

CLASS NOTES - 1 & 2 CORINTHIANS

Taught By Robert Stapleton



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CLASS INSTRUCTIONS 1 AND 2 CORINTHIANS

Robert Stapleton

CLASS DESCRIPTION:

1. This class will provide a verse-by-verse study of the books of 1 and 2 Corinthians.
 - A. Emphasis will be given to the various problems addressed in each of the books.

COURSE ASSIGNMENTS:

1. Both books are to be read at least twice during the quarter with a reading log kept.
2. Instructions concerning reading log.
 - A. Keep a typewritten log of your reading, with dates and chapters read.
 1. Your log should be submitted to instructor no later than the beginning of class day during the finals week – late papers count one grade per day off.
 - B. Your log will count for 10% of your total course grade.
3. Commentaries by Bill Jackson, A Commentary on First Corinthians and A Commentary on Second Corinthians are to be read, with a critique and reading log done for each book.
 - A. Your critique and reading log should be submitted to instructor no later than the beginning of class day during the finals week and will count for 20% of your total course grade – late papers count one grade per day off.
4. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 35% of your total score.
 2. Any additional credit will be at the instructor's discretion.
5. Memory Verses:
 - A. The following verses are to be committed to memory:

1 Corinthians 1:10
1 Corinthians 3:6
1 Corinthians 6:12
1 Corinthians 9:16
1 Corinthians 10:23
1 Corinthians 16:1, 2
2 Corinthians 5:10
2 Corinthians 7:10

- B. Memory work should be done in the ASV, ESV, KJV, or NKJV unless the instructor grants permission to use another version.
6. Recommended Reading:
 - A. Survey of First Corinthians, Jimmy Allen.
 - B. Studies In First Corinthians, T.R. Applebury.
 - C. Studies In Second Corinthians, T.R. Applebury.
 - D. Studies In 1 Corinthians, Denton Lectures, Dub McClish, Editor.
 - E. Studies In 2 Corinthians, Denton Lectures, Dub McClish, Editor.

1 AND 2 CORINTHIANS

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INTRODUCTION:

1. The church in Corinth was established by Paul on his 2nd missionary journey - Acts 18:1-18.
 - A. His custom was to enter the chief centers to preach.
 - B. He lived with Pricilla and Aquila, tentmakers, who had been expelled from Rome.
 1. Whether they were already Christians before Paul lived with them is not known.
2. He first preached in the Jewish synagogue.
 - A. After Silas and Timothy joined him they were forced out of the synagogue.
 - B. They started meeting in the house of Titus Justus.
 - C. The ruler of the synagogue, Crispus, became a Christian - 1 Corinthians 1:14.
 - D. Many obeyed the gospel - Acts 18:8.
 - E. Paul had been told by the Lord that he had many people in Corinth - Acts 18:10.
 - F. Paul stayed in Corinth for a year and a half - Acts 18:11.
3. Charges were brought before the Roman proconsul Gallio by the Jews.
 - A. Gallio refused to deal with the question of Jewish law.
 - B. Sosthenes, the ruler of the synagogue, was beaten by the Greeks, but Gallio paid no attention.
4. First Corinthians is one of the most often quoted epistles of Paul.
 - A. It deals with problems in the church.
5. Authorship of 1st and 2nd Corinthians:
 - A. The name of Paul and Sosthenes are included as the writers - 1 Corinthians 1:1.
 - B. Early writers credit Paul as being the author.
 1. About A.D. 95, Clement of Rome wrote to Corinth and referred to the book as the "epistle of the blessed Apostle Paul."
 2. In the early 2nd century Polycarp quoted 1 Corinthians 6:2 as written by Paul.
 3. About A.D. 150 Justin Martyr quoted 1 Corinthians 11:19 as written by Paul.
 4. In the late second century Irenaeus quotes from 1 Corinthians about 60 times.
6. To whom were the letters written?
 - A. To the church at Corinth - 1 Corinthians 1:2.
 - B. The City of Corinth was an ancient one.
 1. It existed 1,000 years before Christ.
 2. It was added to the dominion of Philip of Macedon in 338 B.C.
 3. It became an independent city-state in 196 B.C.
 4. It was conquered by Rome in 146 B.C.
 - A. The city was plundered, all the men killed, and the women and children sold into slavery.
 - B. The city was totally destroyed, being burned to the ground.
 - C. 100 years later Julius Caesar as a Roman colony rebuilt the city.
 5. By the time of Paul 600,000 people of Jewish, Greek and Roman nationality lived there.
 - C. The city was located on a narrow isthmus between the Ionian and Aegean Seas.

