

STUDIES IN FIRST CORINTHIANS

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STUDIES IN FIRST CORINTHIANS

INTRODUCTION

PURPOSE OF OUR STUDY: To learn the principles of everyday Christian behavior taught in this letter, and to come to an understanding and appreciation of the gospel's power to raise the level of humanity.

To learn of the problems in the church at Corinth, and God's solutions to those problems, realizing that the solutions are applicable to the 20th Century.

AUTHOR: Paul, an apostle of Jesus Christ (1:1)

WRITTEN TO: The church of God which is at Corinth (1:2)

1. Founded by Paul (3:6,10; 4:15) while on the second missionary journey (Acts 18:1-18).
2. Composed of members of various backgrounds, i.e., Greeks, Jews, Romans
3. Various social differences existed in the congregation (7:21-23; 12:13)
4. Various economic differences existed in the congregation (11:21,22)

DATE: A.D. 53-58

WRITTEN FROM: Ephesus (1 Corinthians 16:8)

OCCASION FOR THE BOOK:

1. Contentions in the church reported by the household of Chloe
2. Paul's judgment on the various problems
3. Book has natural divisions - 7:1,25; 8:1; 11:2; 12:1; 15:1; 16:1 ("now")
4. The church was failing because it was invaded by carnality and hence, losing its spiritual power.

THE CITY OF CORINTH:

1. Cosmopolitan, population 650,000 with 2/3 population being slaves
2. Athletic games second only to the Olympics
3. Outdoor theater seated 20,000 people, and roofed theater seated 3,000 people

4. Temples, shrines and altars abounded - Venus, Athena, Apollo, Poseidon, Hermes, Isis, Serapis, Aesaelapius. The city also contained the Pantheon
5. The temple of Aphrodite had 1,000 "sacred" prostitutes available
6. City characterized by religious license, moral laxity and social disorder
7. Southside of the marketplace was lined with taverns with underground cisterns for cooling drinks. Drinking vessels have been found bearing inscriptions of "Health," "Security," "Love," and the various names of the gods.
8. To "Corinthianize" meant the sins and vices of the profligate and the prostitute.

CHARACTERISTICS:

1. Of all the New Testament epistles, only Romans is longer in length
2. A variety of subjects are treated. The most varied in content of all the epistles of Paul
3. It is written in orderly and logical manner
4. Easy to follow the line of thought
5. "The epistle of the cross in its social application" - Findlay
6. It is intensely practical
7. Contains several passages of great doctrinal significance
8. In its style, it is the simplest and most direct of Paul's writings
9. The book contains a character of lofty and sustained solemnity
10. "First Corinthians affords a better insight into the problems of a pioneer church than almost any other writing in the New Testament. Each problem was met by applying a spiritual principle, rather than by recommending a psychological expedient." (Tenney)
11. There are 14 direct references in the epistle to the cross, crucified, died, blood and sacrificial.
12. Paul uses 236 words which do not occur in his other epistles, and 100 of these do not occur anywhere else in the New Testament.

13. Every literary device known to writing is used in First Corinthians, i.e., logic, sarcasm, entreaty, scolding, poetry, narration, exposition.
14. The book covers from “schism to finance,” “church decorum to the resurrection”
15. It reveals the conflict which takes place when Christian experiences and ideals of conduct come into conflict with the concepts and practices of the pagan world

PROBLEMS OF THE CHURCH:

1. Division (1-4) - could have arisen out of personality rather than doctrinal matters

Paul - loyalty as founder

Apollos - spellbound by his eloquence

Cephas - authority as an apostle

Followers of Christ - wanted to avoid “dirtying” their hands (withdrawal and superior spirituality)

2. Immorality, marriage and divorce (5-7)
3. Food dedicated to idols, veils, Lord’s Supper (8-11)
4. Tongues (12-14)
5. The resurrection (15)
6. The collection (16)

BRIEF OUTLINE OF THE BOOK:

Corrective (1-11)

Reproofs (1-6)

Constructive (12-16)

Replies (7-16)

ANSWERS TO LOOK FOR AS OUR STUDY PROGRESSES:

1. What was Paul’s answer for the problem of division?
2. How was it possible for the Corinthians to become so confused in reference to their Christian living?
3. Why is it so important for us to “all speak the same thing, and be perfectly joined together in the same mind and same judgment?”
4. How did Paul exemplify God’s wisdom in his preaching to the Corinthians

5. Why was "Christ crucified" a stumbling block to the Jews, and the cross "foolishness" to the Greeks?
6. Is this same message foolishness to 20th century mankind?
7. Are Christians today the "temple of God?" Explain. What should this motivate us to do?
8. The Corinthian Christians were complacent with respect to worldliness in the church. What are some examples of worldliness which exist today in the church which brethren allow to exist?
9. For what reasons is a man to have his own wife, and woman to have her own husband?
10. Do we have the problem today in the church of "knowledge puffeth up?"
11. Why did Paul daily buffet his body? What does this mean, and what is the application for us today?
12. What can, and should, the individual Christian do to prevent eating the Lord's Supper improperly?
13. Paul named how many different gifts of the Spirit? What was the source of these gifts? What was their purpose?
14. What is the purpose of First Corinthians 13?
15. What was the gospel that Paul preached to the Corinthians? How does this apply to us today?
16. What does the term "maranatha" mean?
17. Evaluate: "If Jesus was willing to give up His place in heaven, to come to this world of sin and shame, suffer and die on the cross that many might be saved, surely we should not think it too great a price to pay for the salvation of others to give up our liberties in matters of indifference to keep them from being lost."
18. Evaluate: "The marvel is not that the early church had its struggles and sins, but that it survived!"

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CHAPTERS ONE & TWO

Some have said that Paul wrote this epistle shortly after his experience with the Athenians in Acts 17. Certainly it is seen then his concern for those who pride themselves in the world's wisdom.

Paul was called a "babbler" in Athens, and he seemed to be intriguing to those on Mars Hill because of the strange message of the resurrection. No doubt the general consensus was that he was unworthy of the company of the learned philosophers of that town.

Paul seems to accept his rejection by the "wise" philosophers of Athens as a compliment of sorts. His goal was not to impress people with his oratory and vocabulary. He merely wanted to preach the "foolish" message of Jesus Christ, and Him crucified."

There were reported divisions at this church which could not be healed with eloquence. First, there had to be a recognition by those "saints" that their fellowship with the Lord was endangered. Secondly, they had to be told in no uncertain terms how to correct the disorders there. This is again the purpose of the letter.

QUESTIONS

1. How often does Paul refer to Christ in 1 Corinthians 1:1-10?
2. Why do you think he places such emphasis on Christ?
3. How did the Corinthian church have its beginning?
4. How are we sanctified and called "to be" saints?
5. What is the significance of Paul's observation in 1:2 that the Corinthians had come behind in no gift?
6. How did Paul know there were divisions at Corinth? How does this relate to the contention that we must have personal, first-hand knowledge before exposing a false teacher?
7. What differences (if any) between Paul, Cephas and Apollos may have prompted the divisions at Corinth?
8. Why was Paul not concerned about whom and how many he had baptized?
9. According to Paul, how important is the "foolishness of preaching?"
10. Why has God chosen the foolish, weak and base things of this world?

11. Why did Paul not want to impress the Corinthians with eloquence and the wisdom of the world?
12. What is the significance of 1 Corinthians 2:3?
13. What would not have happened had the princes of this world understood the mystery of God?
14. What is the one way in which man can know the things of God?
15. What are the implications of 1 Corinthians 1:10?

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1 CORINTHIANS 3,4

One of the major problems that existed at Corinth was their glorification of men. Apparently some preachers/teachers had been impressing the Christians with their wisdom (so called). This had resulted in their giving greater heed to the words of the preacher than the word of God.

First Corinthians 3, Paul establishes the relative importance of preachers in the production of Christians. Even Paul was just a “seed-sower,” and didn’t care at all about how many he baptized.

First Corinthians 4, Paul grows sarcastic and gives a beautiful tongue-in-cheek lesson on conceit. He is not cruel, but he does intend to embarrass the Corinthians a bit and the effect should carry over into the modern-day congregation.

QUESTIONS

1. Why did Paul not feed the Corinthian brethren with “meat?”
2. Who were Paul and Apollos?
3. What kind of foundation had Paul laid in Corinth?
4. What is the significance of the different building materials mentioned in 3:12?
5. What is the temple of God referred to in 3:16,17?
6. Who is the “us” in 4:1? Of what were they stewards?
7. What is the meaning of 4:6?
8. How was Paul the “father” of the Corinthians Christians?
9. To what extent did Paul want them to follow him?

10. Why did Paul send Timothy to Corinth?

11. What alternatives did Paul give concerning the manner of his coming?

12. What was Paul's goal in preaching the gospel? How does that compare to the goal of many modern preachers in preaching?

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1 CORINTHIANS 5,6

CHAPTER FIVE:

One of the greatest causes for sin running rampant in the church today is a simple lack of consistent discipline. The church at Corinth thought it best to ignore that brother's fornication. Paul points out that such an attitude of "loving patience" was wrong for two reasons:

1. That brother's soul was in jeopardy;
2. Sin in the church is like leaven in bread - it spreads and affects the whole.

The church has no recognized authority as a policing force in the world. We cannot discipline the man of the world for his sinful activities. But the church is a different matter, and if we would be the church of the New Testament we will practice the teaching of this much overlooked chapter.

CHAPTER SIX:

One of the misconceptions Paul had to deal with in his day was the separation of religion and morality in the minds of many people. Apparently some of the Corinthians felt that Christianity had nothing to do with the way they lived as long they worshipped God in the prescribed manner. In the first part of this chapter Paul reproves the saints at Corinth for suing one another.

QUESTIONS

1. How well known was the situation described in Chapter Five? What was the problem?
2. What was the Corinthians reaction to that problem?
3. What course of action did Paul command. What did he hope to accomplish by this?
4. What is the danger of overlooking sin in the church?
5. How should disputes between brethren be settled?
6. What did Paul suggest as an alternative to going before brethren? (6:7)
7. How prevalent is idolatry in this country?
8. Explain 1 Corinthians 6:11
9. What is it about fornication that makes it different from other sins?
10. How do we "belong" to God? Why do we belong to God?

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1 CORINTHIANS 7

Chapter 7 begins the section that deals with specific questions that were asked by the Corinthians. This section continues through chapter 16. There seems to have been some misunderstanding about celibacy and mixed marriages as well as problems with the demands becoming a Christian would make on a person's position in life.

