sight you still are united to the first partner. God joined you to your first partner, but he refused to join you to this second partner. God recognized the first union, but he refuses to recognize this second union, unless the first was dissolved on account of fornication.

Let us now clear the proposition of a number of explanations and interpretations which set aside and make void this teaching of our Lord.

1. First, it is said by some that when Jesus uttered this language he was explaining the law of Moses. It is difficult to see how thinking people can be serious in offering this as a solution of the problem. The very form of the statement makes this explanation impossible. Jesus said that Moses allowed them to put away their wives, but his teaching was different. This is even clearer in Matt. 5:31,32. There, along with a number of the other clear cut contrasts between the law of Moses and that of Christ, we read, "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." How can one statement be an explanation of another when the one is put in contrast to the other? That thing is impossible!

And the Lord's disciples understood the teaching of Jesus in this matter to differ from that of Moses, for they said, "If the case of the man is so with his wife, it is not expedient to marry." (Matt. 19:10.) They were accustomed to the freedom of the law of Moses, and when Jesus denied them the right to divorce for any cause except fornication, they said it would be better not to marry. So their response to his teaching proves that he was not explaining the law of Moses.

2. Another says this teaching of Jesus was spoken before the cross, while he was alive, so it is not now binding on us. If this teaching of Jesus is not binding now, it never has been binding on anybody and never will be binding on anybody. Jesus did not make laws contrary to the law of Moses and demand that people obey them while the law of Moses was in force. The law of Moses was in force, and Jesus taught people to obey that law, in the very last week of his life. (Matt. 23:1-3.) We conclude, therefore, that the teaching of Jesus in Matt. 19:9 was not binding on anybody before the death of Christ. Suppose it is not binding now. I ask, When will that teaching be binding on people? It will not be binding in the next age, for in that age they neither marry nor are given in marriage. (Mark 12:25.) So, if the teaching of Jesus in this verse is not binding now, it never was and never will be binding on anybody, and Jesus is found guilty of making an idle statement.

While we are on this point, there are people who say that the exception mentioned in this verse is not allowed now because it is not repeated by any apostle after the cross. Their general rule is this: Any teaching of Jesus uttered before his death must, if it be binding on us, be repeated by an inspired apostle after his death. The rule is of human origin, and without any foundation. And what proves too much proves nothing at all. The statement of Jesus in Matt. 18:15-17 is nowhere repeated by an apostle, or other inspired writer, yet all are forced to allow that the rule given is binding on the church today. This fact disproves the rule. If what Jesus said in Matt. 18:15-17 applies now in spite of the fact no inspired writer mentions it this side of the cross, why does not the exception of Matt. 19:9 apply now even though no inspired writer mentions it?

3. Still another says there is no reason for divorce and remarriage on any ground except that which took place before marriage. This view is based on the technical difference between the meaning of fornication and adultery. Fornication, according to this argument, means, "Illicit sexual intercourse on the part of an unmarried person." And adultery means, "illicit sexual intercourse on the part of married persons." It is true that the words are so defined, but the writers of the Bible do not so use them. Paul speaks of fornication among the Corinthians because a young man had taken his father's wife. It is allowed by all that this young man married his father's wife. According to the position being reviewed, Paul should have called this adultery. Fornication is a broader term than adultery, and includes other forms of uncleanness. For this reason the two words are sometimes used in the statement, and there is obviously a difference in their meanings. (1 Cor. 6:9.)

4. Another attempt to evade the force of this teaching is the idea that God does not join alien sinners in marriage. The position of people who hold this idea is that the marriage law given by our Lord was given only to the church, and that it is binding on none but the children of God. By them it is believed that people may marry, divorce and remarry as many times as they like before they become Christians; but when they obey the gospel they must live with the partner they have at that time. Aside from having no foundation whatever in truth, this doctrine has ugly implications. This would make illegitimates out of all whose parents were not God's children at the time of their birth. As said before, the law concerning marriage is as universal as man; and the church is to comply with that universal law.

5. Another position with reference to this matter is that the marriage law applies to aliens, and that when they divorce for any cause except fornication and marry another, they commit adultery. But when they see their mistake, they do what is necessary for any other one in error to do for forgiveness, and they will be forgiven of their sin and may continue to live together. To illustrate the doctrine: Suppose an alien divorced for any reason other than fornication marries a Christian, they are, according to this position, in adultery before God. But they wish to get right with God, and turn to the Bible to find that he must believe in Christ, repent of sin, confess Christ, and be baptized for the remission of sins. And the erring Christian learns she must repent of her sin, confess it to God and the church, and pray for forgiveness. These things they do, and their sins are forgiven. But may they continue to live together? It is granted that their union was sinful from the time it was formed until they repented. Is it now a holy union? Does repentance change an unholy union so as to make it a holy union?

Suppose a man is living in polygamy, and he decides to obey the Gospel. May he continue to live with a dozen wives after his repentance and baptism? Does his obedience to these commandments of the gospel change his polygamy from unholy relations to holy relations? Polygamy is one form of adultery; living with a person who has been divorced from another for any cause except fornication is another form of adultery. If one may continue to live in one form of adultery after repentance and be pleasing to God, why may he not live in the other form of adultery after repentance and be pleasing to God? Repentance means that one ceases to live in sin. The thief quits stealing when he repents; the drunkard quits his drunkenness when he repents; the polygamist gives up his plurality of wives when he repents; and the one living in adultery with a divorcee must dissolve his adulterous union.

But I am told that this will entail hardship upon innocent children. I know that is true, and I am not unmindful of their sad, pitiful condition; but it has ever been true that sin brings suffering, not only on the sinner, but upon those who are involved on account of various relationships to the sinner. But shall we shut our eyes to sin because some innocent person is about to be hurt? Shall we declare that sin is no longer sin if any innocent party is about to suffer? And does this solve our problems? This is worse than hiding one's head in the sand to keep from seeing danger. This law was made for the happiness of man, and if all would obey the law, all would find happiness. Peace

and happiness can not be found by changing God's law to accommodate wayward man, nor trying to save the innocent from suffering on account of the sins of the guilty.

6. The last of these peculiar positions to be examined is the idea that when two people divorce, the first one to remarry commits adultery, and that this adultery on the part of the first to remarry gives the other the right to remarry, and may do so without committing adultery. This resolves the matter into a game of waiting, and the one who is most patient and determined wins the game. Jesus says, the one who puts away and marries again commits adultery, and this is agreeable to the position now being reviewed. Jesus also says, he that marrieth her when she is put away committeth adultery, and with this the position now under review does not agree. Jesus denies both parties to a divorce the right to remarry, unless the divorce was obtained on account of fornication. The position denies the right to remarry to only one of the parties.

But some one can imagine a grave injustice, and often with good reason. Here is a case: A hard-hearted, brutish man divorces his kind and loving wife for some cause other than fornication; she still loves him and wishes to be his wife and make a home with and for him. But the months, maybe years, roll on, and he loves another and marries again. All hope of a reconciliation fades from the woman's mind. Is she doomed to live unmarried the balance of her days? Jesus says he who marries her commits adultery. And Paul says let them remain unmarried. And I know of no better answer. A hardship on the woman? I grant it. But shall we set aside a good law, made for the good of all men, to prevent the suffering of one who suffers on account of her relation to the one who violated the law?

But look at this same couple again. Suppose this time that after the cruel man put away his loving wife, she, being forced by economic reasons or by desires of the flesh, married first. It will be granted that she committed adultery. And if one be slow to grant such a conclusion, I remind that one that Jesus declared such in Matt. 5:32. Now, does this adultery on her part give the cruel husband the right to remarry? Such a conclusion I think is both unreasonable and repulsive. It is unreasonable because there is no scriptural ground for it; and it is repulsive because the very act by which he made her an adulteress is used to serve his bestial lusts in giving him the right to remarry, and that with the sanction of God. Our indignation for such brutish actions on his part makes it easy for us to see that he should not be allowed to remarry. But our sympathy for her under such circumstances makes it difficult, and impossible for some, to see why she should not be allowed to remarry. God is sympathetic too, but he does not allow his sympathy to blind his reason, and set aside his laws for the good of all men. To set them side would bring far more suffering upon mankind than is now endured by the innocent who suffer on account of their connections with those who violate the law.

In the first two paragraphs of this section (6) the conclusion is that the "waiting game" is forbidden. However, this solution in turn creates the "running game." It is also

possible that the husband in a scriptural marriage comes home one afternoon and admits to having committed adultery and wants a divorce in order to marry his “new love.” The wife does not want a divorce but wants to work through this and continue in the marriage. After much thought and prayer, she decides to see her attorney and file for a divorce having a scriptural cause. Her attorney advises her to file immediately, she consents and the attorney files the papers by 11 AM that day. She has committed no sin and is now eligible to remarry if she so wishes.

Unknown to her, her husband had already seen his attorney prior to telling her of his adultery and intentions. After he informs her of his intentions he tells his attorney to file the divorce papers and the attorney does so at 10 AM on the same day her attorney files. According to the above theory she would be sinless in remarrying an eligible man if the husband had not filed first. However, since he filed first, she now sins if she remarries. The only difference in her being an adulteress or not is the one hour difference in filing times. She becomes an adulteress based solely on the fact that he “ran faster” to the court than she did. Through no action of her own she has become an adulteress – is this God’s intent?

In any case the only reason either one involved in the above cases is guilty of adultery is because the original marriage bond is still in force! God has clearly stated that there are only two valid reasons for a dissolution of a scriptural marriage – death or adultery on the part of one of the parties. In the case where a mate is put away unscripturally the original marriage is still in force. If not, there would be no adultery involved in these cases. There is still no other scriptural basis to end the original marriage other than death of one of the parties or adultery on the part of one of the parties. When one of the parties dies the marriage is terminated. When one of the parties commits adultery the other has the right to divorce and remarry. Which of the two “games,” the “waiting game” or the “running game,” fits the scriptures? Obviously the “running game” is wrong.