1. The trade route from Northern to Southern Greece was controlled by Corinth.
2. Ships were dragged over land between the two seas.
3. A canal was begun by Nero, but it was not completed until 1893.
4. The city was built on a rocky elevation over which the 2,000 feet high Acrocorinthus (the highest elevation in Corinth) rose.
- D. The temple of Venus (Aphrodite) was located on the north side of the Acrocorinthus.
 1. 1,000 temple prostitutes carried on their business there.
 2. The vices of Corinth were known throughout the world.
 - A. To “Corinthianize” referred to committing gross sexual immorality.
 - B. To refer to a man as a “Corinthian” was a great insult.
 - C. Paul wrote of this degradation in Romans 1:18-32.
- E. The city was also known for its culture.
 1. Its architecture was widely admired.
 2. The people of Corinth loved eloquent speech and philosophical disputations.
 3. The Isthmian Games, which were similar to the Olympics, were held at Corinth each year.
7. When and where were the books written?
 - A. 1 Corinthians:
 1. According to an inscription found at Delphi, Gallio became pro-consul at Corinth in A.D. 51.
 2. If Paul were brought before Gallio close to the end of his 18-month stay, it would have been in A.D. 52.
 - A. Soon after that Paul left Corinth.
 - B. Following a visit to Antioch, he returned to Ephesus where he stayed for two to three years - Acts 19:1-20; 20:31.
 - C. It was during this time that Paul wrote 1 Corinthians.
 - D. This would place the writing of the book no earlier than A.D. 55 and no later than A.D. 57 or 58.
 - B. 2 Corinthians:
 1. Paul made a brief, but “painful” visit to Corinth - 2 Corinthians 2:1.
 - A. Paul then left Ephesus for Troas in order to meet Titus - 2 Corinthians 2:12, 13.
 1. He failed in his attempt to find Titus.
 2. Then went on to Macedonia where he met Titus and received an encouraging report - 2 Corinthians 7:5-7.
 - B. Wrote 2nd Corinthians from Macedonia and possibly sent it to Corinth by Titus and two other brethren - 2 Corinthians 8:16-23.
 - C. This took place somewhere between A.D. 55 and 58.
 1. Perhaps six months to a year after writing 1st Corinthians.

COMMENTARY, I CORINTHIANS: CHAPTER ONE:

Verse 1

1. Paul...
 - A. Previously seen as Saul, which means, “asked for,” beginning in Acts 7:58.
 - B. Later, following his conversion, he became the apostle Paul.
 1. See Acts chapters 9, 22, 26 for reference to his conversion.
2. ...called *to be* an apostle...
 - A. This calling came from God - 1 Timothy 1:1.
 1. He was literally sent by the Lord to be the apostle to the Gentiles.
 - B. See 1 Corinthians 9:1-3 and Galatians 1:11-24 for his defense of his apostleship.
 - C. Evidently, the call to be an apostle came shortly following his having become a Christian – Galatians 1:15-17.
3. ...Sosthenes...
 - A. Not that Sosthenes had anything to do with his calling.
 1. Acts 18:12-17 mentions a Sosthenes, but it cannot be proven that they are one and the same.

Verse 2

1. Unto the church of God which is at Corinth...
 - A. Phrase “church of God” found eight times in the New Testament – Acts 20:28; 1 Corinthians 1:2; 10:32; 11:22; 15:9; 2 Corinthians 1:1; Galatians 1:13; 1 Timothy 3:15.
 1. The plural is found three times – 1 Corinthians 11:16; 1 Thessalonians 2:14; 2 Thessalonians 1:4.
 - B. Indicates ownership.
2. ...sanctified...
 - A. Found only in the Greek Bible and ecclesiastical writers.
 - B. Meant to be separated from sin, or set apart for service to God.
3. ...called to be saints,...
 - A. Word “saint” comes from the same Greek root word, “hagios,” that “sanctify” comes from.
 1. Thus, these were to be free from blemish.
 - B. It is important to note that this phrase stands opposed to the theory that sanctification means the absence of sin.
 1. Keep in mind; these “saints” are the same ones that Paul will condemn later in this letter for their sins.
 - C. Remember one is called by the gospel – 2 Thessalonians 2:14; 2 Timothy 1:9.
4. ...in every place...
 - A. Possibly in reference to Achaia – 2 Corinthians 1:1.
5. ...call upon the name of the Lord...
 - A. Not a reference to some sort of “sinner’s prayer.”
 1. Rather, a reference to obedience, which appropriates the authority of the Lord for salvation – Acts 2:21, 38; 22:16; Romans 10:13.
6. ...both their’s and our’s:

- A. Reference to the thought of the Lord being Lord of all, including Jew and Gentile.

Verse 3

- 1. Grace...and peace...
 - A. More than a simple salutation, although it was a common greeting.
 - 1. We see in this statement Paul's concern for the Corinthians brethren.

Verse 4

- 1. I thank my God always on your behalf,...
 - A. Similar to the way Jesus handled the seven churches of Asia, commendation before condemnation.
 - B. What was it that Paul was thankful for?
 - 1. They had been recipients of the grace of God.
 - 2. They had been enriched due to the spiritual gifts they received.

Verse 5

- 1. ...in every thing you are enriched...
 - A. They literally abounded in the blessing given unto them by God.
- 2. ...in all utterance, and *in* all knowledge;
 - A. This nails down what they were "enriched" in.
 - B. Spiritual gifts are clearly under consideration here as can be seen by the following verses.
 - 1. Utterance reflected their ability to speak in tongues – 1 Corinthians 11:10.
 - 2. While knowledge referenced their ability to possess knowledge as a spiritual gift – 1 Corinthians 11:8.

Verse 6

- 1. ...the testimony was confirmed...
 - A. The testimony of Christ had been confirmed by the miracles performed – Mark 16:20; Hebrews 2:3, 4.

Verses 7, 8

- 1. ...ye come behind in no gift;... (v. 7)
 - A. They were blest as well as others who received such spiritual gifts.
 - 1. This was not the reason they find themselves in the condition they are in.
- 2. ...the coming... (v. 7)
 - A. Undoubtedly the second and final coming.
- 3. ...confirm you unto the end,... (v. 8)
 - A. That which had been confirmed would stand confirmed to the end.
 - 1. This is an important point to keep in mind when it comes to spiritual gifts, their purpose, and their duration.
- 4. ...blameless... (v. 8)
 - A. Literally, blame will not be held to their account in the end.
 - 1. Of course this is what God is doing for them.
 - A. They must be faithful and obedient.
 - B. We see in all of this the faithfulness of Deity.
 - 1. Jesus, faithfully, called them.
 - 2. The Father, faithfully, sustained them.
 - A. So the problems before them cannot be attributed to Deity.