QUESTIONS

1. Was Paul forbidding people to marry according to chapter 7? Why did he say it was good for a man not to marry?
2. Is it proper to use marital pleasures for a "bargaining" chip?
3. What is the significance of Paul's statement, "I, not the Lord" in verse 12?
4. The Lord gave one acceptable ground for divorce in Matthew 19:9. Does Paul here give another acceptable reason to some?
5. Does Paul teach us in 7:17-24 that sinful situations are made righteous at baptism?
6. What are the four views of 1 Corinthians 7:39?
7. What are some "pro's" and "con's" of marrying a non-Christian?

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1 CORINTHIANS 8

"I'm right" is often the justification heard for refusing to yield on some point. Being right is certainly important and if the point being debated is a matter involving salvation then the one who is right should not yield in the slightest. However, what should be our attitude toward contentions that arise when we are right about non-essential matters? Should we always and everywhere demand all our rights?

The answer that Paul gives is not appreciated by those who are impatient with ignorance or weakness, but the apostle's advice and example is not to exercise our "rights" under certain circumstances. If your doing what is permissible causes a brother to sin then don't do that which is, in and of itself, allowed. If it is advantageous to the furtherance of the gospel, don't demand your rights. Christian liberty is in the realm of those things we can choose to do or not to do. Christian liberty is not a club with which we should beat our weak or unlearned brethren.

To be known by God requires one to love his brethren (1 John 4:20) and love for our brethren requires proper concern for their lack of understanding of such things as the use of food that had been sacrificed to idols. Knowledge without love could do great harm. It is love that makes one think of the brother who is not fully instructed. Love builds up the body of Christ rather than destroying it by sinning against the weak Christian. The important thing is to be known by God, and that depends upon loving him and expressing that love in a proper regard for the brother who is weak.

QUESTIONS

1. "Knowledge puffs up" - do we have this problem in the twentieth century?
2. Discuss the proper relationship of, the proper blending of the Christian's guides - knowledge and love.
3. How would you evaluate this statement? "The man who prides himself upon his knowledge shows by such conceit that he really does not have the knowledge that he should have."
4. What is necessary in order for God to acknowledge us as belonging to Him?
5. Why do so many Christians today either fail to or refuse to observe this Biblical principle - "We may have a perfect right to do a thing, but if in doing so we wound another Christian and cause them to stumble our right must be given up?"

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1 CORINTHIANS 9

1. What evidence was offered by Paul which provided conclusive proof that he was a genuine apostle?
2. In what ways was Paul a slave of all?
3. What is the meaning of verse 27?
4. Discuss Paul's life as an example of the principle of loving, self-denial.
5. Discuss the principle of accommodation as a means to reaching the lost - things we can and should do to reach the lost, and abuses and compromises of this principle.
6. In what ways is the Christian life like athletics?

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1 CORINTHIANS 10,11

1. For what did Paul praise the Corinthians in 1 Corinthians 11:2?
2. How were the children of Israel baptized? What was its significance?
3. How did the children of Israel drink of Christ?
4. What negative lessons does Paul want us to learn from the children of Israel?
5. Was it wrong to eat meat sold in the meat market? Why would some question such?
6. What was the problem with veils at Corinth?
7. Does this apply today? Explain.
8. Is it wrong for a man to have long hair?
9. What had the Lord's Supper become to those Christians in Corinth?
10. What is the function of the Lord's Supper?
11. Does this passage deal with the use of church buildings?
12. Discuss the seriousness of partaking of the Lord's Supper unworthily or in an unworthy manner.
13. What can and should the individual Christian do to prevent eating the Lord's Supper improperly?
14. Evaluate this statement: "The most dangerous position one can occupy is the place of the self-satisfied one who assumes that he cannot be overcome by Satan in this life."

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1 CORINTHIANS 12,13,14

Diversity of ability and responsibility is built into the church, and one great hindrance to the broadening of the borders of the kingdom has been a failure to recognize that characteristic. Let us learn from our study that diversity of abilities and responsibilities is necessary for her to function properly. Let us pray and work for a unity that is based on mutual love and concern for all members.

QUESTIONS

1. Why were there diversities of miraculous gifts in the first century?
2. In what ways is the church like a human body?
3. Should any Christian ever feel inferior to another Christian?
4. Discuss the source, nature, use and value of miraculous spiritual gifts.
5. How were spiritual gifts imparted to someone who wasn't an apostle?
6. What are the results of not having love as described in 1 Corinthians 13:1-3?
7. Briefly describe each of the virtues of love as found in 1 Corinthians 13:4-7.
8. Why could Paul say, "Love never fails?"
9. What is the difference between "child-like" and "childish?"
10. What was Paul point in 1 Corinthians 13:12?
11. What are some examples in the life of Christ that illustrate the love described in 1 Corinthians 13.
12. What is the importance of right motivation in engaging in good works, i.e., giving away your possessions to feed the poor, etc.
13. Who was edified when a man spoke in an "unknown" tongue to an audience that couldn't understand? Is it any different today?
14. Can people "speak in tongues" today?
15. To whom were tongues a sign?
16. What was Paul's order for avoiding confusion?

17. Is it wrong for a woman to speak in Bible class? Is it wrong for a woman to sing in the assembly?

18. How do we know that the teaching of 1 Corinthians 14:34,35 does not apply to assemblies today?

1 Cor 1:1 "A CALLED APOSTLE"
 Paul, called (to be) an apostle of Christ Jesus by the will of God, and our brother Sosthenes, *AC 15:17?*

DIVINELY CALLED

Probably during time of question by opponents

- not by self, or by man

1 Cor 1:2

To the church of God in Corinth, to those sanctified in Christ Jesus and called (to be) holy, together with all those everywhere who call on the name of our Lord Jesus Christ--their Lord and ours:

set apart } by virtue of
 consecrated } their obedience

part of a larger brotherhood

1 Cor 1:3

Grace and peace to you ^{the source} from God our Father and the Lord Jesus Christ.

1 Cor 1:4

I always thank God for you because of his grace given you in Christ Jesus.

Paul's Approach
 To Romans - uses

1. COURTESY
2. AFFECTION
3. HONESTY
4. WISDOM
5. Absence of assumption or superiority

1 Cor 1:5

For in him you have been enriched in every way--in all your speaking and in all your knowledge--

1 Cor 1:6

because our ^{"MARTYRION"} testimony about Christ was confirmed in you. "MADE SURE, FIRM"

1 Cor 1:7

Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed.

1 Cor 1:8

He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ.

1 Cor 1:9

God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.

AN APPEAL FOR UNITY (10-17)

1. BASIS - Christ
2. Brothers -
3. The New Testament teaches unity

1 Cor 1:10

I appeal to you, ^{2.} brothers, ^{1.} in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.

KNIT, AS A HEALED
 Bone

INTELLECT

"GEMME" CONCLUSIONS

"SCHISMATA" - DIFFERENCES OF OPINION
 (That would cause alienation of feeling, or an emotional separation)

as a garment is torn apart

wed to our own opinions rather than to that which the word actually says.

have become enemies
 hostile sects
 refusal of fellowship
 warring parties striving against one another
 vying for power
 delivering insult and injury against one another

1 Cor 1:11

source of information

My brothers, some from Chloe's household have informed me that there are quarrels among you. *BICKERING; WRANGLINGS (erides) → result in schisms*

1 Cor 1:12

What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas"; still another, "I follow Christ."

1 Cor 1:13

Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?

1 Cor 1:14

I am thankful that I did not baptize any of you except Crispus and Gaius,

1 Cor 1:15

so no one can say that you were baptized into my name.

1 Cor 1:16

(Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)

1 Cor 1:17

not the desire to get "results"

For Christ did not send me to baptize, but to preach the gospel--not with words of human wisdom, lest the cross of Christ be emptied of its power. *→ WORK OF THE APOSTLES*
→ not to decorate with human cleverness
not to value the words above the facts

1 Cor 1:18

"Moria" - moronic; stupid

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 "dynamis" God.

The msg was sheer folly to Greeks & Jews

1 Cor 1:19

For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate." *Human wisdom is bound to fail*

1 Cor 1:20

Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?

1 Cor 1:21

For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

The world never knew God by their own wisdom.
STILL BLINDLY GOING FOR HIM

Kerygmos - denotes the message, and
not the act of proclaiming

1 Cor 1:22 *A savior to verify & overcome the Romans*
Jews demand miraculous signs and Greeks look for wisdom,

1 Cor 1:23
but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, SKANDALON

1 Cor 1:24 *KLETOIS*
but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1 Cor 1:25
For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.

1 Cor 1:26
Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.

1 Cor 1:27
But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

1 Cor 1:28 *AGENES - HAVING THE APPEARANCE OF BEING NO ACCOUNT*
He chose the lowly things of this world and the despised things--and the things that are not--to nullify the things that are, EXOUTHENED - THINGS REGARDED WITH CONTEMPT

1 Cor 1:29
so that no one may boast before him.

1 Cor 1:30
It is because of him that you are in Christ Jesus, who has become for us wisdom from God--that is, our righteousness, holiness and redemption.

1 Cor 1:31
Therefore, as it is written: "Let him who boasts boast in the Lord."

TO THE JEWS:

1. incredible that God's chosen One would end up on a cross PT 21:23
2. Jews sought for a sign

TO THE GREEKS:

1. apatheia - total inability to feel - God cannot feel joy or sorrow; anger or grief (A God who suffered was a contradiction of terms)
2. they sought wisdom - a grecother was a crude and uncultured creature

made up mostly of "plain" people

Ep 1⁴ 3 "

ASTHENE - physically weak

Christians are a demonstration of God's wisdom

cf. Jeremiah 9:23, 24

1 Cor 2:1

When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God.

not what was expected!
could not save

1 Cor 2:2

For I resolved to know nothing while I was with you except Jesus Christ and him crucified.

MESSAGE OF SALVATION AND HOPE - Ro 1:1-6

1 Cor 2:3 (no physical strength) (not human courage)

I came to you in weakness and fear, and with much trembling. (human ability to show a lack of fear)

ASTHENEIA
TREMOS
PHOBOS

Paul, just an ordinary man - he derived his msg's power from something other than himself.

1 Cor 2:4

My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power,

The nature of his preaching

1 Cor 2:5

(FOOLISHNESS TO GOD)

so that your faith might not rest on men's wisdom, but on God's power.

inspired message of the cross of Christ
(Ro 1:16, 17; Ga 6:14)

where faith is found

Really ignorant of God's will

1 Cor 2:6 The apostles

We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing.

1 Cor 2:7

No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began.