The safest way to be absolutely right with God is to remain unmarried in either case. This position violates no law of God and all other things being equal will insure the salvation of the soul. (CMH)

MAKETH HER AN ADULTERESS

In this connection it will be well to study the language of Jesus in Matt 5:32. "But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." And if a woman put away her husband it may as truly be said that she makes him an adulterer. Is every divorced person an adulterer? Does the very act of putting one away make that one guilty of the sin? Certainly not. But a divorced person may be driven by economic necessity to marry. A widow with several children would need some one to provide, and a widower would need a woman to be

mother to his children while he made the living. Jesus teaches that the person who demands a divorce and freedom from his troubles, and subjects his partner to this necessity is a party to the sin. In that sense he makes her an adulteress. Again, not many people can live holy lives in the unmarried state. (1 Cor. 7:9.) The man who puts away his wife, for any cause except fornication, subjects her to the need of remarriage or a promiscuous sexual life. And the one who demands the divorce shall not go free of any responsibility and guilt. I am sure there is not enough plain teaching along this line among us. Many women whose natures are such that they can easily practice continency divorce their husbands, who have not continency, with no thought or concern for the dangers to which the divorce subjects the husband. Such persons shall not be held guiltless in the judgment; they have made their partners guilty of adultery. Is that not as bad as the sin itself?

ANOTHER EXCEPTION?

Jesus allows remarriage for one cause, fornication; the innocent party may divorce the guilty and remarry. But there are those who believe Paul added one exception to this rule. It is believed that Jesus did not mention this since there was not need for it during his lifetime, but when the situation arose Paul was inspired to teach the church that if the believer be deserted by the unbeliever, the believer would be free to remarry. "And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband . . . Yet if the unbelieving departeth, let him depart: the brother or sister is not under bondage in such cases: but God hath called us in peace." (1 Cor. 7:13,15.)

In the first place it is not likely that such a condition could exist today except in heathen lands. The passage deals with two people who were heathen at time of marriage. Later the gospel came to them and one party obeyed the gospel. This would hardly be applicable to people today in America who know God, but either have never become religious or have erred in what they should do to obey God.

Next, this teaching does not apply to a situation where a Christian and an unbeliever have quarreled and destroyed their love for each other over various matters, and as the situation grows steadily worse the one who is not a Christian walks out never to return. If a man thinks he can by cruel indifference, or any other means, drive his wife, who is not a Christian, to desert him and then remarry on the grounds of the desertion of the unbeliever, he has a big disappointment awaiting him in the judgment.

But it is exceedingly doubtful if the believer, the "brother or sister," mentioned by Paul, was given the right to remarry on the ground of desertion by the unbeliever. Good brethren have affirmed it is true, and have characterized as "absurd" any other interpretation of the verse. But facts are stubborn things, and do not easily yield to the dogmatic affirmations and pompous asseverations of even the most prominent theologians among us.

The teaching of this verse all turns upon the meaning of the word **bondage** in verse 15, "The brother or sister is not under bondage." What does the word mean? Does it mean the same thing as the word **bound** in verse 27? "Art thou bound unto a wife?" And in verse 39, "A wife is bound for so long time as her husband liveth." It is my firm conviction that bondage of verse 15 does not have the same meaning, or refer to the same thing, as the word bound in verses 27 and 39, though I am not inclined to be dogmatic.

My first reason is found in the fact that Paul used a different word for **bondage** in verse 15 from that which he used for **bound** in verses 27 and 39. When Paul said the brother or sister is not under bondage, he used the Greek word **douloo**, which is defined, "To make a slave of, to reduce to bondage; metaphor--to be under bondage, held by constraint of law or necessity in some matter, 1 Cor. 17:15" (Thayer). And when he said the wife is bound to her husband, he used the Greek word **deo**, which is defined, "To bind, to tie, to fasten; to throw into chains; metaphor--Satan is said to bind a woman; to put under obligation; with dative of person, to be bound to one, Rom. 7:2; 1 Cor. 7:27." (Thayer.)

Some examples of the usage of the two words will help us to determine their meanings. The word **duloo**, used in 1 Cor. 7:15, is used in Acts 7:6 to bring into bondage; in Rom. 6:18,22 to become servants; Gal. 4:3 to be in bondage; and in 2 Pet. 2:19 to be brought into bondage.

The word **deo**, used in 1 Cor. 7:27,39 to refer to the marriage bond, is also used in Matt. 12:29, to **bind** the strong man; in Matt. 16:19 to **bind** duties on earth that would be **binding** on us in heaven; in Matt. 27:2 of the **binding** of Jesus; in Mark 11:2 a colt was **tied**; in Luke 13:16 and Rev. 20:2 Satan is **bound**; and in Acts 10:11 the sheet Peter saw was **tied** at the four corners.

The question I raise is this: Why did Paul use the word **deo** twice in chapter 7 when undoubted reference is made to the marriage bond, and then change to the word **duloo** in verse 15, unless he wished to leave the impression he was not referring to the marriage bond? In so short a compass the use of two different words to refer to the same thing would be misleading and conscious effort to impress his readers with the fact that he was not referring to the marriage bond in verse 15.

Furthermore, the word **douloo** is never used in the Bible to refer to the marriage bond, unless, indeed, it is so used in the verse under consideration. Everywhere the marriage bond is mentioned the word **deo** is used. If the word **douloo** were used in just one place where the reference is undoubtedly to the marriage bond, we would have some ground for thinking it might be so used here. But since it is nowhere so used, and since the marriage bond is mentioned twice in the same chapter by the use of another word, is it "absurd" to conclude that Paul made no reference to the marriage bond?

But I am told by some that the word **doulou**, translated **bondage** in verse 15, comes from the word **deo** which is translated **bound** in verses 27 and 39. That may be true. Thayer says "most derive it from deo, but others from **delo**." But the fact that one word is derived from another does not mean the two can be used as synonyms, or that they must refer to the same thing. For instance the word **koiton**, which means "a bed-chamber," and translated "chamberlain" in Acts 12:20, is derived from the word **koitee** which means a bed, or couch, and one time used by Paul to mean sexual intercourse. (Rom. 13:13.) This illustration is based on information gained from Thayer's Lexicon. Though **koiton** is derived from **koitee**, who would say they are synonyms, or that they refer to the same thing? So, though **doulou** is derived from **deo**, who can say with any degree of reason that they must refer to the same thing in 1 Cor. 7?

What then is the meaning of 1 Cor. 7:15? Remember the parties under consideration were both heathen when they married. Later the gospel came to them, and one of them obeyed and is referred to as the believer. The unbeliever refused to live with the believer, if the believer remained true to the Lord. The unbeliever would enslave the believer, would bring the believer into such abject bondage as to obligate him to give up Christ and finally be lost. Paul says the believer is not in such bondage to the unbeliever in order to maintain the peace of the home. If the unbeliever makes such unreasonable demands, let him depart rather than be in such bondage to him; such bondage we owe only to our Lord. And this word **doulou** is used to express our bondage to Christ.

My second reason for believing the word bondage does not refer to the marriage bond is that such an interpretation would compel us to believe the Lord does not deal equally with people in like situations. By some it is contended that since the unbeliever deserts the believer, it is absurd to say the believer must remain unmarried; and it is also said that the desertion would leave the believer exposed to the danger of illicit sexual intercourse, or to the necessity of marrying another. I grant that the believer is thus exposed, but is that proof of an incorrect interpretation? If so, we all have been guilty of falsely interpreting Matt. 5:32 and 19:9. When a man divorces his wife for some cause other than fornication, does that not leave her exposed to the same dangers to which the believer is exposed by the desertion of the unbeliever? Are we ready to argue that the divorced woman is free to marry because she is exposed to these dangers? Jesus says she is not free to marry, and that he who marries her commits adultery. If the divorced woman is not free to marry, though exposed to these dangers, why argue that the deserted woman is free to marry because she is thus exposed? And what is the difference between divorcing and deserting? Does not the deserter usually get a divorce? But if the desertion is defined to be leaving without divorce, then I say there is more reason for the deserted woman to remain unmarried than for the divorced woman to do so. For as long as no divorce has been granted there may be reason to entertain a hope of reconciliation. The divorced woman does not have that much ground for a hope of reconciliation with her former mate. So if any difference is going to be made in dealing with the two, it is reasonable to think greater

liberty would be given to the divorced woman. But the interpretation some brethren put on this verse would give the greater liberty to the deserted party. For these reasons I conclude that the deserted believer must remain unmarried, and work, pray, and hope for the conversion of and reconciliation to the unbeliever.

"ONLY IN THE LORD"

Another verse which often gives us concern is found in this same chapter. "A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord." (1 Cor. 7:39.) By some it is thought that the expression "in the Lord" simply means people who believe there is a God, living and supreme. Those not in the Lord are the heathen who worship idols, and all others who believe Jehovah is God are in the Lord. I have never seen sufficient proof to keep me from thinking this is a wild assertion without any foundation. I see no reason for making a difference in the meaning we attach to the phrase "in the Lord" and the phrase "in Christ." We have always argued, and with complete success, that none are "in Christ" except those who have been "baptized into Christ." (Rom. 6:3.) If the two phrases are identical in their import, we are forced to conclude that none are "in the Lord" except those who have been baptized into him. This I know to be safe ground, and where the eternal destiny of souls is at stake we can not afford to stand on anything but safe ground.

Of how grave a sin is one guilty who marries not in the Lord? Is it as serious as marrying a person divorced for a trivial cause? I do not know. Neither am I disposed to speculate on the matter. It is dangerous to speculate, especially when that speculation may encourage some one to disobey the Lord, or to disregard what some have been pleased to call "inspired advice." But why should people wish to marry out of the Lord? A widow who has children should be more concerned for the eternal welfare of her children than she is for her own happiness in this life. That being true she would not wish to subject her children to the influence of the teaching and example of a child of the devil. A person not in Christ is a child of the devil. And a widower with children will not place those children under the constant care and direction of a child of the devil, a woman who is not a Christian, if he loves them as he should.

Often the question is raised about young people who have never been married. Is it right for them to marry those who are not in the Lord? I doubt seriously if 2 Cor. 6:14 applies to the average marriage, but it is about as much out of place for these to marry not in the Lord as it is for a widow to do so. Do young men wish the children God is to give them to be under the influence of a child of the devil? Do young women wish to bring children into the world to be trained and influenced by a father who is a child of the devil? Only as we view these matters in the light of eternity can we see them and appreciate them as God would have us do. Do the thing you know will please God. Do that which you know will contribute to the eternal welfare of yourself and the children God places in your care.

DIVORCE AND REMARRIAGE, I

Since about one marriage in three ends in divorce, and since divorcees will not remain unmarried, churches are faced with an ever growing problem. It seems that the majority of churches are refusing to deal with this problem, leaving it to individuals to solve it for themselves as best they can. In some congregations prominent people, even elders, have divorced without scriptural cause and have married again. Certainly no one expects such congregations to stand for the truth on this subject. This is a problem which will never be solved to the satisfaction of all, but the teaching of the Lord must be set forth occasionally in the clearest and most forceful way possible.