Verse 9

1. ...fellowship...
 - A. Expresses the concept of association, partnership, or participation.

Verse 10

1. ...beseech...
 - A. This is a strong plea.
2. ...speak the same thing,...
 - A. That which would be in opposition to division, which was clearly a problem.
 1. Contrary to the prayer of Jesus for unity – John 17:11, 21-23.
 2. Contrary to the original status of the church – Acts 1:14.
3. ...no divisions among you;...
 - A. Division is condemned as one of the works of the flesh – Galatians 5:20.
4. ...perfectly joined together...
 - A. The idea of being “knit together” – Colossians 2:2, 19.
 1. This term was used by fishermen as they mended their nets.
 2. It was also used as a medical term referring to the setting of a dislocated joint.
 3. Is seen in Galatians 6:1 in reference to restoring those who have become unfaithful.
 - B. Doesn’t this say something to the belief that the church cannot believe one and the same body of teachings?
5. ...in the same mind and in the same judgment.
 - A. To do so they must have the “same mind,” i.e., the mind of Christ – 1 Corinthians 2:16; Philippians 2:5.
 - B. The word judgment is “gnome,” meaning opinion.
 1. This tells us something important about opinions and how they should be regulated.
 2. More times than not, division comes over matters of opinion.
 - A. If members of the church regulated their opinions, and kept them silent, then there would be fewer problems.

Verse 11

1. ...Chloe,...
 - A. Information came to Paul by those of the household of Chloe.
 - B. Chloe appears to have been a well-known Christian woman at Corinth.
 1. Undoubtedly Paul trusted what was told him to be the truth.

Verse 12

1. ...I am of Paul;...
 - A. Strife, which resulted from whom to follow.

Verse 13

1. Is Christ divided?...
 - A. A rhetorical question, of course he was not!
 - B. The division that is present is due to their seeking to follow men.
 1. We hear of “preacheritis” today.
 - A. Same problem.
 - B. Just “dressed up” a little differently.

Verses 14-16

1. I thank God that I baptized none of you... (v. 14)
 - A. Important to note that this speaks of the Corinthians.
 - B. Paul is not indicating by this that baptism is unessential.
 1. He indicates just the opposite in other locations – Romans 6:1-11; 1 Corinthians 10:1, 2; 12:13; Galatians 3:26, 27; Colossians 2:12.
 - C. His reason for being thankful was to avoid the accusation that people were being baptized in his name.
 1. Paul knew that he had not been crucified for them, and they needed to come to that realization – v. 13.
 2. Likewise, Paul was stressing their ownership to the Lord in their having been baptized in his name, rather than Paul's.
2. ...Crispus and Gaius;...Stephanas (vrs. 14, 16)
 - A. Crispus was the ruler of the synagogue seen in Acts 18:8.
 - B. Nothing is known of this Gaius for sure.
 1. A Gaius is mentioned in Acts 20:4.
 2. A Gaius is seen in Romans 16:23, but it would not seem likely that he would be the same since he may well have been a citizen of Rome.
 3. A Gaius is seen as the one to whom John wrote (3rd John 1), but it cannot be proven they are the same.
 - C. The household of Stephanas was the first converts of Achaia – 1 Corinthians 16:15.
 1. May have been baptized somewhere else, and later moved to Corinth.

Verse 17

1. ...Christ sent me not to baptize,...
 - A. Paul's mission was to preach.
 1. Someone else could do the baptizing.
 - B. Keep in mind that Paul was called by God to take the gospel to the Gentiles.
 1. Knowing the problem it seems logical that he would be instructed to teach, and allow others to do the immersion.
 - C. Even today, it is not unheard of men holding meetings where they preach and others do the baptizing.
2. ...wisdom of words,...
 - A. These would be worldly "words of wisdom" or philosophical reasoning.
 1. Salvation is offered due to the cross, not worldly wisdom or philosophy.
 - B. This worldly wisdom was causing division.
 1. Unity would be based upon the cross.
 - C. Paul condemns the present division by contrasting the two.

Verse 18

1. ...foolishness;...
 - A. There are two classes of people under consideration here.
 1. Those who perish – due to considering the preaching of the cross foolishness.
 2. Those who are saved – due to their acceptance of the gospel.

- B. Foolishness comes from the Greek “moria,” from which we get out words moron and moronic.
- C. The Corinthians were not happy with the gospel because they were not viewing it as a challenge to their intellectual level.
- 2. ...it is the power of God.
 - A. From “dunamis,” from which we get our words dynamite, dynamo and dynamic.
 - 1. Recall Romans 1:16.