↳ determined before hand

1 Cor 2:8

None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

cf. Nicodemus / Joseph of Arimathea

would be left to those who had no understanding

1 Cor 2:9

However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"--

cf. 1S 64:4; 65:17

1 Cor 2:10

but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

1 Cor 2:11

For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

1 Cor 2:12

We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

1 Cor 2:13

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1 Cor 2:14

The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

↳ Recognize
anakrinetai - determined

1 Cor 2:15

The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment:

1 Cor 2:16

"For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ.

CONCLUSION:

1. Emphasizes unity
2. We can all be of the same mind, and the same judgement, and be united
3. Earthly human wisdom, and pride in it, will bring disharmony + division

1 Cor 1, 2 = The Nature of the Gospel

1 Cor 3, 4 = The Nature of the Work

"not even yet are you able to bear it"

1 Cor 3:1

Brothers, I could not address you as spiritual but as worldly--mere infants in Christ. (intensified)

→ aims in life are physical + bound there by worldly wisdom/dominated by the flesh

1 Cor 3:2

→ easy + pleasing food / least amount of dedication to receive

I gave you milk, not solid food, for you were not yet ready } did not show themselves as having the ability - dunasthe
for it. Indeed, you are still not ready.

vs 1-4

The basic causes of factions are misconceptions of the message and the nature of the work of those who delivered it.

1 Cor 3:3

the desire to have for one's self what someone else has

You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men? - made no pretense of being Christians
→ didn't like an answer, and not because of real differences

Division - a standing witness to spiritual immaturity and carnality

1 Cor 3:4

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

characteristics of carnality -

envy - zelos

strife - eris

divisions - dichostasia

walked as men

1 Cor 3:5

What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe--as the Lord has assigned to each his task. } are only instruments

→ shows the folly of elevating preachers too highly

able to do what they had done only as the Lord worked through them.

1 Cor 3:6

→ both are necessary to growth

I planted the seed, Apollos watered it, but God made it grow. The minister in proper perspective

→ God is the important one!

→ "why did Paul use an agricultural analogy?"

1 Cor 3:7

So neither he who plants nor he who waters is anything, but only God, who makes things grow.

Paul + Apollos were fellow-workers + joint participants in the work - the church is God's field

1 Cor 3:8

The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor.

} if one then no justification for division

1 Cor 3:9

from agriculture to architecture

For we are God's fellow workers; you are God's field, God's building. (v. 16)

1 Cor 3:10

By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds.

cooperation + unity of the builders, as well as the importance of each

no temple w/o a foundation, but a foundation does not a temple make!

Each builder is to give attention
to his work of building
1. build only with wisdom
2. Responsible how he builds

1 Cor 3:11

For no one can lay any foundation other than the one
already laid, which is Jesus Christ.

1 Cor 3:12

If any man builds on this foundation using ^{lasting materials} gold, silver,
costly stones, (wood, hay or straw,) → unfit for God's temple } vs 12-14 - a rather difficult illustration!
mingled spiritual wisdom of the msg of the
cross with human wisdom

1 Cor 3:13

his work will be shown for what it is, because the Day will
bring it to light. It will be revealed with fire, and the fire will
test the quality of each man's work.

each man's work will be tested
by Christ's judgment - testing by fire

1 Cor 3:14

If what he has built survives, he will receive his reward.

- endures the test of judgment

1 Cor 3:15

If it is burned up, he will suffer loss; he himself will be
saved, but only as one escaping through the flames.

- will suffer the loss of seeing his
reward lost

1 Cor 3:16

Don't you know that you yourselves are God's temple and
that God's Spirit lives in you?

1 Cor 3:17

→ "phtheiro" to destroy by corrupting so as to bring to
a worse state by leading people away
If anyone destroys God's temple, God will destroy him; for
God's temple is sacred, and you are that temple.

Christians are the
temple of God
1 Peter 2:4,5

The defiling of God's temple with human wisdom
would result in many divisions

1 Cor 3:18

Do not deceive yourselves. If any one of you thinks he is
wise by the standards of this age, he should become a "fool"
so that he may become wise.

→ conceit that comes from gaining human wisdom

1 Cor 3:19

For the wisdom of this world is foolishness in God's sight.
As it is written: "He catches the wise in their craftiness";

Job 5:12

1 Cor 3:20

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

Ps 94:11

a reminder: The world's wisdom is
foolish to God

1 Cor 3:21

So then, no more boasting about men! All things are yours,
for it counts for nothing

Conclusion: verses 21-23

1 Cor 3:22

God's ministers

proper use of

as God Himself
has it

whether Paul or Apollos or Cephas or the world or life or
death or the present or the future--all are yours,

possess death
through the resurrection

→ present blessings

→ future blessings

1 Cor 3:23

and you are of Christ, and Christ is of God.

All belongs to Christ because
he belongs to Christ, and Christ
belongs to God.

He who is possessed of God, possesses
all things!

(hypereitas)

subordinate acting under
the direction of another



vs 1-5

the right attitude towards
God ministers

1. Contentious groups claiming
to be followers of a certain
man

1 Cor 4:1

So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God.

↳ stewards; manager of an estate

1 Cor 4:2

Now it is required that those who have been given a trust must prove faithful. → Pistos - trusted and reliable

1 Cor 4:3

I care very little if I am judged by you or by any human court; indeed, I do not even judge myself.

Paul not overly
concerned about their
judging him

1 Cor 4:4

My conscience is clear, but that does not make me innocent. It is the Lord who judges me.

Knew nothing against himself

1 Cor 4:5

Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in (1) darkness and will expose the motives of men's hearts. At (2) that time each will receive his praise from God. → God will award according to His righteous judgment

Righteous judgment

1 Cor 4:6

Now, brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us the meaning of the saying, "Do not go beyond what is written." Then you will not take pride in one man over against another.

examples - not an
abstract

vs 6-8

How to think about men

→ "estimate higher"
↳ makes for pride and arrogance

1 Cor 4:7

For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

1 Cor 4:8

Already you have all you want! Already you have become rich! You have become kings--and that without us! How I wish that you really had become kings so that we might be kings with you!

Sarcasm!

Pride always brings envy--especially
when one is proud of what he thinks
he has accomplished!

1 Cor 4:9

For it seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to men.

→ the reason for the sarcastic words

"theatron" - a show, i.e., a "freak" show

a side show to
the world!
the angels!
men!

1 Cor 4:10 "Morons"

Prudent; Practical

We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honored, we are dishonored!

↳ might; valiant
↳ disgraced; despised

↳ distinguished;
held in honor

"why?" Because...

impotent

1 Cor 4:11

To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless.

physical needs

1 Cor 4:12

We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it;

(abused by reproachful speech)

↳ speak well of

↳ put to flight; driven away

care and sustenance - 12^a

character and emotional treatment - 12^a, 13

1 Cor 4:13

blasphemed

beg; entreat (speech with it)

when we are slandered, we answer kindly. Up to this

moment we have become the scum of the earth, the refuse of the world.

↳ garbage; that which is thrown away in cleaning
the garbage of humanity

→ that which is wiped off; the lowest & vilest of all people

1 Cor 4:14

a feeling of low-esteem

I am not writing this to shame you, but to warn you, as my dear children.

by instructing

vs 14-21

Paul's paternal appeal and warning

1 Cor 4:15

(?)

training
instructors - pedagogues

Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel.

↳ nourisher; protector; upholder

1 Cor 4:16

Therefore I urge you to imitate me.

mimetic - "mimic" (as a child imitates his father)

1 Cor 4:17

For this reason I am sending to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church.

Timothy's Purpose

1 Cor 4:18

Some of you have become arrogant, as if I were not coming to you.

1 Cor 4:19

But I will come to you very soon, if the Lord is willing, and then I will find out not only how these arrogant people are talking, but what power they have.

1 Cor 4:20

For the kingdom of God is not a matter of talk but of power. *but in the power of Christ*

*that which comes from
worldly wisdom*

1 Cor 4:21

What do you prefer? Shall I come to you with a whip, or in love and with a gentle spirit?

a γαλῆν

attitude

→ of chastisement (rod)

*come to punish? or
attitude of gentleness?*

The choice was theirs!

*Did they want him to come as a harsh, stern
father to discipline them - or,*

*to come as a gentle, mild, nourishing, loving father
ready to help them grow.*

The Need for Discipline - A specific case (1-5)
The Influence of Sin in A congregation (6-8)
The Difference between the church & the world (9-13)

1 Cor 5:1

(Porneia)

It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans:

A man has his father's wife. (Paul does not deal with the woman in question - probably not a member)

Ac 15²⁰ Lv 18⁶⁻¹⁸
→ a gross sin!

1 Cor 5:2

→ INFLATED WITH PRIDE (Phusioo)

And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? → Lamented as if for one dead

→ shown no grief
(thus condoned + encouraged it)

one security against sin in sin being shocked by it!

1 Cor 5:3

Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. → decided; concluded

1 Cor 5:4

When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present,

1 Cor 5:5 "Abandon"

hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

He did repent (2co 2:6-8)

→ repentance would result in the DESTRUCTION OF THE CARNALITY OF THE MAN

"To deliver one who HAS BEEN PRONOUNCED GUILTY BY A COURT INTO THE CUSTODY OF A JAILOR"

1 Cor 5:6

Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough?

→ "why would they boast?"

1 Cor 5:7 "CLEANSE OUT THOROUGHLY"

Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed.

Christ was sacrificed that we might be free from sin

Removal of leaven = a symbol of the liberation of the people from bondage in Egypt.

1 Cor 5:8

NOT A REFERENCE TO LORD'S SUPPER

A CONCEPT OF THE PASSOVER

Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

(purity)

(integrity)

"yeast" = carnality

"MALICE" = badness in quality; vicious character

"WICKEDNESS" = EVIL THAT causes sorrow; a deeper degree

1 Cor 5:9

INDICATION of an earlier letter

I have written you in my letter not to associate with sexually immoral people--

"not to be mixed up together; ASSOCIATE intimately with"

1 Cor 5:10

not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world.

Paul anticipates an objection

1 Cor 5:11 epistolary aorist (reference to this letter)

But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral

→ "intimately associated with"

or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat.

(socializing)

"Greedy" = desire for more & more; over-reacher

"idolater" = adores idols

"slanderer" = abusive speech

"swindler" = one who robs & carries off by force

1 Cor 5:12

What business is it of mine to judge those outside the church? Are you not to judge those inside?

The church has a right to those inside

1 Cor 5:13

God will judge those outside. "Expel the wicked man from among you."

→ Remove

THREE THOUGHTS - Pertains to:

1. Lord's SUPPER

2. Agape feasts

3. A common meal

Returns to the thought of verse 1.