A correct understanding of one verse of scripture is essential to the solution of our problem. In Matt. 19:9 we read, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery." This seems so clear and plain that no one should mistake the Lord's meaning, but the fact that there are a dozen different explanations is proof that some of us do not understand him. Some profess to think that Jesus is explaining the law of Moses. If the context is taken into consideration, this will be seen to be a contrast to the law of Moses. Jesus said that Moses allowed men to put away their wives (Deut. 24:1-4), but from the beginning it was not so, and then said what is quoted above. His disciples obviously understood the statement to be more exacting than the law of Moses, for they said, "If the case of the man is so with his wife, it is not expedient to marry" (v. 10). In Matt. 5:31,32, the contrast is made clearer. Jesus quotes the law of Moses and then says, "But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery." The words, "but I say" clearly show that what follows is in contrast to what precedes.

Others think that since Jesus made this statement before his death, and it is not repeated in any of the epistles, it is not binding. Why the words, "except for fornication" are not found in any of the epistles when the subject is being discussed, I do not know, but I can prove that this fact does not make the teaching of Jesus void. First, if this exception is not in force now, it never will be in force, and therefore is an idle statement. It was not in force during the law of Moses, which lasted until the death of Jesus. It will not be in force in the next world, for there they neither marry nor are given in marriage. If this part of the statement of Jesus is not in force from his death (or Pentecost) until the end of time, it never was and never will be in force, so it is an idle statement. Next, there are several statements of Jesus which are not repeated in any of the epistles which we all accept as being in force now. "Call no man father" (Matt. 23:9); if your brother does you wrong and won't make it right, "tell it to the church" (Matt. 18:17); the words "maketh her an adulteress" (Matt. 5:32) are not repeated in any epistle; and the statement that if a man looks upon a woman to lust after her, he is guilty of adultery, is not repeated by any inspired man after Pentecost. These things prove that statements of Jesus do not have to be repeated in the epistles to be binding upon us today.

There are others who say that the word "fornication" in Matt. 19:9 refers to illicit sexual intercourse before marriage and not to immorality after marriage. It is true that present day dictionaries so define the word, but the 1960 edition of Webster's New World Dictionary also adds, "In the Bible, (a) any unlawful sexual intercourse, including adultery." The word "fornication" is a broader term than "adultery" and includes all forms of sexual impurity. Paul uses fornication to express the sin of married people in 1 Cor. 5:1,2. Jesus used the broad term when speaking of the exception, so as to allow divorce for all sexual impurity which occurs after marriage.

In recent years, some brethren have conceived the idea that Matt. 19:9 applies to church members only. They think the teaching of Jesus in the moral realm was intended for his disciples only, and that people outside of the church may marry and divorce all they please, but they must keep the partner they have at the time of their baptism. According to this doctrine, the sinner's sole responsibility to God is to accept Jesus and obey the gospel. If God's moral law is not binding upon them, they cannot sin, for where there is no law there is no sin (Rom. 4:15). But Paul said people in the church at Corinth were fornicators, drunkards, thieves, etc. before they were washed and justified (1 Cor. 6:9-11). If they were guilty of these sins before baptism, the law forbidding these sins was binding on them. A teacher in one of "our Bible colleges" told me they had violated the law of the land, which forbade these things. There are two things wrong with this wise (?) evasion of the truth. First, fornication was not a violation of the state law in Corinth, for it was practiced in their religious temples as a part of worship to heathen gods. Second, Paul lists the sin of covetousness in that same list of sins committed before baptism, and no state ever passed a law against that sin, and could not enforce it if such a law existed.

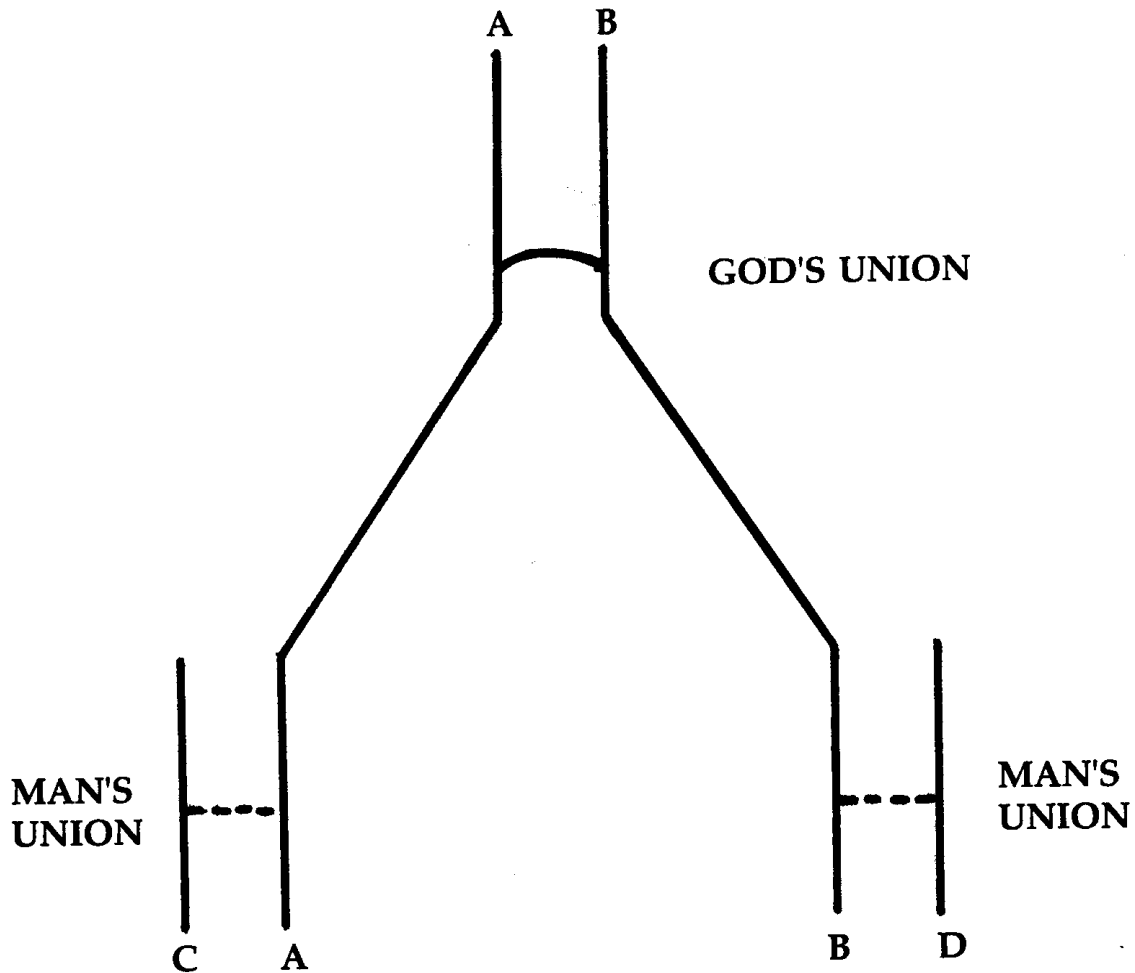
Another brother comes up with the idea that remarriage is adultery if the divorce was not for fornication, but that sin is forgiven in baptism like all other sins and the person may continue to live with his partner. If this sin is forgiven in baptism like all other sins, why may he continue in this sin, but must quit all other sins? When one divorces for trivial cause and marries again, he enters an unholy union. The union is unholy in God's sight because God holds him bound to his first partner. Divorce for any cause other than fornication does not destroy the union in God's sight. What God joined, no man can put asunder. Since God joins a man to his first lawful wife, and since divorce for trivial cause does not destroy that union, if the man marries again he is living with one woman while bound to another. That is what makes the second union unholy. Does baptism change the nature of that union? Does baptism cause an unholy union to become holy? Can the polygamist continue to live with six wives after his baptism for the remission of sins? Can the "confidence artist" continue conning people after his baptism? If baptism will make an unholy union holy, why won't it make an unholy occupation holy?

But I am told that this unholy union includes innocent people. The adults did not know the law of the Lord when they divorced and remarried. Children have been born to that union and they will be made unhappy, and their lives may even be ruined by the

separation. All this I admit may be true, but my sole responsibility is, what did Jesus teach? I am obligated neither to justify nor apologize for what Jesus taught. It is possible that brethren have forgotten that "the way of the transgressor is hard," not only on the transgressor, but on all associated with him. I feel the same urge to make the way of forgiveness easy for the innocent transgressor and his children, and I find myself wishing I did not have to tell a man what Jesus taught in Matt. 19:9, but do I have the authority to change the doctrine of Christ? None of us claims such authority, but giving this verse an unscriptural interpretation amounts to the same thing, when that interpretation is made for the purpose of making the way of forgiveness easy for people who violate the law in ignorance. Our next article will deal with a positive interpretation of Matt. 19:9.

DIVORCE AND REMARRIAGE, II

"Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery" (Matt. 19:9). What is the teaching of Jesus in this verse? Perhaps a simple diagram will help us set forth the teaching of Jesus on this troublesome problem.



First, we take it for granted that A and B (the man and woman in this case) were lawful subjects of marriage. That being true, when they complied with the law of God and the law of the land, God joined them so that they became one flesh, and no more two. Next, they were joined by the law of an institution as old as the Garden of Eden. Jesus reminded the Jews that God made male and female and said, "For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. So that they are no more two, but one flesh." The Jews reminded Jesus that Moses gave them liberty to put away their wives. Jesus admits that this was done because of the hardness of their hearts, and says, "But from the beginning it hath not been so." The law of Moses did not abrogate the law given in Eden; it was only a temporary concession for the protection of women. When Jesus said, "It hath not been so," he used a perfect tense verb (gegonen). The perfect tense "denotes the continu-

ance of past action or its results down to the present" (Word Studies In The New Testament, by M. R. Vincent, Vol. 1, p. 108). See also Beginner's Grammar Of The Greek New Testament, by W. H. Davis, p. 152. Vincent continues, "He means: Notwithstanding Moses' permission, the case has not been so from the beginning until now. The original ordinance has never been abrogated nor superseded, but continues in force." The concessions granted through Moses are not retained in the new covenant, but along with the old covenant are taken out of the way, and the original ordinance is stated by Jesus as being in force from the death of Jesus to the end of time.