Verses 19-31

- 1. For it is written,... (v. 19)
 - A. See Isaiah 29:14.
- 2. Where *is* the wise?... (v. 20)
 - A. The questions that follow are rhetorical by nature.
 - B. The word “wise” refers to those who saw themselves as being wise from both the Jews and Gentiles.
- 3. ...where *is* the scribe?... (v. 20)
 - A. Reference to the Jew.
 - B. The Jews required a sign – Matthew 12:39; 16:4; 27:42; John 2:18; 6:30.
- 4. ...where is the disputer of this world?... (v. 20)
 - A. Reference to the Gentile.
 - B. The Gentiles sought wisdom – Acts 17:21; 1 Corinthians 2:6-9.
- 5. ...God made foolish the wisdom of this world? (v. 20)
 - A. Shows the truth of the matter.
 - 1. All of man’s self-professed wisdom pales in significance before the wisdom of God – Isaiah 55:8, 9.
- 6. ...foolishness of preaching... (v. 21)
 - A. Those who looked upon the “wisdom” of man saw the preaching of the gospel (i.e., the message) as something that was moronic.
 - B. God used this “moronic” message to save the lost.
 - C. The philosophers of that day referred to Paul as a “babbler” – Acts 17:18.
- 7. ...them that believe. (v. 21)
 - A. Not salvation by faith only!
 - B. Belief is used here encompassing the entirety of the gospel.
- 8. ...stumblingblock,... (v. 23)
 - A. Reference to the trigger of a trap, the trap itself, or anything that would cause one to stumble.
- 9. But unto them that are called,... (v. 24)
 - A. Called by the gospel - 2 Thessalonians 2:14; 2 Timothy 1:9.
- 10. For ye see your calling,... (v. 26)
 - A. The gospel appealed mostly to the “lower-class” of people.
- 11. ...things which are not... (v. 28)
 - A. Spiritual things had been chosen rather than physical things.
 - 1. Such things as righteousness, peace, and joy instead food and drink – Romans 14:17.
 - 2. Christian virtues, rather than Jewish practice.

12. That no flesh should glory... (v. 29)
 - A. Man is unable to save himself.
 1. Therefore, no room to boast – Ephesians 2:8, 9.
13. ...ye are in Christ... (v. 30)
 - A. There is only one way to be in Christ – Galatians 3:26, 27.
14. ...made unto us wisdom,... (v. 30)
 - A. Christ was the “word” made flesh – John 1:1, 14.
 - B. Christ is contrasted with worldly wisdom.
15. ...righteousness,... (v. 30)
 - A. Used three different ways in the New Testament:
 1. God is right.
 2. The standard of righteousness demanded by God.
 3. The status of those who have obtained redemption.
 - B. Christ is seen to be the righteousness of God in all three areas.
 1. Sinless – John 8:46; 2 Corinthians 5:21; Hebrews 4:15; 7:26.
 2. His compliance with the Father’s will – John 5:19.
 3. Remission of sins made possible through him – Romans 3:21-25.
16. ...redemption: (v. 30)
 - A. Such is through Jesus Christ who provided the release from sin – Romans 6:16-18.
17. ...He that glorieth,... (v. 31)
 - A. Note Jeremiah 9:23, 24.

CHAPTER TWO:

Verse 1

1. And I,...
 - A. Paul singles out himself here and contrasts himself with what had been seen in the previous verses.
2. ...when I came...
 - A. Note Acts 18:1-17 relative to Paul’s first work at Corinth.
3. ...not with excellency of speech...
 - A. Although those around him depended upon such he did not do so.
 1. See 2 Corinthians 11:16 and his statement about his being “rude in speech.”
 - B. Paul appears to be educated (Acts 22:3; Galatians 1:14), but he did not rely upon that education but upon the cross of Christ.
4. ...testimony of God.
 - A. Either speaking of God’s testimony or the testimony concerning God.
 1. Either will work just fine.

Verses 2, 3

1. ...weakness,... (v. 3)
 - A. Paul was dependent upon God – 2 Corinthians 12:9, 10.
2. ...in fear, and in trembling. (v. 3)
 - A. Some question as to whether he feared for his own safety.

1. Note Acts 18:9, 10 where Paul was told that the Lord would be with him and, therefore, there was no reason to fear.
- B. It could refer to the idea that Paul was concerned that those to whom he wrote would not heed what was said and, therefore Paul feared for them.
 1. He does point out in 2 Timothy 1:12 that he had confidence in persecution.
- C. In Ephesians 6:5 we see Paul use the same words to express the proper attitude of a servant toward their master.

Verse 4

1. ...in demonstration of the Spirit and of power:
 - A. Literally, in the manifestation or revelation of the Spirit.
 - B. Paul spoke by inspiration and, therefore, God's will was demonstrated.

Verse 5

1. That your faith should not stand...
 - A. Their faith "stood" upon the revelation from God rather than the "wisdom" of man.
 1. "Faith comes by..." – Romans 10:17.

Verse 6

1. ...we...
 - A. The apostles.
2. ...speak wisdom among them that are perfect:...
 - A. Paul spoke the wisdom of God to those who had received the word and, therefore, became perfect.
3. ...nor the princes of this world,...
 - A. Literally, the rulers of this world who were caught up in worldly "wisdom."
4. ...that come to nought:
 - A. We see here the end of those who follow after worldly wisdom – Proverbs 14:12; 16:18.

Verse 7

1. ...the wisdom of God in a mystery,...
 - A. That which would have remained unknown had God not revealed it.
 1. Those who would advocate the need for special illumination to understand the mystery of God fail to properly divide the scriptures.
 2. Those who claim the Calvinistic theory of the unconverted being unable to understand likewise fail.
 - B. The "mystery" concerning salvation has been revealed in the crucifixion of Christ.
 1. Compare this to Ephesians 3:2-12.
 - C. There is no value in the "wisdom of God" being available if no one can understand it.
 1. Such understanding came from the apostles and prophets – Hebrews 1:1, 2; 2 Peter 1:17-21.

Verse 8

1. ...princes of this world knew:...
 - A. Undoubtedly in reference to the Jewish state who refused to know.
 1. The ability to know was there.