Paul - "Is it for me to judge those without?" (Those in the world?)

i.e., did not bring before the church to render judgement.

we cannot discipline the world!

Christianity - A way of
Life, not just a form of
worship

Lawsuits (1-8)

Religion + morality (9-20)

1 Cor 6:1

If any of you has a dispute with another, dare he take it
before the ungodly for judgment instead of before the
saints? They seemed to have little or no trouble in doing so!

→ able to see things from scriptural + moral point of view

bringing one's self to do a thing

1 Cor 6:2

Do you not know that the saints will judge the world? And
if you are to judge the world, are you not competent to
judge trivial cases?

christians

future active indicative - a time future

(their lives will stand as a
confirmation of the verdict rendered
by Christ! - cf Mt 12:41)

Judge = separate, select, choose, determine, pronounce
(krinō)

→ "incapable" - anxious

1 Cor 6:3

Do you not know that we will judge angels? How much
more the things of this life!

2Pe 2:4
Jude 6

a very difficult passage

1 Cor 6:4

Therefore, if you have disputes about such matters, appoint
as judges even men of little account in the church!
(least esteemed) (despised ones)

1 Cor 6:5

I say this to shame you. Is it possible that there is nobody
among you wise enough to judge a dispute between
believers? (They obviously thought not!)

"extrophen" = producing a recoil from what
is vile or unseemly

1 Cor 6:6

But instead, one brother goes to law against another--and
this in front of unbelievers! (heathen judges)

→ causes bitter feelings, i.e., lawsuits

1 Cor 6:7

The very fact that you have lawsuits among you means you
have been completely defeated already. Why not rather be }
wronged? Why not rather be cheated?

→ utter fault; falling short
Thus sin, and run the risk of the
loss of heaven

1 Cor 6:8

Instead, you yourselves cheat and do wrong, and you do
this to your brothers.

commit iniquity + defraud + deprive

1 Cor 6:9

Do you not know that the wicked will not inherit the
kingdom of God? Do not be deceived: Neither the sexually
immoral nor idolaters nor adulterers nor male prostitutes
nor homosexual offenders (aggressive homosexuals)

fornicators - illicit sexual intercourse

idolaters - worship idols

adulterers - who are married + engage in
sexual immorality

homosexuals - same sex submissive

sodomites - aggressively homosexual

1 Cor 6:10

nor thieves nor the greedy nor drunkards nor slanderers nor
swindlers will inherit the kingdom of God.
steals by violence

to speak abusively of

Thieves - those who steal by stealth
covetous - greedy for gain

Drunkards - over indulgence in alcohol

revilers - speak abusively of others

extortioners - plunder, seize + carry off
by force

1 Cor 6:11

And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

AUTHORITY

WORK OF

washed - baptized

sanctified - separated

Justified - pronounced righteous

1 Cor 6:12

"Everything is permissible for me"--but not everything is beneficial. "Everything is permissible for me"--but I will not be mastered by anything. (was made a slave of)

→ used in the sense of having permission to do a thing - Ac 2:29 8:37 16:21 21:37

→ advantageous; profitable; good

1 Cor 6:13

"Food for the stomach and the stomach for food"--but God will destroy them both. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.

The body is for the Lord

Two tasks of

personal acts:

1. do it right?
2. do it expectantly?

1 Cor 6:14

By his power God raised the Lord from the dead, and he will raise us also.

1 Cor 6:15

Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never!

1 Cor 6:16

Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh."

Physical sexual joining → takes from Christ what belongs to Christ

should that which belongs to Christ be given to a harlot?

belongs to Christ & would be stealing

1 Cor 6:17

But he who unites himself with the Lord is one with him in spirit.

Therefore! ~

1 Cor 6:18

Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.

fornication has no other purpose but the satisfaction of the lusts of the body.

1 Cor 6:19

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

Ep 1:7

the blood of Christ

1 Cor 6:20

you were bought at a price. Therefore honor God with your body.

our bodies belong to God for His glorification

A fornicator

disregards the essential purpose of the human body. -

The purpose of the body is not fornication, but to serve as the temple of the Holy Spirit

QUESTIONS ABOUT MARRIAGE (1-9)
 INSTRUCTIONS TO THE MARRIED (10-24)
 CONCERNING THE UNMARRIED (25-35)
 ADVICE TO FATHERS (36-38)
 CONCERNING REMARRIAGE (39, 40)

exception to the general rule
 1st 2nd 1st Tim 5th 1st Tim 4th

καλὸν
 → morally excellent

1 Cor 7:1

Now for the matters you wrote about: It is good for a man not to marry. cf. v. 26 = present circumstances

→ SEXUAL INTERCOURSE

① The single state is honorable. The married do not hold a more honorable position

② It is better for single Christians to remain unmarried

1 Cor 7:2

Porneria

But since there is so much immorality, each man should have his own wife, and each woman her own husband.

so as not to be tempted to commit fornication

a highly practical viewpoint - men's strongest desire

1 Cor 7:3

→ a debt to be paid

The husband should fulfill his marital duty to his wife, and likewise the wife to her husband.

i.e., physical or sexual relationships

in sexual matters there is complete equality of the sexes

1 Cor 7:4

The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife.

KJV

authority = right; belong to

again, to avoid fornication

1 Cor 7:5

→ defraud; rob; cheat

Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.

Paul is not commanding abstinence, but was permitting it under the circumstances described

1 Cor 7:6

This does not mean he was giving his unimpaired opinion (still bed-mariage!)

I say this as a concession, not as a command.

Paul leaves the details of their lives, whether to marry or remain unmarried, to be determined by the consciences, conditions and circumstances of those concerned.

1 Cor 7:7

(i.e., celibate = self mastery; self-control)

I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.

1 Cor 7:8

(See attached note about Paul's marriage)

Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am.

→ due to the impending distress

DIVISION: unmarried and widows (Christian)

1 Cor 7:9

Paul's gift

But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

i.e., with sexual desire which would lead to fornication

✓ 1 Cor 7:10

→ Christ had personally set forth the truth - Mt 5th 19th Mk 10th 12th Lk 16th 13

To the married I give this command (not I, but the Lord): A wife must not separate from her husband.

DIVISION: MARRIED

(chorido) vs 10, 11, 15

→ divide, depart; separate from

vs 10, 11 - a clear

command to married Christians

1 Cor 7:11

But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

aphienai

(aphienai = leave; abandon; forsake)

vs 11, 12, 13

1 Cor 7:12 ^{Those married to unbelievers} ^{By his authority as an apostle in the ministry} ^(mixed marriage) ^{the Lord did not deny the partner in the ministry} Division: Christian married to an unbeliever
To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, = without faith ἀπίστος infidel; unbeliever
he must not divorce her. = "put her out"

1 Cor 7:13

And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him.

Reverses for sake of emphasis

1 Cor 7:14

For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.
^{set apart in God's sight}
→ "regiastin" = layed upon the altar to cleanse
→ i.e., this relationship is recognized by God

1 Cor 7:15

But if the unbeliever ^{("deuter" (not used for divorce))} leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace.
^{because the partner is a Christian}
→ "not a slave, or set" δουλος
→ "not to turmoil with one who desires to depart for religious reasons."
Reference to the married state, and not sin + salvation
not the turmoil of staying with an unbeliever who desires to part for religious reasons
(The Christian is first the servant of the Lord, and not of the unbelieving mate)

1 Cor 7:16

How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?
A good motivation

cf. 1 Peter 3:1, 2

1 Cor 7:17

Nevertheless, each one should retain the place in life that the Lord assigned to him and to which God has called him. This is the rule I lay down in all the churches.
The Principle

Division: "To live as called by the Gospel" (vs 17-24)

1 Cor 7:18

Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be circumcised.

The Application of the principle

1 Cor 7:19

Circumcision is nothing and uncircumcision is nothing. Keeping God's commands is what counts.

→ The most important thing! Human status is nothing!

1 Cor 7:20

Each one should remain in the situation which he was in when God called him.

no distinction due to worldly relationships
cf. Gal 3:28

1 Cor 7:21

Were you a slave when you were called? Don't let it trouble you--although if you can gain your freedom, do so.

1 Cor 7:22

For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave.

1 Cor 7:23

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

1 Cor 7:24

Brothers, each man, as responsible to God, should remain in the situation God called him to.

1 Cor 7:25

both masculine & feminine

Now about virgins: I have no command from the Lord, but I give a judgment as one who by the Lord's mercy is - *an inspired apostle* trustworthy.

Division: instructions to the unmarried and widows
vs 25-40

1 Cor 7:26

not an universal law for all times; advice in view of

Because of the present crisis, I think that it is good for you to remain as you are.

no sin in marrying

1 Cor 7:27

"Devi"
↗

Are you married? Do not seek a divorce. Are you unmarried? Do not look for a wife.

*The Present Distressful
circumstances - 29, 30, 31*

1 Cor 7:28

But if you do marry, you have not sinned; and if a virgin marries, she has not sinned. But those who marry will face many troubles in this life, and I want to spare you this.

1 Cor 7:29

What I mean, brothers, is that the time is short. From now on those who have wives should live as if they had none;

1 Cor 7:30

those who mourn, as if they did not; those who are happy, as if they were not; those who buy something, as if it were not theirs to keep;

1 Cor 7:31

those who use the things of the world, as if not engrossed in them. For this world in its present form is passing away.

1 Cor 7:32

→ to be anxious about ; distracted due to being drawn in different directions

I would like you to be free from concern. An unmarried man is concerned about the Lord's affairs--how he can please the Lord.

Division: Desire for them in the
Present distress
vs 32-35

1 Cor 7:33

But a married man is concerned about the affairs of this world--how he can please his wife--

the married man must care for his wife

1 Cor 7:34

and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world--how she can please her husband.

1 Cor 7:35

I am saying this for your own good, not to restrict you, but that you may live in a right way in undivided devotion to the Lord.

not a noise of legal requirements
only recommending a course of action
that would be to their advantage

1 Cor 7:36

If anyone thinks he is acting improperly toward the virgin he is engaged to, and if she is getting along in years and he feels he ought to marry, he should do as he wants. He is not sinning. They should get married.

→ puberty, "past the flower of youth"

Division: Fathers and Virgin Daughters
vs 36-38

1 Cor 7:37

nothing demanding marriage

But the man who has settled the matter in his own mind, who is under no compulsion but has control over his own will, and who has made up his mind not to marry the virgin--this man also does the right thing.

free to act as
he wills

marriage arranged by the father
as in the Oriental countries

in expediency of his daughter's marrying

1 Cor 7:38

So then, he who marries the virgin does right, but he who does not marry her does even better.