Next, the parties A and B in our diagram are joined by God until the death of one, with one exception, according to our text. If one of the parties becomes guilty of fornication, sexual immorality, the innocent may divorce the guilty and marry again. The act of fornication does not break the union, for the innocent may forgive the guilty and maintain the union. But if the innocent sees no possibility of repentance and improvement of the guilty party, the innocent one may terminate the union.

There is, however, a difference between terminating the union and a separation. Paul says, "But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife" (1 Cor. 7:10, 11). Paul says this is what the Lord said, so we view this as an inspired commentary on our text and its parallels. Two people may grow apart to the extent that it is difficult, maybe impossible, for them to cultivate the Christian graces, so their salvation depends on their living apart. Since neither has been guilty of fornication, neither of them can marry another. Paul says, "Let her remain unmarried." The Greek word for "remain" is present tense and imperative mode. This means two things. First, she must continue to remain unmarried. Second, the imperative makes this equal to a command. So she is commanded to continue to remain unmarried, or be reconciled to her lawful husband.

Next, if the parties in our diagram, A and B, divorce for any reason other than fornication, Paul says let them remain unmarried or be reconciled, and Jesus says if A marries C they commit adultery. The Greek word for commit, committeth, is present tense and denotes linear, continuous, action. So if A marries C, the union is not approved of God and is judged as adulterous. It is an adulterous union because in God's sight A is still married to B. There are some who think that the union of A and C destroys the bond between A and B so that the union of A and C becomes holy and acceptable to God. This I believe to be wrong for two reasons. First, the continuance of an unholy union does not change the nature of the union by the mere fact of its continuance over a period of time. Second, the Lord says that if B marries D they commit adultery; they form an adulterous union. Now, if the marriage of A and C destroys the bond between A and B, why is the union of B and D sinful? The only reason the union of B and D is sinful is the fact that the bond between A and B remains unbroken in God's sight.

There are some among us who object to the idea that two people can "live in adultery." They have to admit that the first sexual intercourse of A and C is adultery,

because Jesus says it is. However, they contend that this act of sin destroys the bond between A and B, and unites A and C in a holy union on the ground of Paul's teaching in 1 Cor. 6:16. The logical conclusion of this argument is that a man is "one flesh" with the last woman with whom he mates, and the teaching of Jesus against divorce is made foolish. They also have yet to explain why B cannot marry D without sin if the union of A and C destroyed the bond between A and B. But those who say it is impossible for people "to live in adultery" should read Col. 3:5-7, where Paul names several sins, including fornication, and then says "ye lived in these things." According to Paul, people can "live in fornication", which includes adultery.

Back to our diagram. Jesus teaches that if A divorces B for any reason other than fornication, not only does A commit adultery when he marries C, but "he that marrieth her when she is put away committeth adultery." If A divorces B, he who marries B commits adultery. As said above, this proves that the union of A and B still exists in the sight of God. This proves that the man-made union between A and C does not destroy the God-made union between A and B. This agrees with Paul's statement (1 Cor. 7:9,10) that when two people separate (for any reason other than fornication being implied) there are but two courses open to them: 1. remain unmarried; 2. be reconciled to each other. Some good brethren hold the idea that when A marries C, B may declare A guilty of fornication and terminate the original union on the ground of fornication, and then be free to marry D. If this is true, why did Jesus say that he who marries her when she is put away committeth adultery? Both Jesus and Paul teach that when two people separate for any reason other than fornication, they must remain unmarried or be reconciled to each other. Marriage is "until death", except for one reason. Even then there may be a big question mark about the complete innocence of the one who puts away the one guilty of fornication. A person who has not observed the teaching of 1 Cor. 7:2-5 could not qualify as an innocent party. And there might be other things that would involve one party in the unfaithfulness of the other.

MORE QUESTIONS ON MARRIAGE

The following questions were directed to me by a prominent preacher. He raised the questions because of some things said in articles appearing in the Firm Foundation the last part of 1964. These questions not only show a lack of information on the part of our preachers, but also show how erroneous the teaching is which is being given to our people generally. This is one reason why we think it necessary to keep teaching on the subject. His questions and our answer follow:

On page 733 we read: "Adultery is an act." We agree. Marriage, however, is a state or relationship, and one that is honorable (Heb. 13:14). If a man should force a woman to marry him, thus entering a holy and honorable state by a sinful act, would he be required to put her away on the basis of this sinful union, even if she had learned to love him and had borne him children?

On page 785, reference is made to 1 Cor. 6:16: "What? Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." Does this not mean that one has married a harlot through his union with her? Did not God honor the marriage of Rahab the harlot to a man of Israel? Quite evidently God honors many unions for which men do not give him credit.

First, let me say that these questions force us to deal with some very delicate matters. There is no sense in dealing with them unless we deal with them frankly, but I hope to avoid being crude and coarse.

The querist wants to know if "a man forces a woman to marry him.... would he be required to put her away? To me this seems like a most improbable, if not impossible, situation; but to the querist it seems a very likely situation. It seems this way to him because he thinks when a man commits rape he has forced that woman to marry him. In proof of this, after quoting 1 Cor. 6:16, he asks, "Does this not mean that one has married a harlot through his union with her?" A surprisingly large number of brethren with whom I have corresponded on these matters think that sexual intercourse, even without love or intention to live together, constitutes a marriage. In further proof of this, Brother..offers the marriage of Rahab and Salmon. But he builds his argument on pure supposition. First, he must assume that Salmon was one of the spies whom Rahab assisted to escape capture. Next, he must assume that Salmon went to Rahab's house for immoral purposes. And in the third place, he must assume that sexual intercourse is all that is necessary to constitute a marriage. He can't prove any of his three assumptions, so his argument is not worth very much.

What does constitute a marriage? First, there must be intention to marry. This would include love and desire. I knew a young man who was baptized, not with the intention of obeying the Lord, but to get his sweetheart to marry him. Was he united to Christ? No one who understands the teaching of the Lord would affirm that he became a Christian. Next, there must be a ceremony, some formality recognized by the state. In primitive times this ceremony was very simple, but so far as I can learn, there has never been a time when something of this kind was not required. When two people love each other and desire to be with each other, and when the state requirements are met, they are husband and wife. Sexual intercourse is a privilege and duty(1 Cor. 7:1-5) of this union, not the act that forms the union. If this is not true, Joseph and Mary lived in very intimate relations before they were married. Joseph took Mary to his home as his wife some months before the birth of Jesus, but Matthew tells us that he "knew her not till she had brought forth a son" (Matt. 1:25). And the word "knew" doesn't mean to get acquainted.

Now, to 1 Cor. 6:16. This is a difficult passage, and together with verse 18, I think it is as difficult as any passage in the New Testament. First, we must know what is meant by the word join. Does it mean married? There are two Greek words used for this idea, and Greek texts are not consistent, some using them consistently, while others do not. According to the Received Text, "Kollao" is used ten times (Luke 10:11;

15:15; Acts 5:13; 8:29; 9:26; 10:28; 17:34; Rom. 12:9), meaning to join one's self to another for the purpose of his company. It originally meant to "glue together". Not one time is it used to mean marriage, unless it means that in the passage we are studying, where it is used twice. The other word is "proskollaomai", which is the same word with a prepositional prefix, "pros". Marvin R. Vincent, in his great work on Word Studies, Vol. III, p. 402, says, "The compound verb denotes most intimate union." This word is used only three times in the best texts (Matt. 19:5; Mark 10:7; Eph. 5: 31), where there is no doubt that it refers to marriage. So on the basis of consistency, I think Paul used a word in Eph. 5:31, when speaking of marriage, which he would not use in 1 Cor. 6:16 when he spoke of the union of a man with a harlot. Hence I think Paul was careful not to give the idea that the man was joined to a harlot in the sense of marriage, but that he was joined, associated, with the harlot in such manner as to embarrass and disgrace the Lord with whom he is joined spiritually.

Next, let us notice the consequences of the doctrine that sexual union constitutes marriage. First, if a man commits rape, the woman is married to him against her will. Brother..indicates that he accepts this consequence when he speaks of a forced marriage. If I am mistaken, I'll be glad to make correction. If two young people become inflamed through petting, lose control of their fleshly desires and commit fornication, they are married whether they love one another or not, and whether or not they have any intention of living with one another. This sin is so prevalent among young people today that, if this doctrine be true, no real Christian could have any idea whether he, or she, was keeping company with another man's wife, or another girl's husband. Again, if this doctrine be true, a Christian woman could well have a husband today and tomorrow be living with the husband of a harlot, without the slightest knowledge of her terrible condition. Is God the Author of such confusion?

Next, what is meant by the terms "one body", "one flesh"? Some take this to mean that the union of male and female becomes one flesh in their children, the result of their sexual union. I doubt if this is the meaning. MacKnight, in his comments on this verse, says, "The body being the seat of the appetites and passions, and the instrument by which our appetites and passions are gratified, to be one body with an harlot is to have the same vicious inclinations with her, and to give up our body to her to be employed in gratifying her sinful inclinations.... They shall be one in inclination and interest, and shall employ their bodies as if they were animated by one soul." Over against this "one body", Paul says, "He that is joined to the Lord is one spirit." So the man and the harlot are "one body...one flesh" in a manner similar to that in which the Christian is "one spirit" with the Lord. Albert Barnes makes a good comment on "one spirit" in these words, "That is, in a sense similar to that in which a man and his wife are one body. It is not to be taken literally; but the sense is, there is a close and intimate union; they are united in feeling, spirit, intention, disposition." The man who is "one spirit" with the Lord is in agreement with the Lord and in fellowship with him. So the man who is "one body" with the harlot is in agreement with her, in close fellowship. They act as if their bodies were animated by one soul.

Paul's argument is that the Christian is a member of Christ; it is a shameful thing for us to make a member of Christ to be one body with a harlot, to have fellowship in sinful action with the harlot, to be animated and directed by the soul of a harlot. So I believe that to be "one flesh" with the harlot, or to be "joined to an harlot" does not mean to be married to the harlot.

DIVORCE AND REMARRIAGE--A REVIEW

As long as people have trouble in the family and are inclined to settle their trouble by getting a divorce, there will be need for instruction on the subject. The truth on the subject of baptism must be taught over and over, because there are young people growing up who have never learned the truth, and there are older people who have never obeyed the truth. So for the sake of young people, as well as for people who because of family trouble are giving this subject serious attention, it is well to restudy the subject. And, too, as long as there are men who teach error on the subject, there will be need for us to teach the truth about it. And there are few subjects on which men differ more widely than on this subject. Sentiment, personal interest, a desire to justify friends or relatives, often influence us on this subject and cause us to take positions we would not otherwise take.