- A. Yet, those who crucified Christ knew not – Luke 23:34.
2. ...they would not have crucified the Lord...
- A. They blinded their eyes and stopped their ears to the truth.
- B. The whole matter is relative to knowing the knowable.

Verse 9

1. ...as it is written,...
- A. Note Isaiah 64:4.
2. ...Eye hath not seen,...
- A. The Christian system does not even compare to the previous systems.

Verse 10

1. ...by his Spirit:...
- A. The mind of God is revealed by the Spirit.
1. The apostles were directly led by the Spirit.
2. Today we have the scriptures which were given by the Spirit – 2 Timothy 3:16, 17.
- B. So the “deep things of God,” which pertain to salvation have been revealed, although previously hidden.

Verse 11

1. ...knoweth the things of a man,...
- A. The spirit within man understands and knows of the things pertaining to man.
- B. Likewise, the Spirit knows and understands the things of God.

Verses 12, 13

1. ...but the spirit which is of God;... (v. 12)
- A. The spirit of man refers to that which resulted from ignorance.
- B. The contrast is that the apostles had received the Spirit as had been promised – John 14:26; 16:13; Acts 1:8.
2. ...comparing spiritual things with spiritual. (v. 13)
- A. More than likely in reference to what had been written in comparison to that which was revealed to them by the Spirit.

Verse 14

1. ...natural man...
- A. Literally, "a man of animal soul" in contrast to the “spiritual man.”
1. Referring to that which belongs to the “psuche,” and describes the man in Adam and what pertains to him.
- A. Thus the one who allows himself to be governed by the ways of man.
- B. Reference to man who limits his knowledge to that which he knows by his own mental powers.
2. In contrast to “pneumatikos,” referring to “one who is filled with and governed by the Spirit of God” – Thayer, Greek-English Lexicon of the New Testament, p. 523.
- B. Reminds you of John 3:6.
1. A clear contrast is drawn here.

Verse 15

1. ...he that is spiritual judgeth all things,...

- A. The word “judge” means to “sift,” “examine,” or “investigate.”
- B. Spiritual judgment comes from the standard of the scriptures – Matthew 7:15-20.

Verse 16

- 1. ...But we have the mind of Christ.
 - A. Remember, the “we” is in reference to the apostles.
 - 1. They had the mind of Christ because the Spirit revealed it to them.

CHAPTER THREE:

Verse 1

- 1. ...but as carnal,...
 - A. Two different words are used in this text, which are translated “carnal.”
 - 1. “Sarkinos” – 3:1.
 - A. Reference to the idea of being made of flesh.
 - 2. “Sarkikos” – 3:3.
 - A. Reference to the idea of belonging to the flesh.
 - 3. Vines states that “it is difficult to discriminate between *sarkikos* and *sarkinos* in some passages.” Vines Expository Dictionary of New Testament Words, p. 172.
 - A. The distinction is seen by thinking of the statement “of the world, but not in the world.”
 - B. They were clearly seeking the things of the present world when it came to the matters addressed in the previous chapters.
- 2. ...as unto babes in Christ.
 - A. All start out as babes in Christ.
 - B. The problem here was that the Corinthians had remained such.
 - 1. Note Hebrews 5:11-6:8 where the same matter is addressed.
 - C. Spiritual immaturity is the issue here, which lends itself to other problems.

Verse 2

- 1. ...ye were not able to *bear it*,...
 - A. The one who is inexperienced in the word is a babe, unable to partake of the meat of the word – Hebrews 5:13.
 - 1. Elementary teachings are all that this one can accept.
 - B. As Paul examined the Corinthian church he sees that they began as babes and continued to be that way to the present time.

Verse 3

- 1. ...among you...
 - A. Due to their remaining immature, they have among them numerous problems.
- 2. ...envying,...
 - A. Better seen as “Zelos,” referring to the “desires to have the same or the same sort of thing for itself.” Vines, p. 377.
 - 1. The R.S.V. uses the word “jealousy.”
- 3. ...strife,...
 - A. Factions, which result from jealousy.
- 4. ...divisions,...

- A. That which is to be withdrawn from – Romans 16:17.
- B. Is classified as among the works of the flesh – Galatians 5:20.
- 5. ...walk as men?
 - A. Being led by human reasoning rather than the wisdom of God.
 - B. Pay a little attention to Romans chapter 8, where Paul deals the contrast.

Verses 4-9

- 1. ...I am of... (v. 4)
 - A. Even though Paul had sought to exalt Christ, many of the Corinthians were still elevating him to the position of ownership.
 - B. Note how Paul expressed the idea of proper leadership – 1 Corinthians 11:1.
- 2. ...but ministers... (v. 5)
 - A. Paul seeks to impress upon the Corinthians that God intended men to be “ministers” or servants, not owners.
 - 1. The word “minister” is from the verb form of the word “deacon.”
 - B. The R.S.V. uses the word servant.
 - C. The word “brethren” (v. 1) expressed their relationship to one another while “minister” expressed the relation Paul and Apollos had with Christ in performing that which he would have them to do, i.e., serve.
- 3. ...God gave the increase. (v. 6)
 - A. As these men served, God provided the increase.
 - 1. They simply served as sowers of the seed.
- 4. ...every man shall receive his own reward... (v. 8)
 - A. Recall Galatians 6:7, 8.
 - B. Recall 2 Corinthians 5:10.
- 5. ...we are labourers together... (v. 9)
 - A. Co-laborers with God and one another.
 - 1. Thus, no reason to say, “I am of...”
- 6. ...God’s husbandry,... (v. 9)
 - A. Tillage, tilled land.
- 7. ...God’s building. (v. 9)
 - A. Recall 1 Timothy 3:15.