→ the daughter is unencumbered

1 Cor 7:39

A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord. — adverbial modifying "marry"

Her marriage was to be such in which she could be a faithful Christian.

1 Cor 7:40

In my judgment, she is happier if she stays as she is--and I think that I too have the Spirit of God.

} Difficult Passages!

Proper Use (rights) of Christian Liberty (8,9)

1. Meats offered to idols (8)

2. Paul's Apostleship (9)

Two ways to be "big" = puff up, or grow up!

1 Cor 8:1

Now about food sacrificed to idols: "We know that we all possess knowledge." Knowledge puffs up, but love builds up.

(ALONE!)

→ causes one to be proud

MOST AUTHORITIES SAY THAT THIS QUOTE IS BY THE CORINTHIANS

KNOWLEDGE CONCERNING IDOLS? WERE USING THIS KNOWLEDGE TO CREATE Problems

KNOWLEDGE INFLATED LOVE BUILT UP

1 Cor 8:2

The man who thinks he knows something does not yet know as he ought to know.

He knew only what God revealed

1 Cor 8:3

But the man who loves God is known by God.

SPECIAL RELATIONSHIP AND RESPONSIBILITY TO EACH OTHER

1 Cor 8:4

So then, about eating food sacrificed to idols: We know that an idol is nothing at all in the world and that there is no God but one.

1 Cor 8:5

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

The nature of idols - v. 5

Yet, for us...



1 Cor 8:6

yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

1 Cor 8:7

But not everyone knows this. Some people are still so accustomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled. (They sinned)

AS AN ACT OF WORSHIP

1 Cor 8:8

But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.

FOOD IS NOT THE ISSUE!



1 Cor 8:9

Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak. → ASTHENESIN = spiritually weak

"LIBERTY" IS THE ISSUE!

PrasKomma - "to cause someone to sin"

1 Cor 8:10

For if anyone with a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols?

They eat only to fulfill a physical need, & as an act of worship

one who still believes that an idol is a god, and eats at the temple as an act of worship to the idol.

} He sins because he does what he thought you did, therefore, you cause him to sin.

αἰτιολογῶνται = 2 Thess 2¹⁰ 2 Cor 4¹³

1 Cor 8:11

So this weak brother, for whom Christ died, is destroyed by your knowledge.

1 Cor 8:12

When you sin against your brothers in this way and wound their weak conscience, you sin against Christ. } you sin against both man & Christ

1 Cor 8:13

"SKANDALIZEIENSAROS" = set a trap for destruction

Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.

The Conclusion:

The point where Love over-rides Liberty

SOME LESSONS:

1. What is safe for one person may be quite unsafe for another
2. Nothing ought to be judged solely from the point of knowledge, but from the point of view of Love.
3. No man has any right to indulge in a pleasure, or to demand a liberty which may be the ruination of someone else.
(an indulgence which may be the ruin of someone else is not a pleasure but a sin)

4 Rhetorical questions

4 questions

1 Cor 9:1

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?

1 Cor 9:2

Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord.
sphragis - emblem of ownership

1 Cor 9:3 *apologia - verbal defense; speech in defense*

This is my defense to those who sit in judgment on me.
investigate

1 Cor 9:4

Don't we have the right to food and drink?

1 Cor 9:5

→ gunē = woman married, or unmarried

Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas?

1 Cor 9:6

→ must have attached him as well as Paul

Or is it only I and Barnabas who must work for a living?

1 Cor 9:7

Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its grapes? Who tends a flock and does not drink of the milk?

1 Cor 9:8

Do I say this merely from a human point of view? Doesn't the Law say the same thing?

1 Cor 9:9

For it is written in the Law of Moses: "Do not muzzle an ox while it is treading out the grain." Is it about oxen that God is concerned?

1 Cor 9:10

Surely he says this for us, doesn't he? Yes, this was written for us, because when the plowman plows and the thresher threshes, they ought to do so in the hope of sharing in the harvest.

1 Cor 9:11

If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?

1. Three areas of criticism --

- (1) He refused to take financial support - because he was an imposter
- (2) It was alleged he had not seen Jesus during his earthly ministry
- (3) He was not married as the rest of the apostles & Lord's brothers.

If he was not an apostle, then they were not Christians!

VERSES 3-18

A Declaration of Rights

VERSES 11-14

Application of the argument

1 Cor 9:12

If others have this right of support from you, shouldn't we have it all the more? But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ.

1 Cor 9:13

Don't you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar?

1 Cor 9:14

In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.

1 Cor 9:15

But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast.

1 Cor 9:16

Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel!

1 Cor 9:17

If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me.

1 Cor 9:18

What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it.

1 Cor 9:19

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible.

1 Cor 9:20

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.

1 Cor 9:21

To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law.

1 Cor 9:22

To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.

1 Cor 9:23

I do all this for the sake of the gospel, that I may share in its blessings.

1 Cor 9:24

Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize.

1 Cor 9:25

Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever.

1 Cor 9:26

Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air.

1 Cor 9:27

No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.

Paul's Philosophy of life -

- 1. Life is a battle*
- 2. To be victorious demands discipline*
- 3. We need to know our goal*
- 4. We need to know the worth of our goal*
- 5. We cannot save others until we master ourselves*

Added note—How can 8:7-13 be harmonized with passages which simply condemn the eating of meats sacrificed to idols (Acts 15:29; Rev. 2:20)?

1. First, it should be noted that under certain circumstances it was right to eat such meat.

a. When one did not know it had been used sacrificially (10:25-27).

b. When eating it did not cause a brother to stumble (8:13; 10:28-29).

c. When it was not eaten in connection with heathen worship (10:14-22).

2. Harmony.

a. It has been advocated that Acts 15:29 was limited to those places among the Gentiles where eating meats sacrificed to idols was regarded as an abomination.

b. Acts 15:29 and Rev. 2:20 may deal with the eating of meats only as it pertained to pagan worship.

Chapter Nine = springboard
for Chapter Ten

Flee Idolatry
Example of Israel (1-12)
EATING THINGS OFFERED TO IDOLS (13-33)

1 Cor 10:1

For I do not want you to be ignorant of the fact, brothers,
that our forefathers were all under the cloud and that they
all passed through the sea.

WHY IS IT CALLED A BAPTISM?

1. Beginning of a journey undertaken
2. Led out of bondage into Liberty
3. Death to Egypt with a new birth
4. Consecrated to God.

1 Cor 10:2

(buried?)

They were all baptized into Moses in the cloud and in the
sea. came out of = resurrection

1 Cor 10:3

They all ate the same spiritual food

COMMUNION = anti-type

1 Cor 10:4

and drank the same spiritual drink; for they drank from the
spiritual rock that accompanied them, and that rock was
Christ.

Manna = supplied by God
water = supplied by God
1. Could not help but see God's Hand
2. And yet, they still rebelled
3. Should have awakened thoughts of
thanksgiving & aspirations of
spiritual strength

1 Cor 10:5

→ cf. Heb 3:17-19

Nevertheless, God was not pleased with most of them; their
bodies were scattered over the desert.

examples so as not
to lust

They lost the favor of God

1 Cor 10:6

Now these things occurred as examples to keep us from
setting our hearts on evil things as they did.

→ 4 things mentioned

1 Cor 10:7

Do not be idolaters, as some of them were; as it is written:
"The people sat down to eat and drink and got up to indulge
in pagan revelry."

cf. Ex 32:3-6

The golden calf
Moloch
Remphan
Baal-peor

1 Cor 10:8

We should not commit sexual immorality, as some of them
did--and in one day twenty-three thousand of them died.

Bacchus & Venus

cf. Nu 25:1-9

Balaam & Moabites

1 Cor 10:9

We should not test the Lord, as some of them did--and were
killed by snakes.

Nu 21:4-6

1 Cor 10:10

And do not grumble, as some of them did--and were killed
by the destroying angel.

cf. Nu 14:2-29
16:41-49

1 Cor 10:11

These things happened to them as examples and were
written down as warnings for us, on whom the fulfillment of
the ages has come. → Christians
↳ serious, somber warning

1 Cor 10:12

So, if you think you are standing firm, be careful that you don't fall!

1. Don't Rely on past performances for future salvation

1 Cor 10:13

No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.

2. One may be baptized, but still lost

a way is provided - many will not take it
the way of escape is to flee idolatry

1 Cor 10:14

Therefore, my dear friends, flee from idolatry.

1 Cor 10:15

I speak to sensible people; judge for yourselves what I say.

1 Cor 10:16

Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?
→ "which brings blessings to us"
→ not in an idol
→ not an idol

There can be no fellowship between Christ and idols

1 Cor 10:17

Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf. (which is Christ - John 6:22-52)
→ unity of Christ
→ SHARE

cf. Ep 1:22, 23 Col 1:18

1 Cor 10:18

Consider the people of Israel: Do not those who eat the sacrifices participate in the altar?

Israel, after the flesh, used as an example.

1 Cor 10:19

Do I mean then that a sacrifice offered to an idol is anything, or that an idol is anything?

The importance of an idol = neither the idol nor the sacrifice has any importance.

1 Cor 10:20

No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons.

The idol is nothing but the Devil is real!

There is a fellowship between the worshipper and the one worshipped.

1 Cor 10:21

You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons.

1 Cor 10:22

Are we trying to ^{→ provoke} arouse the Lord's jealousy? Are we stronger than he?

1 Cor 10:23

"Everything is permissible"--but not everything is beneficial.

"Everything is permissible"--but not everything is constructive.

1 Cor 10:24

Nobody should seek his own good, but the good of others.

we should seek the well-being of others, and not of self (24)

1 Cor 10:25

Eat anything sold in the meat market without raising questions of conscience,

1 Cor 10:26

for, "The earth is the Lord's, and everything in it."

ask no questions

1 Cor 10:27

If some unbeliever invites you to a meal and you want to go, eat whatever is put before you without raising questions of conscience.

1 Cor 10:28

But if anyone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the man who told you and for conscience' sake--

the Matter of Conscience

1 Cor 10:29

the other man's conscience, I mean, not yours. For why should my freedom be judged by another's conscience?

1 Cor 10:30

If I take part in the meal with thankfulness, why am I denounced because of something I thank God for?

1 Cor 10:31

So whether you eat or drink or whatever you do, do it all for the glory of God.

1 Cor 10:32

Do not cause anyone to stumble, whether Jews, Greeks or the church of God--

1 Cor 10:33

even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.

should be our philosophy!

1 Cor 11:1

Follow my example, as I follow the example of Christ.