Howard Horton, minister of the University Parkway Church, Baltimore, Md., sent me a tract which has been distributed in that section, asking that I review it. And thinking the things I write for him might be of general interest, I am putting it in the usual form of publication. The tract was written by one H. C. Thomas of Chino, Calif. From certain expressions in the tract and from his general use of the Scriptures, I suppose he is a member of the church, a brother in Christ. There is not anything new in the tract. The positions taken and the arguments made are not new, and they have been refuted many times. Aside from unusually poor grammar, the tract is rather well written; the arguments are well stated, and the positions are clearly developed.

The sole purpose of the tract is to prove that under the gospel, in the Christian dispensation, there is no scriptural reason for either divorce or remarriage. He says: "Divorce and remarriage has no place in the law to the church. It is of the devil, and has its headquarters apparently in the moving-picture industry." (Page 25.) Again: "Therefore, divorce is sinful and of the devil, even if they never remarry." (Page 26.)

In order to sustain this position the writer must do something about the statement of Jesus in Matt. 19 :9, which reads: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." This plainly allows divorce on the grounds of fornication. So the writer sets about to take care of this passage in two ways. First, he says that this teaching of Jesus is not repeated by any apostle after Pentecost, so is not binding on the church. Second, he says Jesus was merely explaining the law of Moses on this point. We will study what he has to say on the first point in this article.

POSITION STATED

I will give a number of his statements in proof of his proposition in an effort to be more than fair in reviewing his tract. He says: "What he (Jesus) said in the flesh is no part of the new law, unless set forth by the apostles, for it did not go forth from Zion, the church." (Page 5.) Again: "Anything the apostles did not give by precept or example cannot be the law of the church." (Page 5.) And: "Matthew, Mark, Luke, and John is no part of the new covenant; it is the history of the life of Christ . . . Not a word or a line was given for the law to the church till the day of Pentecost, for there was no church till that day. Every line of Matthew, Mark, Luke, and John is history, and not law. By no stretch of the imagination can a man get law out of history." (Page 5.) A man has to do some mighty loose thinking to get such a conclusion as the foregoing. We have a historical account of Moses going up into Mount Sinai to receive the law, and we are told what the law was which he was given. And in the book of Acts we have a historical account of the founding and growth of the church. Yet in that historical account we have the two laws of pardon revealed. But again he says: "Anything Jesus taught under the law is a part of that law, unless set forth by the apostles, as law to the church, on, or after Pentecost." (Page 8.) And: "The new covenant begins at Acts of Apostles, and ends with the book of Revelation . . . What the new covenant does not authorize is not a good work." (Page 9.) Having laid down this rule, he proceeds to show that no apostle ever repeated the exception which Jesus gave in Matt 19 :9, and concludes that it is no part of the new covenant, law to the church.

POSITION REFUTED

If the rule laid down by the man were right, his conclusion would be right. But his rule is not right, and I offer several reasons why it is not, and cannot be, right. First, he says the "new covenant begins at Acts of Apostles." If that be true, the Great Commission as stated by Matthew, Mark, and Luke is a part of the law of Moses, no part of the new covenant. He realized a difficulty here and tried to remedy the situation by saying that the law of Moses ended at the cross, and what Jesus said after his resurrection is a part of the new covenant. (Page 21.) But if so, his statement that the new covenant begins at Acts of the Apostles is wrong.

But his rule breaks down completely when we come to the statement of Jesus about how to treat a brother who has sinned against us. Jesus said go to him; if he will not hear you, take others with you; if he will not hear them, take the matter to the church; if he will not hear the church, let him be as a Gentile and a publican. (Matt. 18:15-17.) Where did an apostle teach this procedure? The man does not live who can find such teaching in the writings of the apostles; yet all must admit that it is a rule, law, to be followed in the church. But a statement made by Jesus under the law is no part of the law of Moses; it is a rule of conduct for Christians in the church. This forever breaks the rule laid down by the writer of the tract.

Again, his rule breaks down even on the subject under consideration. Jesus said that if a man looks upon a woman to lust after her he has committed adultery with her

already in his heart. (Matt. 5:28.) Where does an apostle repeat this teaching? An apostle teaches that if we hate a brother we are guilty of murder (1 John 3:15), but no apostle teaches that we are guilty of adultery when we lust after a woman.

Next, Jesus says: "Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress." (Matt. 5:32.) Yes, Paul taught that men should not put away their wives (Rom. 7; 1 Cor. 7), but did he teach that a man makes his wife an adulteress if he puts her away for trivial causes? Where does an apostle teach that the husband is responsible for his divorced wife's sin when she remarries, or falls a victim of nature's impulse? This was taught by Jesus under the law, yet it is no part of the law and is a great step in advance of the teaching of the law. Jesus gave it as being something opposed to the teaching of the law, as we shall discuss later. So the idea that things taught by Jesus during his lifetime are not binding today unless repeated by an apostle after Pentecost is not true.

A PERTINENT QUESTION

In this connection, Brother Horton asks a very practical question: "Was a part of the teaching of Jesus intended to be introductory to, and applicable during, the Christian dispensation? If so, upon what principle can we determine which of his utterances during his ministry are applicable today and which are not? Of course there is no rule stated in Scripture, or such a question would never be raised; but from a number of examples I think we can arrive at a rather safe conclusion. Jesus did teach people during his lifetime to keep the law of Moses. He said: "The scribes and the Pharisees sit on Moses' seat; all things therefore whatsoever they bid you, these do and observe." (Matt. 23:2,3.) Would anyone get the idea from this that we are to obey the scribes and Pharisees? They were the teachers of the law of Moses; they sat on Moses' seat; they exercised his authority. But since Moses is no longer an authority, God no longer speaks to us through him (John 1:17; Matt. 17:3-5; Heb. 1:1,2), surely all will understand that Jesus was teaching his disciples their duty for their time, and not intending to bind the teaching of the scribes and Pharisees upon all succeeding generations. Again, Jesus told a leper whom he had healed: "Go show thyself to the priest; and offer for thy cleansing the things which Moses commanded." (Mark 1:44.) Jesus lived under the law of Moses, and he never at any time taught people to disobey that law. But since the law is taken out of our way (Col. 2:14), we are no longer under it, and certainly no one would get the idea Jesus intended to bind its precepts on us. So we would say that the context, together with an understanding of the different laws for different dispensations, will enable us to determine what teaching was local in its application and what was intended to be universal.

Notice the teaching in the Sermon on the Mount. The beatitudes come first, and they give the characteristics of a citizen of the kingdom of heaven. Would anyone think Jesus was describing a citizen of the old kingdom of Judah, or Israel? He said: "Ye are the salt of the earth." Would anyone think he was saying that of the scribes and Pharisees? Or any of the apostate Jews of his day? Do not all regard that as being said of a citizen of the kingdom of heaven about to be set up, and which was set up on Pente-

cost? In Matt. 5 there are at least five contrasts drawn between the teaching of the law of Moses and that of Christ. Would anyone think that the teaching of Jesus on that occasion was intended to be an explanation of the law of Moses, and that it was binding on the people of his day only? Yet much of it is not repeated by any apostle. So again I say that from the context, together with a knowledge of the different laws for different dispensations, we may safely determine which of the teachings of Jesus were applicable only to the people under the law and which are applicable to the church. If a command was local and national in its extent, as the ones in Matt. 23:2,3 and Mark 1:44, then it may safely be applied to the Jews and considered binding only until the law was taken out of the way; if the command was world-wide and international in its scope, binding regardless of race color, or nationality, we may be safe in saying it is a part of the new covenant and is binding on us at this time.

SECOND ARGUMENT STATED

As explained before, this study of the subject is occasioned by a tract in which the writer takes the position that the statement made by Jesus in Matt. 19:9 is not binding now, because it is nowhere repeated by any apostle since Pentecost. The next argument with which we deal is that the statements of Jesus in Matt. 5:32 and 19:9 are explanations of the teaching of Moses on the subject. From the tract we read: "It is very doubtful that Matt. 19:9 in the King James translation is correct; but even if it should be, it did not authorize divorce and remarriage even under Moses' law. It did not authorize anything. It was simply a statement of fact, of what they did under Moses' law, because of hardness of heart." (Page 17.) Again: "When Jesus was teaching his disciples in Matt. 5:32, they were up in a mountain . . . In verse 31 Jesus refers to Deut. 24:1, when he said: 'It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.' In verse 32 Jesus said: 'But I say unto you.' The fact that he used that phrase means only that he was explaining the full meaning of their deeds—something more than what was usually understood. They looked at and understood the civil side. Jesus referred to the moral side when he said (and then quotes Matt. 5:32). That is an explanation of what happened when the terms of Deut. 24:1-4 were carried out. A man who put away his wife for any cause, except whoredom; caused her to commit adultery, for she could marry again, but she defiled the marriage tie. She was still her husband's flesh." (Page 18.)

ARGUMENT ANSWERED

Only those blinded by a theory could get such a meaning out of our Lord's statement. Moses said **that**, but I say **this**. When one statement is opposed to another, it cannot be used as a explanation of it. But let us apply this same mode of reasoning to other statements in the same context. "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment." (Matt. 5:21,22.) According to the writer of this tract we are reviewing, Jesus meant to explain the law of Moses. That which was said of old time means the law of

Moses. It is equal to saying, "Moses said that, but I say this!" and what Jesus said is not an explanation of Moses, but something different.

Again: "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27,28.) The first statement is from Moses, one of the Ten Commandments; the second statement is from Jesus. Is this second an explanation of the first? When Moses said, "Thou shalt not commit adultery," did he really mean to say that a man commits adultery when he looks upon a woman to lust after her? Or is this a principle which goes beyond the law of Moses? Just about every one knows this is different from, and an addition to, the law of Moses; but according to the reasoning of our tract writer, it would have to be taken as an explanation of what Moses said.

Next we read: "Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all... But let your speech be, Yea, yea; Nay, nay; and whatever is more than these is of the evil one." (Matt. 5:33-37.) What did Moses teach about swearing? "When a man voweth a vow unto Jehovah, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth." (Num. 30:2.) What did Jesus teach? "Swear not at all." Is this an explanation of what Moses taught? According to our tract writer, Jesus explained the teaching of Moses in this fashion. Remember that these examples are coming from the same chapter from which our tract writer got his idea that Jesus explained the teaching of Moses on the matter of divorce.