Verse 10

- 1. ...a wise masterbuilder,...
 - A. Paul is not saying that he is the founder of the church, only that he built upon the foundation, which was laid.
 - 1. Clearly, Jesus built the church – Matthew 16:18.
 - B. By speaking the word of God, as opposed to the wisdom of man, Paul was seen to be a wise builder.
- 2. ...I have laid the foundation,...
 - A. No other foundation could be laid – Psalms 127:1.
 - B. The emphasis here is that the spiritual immaturity of the Corinthians could not be laid upon Paul.
 - 1. He did his job as a servant, and did it well.
- 3. ...another buildeth thereon...

- A. Reference to Apollos.
- 4. ...let every man take heed how he buildeth thereupon.
 - A. Care was to be taken by anyone who followed – Galatians 1:6-9.
 - B. A good foundation is of utmost importance.
 - 1. But the building must be constructed soundly also.

Verse 11

- 1. ...other foundation can no man lay...
 - A. Take a look at John 14:6 and Acts 4:12.
 - B. The temple of God can only have one foundation – Jesus Christ.
 - 1. He is the “rock” upon which the church is built – Matthew 16:18.
 - 2. He is the “living stone” which is rejected by man – 1 Peter 2:4-8.

Verse 12

- 1. ...build upon this foundation, gold,...
 - A. Two types of building materials are contrasted here.
 - 1. One is fireproof, while the other is highly flammable.
 - 2. One is expensive, while the other is not.
 - B. Representative of two classes of disciples that a teacher may have.
 - 1. Those who will withstand the “fiery trials” and those who will not.
 - A. Reminds you of the parable of the sower – Luke 8:5-18.
 - 2. We see the difference between Christ-centered disciples and teacher-centered disciples.

Verses 13-15

- 1. Every man’s work... (v. 13)
 - A. Recall 2 Corinthians 5:10 again.
 - B. Two types of trials to be considered.
 - 1. The judgment.
 - 2. Present trials.
 - C. As the teacher teaches those whom he teaches will face trials.
 - 1. Go back and see Luke 8:5-18 again.
 - 2. Take a look at 1 Timothy 4:16.
 - 3. Also consider 1 Peter 1:7.
- 2. ...man’s work abide...he shall receive a reward. (v. 14)
 - A. Consider 1 Corinthians 15:58 and 1 Timothy 4:16.
- 3. ...he shall suffer loss:... (v. 15)
 - A. Those who hear, but who do not do will suffer loss – James 1:22-25.

Verse 16

- 1. ...the temple of God,...
 - A. The church is where God spiritually dwells today – 2 Corinthians 6:16; Ephesians 2:21.
 - 1. He no longer dwells in houses made with hands – Acts 7:48; 17:14.
 - B. This is not a discussion of the mode of the indwelling of God or the Spirit.
 - 1. Just the fact of it.

Verse 17

- 1. ...defile...

- A. Literally, the idea of making common, desecrate, or destroy.
- B. With the physical temple it was a serious matter to desecrate it.
 - 1. See 1 Maccabees 1:1-64.
 - 2. Matthew 21:12, 13.

Verses 18-23

- 1. ...let him become a fool,... (v. 18)
 - A. Not a “fool” in the truest sense, but let him who sees himself as wise in the wisdom of the world change and come to the understanding that he knows nothing.
- 2. ...For it is written,... (v. 19)
 - A. Two Old Testament passages cited:
 - 1. Job 5:13.
 - 2. Psalms 94:11.
 - B. Both point to the futility of men’s wisdom.
- 3. ...For all things are your’s; (v. 21)
 - A. The one who glories in the Lord has made himself heir of all things – Matthew 6:33.
- 4. Whether... (v. 22)
 - A. All that Paul mentions belongs to God.

CHAPTER FOUR:

Verses 1, 2

- 1. Let a man so account... (v. 1)
 - A. The word “account” comes from the idea of one who keeps a ledger.
 - 1. Paul is indicating that the Corinthians should consider what all has been said by the apostles, concerning the problem of division within the church, and they should keep an account of it.
- 2. ...ministers of Christ,... (v. 1)
 - A. The word “huperetes,” used only here by Paul, and refers to the idea of the apostles being subordinates of the Lord.
 - B. In times past it referred to galley slaves.
 - C. Thus, the apostles were servants of the church and slaves to the Lord.
- 3. ...stewards of the mysteries of God. (v. 1)
 - A. Reference to a household servant who served as manager of the house or estate.
 - B. We are reminded that the steward is to be faithful.
 - 1. To God.
 - 2. And to the church.
 - C. So the apostles, not having been appointed by men, were not accountable to them, but to the Lord.
 - D. On mysteries go back and see your notes on chapter 2:6-9.

Verse 3

- 1. ...that I should be judged of you,...
 - A. To “judge” here is to examine one’s qualifications for a specific office.
 - B. The party spirit that was present at Corinth was guilty of questioning the apostolic

authority of Paul.

1. Paul simply pointed out that to him it was a small thing that they did so.
2. ...I judge not mine own self.
 - A. Paul did not seek to even judge his own qualifications.
 1. He did not choose himself.
 2. He was not chosen by men.
 3. But by the Lord, so let him judge.

Verse 4

1. ...I know nothing by myself;...
 - A. He saw nothing in himself that would disqualify him as being an apostle.
 1. Not that he did not see any weakness, or sin, but simply there was not anything that would disqualify him from the office of an apostle.
2. ...I not hereby justified:...
 - A. Since it is the Lord who chose him, Paul is not seeking to justify his being an apostle based upon perfection.