1 Cor 11:2

I praise you for remembering me in everything and for holding to the teachings, just as I passed them on to you.

traditions

1 Cor 11:3 *new areas of instruction* *one who has authority over another*

Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

GOD - CHRIST - MAN -

ORDER OF SUBJECTION

The Veil - symbol of subjection

1 Cor 11:4

metonymy = "whole period of worship"

Every man who prays or prophesies with his head covered "veiled" dishonors his head. (*Christ*)

1 Cor 11:5

"veiled"

And every woman who prays or prophesies with her head (man) uncovered dishonors her head--it is just as though her head were shaved. (*immoral; prostitute*) = the mark of

By throwing off the symbol of subjection and of modesty

1 Cor 11:6

If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head.

If she worships unveiled, then "let her also be shorn" = let her wear the mark of a prostitute

A heathen priestess; prostitute

1 Cor 11:7

A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

Argument on creation

1 Cor 11:8

For man did not come from woman, but woman from man;

1 Cor 11:9

neither was man created for woman, but woman for man.

Humans:

1. Little lower than the angels
2. Crowned with glory & honor

1 Cor 11:10

For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

Ps 85

Angels:

1. Subject to God

↓

woman shows subjection to God by showing her subjection to man who is lower than angels.

1 Cor 11:11

In the Lord, however, woman is not independent of man, nor is man independent of woman.

woman is not inferior to man

in that culture and
in their assemblies

1 Cor 11:12

For as woman came from man, so also man is born of woman. But everything comes from God.

woman made from man, but man is born
of woman - Both come from God

1 Cor 11:13

"FITTING"

Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?

1 Cor 11:14

physis

Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him,

Prescribed course of nature
(learned from long observation)

(would be considered effeminate)

1 Cor 11:15

but that if a woman has long hair, it is her glory? For long hair is given to her as a covering.

veil

1 Cor 11:16

If anyone wants to be contentious about this, we have no other practice--nor do the churches of God.

1 Cor 11:17

cf v. 1

In the following directives I have no praise for you, for your meetings do more harm than good.

Problems involving

THE LORD'S SUPPER (verses 17-34)

↓

changed a simple
memorial to a pagan,
gluttonous feast
celebrated in an
idolatrous temple

not for spiritual improvement
and edification

1 Cor 11:18

In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it.

→ own little cliques 1 COR 1:10-13

→ if not true, such conditions
could not exist

1 Cor 11:19

No doubt there have to be differences among you to show which of you have God's approval.

1 Cor 11:20

When you come together, it is not the Lord's Supper you eat,

1 Cor 11:21

for as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk.

They followed pagan practices
(abundance of food + wine)

(ate to gluttony + drank to drunkenness)

the poor had nothing - should have
been shared by all.

1 Cor 11:22

Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? Certainly not!

1 Cor 11:23

→ by revelation - must have been an important item of worship

For I received from the Lord what I also passed on to you:
The Lord Jesus, on the night he was betrayed, took bread,

1 Cor 11:24

and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

The memorial is in the eating of the bread

1 Cor 11:25

In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

cf.
→ Matthew 26:23-26

1 Cor 11:26

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

The purpose of the Lord's supper

1 Cor 11:27

Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

GUILTY OF PROFANING the symbols of the body & blood

→ to drink & eat for any other purpose is an unworthy manner
→ shows disrespect for Christ's sacrifice

1 Cor 11:28

"judge worthy"

A man ought to examine himself before he eats of the bread and drinks of the cup.

shows that his manner of partaking shows respect to Christ

1 Cor 11:29

For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.

not making a distinction between the memorial and a pagan feast: corrupted the purpose of the supper.

1 Cor 11:30

That is why many among you are weak and sick, and a number of you have fallen asleep. (spiritually dead)

The Results - had lost the true import of the supper

1 Cor 11:31

(Know that we have or are eating worthily)

But if we judged ourselves, we would not come under judgment. (not condemned for eating in an unworthy manner)

That is, condemned for eating in an unworthy manner

1 Cor 11:32

When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

By the Lord - opportunity to repent

1 Cor 11:33

So then, my brothers, when you come together to eat, wait → receive from one another
for each other. commune at the same time

1 Cor 11:34

If anyone is hungry, he should eat at home, so that when
you meet together it may not result in judgment. And when

I come I will give further directions. → those things remaining that deal with the Lord's Supper

1 Cor 12:1

Now about spiritual gifts, brothers, I do not want you to be ignorant.

→ { 1. INDICATES THEY WERE IGNORANT OF THE SPIRITUAL GIFTS
2. THAT THEIR IGNORANCE WAS CAUSING DISTURBANCES IN THE CHURCH.

1 Cor 12:2

You know that when you were pagans, somehow or other you were influenced and led astray to mute idols.

→ { THEIR CONDITION BEFORE CONVERSION
HAD NO KNOWLEDGE OF THE GOSPEL
GIFTS WERE NEEDED TO INSTRUCT + DEVELOP

1 Cor 12:3

Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

THE GIFTS OF THE SPIRIT WERE DIFFERENT FROM THE EXPRESSIONS OF ECSTASY & THE PRETENSES OF POWER CLAIMED BY THE PAGANS

THE GOSPEL PROCLAIMS JESUS AS LORD, & ONLY BY THE POWER OF THE HOLY SPIRIT

1 Cor 12:4

There are different kinds of gifts, but the same Spirit.

1 Cor 12:5

There are different kinds of service, but the same Lord.

→ { EPH 4:1-6
THE ESSENTIAL NATURE OF ALL THREE IS UNITY
∴ THERE MUST BE UNITY AMONG THOSE WHO RECEIVE THE DIFFERENT GIFTS, MINISTRIES, AND ACTIVITIES.

1 Cor 12:6

There are different kinds of working, but the same God works all of them in all men.

1 Cor 12:7 cf. Ac 8:14-25

Now to each one the manifestation of the Spirit is given for the common good. not for the gratification of the one possessing

THEY ARE GIVEN TO PROFIT EVERYONE - NOT FOR PERSONAL PRIDE OR PLEASURE

NOT HOLY BAPTISM TODAY -
Jo 1:33
no human instrument used
NOT A COMMAND

1 Cor 12:8 NINE GIFTS LISTED

To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit,

→ Preaching by inspiration

→ Gospel RECEIVED BY REVELATION

1 Cor 12:9 → NOT Ro 10:17 -- MIRACULOUS FAITH (13:2) MT 21:18-22 → WE DO NOT HAVE THIS KIND OF FAITH TODAY

to another faith by the same Spirit, to another gifts of healing by that one Spirit,

} GIFTS OF CURES OF ILLNESS + AFFLICTIONS, ETC

1 Cor 12:10 OPERATION OF POWERS (AC 5:1-5, 13⁸, 19^{11,12}) → Power over evil spirits

to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.

→ Receiving & communicating specific MESSAGES FROM GOD
→ Ability to hear a teaching & know if it were from the Spirit or was evil
→ Ability to speak in languages one has not studied (not ecstatic)
(bona fide languages - yhorror)

1 Cor 12:11

All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

} The main thrust of the above verses - UNITY WITHIN THE BODY

THE CHURCH - BODY ANALOGY } The essential point
(12-31) } is unity + cooperation -
not strife over the gifts

1 Cor 12:12

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.

WHY IS THE BODY OF CHRIST ONE?

1. ONE SPIRIT - TEACHING OF ONE SPIRIT
Baptized in one body

2. ONE PLAN OF SALVATION (Jews, Greeks
slave, free)

3. ALL HAVE BEEN CONVERTED AS THE
Result of the work of ONE SPIRIT

4. THE BODY IS ONE - v.14
(The united nature of the body and
the church)

1 Cor 12:13

For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink. NO OCCASION FOR JEALOUSY, ARROGANCE

↳ Potizo = to furnish or give
something to drink - water, to irrigate, saturate
OR DIVISION

1 Cor 12:14

Now the body is not made up of one part but of many.

1 Cor 12:15

If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body.

NO RIVALRY BETWEEN HANDS + FEET

1 Cor 12:16

And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body.

NO RIVALRY BETWEEN EAR & EYE

1 Cor 12:17

If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?

1 Cor 12:18

But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be.

GOD KNEW WHAT HE WAS DOING!

1 Cor 12:19

If they were all one part, where would the body be?

IF ALL ONE MEMBER, THEN NO BODY

1 Cor 12:20

As it is, there are many parts, but one body.

SHOWS AN INTERDEPENDENCE + MUTUAL NEED
VS 20, 21

1 Cor 12:21

The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!"

1 Cor 12:22

On the contrary, those parts of the body that seem to be weaker are indispensable,

EVEN THE WEAKEST & LEAST OBSERVED MEMBERS ARE NEEDED

1 Cor 12:23

and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty,

THE UNSEEN PARTS FUNCTION SO THAT THE "SEEN" PARTS CAN FUNCTION

1 Cor 12:24

while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it,

1 Cor 12:25

so that there should be no division in the body, but that its parts should have equal concern for each other.

SHOULD BE NO SCHISM IN THE CHURCH, BUT CARE AND COOPERATION

1 Cor 12:26

If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

1 Cor 12:27

Now you are the body of Christ, and each one of you is a part of it.

THIS IS THE CLEAR APPLICATION --

INDIVIDUALS MAKE UP THE CHURCH

GOD HAS APPOINTED FUNCTIONS, OR OFFICES, IN THE CHURCH

1 Cor 12:28

And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.

- Those sent by Christ to reveal His will

1. Teachers of the revealed will as given to THEM

2. Teachers of what had been revealed to the apostles
+ prophets (not necessarily inspired)

3-7 GIFTS OF THE SPIRIT

↳ the piloting of a ship
ability to lead & direct

1 Cor 12:29

Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

Rhetorical questions

1 Cor 12:30

Do all have gifts of healing? Do all speak in tongues? Do all interpret?

The lesson is that one has to accept his place and perform his duty according to the ability given to him, so that the body can function smoothly and effectively

1 Cor 12:31

But eagerly desire the greater gifts. And now I will show you the most excellent way.

SOMETHING GREATER THAN THE GIFTS (SOMETHING BETTER) OF THE SPIRIT IS TO BE MORE DESIRED -

LOVE CONTRASTED (1-3)
ANALYZED (4-7)
DEFENDED (8-13)

LOVE SURPASSES THE GIFTS
OF THE SPIRIT!