Again: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." (Matt. 5:38;39.) It was the law of Moses that said: "An eye for an eye, and a tooth for a tooth." It was Jesus who said: "Turn the other cheek when smitten." Is this an explanation of what Moses taught in his law? According to our tract writer, Jesus was explaining the full meaning of the law. I have given you four examples from this chapter - two come before the teaching about divorce and remarriage and two come after it. Are we not to interpret the one in the middle after the same rule by which we interpret those examples on either side? Now look at the middle.

"It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." (Matt. 5:31,31.) The phrase, "it was said also" refers to the law of Moses, and the statement is found in Deut. 24:1-4. Moses told the people if they refused to live any longer with a wife, give her a writing of divorcement, and the Jews interpreted it to mean "for every cause." (Matt. 19:3.) But Jesus restricted the matter by saying men could not divorce their wives for any cause, "saving for the cause of fornication," without making them adulteresses. Can this be an explanation of

the law of Moses? If it is, then I insist that all four of these other statements of Jesus in this context must be taken as explanations of what Moses meant in the law. The form of teaching in Matt. 19 is the same. There Jesus said: "Moses allowed you to put away your wives, and I say unto you," etc. If someone thinks there is a difference because in Matt. 5 Jesus said, "But I say," whereas in Matt. 19 he said, "And I say," let me remind you that the Greek word is the same in both places. Moses said **that**, but I say **this**. How can **this** be an explanation of **that**?

CONSEQUENCES AND OBSERVATIONS

But the worst thing about this interpretation is that it makes the law of Moses authorize, legalize, adultery. The writer of the tract admits as much. Hear him: "Having a bill of divorcement in her hand, she could go be another man's wife. In so doing she committed adultery, but she was in the bounds of the civil law, and none could cause her to be stoned. Both the woman and the man marrying her committed adultery." (Page 15.) Again: "Such adultery was permitted by Moses' law because of injustices by the hard-hearted Jews in driving off their wives." (Page 18.) And: "God suffered the hard-hearted Jews to put away their wives; he permitted the divorced wife to marry again, and was defiled (committed adultery) in so doing. That was Moses' law." (Page 20.) Some observations on the foregoing:

1. God allowed, suffered, some things which were not pleasing to him, but he did not authorize any by the enactment of a law. God allowed polygamy, but where is the law which authorized it? On account of the hardness of their hearts God suffered them to put away their wives; he legalized separations for many causes. There was a relaxing, an easing, of the law which obtained from the beginning. When they kept within the law, they were guiltless.

2. People guilty of adultery were stoned. (Lev. 20.) If when a woman was given a bill of divorcement and she married again, she and the man she married were guilty of adultery, why were they not stoned?

3. Our writer says: "Remarriage while the husband or wife is living is to live a life of adultery. They who live an adulterous life will 'not inherit the kingdom of God.' (1 Cor. 6 :9,10.) Their lot will be the lake of fire. (Rev. 20:14.)" This is still worse. God enacted a law allowing a man to put away his wife; he allowed the woman to marry another man, and he allowed the man to choose another woman. According to our writer, they were all guilty of adultery; God legalized this adultery. And then God condemned them to hell for doing what he authorized. All this follows if what Jesus said in Matt. 5:32 and 19:9 is to be taken as an explanation of what Moses taught in his law.

4. But our writer does worse than that, if possible. He says: "The family is the first divine institution on earth. Man has corrupted it. The state government has taken control of it, debauched the sacredness of it, casting it down to the level of adultery, making adultery legal by the law of the land." (Page 23.) He seems to have forgot that he had said that Moses made adultery legal by telling the husband to give

the wife a bill of divorcement. If the government today casts the divine institution down to the level of adultery by allowing divorce, did not Moses do the same thing when he made adultery legal by allowing divorce? If the government "debauched the sacredness" of marriage today by legalizing adultery, did not Moses debauch the sacredness of it when he legalized adultery? The truth is that Moses did not legalize adultery. Moses relaxed the law to permit divorce for many causes; and the relaxing of the law made a legal relationship which is not now considered right, because the law has been changed. During the Jewish dispensation, while the law of Moses was in force, that relationship was legal, and those who were in it were not guilty of adultery; but since the law of Jesus went into effect, those who divorce for trivial causes and remarry are guilty of adultery. Any position which makes God authorize adultery is wrong. Any position, or explanation of Scripture, which causes God, or his inspired servant, to "debauch the sacredness of the marriage institution is wrong, unscriptural. Hence, I conclude that the teaching of Jesus in Matt. 5:32 and 19:9 was not given as an explanation of the teaching of Moses in the law.

JESUS EXPLAINS MOSES?

The writer of the tract proposes to prove that the language of Jesus in Matt. 5:32 and 19:9 is only an explanation of the law of Moses. We now give you a statement from the tract in which he states the teaching of Moses: "Many disregarded the bond of matrimony and the law itself, for they took a multiplicity of wives. They drove them out from home with likely no place to go or way to make a living. And if a woman, in order to have food and shelter, went to be another man's wife, or fell victim to nature, her husband could charge her with adultery, and the law demanded her death. Deut. 24:1-4 was written to make it impossible for the husband to hold claim on the wife when he had driven her out of his house. Having a bill of divorce in her hand, she could go be another man's wife. In so doing she committed adultery, but she was in the bounds of the civil law and none could cause her to be stoned. Both the woman and the man marrying her committed adultery. (See Matt. 5:32.) She was not put away for whoredom; if so, she would have been stoned to death. (Lev. 20:10.) God hated putting away (Mal. 2:16). But at that time it was the best way out for the pure and innocent wives that the hardhearted Jews drove out." (Page 15.) It is the opinion of the writer of the tract that Moses taught the same thing in Deut. 24:1-4 that Jesus taught in Matt. 5:32 and 19:9, for he contends that in these passages Jesus was merely explaining the law of Moses. Now let us see what Moses said about it. "When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband die, who took her to be his wife; her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for this is abomination before Jehovah; and thou shalt not cause the land to sin, which Jehovah thy God giveth thee for an inheritance." (Deut. 24: 1-4) The meaning of some of these terms must be determined in order to understand what Moses taught.

SOME TERMS DEFINED

First, what is meant by "some unseemly thing" in her? The Jews were divided as to the meaning of this phrase; but since Jesus has given us the teaching he has on the subject, there is little need to be confused about it. The teaching of Jesus allows divorce and remarriage for only one cause, and the apostles were astonished that he should be so rigid, and said: "If the case of the man is so with his wife, it is not expedient to marry." (Matt. 19:10.) That is, if a man cannot divorce his wife for any cause except fornication, it is better not to marry. Since the teaching of Jesus is more rigid than that of Moses, we must allow the term "unseemly thing" to mean something different.

1. The term "unseemly thing" could not mean adultery; for if the wife was guilty of that sin, she was stoned to death. (Lev. 20: 10.) No divorce was required in that case. Evidence was submitted, or she confessed her crime, and she was stoned. This left the husband free to marry again.

2. The term "unseemly thing" could not mean suspicion of adultery; for if a husband had reason to suspect his wife of adultery, the law provided a course to follow. Read Num. 5 for the test to which the accused wife was subjected. If she was guilty, she was subjected to a most horrible death; but if she was innocent, she was set free and continued to be the man's wife. This "unseemly thing" was something for which the woman was not stoned, and something on account of which she was not subjected to the test for adultery. Therefore, I conclude that the term does not include either of these things.

3. The term "unseemly thing" could not mean that the husband found evidence that he had not married a virgin, for the law of Moses provided a course to follow in such case. If a man took a wife, and then brought a charge against her that he found not the token of virginity, the father of the damsel took the "tokens of the damsel's virginity unto the elders of the city in the gate;" and if the evidence was sufficient, the elders chastised the man, fined him a hundred shekels of silver, and he was not allowed to divorce her for any cause all his life. But if the man's charge was true, and the damsel played the harlot in her father's house, she was stoned to death. (Deut. 22:13-21.) Since the husband could put away his wife for an "unseemly thing" without going through this course, I conclude that the term does not include this.

It is to be remembered that the law of Moses does not define the "unseemly thing." In the King James Version the word is "uncleanness," but the Hebrew word is not the same that is used so often for uncleanness. The word in this form does not occur elsewhere, according to Young's Analytical Concordance, so its meaning cannot be determined by usage. But since the things suggested above are not to be included in its meaning, we may safely conclude that it included such things as were unseemly, unclean, unbearable in the husband's sight. This certainly is the sense in which the Jews, including the disciples of Jesus, understood the term.

IN WHAT SENSE DEFILED?

But there is another term in this law which needs defining. Moses said when a wife was put away, and she married another, and the second husband put her away or died, the wife could not go back to the first husband, because she was "defiled." The writer of the tract claims that this means the woman committed adultery when she married the second time, even though the law of Moses authorized the second marriage. I have already showed that this interpretation makes Moses, and God, authorize and legalize adultery, and then puts God in the position of sending to hell a woman who did that which is authorized. Brother Horton asks a leading question here: "In Deut. 24:1-4, is the woman considered a sinner in God's sight because she is said to be defiled? Does her defilement relate only to the first husband, or does it relate to all other men? If only the first husband, what do you take to be the reason for such a restriction of her returning to him?"

Several different Hebrew words are translated by the English word "defile," and the Hebrew word here used has several different meanings. So we must depend on the context for its meaning, being careful not to give it a meaning which will contradict some other passage, or involve God in unholiness. The writer of the tract has given the word a meaning which makes God authorize an adulterous relationship and then send people to hell for living in that relationship. Obviously such meaning is wrong. The word is used of those who commit adultery. (Lev. 18: 20,23.) People who worship idols are said to be "defiled." (Ezek. 20:7; 22:3,4.) The sanctuary is said to have been "defiled" by the people. (Ezek. 5:11.) Again, certain things were not to be eaten, the things which creep upon the earth, and those who ate such were "defiled." (Lev. 11:41-45.) And a woman was said to be unclean, or "defiled," for a certain length of time after the birth of a child, and even after she was sick with her impurity, and both the man and the woman were "defiled" for a period after copulation. (Lev. 15:16-33.) Again, the word is used with reference to the priests going about the dead. They were not to "defile" themselves for any except kin, such as parents, children, or an unmarried sister; "for her he may 'defile' himself." (Lev. 21:1-4.) Obviously the word "defile" here and in several other places mentioned does not involve any moral impurity. If the Jews ate pork, they were "defiled;" if a priest touched a dead person not near to him he was "defiled;" when the people forgot God and failed to worship him, the sanctuary was "defiled." But who would say there was an moral impurity involved in any of these cases? So when a woman was given a bill of divorcement and she married another, she was "defiled" as to her first husband so that she might never marry him again; she was "defiled;" it was sinful for him to have her again. But does that mean that she was "defiled" as to the second husband? Or if the second husband exercised his right to put her away by a bill of divorcement, was she defiled as to a third husband? The passage does not teach that she was defiled with reference to anybody except the husband who put her away; and to make it teach that she was guilty of immorality involves both Moses and God for authorizing such.