Verse 5

1. ...judge nothing before the time,...
 - A. The Corinthians were guilty of doing just this by claiming to be of Apollos or of Paul.
 - B. Compare this to Matthew 7:1.
2. ...will bring to light the hidden things of darkness,...
 - A. All things will be open before the judgment seat of God.
3. ...the counsels of the hearts:...
 - A. God knows the hearts of all men – Acts 1:24.
4. ...then shall every man have praise of God.
 - A. Literally, his due praise.

Verse 6

1. ...I have in a figure transferred to myself...
 - A. Paul refers to himself and Apollos as the ones who caused division in the Corinthian church rather than call those who did by name.
 1. Why Paul chose to do so it not revealed.
 - B. On other occasions Paul named the names of those who were in the wrong.
 1. See 1 Timothy 2:20.
 - C. John also named Diotrophes – 3 John 9.
2. ...not to think *of men* above that which is written,...
 - A. Paul refers back to the quotations previously cited – 1 Corinthians 1:19, 31; 2:9; 3:19.
 - B. They were getting a lesson on humility.
3. ...that no one of you be puffed up...
 - A. Reference to the pride found in the ones who were causing the problems with the church at Corinth.

Verse 7

1. ...who maketh thee to differ *from another*?...

- A. Paul sets forth three questions, beginning with this one, to cause the Corinthians to learn humility.
 - B. His point is, in the church we are one and the same – 1 Corinthians 12:12; Galatians 3:28.
2. ...what hast thou that thou didst not receive?...
 - A. Whatever they had, there was no room to boast, it all came from God.
 3. ...if thou didst receive *it*, why does thou glory as if thou hadst not received *it*?
 - A. They were acting as if what they had they received from their own selves rather than from God.
- Verse 8
1. Now ye are full,...
 - A. In verses 8-13 we find a considerable amount of sarcasm.
 1. Paul was sarcastic due to the conceited world-wise attitude of the Corinthians.
 - B. Full of self-satisfaction.
 1. I guess you can say, they were “fat and sassy.”
 2. ...now ye are rich,...
 - A. With intellectual pride.
 - B. Take a look at Revelation 3:17, 18 on this and how the Laodicean church was like the Corinthian church.
 3. ...ye have reigned as kings...
 - A. In their own thinking they saw themselves on top of the world.
 4. ...and I would to God ye did reign,...
 - A. Paul wished that they did indeed now reign so that they would also be reigning with them.
 1. It could be that he wished that eternity were upon them.
- Verse 9
1. ...set forth us apostles last,...
 - A. The apostles were least “on the totem pole” when it came to physical matters.
 2. ...as it were appointed to death:...
 - A. Paul indicates that all that the apostles have to look forward to for their faith is death.
 3. ...for we are made a spectacle...
 - A. The word “spectacle” is from the word “theatron,” referring to a theatre or place of assembly.
 - B. Paul pictures the apostles as being watched by the “world,” the “angels,” and “men” as they suffered and died for their faith.
- Verses 10-21
1. We are fool’s for Christ’s sake,... (v. 10)
 - A. The apostles were willing to be looked upon as fools for the Lord’s cause.
 1. You see the contrast here – the apostles were viewed as fools while the Corinthians were viewed as wise.
 - A. Of course, this is how the world saw it.
 - B. Paul’s sarcasm flows here.
 2. ...but as my beloved sons I warn *you*. (v. 14)

- A. Warn is seen as admonish from the Greek “noutheto.”
 - 1. The noun form is found in Ephesians 6:4.
- B. Fathers have the responsibility to admonish their children – Hebrews 12:9.
 - 1. Here Paul does so as the “spiritual father” of the Corinthians.
- 3. ...instructors... (v. 15)
 - A. Literally, they were tutors.
 - 1. A common word to the Corinthians as it referred to a slave or other person who had the responsibility of watching over the welfare of the sons for their fathers.
- 4. ...be ye followers of me. (v. 16)
 - A. Literally, be imitators of me.
 - 1. Note 1 Corinthians 11:1.
 - B. If they imitated Paul there would be no factions.
- 5. For this cause... (v. 17)
 - A. Timothy was being sent to cause the Corinthians to remember the ways of Paul.
- 6. ...as though I would not come to you. (verse 18)
 - A. Perhaps they were saying that Paul was afraid to come to Corinth so the false teachers would be safe.
 - 1. Recall Proverbs 16:18.
- 7. ...and will know...the power. (v. 19)
 - A. He was ready to test their “power.”
 - 1. It was “put up, or shut up” time.
- 8. ...shall I come unto you with a rod,... (v. 21)
 - A. He was prepared to chastise them, which was symbolized by the rod.
 - 1. As a father he would punish them as necessary.
- 9. ...or in love, and *in* the spirit of meekness? (v. 21)
 - A. Of course, regardless how he came, it would be in love, but here he has something else in mind.
 - 1. If they repented he would come with the spirit of gentleness.
 - A. The “battle” is over, so no reason to come prepared to do battle.

CHAPTER FIVE:

Verse 1

- 1. It is reported commonly...
 - A. Most likely by the household of Chloe, although this cannot be proven.
- 2. ...fornication among you,...
 - A. From the Greek “porneia,” in reference to any illicit sexual activity.
 - B. Paul has just finished dealing with the problem of division within the church at Corinth and now he must address other matters.
- 3. ...not so much as named among the Gentiles,...
 - A. Corinthians were known for their immorality.
 - 1. If this matter was so great that it was known of among them it had to be horrible.