VALUE OF LOVE (1-7)

STRENGTH OF SERVICE - 1
energy of equipment - 2
dynamics of devotion - 3

VIRTUE OF LOVE (4-7)

effect on individuals
effect on relationships

VICTORY OF LOVE (8-13)

NOT "YOU", BUT "I"

1 Cor 13:1 A MATTER OF CONTENTION

If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. ^{Kumbakon}
(alloy of copper + tin) ala la zo (maling)

1 Cor 13:2 OTHER GIFTS OF THE SPIRIT

If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. (absolute zero)

1 Cor 13:3 THOSE WHO HAD NO GIFTS COULD DO THESE THINGS

If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing. ^{sacrifice made for the good of others}

1 Cor 13:4 ^{SLOW TO BE} ^{ROUSED TO RESENTMENT} ^{SLOW TO RESENT} ^{A SLIGHT} ^{grief over others' blessings}
Love is patient, love is kind. It does not envy, it does not boast, it is not proud. ^{useful; good; looks for opportunities}
^{seeks the applause of others} ^{conceited; arrogant}

15 characteristics of love.

1 Cor 13:5 ^{offend unnecessarily; courtesy}

It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. ^{unselfish}
^{DOES NOT charge guilt on assumptions}

VIOLENT EMOTION OCCASIONED BY ANGER - DOES NOT FLY INTO A RAGE
KEEPS THE TEMPER UNDER CONTROL

1 Cor 13:6 SYMPATHIZES WITH EVIL

Love does not delight in evil but rejoices with the truth.

1 Cor 13:7 ^{covers} ^{conceals} ^{a disposition not to notice FAULT} ^{ANTICIPATES THE BEST; sees the bright side}
It always protects, always trusts, always hopes, always perseveres. ^{NOT SUSPICIOUS}
^{to bear up under adversity; carries on in spite of DIFFICULTIES}

1 Cor 13:8 REASON WHY IT IS A SUPERIOR NOTION.

Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

what was to fail?
what was to cease?
what was to vanish away?

CEASE - ABOLISH
STILLED - STOP
VANISH - ABOLISH } INDICATE AN INTENTIONAL
ENDING OF SPIRITUAL GIFTS

1 Cor 13:9

For we know in part and we prophesy in part,

1 Cor 13:10

but when perfection comes, the imperfect disappears.

INDICATES THEY WERE
TEMPORARY

1 Cor 13:11

When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me.

what is the difference between
child-like and childish?

A CHILD IS IMMATURE
INCOMPLETE
NOT FULL-GROWN

1 Cor 13:12

Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

1 Cor 13:13

And now these three remain: faith, hope and love. But the greatest of these is love.

Discuss some examples in Christ's life
That illustrate love described.

1 Cor 12 - Lack of love in the use of their
spiritual gifts

1 Cor 13 - Love defined

1 Cor 14 - Love working

Love is more important than any, or all, the
spiritual gifts

Love = directed toward others, i.e., unselfish

The more we become Christ-like, the more
love we will show others.

Love = an attribute of God - 1 John 4:8

SIX PRINCIPLES of this chapter --

1. Strive for love (1)
2. Be mature (20)
3. All done for edification (26)
4. God not Author of confusion (33)
5. Role of women (34)
6. All to be done decently & orderly (40)

1 Cor 14:1 *as a hunter pursues game; chase*
Pursue that which abides! → Love regulates proper use of the gifts
Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.

1 Cor 14:2 *Language*
 For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.

i.e., God understands, but the hearers do not

1 Cor 14:3 *"speaking forth"*
 But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.

1. "oikodome" - edify - the promotion of Christian growth
2. "paraklesis" - encourage - to walk beside
3. "paramuthia" - consolation - comfort (a greater degree of tenderness)

1 Cor 14:4
 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

1 Cor 14:5
 I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.

Tongues have no value when not understood

1 Cor 14:6
 Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? → msg from God
understanding of a revelation *utterance of knowledge received by revelation*
 instruction to others in that knowledge received by revelation

ALL ARE NECESSARY TO THE PROPER SPREADING OF REVELATION

1 Cor 14:7
 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

1 Cor 14:8
 Again, if the trumpet does not sound a clear call, who will get ready for battle?

tongues w/o interpretation --

1. speaking into the air
2. hearers not benefited
3. were as foreigners to one another

1 Cor 14:9
 So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.

1 Cor 14:10 *phonon = languages; different*
 Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning.

1 Cor 14:11

If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me.

1 Cor 14:12

So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.

1 Cor 14:13

For this reason anyone who speaks in a tongue should pray that he may interpret what he says.

1 Cor 14:14

For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

*PRAYING IN A TONGUE IS USELESS
IF PEOPLE DO NOT UNDERSTAND
(VS 14-15)*

1 Cor 14:15

So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind.

1 Cor 14:16

If you are praising God with your spirit, how can one who finds himself among those who do not understand say "Amen" to your thanksgiving, since he does not know what you are saying?

1 Cor 14:17

You may be giving thanks well enough, but the other man is not edified.

1 Cor 14:18

I thank God that I speak in tongues more than all of you.

1 Cor 14:19

But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.

those using tongues to show that they can speak them are centering the service around themselves and are not caring for the edification of others. Love emphasizes the needs of others.

1 Cor 14:20

Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults. —→ teachable, mature.

not filled with malice, evil, wickedness, naughtiness, because these things in some form would be involved in displaying ones self by speaking in tongues.

1 Cor 14:21

In the Law it is written: "Through men of strange tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me," says the Lord.

Isaiah 28^{11,12}

1 Cor 14:22

(sameion)

Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers. *IDIOTES = OUTSIDER, i.e., ungifted person*

Tongues were not a sign to the church!

1 Cor 14:23

So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind?

another conclusion

nothing but confusion!

1 Cor 14:24

But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all,

1 Cor 14:25

and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"

1 Cor 14:26

What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.

Confusion caused by vying for attention

confusion must cease -

1 Cor 14:27

If anyone speaks in a tongue, two--or at the most three--should speak, one at a time, and someone must interpret.

1 Cor 14:28

If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.

↳ hakeo

1 Cor 14:29

Two or three prophets should speak, and the others should weigh carefully what is said.

1 Cor 14:30

And if a revelation comes to someone who is sitting down, the first speaker should stop.

1 Cor 14:31

For you can all prophesy in turn so that everyone may be instructed and encouraged.

1 Cor 14:32

The spirits of prophets are subject to the control of prophets.

1 Cor 14:33

For God is not a God of disorder but of peace. As in all the congregations of the saints,

CORINTH MUST HAVE BEEN THE ONLY CONGREGATION WITH THIS PROBLEM

1 Cor 14:34

women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says.

The women were adding to the confusion

GE 3:6

1 Cor 14:35

If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

women married to prophets - not to interrupt the flow of revelation

↳ aischron = deformed; ugly

1 Cor 14:36

Did the word of God originate with you? Or are you the only people it has reached?

one of Paul's most sarcastic statements

1 Cor 14:37

If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command.

1 Cor 14:38

If he ignores this, he himself will be ignored.

1 Cor 14:39

Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues.

1 Cor 14:40

But everything should be done in a fitting and orderly way.

↳ Taxis = in due order; drawn up in a line; course by course

↳ euschemonos = becomingly; in good form

The resurrection of Christ
is mentioned 104 x in the N.T.

"The Cornerstone of Christianity"
The loftiest realms of thought and theology

1 Cor 15:1 → A change in subject

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.

1 Cor 15:2

By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

2, 10, 14, 58
Keros = Empty, with
reference to quality

1 Cor 15:3

For what I received I passed on to you as of first importance: that Christ died for our sins according to the (Scriptures),

DEATH - Ps 22:1
15 53:8

1 Cor 15:4 BURIED - 15 53:9

that he was buried, that he was raised on the third day → Ps 16:8-10 according to the (Scriptures), → The unshakable testimony of the scriptures. Jo 10:35

1 Cor 15:5

and that he appeared to Peter, and then to the Twelve.

LK 24:34

LK 24:37-53

1 Cor 15:6

After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, → easily questioned to ascertain their testimony and integrity. → no hallucinations

MT 26:32; 28:7, 10, 16

1 Cor 15:7

Then he appeared to James, then to all the apostles, → The Lord's Brother } no record of this appearance in the gospel.

GA 1:19; 2:9

1 Cor 15:8

and last of all he appeared to me also, as to one abnormally born. → EKTROMA (only here) - still born; abortion

The witness of Paul (8-10)

1 Cor 15:9

Paul's humility
For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

would make him an unlikely candidate
Paul could not erase the memories! Ga 1:13, Ti 1:13

1 Cor 15:10 Ro 15¹⁵

But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them--yet not I, but the grace of God that was with me.

The Key to Christian endeavor today
is the motivating power of God's grace
in a thankful heart.

1 Cor 15:11

Whether, then, it was I or they, this is what we preach, and this is what you believed.

Three Testimonies of the Resurrection:

1. The Scriptures
2. The Eye-Witnesses
3. The Changed Life

Verses 1-3

An appeal to their experience

Preach - Receive - Stand - Saved - hold firmly

Christ crucified & risen is to the church what the sun is to our solar system!

The appearances & resurrection were based upon historical fact.

all were in a position to know.

*one builds upon the other -
a logical argument by Paul*

1 Cor 15:12

But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?

1 Cor 15:13

If there is no resurrection of the dead, then not even Christ has been raised.

1 Cor 15:14

And if Christ has not been raised, our preaching is useless "void of effect; fruitless" and so is your faith.

1 Cor 15:15

More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised.

1 Cor 15:16

For if the dead are not raised, then Christ has not been raised either.

1 Cor 15:17

And if Christ has not been raised, your faith is futile; you are still in your sins. → Christ raised for our justification
Romans 4:25

"MATAIOS" - VOID OF RESULTS; MARKS THE AIMLESSNESS OF ANYTHING

1 Cor 15:18

Then those also who have fallen asleep in Christ are lost. "apollumi" - not extinction, BUT RUIN or LOSS as in loss of well-being

1 Cor 15:19

If only for this life we have hope in Christ, we are to be pitied more than all men.

1 Cor 15:20

But Christ has indeed been raised from the dead, the → the pledge of the resurrection of all saints
firstfruits of those who have fallen asleep.

1 Cor 15:21

For since death came through a man, the resurrection of the dead comes also through a man.

The Necessity of the Resurrection:

1. To fully reap the harvest of the dead (20, 23)
2. To overcome the consequences of sin (21, 23)
3. For Christ to be victorious over all enemies (24-28)

1 Cor 15:22

For as in Adam all die, so in Christ all will be made alive.

1 Cor 15:23

But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him. —————→ *"Tagma" - a band; troop or cohort*

1 Cor 15:24

Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.

1 Cor 15:25

For he must reign until he has put all his enemies under his feet.

1 Cor 15:26

The last enemy to be destroyed is death.

1 Cor 15:27

For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ.

1 Cor 15:28

When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

1 Cor 15:29

Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?