REASONS FOR THE LAW

Now to the question? Why was she not allowed to return to her former husband after she was divorced by the second, or after his death? It is said that the Egyptians had a most abominable practice of trading wives, and that this law was made to prevent, or at least to restrict, this practice. Though the law seems very loose to us, it must be remembered that it put marriage on a higher moral plane than any of the nations of that day. God's people have always been required to live by a higher standard of morals than those who are not his people. Moses required more of God's people than was required of the other nations of their day.

Next, this divorce law, though allowing divorce, was framed in such way as to discourage it. In the first place, it took quite some time to comply with the law; and with the passing of such time, men's anger subsided, and on second thought many did not put away their wives.

Next, it was necessary to get a scribe to write out the regular form, or bill, and there was both time and expense connected with this. Again, it was necessary to have at least two witnesses to this transaction. Then it was necessary for the husband to put the bill of divorcement into the hand of the woman he was divorcing; he could not have his attorney do that for him. And, too, the fact that she might never be his wife again was intended to make him think seriously before putting her away. So my answer as to why she might marry a third man, but could never go back to the first, is that this was just another means of discouraging divorce; it was protection to the wife and children.

NO-DIVORCE THEORY

The writer of the tract under renew makes only one argument for his no-divorce theory in the chapter devoted to "Marriage from Pentecost to End of Time." It runs like this: (1) Jesus told the apostles to teach and baptize people; (2) he told the apostles to teach the baptized to observe all things he commanded; (3) the apostles taught all that Jesus commanded, yet they did not teach that people might divorce even for the cause of fornication. He gives Romans 7:1-6 and 1 Cor. 7 as the teaching of the apostles, and in these passages we are told that a woman is bound by the law to her husband as long as he lives, but that if he be dead she is free to marry in the Lord. The exception is not mentioned. This is a good argument and worthy of consideration.

THEORY DISPROVED

First, the book of Matthew was written after Pentecost. Matthew gave the teaching of Jesus on the subject (Matt. 19:9), and it was given after Pentecost. However, in former articles I have shown that some of the teaching of Jesus which is binding now is not mentioned in the Epistles written to the churches. Jesus said: "Call no man father on the earth: for one is your Father, even he who is in heaven." (Matt. 23:9.) Every one knows that this is binding today, but where is it repeated in the Epistles written to the churches?

Next, if the exception mentioned by Jesus in Matt. 19:9 is not applicable now, when was it, or when will it be, binding? I have shown that his statement there is not an explanation of Moses, so it was not binding during the lifetime of Christ. Jesus did not make laws contrary to the law of Moses and put them into effect while the law of Moses was binding upon people. If the exception is not applicable now, it will not be until the end of time, for there is to be no change in law before the end of time. That exception cannot be applicable to us in the resurrection for there we are neither male nor female; we neither marry nor are given in marriage. It would be foolish to tell spiritual beings who are neither male nor female that they must not put away their wives, except for fornication. Since the exception which Jesus authorized could not be put in force before the establishment of the church, it cannot be put in force in the next world, we conclude that it is in force now, or that it was a piece of false and foolish legislation on the part of Jesus which he never should have uttered. The church age is the only time the teaching can possibly be applicable, and there is no sound reason why it should not be accepted and obeyed by all who love and respect the Lord.

WHAT JESUS TAUGHT

But what did Jesus teach on the question? First, Jesus taught that divorce is a great evil, and that it is contrary to God's original intention and plan for man. In his discussion with the Pharisees (Matt. 19:1-9), he reminded them that in the beginning God made one man and one woman, and said the two were one flesh, and that they are no more two, but one flesh. And He warned them that man should not put asunder that which God had joined together. And perhaps we argue over the exception, and various other points, when we should be emphasizing the importance of, and ways to maintain, the union which God authorizes and affects in marriage. Certainly all who know right from wrong know that divorce is much too prevalent. People who disregard the Lord's law on the subject are not disciplined as they should be, and the church suffers on that account.

When Jesus put the matter where it was in the beginning, the Jews reminded him that Moses taught otherwise. They said Moses **commanded** the bill of divorcement, but Jesus put it more correctly when he said Moses **suffered** them to put away their wives. From this we learn that Jesus taught that the law given by Moses was in its nature a concession to the Jews, and was so on account of the hardness of their hearts. Next, we learn from this that Jesus considered the law of Moses as temporal in its nature. It was not the original law, nor was it to last longer than the hardness of heart made it necessary. Paul said the law was a tutor to bring the Jews to Christ. (Gal. 3:24.) So the divorce law was relaxed, a concession was made, until the Jews could be brought to Christ, to live on the plane acceptable to, and authorized by, him.

Having told the Pharisees why Moses made a concession from what the law of God required from the beginning, he then proceeded to tell them his rule on the question: "And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." From this we learn that Jesus allowed divorce and remar-

riage for one reason only—fornication. The marriage bond is not severed by fornication, but the innocent party may sever it for that reason. The innocent party is not required to sever the bond, but may forgive, and should do so if the guilty one repents and asks forgiveness.

But what about the guilty party who is put away for fornication? Is the guilty one free to remarry without committing adultery? The safest answer I have to this is: I do not know.¹² Many well-informed brethren say the guilty one is as free as the innocent, but they do not offer any passage of Scripture to prove it, and their reasoning on the matter is far from conclusive. If the guilty is free as the innocent, it would seem to put a premium on sin, a reward for it. I am afraid of it; it is far from a safe course.

But there is another thing Jesus taught on the subject, and one which receives too little attention: "Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress." (Matt. 5:32a.) Under the law the guilty party was stoned, so there was no putting away on account of adultery, or fornication. One proof that this teaching is applicable in the Christian age is the fact that it was made for people who lived, not under the law when fornicators were killed, but who live under laws not enforced by religious leaders, but by civil authority. Civil authorities do not look upon fornication as worthy of death, so people are allowed to divorce the fornicator and marry again, whereas under the law of Moses the fornicator was removed by death and the innocent party allowed to marry another.

Next, the one who divorces a partner for any other cause than fornication makes the one put away an adulterer or adulteress. The point emphasized here is the responsibility of the one who gets the divorce. The one put away may have to marry to have food, shelter, and other necessities of life. Or the one put away may not be able to practice continence, so falls a victim to nature's desires and becomes guilty of adultery. Jesus says the one who caused the separation is responsible. Of course that does not mean that the one who committed adultery has no responsibility, but it does mean that the one who caused the separation shares the responsibility. Women often reach a period in life when they do not care for companionship, and for trivial reasons divorce their husbands who have not the ability to practice continence. Soon the husband either remarries or seeks satisfaction in illicit relationships. Sure, he is guilty and shall bear his iniquity; but let not that wife think she is free from all responsibility. She made him an adulterer. The same is true if the husband puts away a wife who for economic reasons, or otherwise, commits adultery. Proper regard each for the other's needs must be in evidence, or the one who has not that regard is guilty of a sin against the other.

The concluding articles will deal with Paul's teaching on the subject.

¹² The author of this book had changed his mind by the time he was teaching this course at the Bear Valley School of Preaching in 1974. His answer to the question was - No! The author believed the guilty party had no right to remarry. Added C. M. Horner WVBS.

IS DIVORCE ALLOWED?

The writer of the tract under review titled, "The Marriage Tie," H. C. Thomas, takes the position that it is sinful to divorce a partner, regardless of his conduct. On page 30 we read: "You can get a divorce for most any cause from the state. Christ's law to the church grants none for any cause, not even for fornication... In the teaching of the apostles there is not a word or a thought to justify divorce and remarriage." Then on page 31 we read: "If her husband is alive when she marries another man, it is adultery, regardless of the conduct of her husband, he is one flesh with her for life; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord."

There are but two passages of Scripture in the Epistles which deal with this point. The first one is Rom. 7:2,3. There Paul said: "For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man." It is not Paul's object in the passage to teach the law of Christ on the subject of divorce and remarriage. He was teaching the Jews that they have been discharged from the law of Moses that they might be joined to Christ, who had been raised from the dead. They had become dead to the law through the body of Christ; death released them from the law, so that they might legally be joined to another. To mention the exception to the law in this place would not have added anything to the weight, or convincing power, of the argument. Rather it would have clouded the issue, and would have involved him in difficulties. So no mention is made of it. However, this does not at all mean that Paul did not know of the exception, or that he taught against it.

But it is more difficult to deal with the next passage, 1 Cor. 7. In this chapter Paul was dealing with the subject of marriage and remarriage, and I know of no good reason why he should not have discussed the exception. But the truth of the matter is that he did not do it. He stated the general rule that the woman is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will, only in the Lord. (Verse 39.) Again, in verse 10 he said: "But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife." Here again it seems that a discussion of the exception would not have been out of place, but it is not included.

PAUL QUOTES JESUS

However, there is something of interest about this last passage of Scripture. Paul said it was not what he had to say, but what the Lord said. He then quotes from Jesus, and this quotation is from what Jesus told his disciples after his talk with the Pharisees on the subject of divorce and remarriage. He likely had in mind Mark's record rather than that of Matthew. Mark reports Jesus as saying: "Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put

away her husband, and marry another, she committeth adultery." (Mark 10: 11,12.) This is a record of the same conversation in which Matthew reports that Jesus said: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19:9.) Matthew is the only writer who says anything about the exception on account of fornication, and he mentions it twice. (Matt. 5:32; 19:9.) Since Paul quoted this statement from Jesus, we are forced to conclude that his teaching on this point is not an explanation of the law of Moses on the point, but is a rule, a law, of conduct for people in our dispensation. Since Paul quotes Jesus and makes his teaching binding on people in the church, we are forced to admit that the exception, though not mentioned by Paul, is also binding on us; it is applicable to people in our dispensation. We cannot explain why Paul did not include the exception in his teaching to the church at Corinth, but the fact that he uses the teaching of Christ on the point is positive proof that the whole of the teaching of Jesus on that occasion was meant for the church. We might guess that there was no particular need for teaching on the exception at Corinth at the time Paul wrote, or we might surmise that they were familiar with the gospel as written by Matthew. But such guesses are not worth much. However, the fact that an apostle does not mention a doctrine after Pentecost does not prove that it is not binding on us if Jesus taught it, as we saw in connection with the way to settle offenses as given by Jesus in Matt. 18:15-17, which is not mentioned in any apostle after Pentecost. And we also found that Jesus taught the responsibility of the one who forces a separation, saying that the one who does that makes the other commit adultery. (Matt. 5:32.) No apostle writes anything like that after Pentecost, except Matthew in his Gospel. Are we to say that the teaching of Jesus on this point is not true today simply because no such teaching can be found in any of the Epistles? If a man cannot put away his wife for fornication and marry again because such teaching is not repeated in any of the Epistles, we will be forced to conclude that the one who forces a separation has no responsibility for the same reason. So I conclude that the teaching of Jesus which allows divorce and remarriage for fornication is binding now, in spite of the fact that it is not mentioned in any of the Epistles.

According to the position set forth in the tract, that a woman may not divorce her husband regardless of his conduct, a virtuous woman would be forced to live with a man even though he committed adultery every day. God withdrew himself from his people when they committed spiritual adultery. (Hos. 5:1-7.) Surely God does not expect a pure, holy, person to continue to live with one who has abandoned himself, or herself, over to satisfying the lusts of the flesh, one who has abandoned himself, or herself, to an adulterous life.

Again, Paul allows a separation in cases where he does not allow remarriage. He tells the wife not to depart from her husband, but adds that if she depart from her husband, she is to remain unmarried, or else be reconciled to her husband. (1 Cor. 7:10, 11.) People may become so incompatible that they cannot live together and cultivate the Christian graces; forced association with each other would increase their dislike for each other, and cause them to cultivate unchristian attitudes toward each other, and make them do and say things which are not right. In such cases it is better

for them to separate, at least for a time, until they realize the need of each other. In such cases Paul cautions that these separations be not for too long a period lest they be tempted by Satan because of their incontinency.

In conclusion, Jesus taught that there is one exception to the rule that marriage is for life, and none of the apostles ever wrote anything which contradicted this teaching. If his teaching on that point is not binding now, it never was, never will be, and, therefore, was idle talk. Such a conclusion as to anything Jesus taught is unthinkable. Hence, we conclude that the teaching of Jesus that a man may put away his wife for fornication and marry again, or that a wife may put away her husband for fornication and remarry, is applicable now. And we may devoutly wish that none ever have occasion to use this exception.

ROY H. LANIER, SR.
Originally Published By Lambert Book House
Box 4007, Shreveport, Louisiana 71104

FIRST & SECOND CORINTHIANS BIBLIOGRAPHY

Applebury, T. R., Studies In Corinthians, Bible Study Textbook, Joplin: College Press, 1973.

Arndt, W. F., and Gingrich, F. W., A Greek-English Lexicon Of The New Testament And Other Early Christian Literature, Chicago: The University of Chicago Press, 1971.

Bales, J. D., The Holy Spirit And The Christian, Shreveport: Lambert Book House, 1966.

Barclay, W., The Letters To The Corinthians, The Daily Study Bible Series, Philadelphia: The Westminster Press, 1975.

_____, The Promise Of The Spirit, Philadelphia: The Westminster Press, 1960.

Barnes, A., I Corinthians, Notes On The New Testament, Grand Rapids: Baker Book House, 1970.

_____, II Corinthians And Galatians, Notes On The New Testament, Grand Rapids: Baker Book House, 1970.

Berkhof, Hendrikus, The Doctrine Of The Holy Spirit, Atlanta: John Knox Press, 1982.

Black, Garth, The Holy Spirit, The Way Of Life Series, Abilene: Biblical Research Press, 1973.

Bridge, Donald and Phypers, David, Spiritual Gifts And The Church, Downers Grove: InterVarsity Press, 1973.

Bruce, F. F., 1 And 2 Corinthians, New Century Bible Commentary, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1984.

Bruner, Frederick D., A Theology Of The Holy Spirit, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1970.

Bullinger, E. W., Word Studies On The Holy Spirit, Grand Rapids: Kregel Publications, 1985.

Camp, Franklin, The Work Of The Holy Spirit In Redemption, Birmingham: Roberts & Son Publications, 1974.

Clarke, A., Romans To The Revelation, Vol. 6., Clarke Commentary, Nashville: Abingdon Press, n.d.

- Cotham, Perry B., Lectures On The Holy Spirit, Author, n.d.
- Crawford, C. C., The Eternal Spirit: His Person And Powers, Joplin: College Press, 1978.
- Deaver, Roy C., New Testament Survey, Cookeville: Author, n.d.
- DeWelt, Don, Nine Lessons On The Holy Spirit, Joplin: College Press, 1977.
- _____, The Power Of The Holy Spirit, 4 Vols., Joplin: College Press, 1982.
- Elkins, G., And Warren, T. B., Eds., The Living Messages Of The Books Of The New Testament, Jonesboro: National Christian Press, 1976.
- Erdman, C. R., The First Epistle Of Paul To The Corinthians, Philadelphia: The Westminster Press, 1966.
- _____, The Second Epistle Of Paul To The Corinthians, Philadelphia: The Westminster Press, 1966.
- Farrar, F. W., 1 Corinthians And 2 Corinthians, Vol. 19, The Pulpit Commentary, 23 Vols., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1962.
- Fee, G. D., The First Epistle To The Corinthians, The New International Commentary On The New Testament, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1989.
- Fitch, William, The Ministry Of The Holy Spirit, Grand Rapids: Zondervan Publishing House, 1974.
- Floyd, Harvey, Is The Holy Spirit For Me?, Nashville: 20th Century Christian, Inc., 1981.
- Grosheide, F. W., Commentary On The First Epistle To The Corinthians, The New International Commentary On The New Testament, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1983.
- Guthrie, Donald, New Testament Introduction, Downers Grove: Inter-Varsity Press, 1973.
- Halley, Henry H., Halley's Bible Handbook, Grand Rapids: Zondervan Publishing House, 1965.
- Holladay, C., The First Letter Of Paul To The Corinthians, Vol. 8, The Living Word Commentary, 19 Vols., Austin: Sweet Publishing Company, 1979.

International Standard Bible Encyclopedia, 5 Vols., Orr, J., Ed., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1939.

Kearley, F. Furman, God's Indwelling Spirit, Birmingham: Parchment Press, 1974.

Kildahl, John P., The Psychology Of Speaking In Tongues, New York: Harper & Row, Publishers, 1972.

Kittel, G., Theological Dictionary Of The New Testament, 10 Vols., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976.

Lanier, Roy H. Sr., The Timeless Trinity For The Ceaseless Centuries, Denver: Author, 1974.

_____, 20 Years Of The Problem Page, 2 Vols., Abilene: Quality Publications, 1984.

Lockyer, Herbert, The Holy Spirit Of God, Nashville: Thomas Nelson Publishers, 1981.

Lusk, Maurice M. III., The Indwelling Of Deity, Atlanta: Author, 1980.

MacArthur, James Jr., 1 Corinthians, The MacArthur New Testament Commentary, Chicago: Moody Press, 1984.

MacKnight, James, 1 & 2 Corinthians, Vol. 2, MacKnight On The Epistles, 6 Vols., Grand Rapids: Baker Book House, 1969.

McClish, Dub, Ed., Studies In 1 Corinthians, Denton: Valid Publications, Inc., 1982.

McGarvey, J. W., And Pendleton, P. Y., Thessalonians, Corinthians, Galatians And Romans, Cincinnati: The Standard Publishing Foundation, n.d.

McGuiggan, J., The Book Of 1 Corinthians, Let The Bible Speak Study Series, West Monroe: Wm. C. Johnson, Inc., 1973.

Massey, Jim, God's Purpose For Miracles And Tongues, Lubbock: Author, 1973.

Nicoll, W. R., Ed., Romans, First Corinthians, Vol. 2, The Expositor's Greek Testament, 5 Vols., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1970.

_____, Second Corinthians, Galatians, Ephesians, Philippians, Colossians, Vol. 3, The Expositor's Greek Testament, 5 Vols., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1970.

Pink, Arthur W., Gleanings In The Godhead, Chicago: Moody Press, 1981.

_____, The Holy Spirit, Grand Rapids: Baker Book House, 1982.

- Sammons, D., New Testament Survey, Fort Worth: Star Bible Publications, 1968.
- Shelly, R., A Book By Book Study Of The New Testament, Nashville: Author, 1982.
- Shepherd, J. W., First Corinthians, Gospel Advocate Commentary, Nashville: Gospel Advocate Company, 1969.
- Staton, Knofel, Spiritual Gifts For Christians Today, Joplin: College Press, 1973,
- Sweeney, Z. T., The Spirit And The Word, Nashville: Gospel Advocate Company, n.d.
- Tenney, Merrill C., New Testament Survey, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1972.
- _____, New Testament Times, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965.
- Thayer, J. H., Greek-English Lexicon Of The New Testament, Grand Rapids: Zonder-van Publishing House, 1973.
- Thiessen, H. C., Introduction To The New Testament, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971.
- Thompson, J., The Second Letter Of Paul To The Corinthians, Vol. 9, The Living Word Commentary, 19 Vols., Austin: Sweet Publishing Company, 1970.
- Tolle, James M., New Testament Word Study, 2 Vols., Fullerton: Tolle Publications, 1967.
- _____, The Christian Graces, San Fernando: Tolle Publications, 1965.
- Trench, R. C., Synonyms Of The New Testament, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1973.
- Turner, J. J. And Myers, Edward P., The Doctrine Of The Godhead, West Monroe, Let The Bible Speak, Inc., 1973.
- Vincent, Marvin R., The Epistles Of Paul, Vol., Word Studies In The New Testament, 4 Vols., Grand Rapids, Wm. B. Eerdmans Publishing Company, 1973.
- Vine, W. E., Vine's Expository Dictionary Of Old And New Testament Words, Old Tappan: Fleming H. Revell Company, 1981.
- Wallace, Foy Jr., The Mission And Medium Of The Holy Spirit, Nashville: Author, 1967.

Winkler, W., Ed., Difficult Passages Of The New Testament Explained, Hurst: Winkler Publications, 1981.

_____, What Do You Know About The Holy Spirit?, Fort Worth: E. Edwin Manney Company, 1980.