1 Cor 15:30

And as for us, why do we endanger ourselves every hour?

1 Cor 15:31

I die every day--I mean that, brothers--just as surely as I glory over you in Christ Jesus our Lord.

1 Cor 15:32 → "GLADIATOR"

If I fought wild beasts in Ephesus for merely human reasons, what have I gained? If the dead are not raised, "Let us eat and drink, for tomorrow we die."

1 Cor 15:33 (Those who denied the resurrection from the dead)

Do not be misled: "Bad company corrupts good character."

ETHICAL CONDUCT; MORALS

→ ASSOCIATIONS; COMPANIONSHIPS

1 Cor 15:34

Come back to your senses as you ought, and stop sinning; → "become sober after being drunk"
for there are some who are ignorant of God--I say this to → God Power to raise the dead (MT 22:29)
your shame. → A TURNING IN UPON ONE'S SELF; Producing a recoil from what is unseemly or vile (6:5)

1 Cor 15:35

But someone may ask, "How are the dead raised? With what kind of body will they come?"

1 Cor 15:36

How foolish! What you sow does not come to life unless it dies.

GOD GIVES THE BODY HE HAS CHOSEN (36-39)

1. In the vegetable Kingdom
2. In the animal Kingdom
3. In the human Kingdom
4. In the heavenly bodies

1 Cor 15:37

When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else.

1 Cor 15:38

But God gives it a body as he has determined, and to each kind of seed he gives its own body.

1 Cor 15:39

All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another.

1 Cor 15:40

There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another.

1 Cor 15:41

The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor.

1 Cor 15:42

So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; → "houtos". in this manner; in the way described

↓
Placed in the grave
where it will decay

↓
not subject
to decay

A dead body has no rights!

1 Cor 15:43 *ATIMA = "to lose one's rights / of citizenship" → Like Christ's body*
it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; → *energy; vitality*
↳ when life departs, strength departs

1 Cor 15:44 *"psuchikos" (suited for the soul; organ of animal force)*
it is sown a natural body, it is raised a spiritual body. If → *"pneumatikos" (suited for the spirit; organ of the spiritual force)*
there is a natural body, there is also a spiritual body.

1 Cor 15:45
So it is written: "The first man Adam became a living being"
; the last Adam, a life-giving spirit.

1 Cor 15:46
The spiritual did not come first, but the natural, and after that the spiritual.

1 Cor 15:47
The first man was of the dust of the earth, the second man from heaven.

1 Cor 15:48
As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven.

1 Cor 15:49
And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.

1 Cor 15:50
I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

1 Cor 15:51 *"concealed in the past; revealed by the spirit"*
Listen, I tell you a mystery: We will not all sleep, but we will all be changed--

1 Cor 15:52 *"atomos" - an undivided point of time*
in a flash, in the twinkling of an eye, at the last trumpet. For → *"rhips" (only here) - a stroke or a beat any rapid movement; (feet in running; the quick darting of a fish)*
the trumpet will sound, the dead will be raised imperishable, and we will be changed.

1 Cor 15:53

For the perishable must clothe itself with the imperishable,
and the mortal with immortality.

1 Cor 15:54

When the perishable has been clothed with the imperishable,
and the mortal with immortality, then the saying that is
written will come true: "Death has been swallowed up in
victory."

→ 15 25^B

Death will be destroyed - Rv 20¹⁴
Death has no place in heaven - Rv 21⁴

1 Cor 15:55

"Where, O death, is your victory? Where, O death, is your
sting?" → Hosea 13¹⁴

1 Cor 15:56

The sting of death is sin, and the power of sin is the law. → "Kenroo" - to prick, i.e., like a serpent, hornet
or scorpion stinging

1 Cor 15:57

But thanks be to God! He gives us the victory through our
Lord Jesus Christ.

1 Cor 15:58 ^{→ goes back to the beginning} ^{→ hold to the truth}

Therefore, my dear brothers, stand firm. Let nothing move → not tossed back + forth
you. Always give yourselves fully to the work of the Lord, → not just work, but abound
because you know that your labor in the Lord is not in vain.

→ "kopos" - wearisome toil

THE BODY SOWN IN:

Corruption _____
Dishonor _____
Weakness _____
Physical _____
EARTHLY _____
Flesh / Blood _____
MORTAL _____

THE BODY RAISED IN:

Incarnation
Glory
Power
Spiritual
Heavenly
Changed
Immortal

verse 58 - The Resurrection
Challenges us to:

1. Faithfulness (58a) - firmness, loyalty
2. Diligence (58b) - work of the Lord
3. Confidence (58c) - work not wasted

verse 58 analyzed

1. The People Addressed - "dear brothers"
2. The Precepts Advocated -
 - (1) steadfast - consistent
 - (2) unmovable - convicted
 - (3) always - continual
 - (4) abounding - copious
 - (5) work of the Lord - constitution
3. The Promises Advanced
 - (1) you know - certainty of promise
 - (2) your labor - condition of promise
 - (3) not in vain - consolation of promise
 - (4) in the Lord - circumference of promise

Practical things connected with everyday
living and responsibility

"all real, grown-up New Testament living"

Collection (1-9)

Commendation (10-18)

Closing (19-24)

1 Cor 16:1 *logos (only here)*

Now about the collection for God's people: Do what I told
the Galatian churches to do. → "ordered; give direction"

the when, who, what, how and why

1 Cor 16:2 *Greek, lit. 2*

On the first day of every week, each one of you should set
aside a sum of money in keeping with his income, saving it
up, so that when I come no collections will have to be
made.

"*Thesaurizoon*" - put into the treasury

1 Cor 16:3

Then, when I arrive, I will give letters of introduction to the
men you approve and send them with your gift to
Jerusalem.

*no opportunity for critics to condemn
him on the handling of funds; be above suspicion*

1 Cor 16:4

If it seems advisable for me to go also, they will accompany
me.

Our Giving (1, 2)

*Periodic, Personal,
Provident, Proportionate,
Preventive*

1 Cor 16:5

After I go through Macedonia, I will come to you--for I will
be going through Macedonia.

*Positive - as I have given order
Personal - everyone of you
Private - lay by him in store
Periodical - first day of every week
Proportional - as God has
prospered him*

1 Cor 16:6

Perhaps I will stay with you awhile, or even spend the
winter, so that you can help me on my journey, wherever I
go.

1 Cor 16:7

I do not want to see you now and make only a passing visit;
I hope to spend some time with you, if the Lord permits.

1 Cor 16:8

But I will stay on at Ephesus until Pentecost,

1 Cor 16:9

because a great door for effective work has opened to me,
and there are many who oppose me.

1 Cor 16:10

If Timothy comes, see to it that he has nothing to fear while
he is with you, for he is carrying on the work of the Lord,
just as I am.

*do not intimidate, nor
mistreat him*

*Timothy needs assurance, a restoring
of confidence and kindness.*

1 Cor 16:11

No one, then, should refuse to accept him. Send him on his way in peace so that he may return to me. I am expecting him along with the brothers.

1 Cor 16:12

Now about our brother Apollos: I strongly urged him to go to you with the brothers. He was quite unwilling to go now, *perhaps because of the mismer of his name in Corinth* but he will go when he has the opportunity.

1 Cor 16:13

warn; watch for dangers without & within; for opportunities of usefulness and service
firmly grounded
Be on your guard; stand firm in the faith; be men of courage; be strong *in every situation*
behave like responsible people

FIVE-FOLD EXHORTATIONS

Verses 13, 14 teaches:

Vigilance
constancy
manliness
strength
activity
love

1 Cor 16:14

Do everything in love.

1 Cor 16:15

You know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints. I urge you, brothers, *The first-fruits of Achaia (1:6)*
→ HIGHLY COMMENDABLE
→ "APPOINTED"; "addicted"

1 Cor 16:16

to submit to such as these and to everyone who joins in the work, and labors at it.

→ Leaders, not by man-made appointment, but because their life and works marked as Respected.

1 Cor 16:17

I was glad when Stephanas, Fortunatus and Achaicus arrived, because they have supplied what was lacking from you.

1 Cor 16:18

For they refreshed my spirit and yours also. Such men deserve recognition.

1 Cor 16:19

Paul is writing from Ephesus
The churches in the province of Asia send you greetings. Aquila and Priscilla greet you warmly in the Lord, and so does the church that meets at their house.

1 Cor 16:20

All the brothers here send you greetings. Greet one another with a holy kiss. → *The customary of greeting (sincere and holy)*

1 Cor 16:21

I, Paul, write this greeting in my own hand.

1 Cor 16:22 *"Phiko"* *a solemn curse - anathema*

If anyone does not love the Lord--a curse be on him. Come, *Rev 22:20*

O Lord ! - *"Maranatha" (Arabic)*

1 Cor 16:23

The grace of the Lord Jesus be with you.

1 Cor 16:24

My love to all of you in Christ Jesus. Amen.

Even after chastizing and rebuking and reproving!

→ *the epistle begins
and ends with Christ*

STUDIES IN FIRST CORINTHIANS

CHAPTER 15,16

First Corinthians 15 is one of the most basic and important in the Bible, for the gospel of Christ is no gospel at all without the resurrection. And, there seemed to be a danger that the Corinthians might give up their faith in a resurrection (verse 12).

In First Corinthians 16, Paul reveals practical things connected to every-day Christianity. The Jerusalem church (Judea in general) was destitute for several reasons. First, Acts 2-5 tells of the communal attitude of the brethren there in the early days of the church. Certainly the disposition was admirable but unless all participants in such an arrangement are totally devoid of sloth, envy and jealousy, it is doomed to fail. Perhaps this loving zeal finally caught up with these saints. Second, the church there had been severely persecuted (Acts 3-8, and this inevitably affected the wealth of the saints. Third, a great deficiency was experienced (Acts 11:27ff) and necessitated the raising of funds for the saints there. The collection of these funds is the subject of Paul's discussion in the opening verses of the 16th chapter.

QUESTIONS

1. What was Paul going to declare to the Corinthians? Why?
2. What are the three "facts" of this gospel?
3. Why would Paul say, "By the grace of God I am what I am?"
4. What are the logical consequences of denying the resurrection of Christ?
5. If there is no hope for eternity in heaven, is the Christian life really worth it? (Defend your answer).
6. What contrasts are made in 15:42-45?
7. How does 15:58 fit into this chapter?
8. Why is the doctrine of the resurrection so important to Christianity?
9. For whom was the collection Paul was commanding? Why?
10. When was the collection to be made?
11. How much were they give?
12. What should our attitude be toward brethren in Christ who are living in error?