4. ...one should have his father's wife.
 - A. The stepmother is under consideration here.
 - B. The O.T. referred to the stepmother as one's "father's wife" – Lev. 18:7, 8.
 1. Since polygamy was such a problem then it may well have been that this "Christian" was living with one of the wives of his father.
 2. The father is not mentioned, so he may have been deceased.

Verse 2

1. And ye are puffed up,...
 - A. Arrogance is their attitude.
 1. From the Greek word "phusioo."
 - B. Their "wisdom" got in the way of common sense.
2. ...have not rather mourned,...
 - A. Due to their life style they had lost any ability to feel shame for such deeds.
 1. Mourn is from "pentheo," indicating sorrow.
3. ...taken away from among you.
 - A. Such a horrible deed would normally result in such a person being put away from all others.
 1. We see both sin and the willingness of others to condone sin in the lives of others.

Verse 3

1. ...as absent in body, but present in spirit,...
 - A. Although Paul was not in Corinth at the time, he was able to pass judgment upon all involved in this act.
2. ...have judged...
 - A. This should help us to see that proper judgment is Scriptural!
 1. Paul appears to be both judge and jury in this matter.
 - B. This should also answer the quibble that some offer up that before we can speak against the error of another we must first confront the guilty person face to face.

Verse 4

1. In the name of our Lord...
 - A. Paul appeals to the authority of the Lord on this matter.
 1. Such a deed was not to be "named" among the Christians – Eph. 5:3.
 - B. As Paul passed such a judgment we too can pass judgment on the sins of others if our judgment is true to the Scriptures.
2. ...when ye are gathered together,...
 - A. Literally, when they were assembled together.
3. ...and my spirit,...
 - A. With his teachings before them it would be as if he were there.
4. ...with the power...
 - A. What he was doing was with the full authority of the Lord.

Verse 5

1. To deliver such an one unto Satan...
 - A. By his deeds this one was already delivered unto Satan.
 - B. However, Paul instructs them to officially deliver them to him.

1. See a similar situation in 1 Timothy 1:19, 20.
2. ...for the destruction of the flesh,...
 - A. They were to be handed over to the devil to cause them to see the error of their way and turn from it.
 1. Their fleshly desires were to be conquered.
3. ...that the spirit may be saved...
 - A. The only way the spirit could be saved is if they repented – Acts 8:22.
4. ...in the day of the Lord Jesus.
 - A. Judgment.
 - B. Withdrawal of fellowship has its purpose – i.e. the restoration of those who are withdrawn from – 2 Cor. 5:5-11; 2 Thess. 3:14.

Verses 6, 7

1. Your glorying *is* not good... (v. 6)
 - A. Their being puffed up with pride was detrimental to the cause of Christ!
 1. See Proverbs 16:18.
2. ...a little leaven leaveneth the whole lump? (v. 6)
 - A. This can be viewed both negatively and positively.
 1. Negatively – if this error were not “weeded” out the entire church would be destroyed.
 - A. Of course this is the side that is emphasized here.
 2. Positively – if it was, then the church could be saved.
3. ...that ye may be a new lump,... (v. 7)
 - A. Newness is found within the Christian life in many ways.
 1. Specifically, in relation to the Christian being a new creation – 2 Cor. 5:17.
 - B. Repentance results in a conversion – Acts 3:19.
4. ...even Christ our passover... (v. 7)
 - A. Christ was sacrificed as the passover (paschal) lamb – Ex. 12:1-51; Lev. 16:11; Isa. 53:7; Jhn. 1:29; 1 Pet. 1:19.
 1. Paul’s point was that Christ had died for them and they were under obligation to live their lives separated from sin.

Verse 8

1. ...let us keep the feast,...
 - A. Paul was not instructing them to keep the Passover feast of the Old Law.
 1. This was being used metaphorically to speak of the Christian life and how it was to be lived, i.e. absent of malice and wickedness.
 - A. Evil was to be put away from them.
2. ...but with unleavened *bread* of sincerity and truth.
 - A. There is no reason to conclude that the Lord’s Supper is under consideration here.
 1. Instead, the new life was to be characterized by sincerity and truth.

Verse 9

1. I wrote unto you...
 - A. Perhaps another epistle that Paul had written unto them.
 1. Or, that he was stating that within this epistle he writes unto them of the need to avoid fornication.

2. ...not to company with fornicators:

A. Literally, not to associate or mingle with those who commit fornication.

Verse 10

1. ...altogether with the fornicators of this world,...

A. This places some restrictions on the statement “not to company with fornicators.”

1. Perhaps some thought that he meant that they should not in any way mingle with those who committed such acts whether in the church or out of it.

A. If so, they were in trouble as they were very much a part of the world.

B. To completely disassociate themselves from those of the world who committed such deeds would mean they would have to be out of the world.

1. Of course they were not to mingle in such a way so as to become like them.

2. Jesus confronted the Pharisees on such a matter in Matthew 9:12 and stated, “They that are whole need no physician, but they that are sick.”

Verse 11

1. ...if any man that is called a brother...

A. This clarifies the whole matter.

1. When it came to fellowship, such was not to be conducted with brethren who practiced such sins as listed in this passage.

B. They were being instructed to withdraw from an erring brother any and all indication that would show brotherhood or fellowship in their deed.

1. Notice that Paul is pointing out that the withdrawal of fellowship was over the practice of sin.

2. ...with such an one no not to eat.

A. Here, too, is not a discussion of who one may or may not eat the Lord’s Supper with.

1. You often have no control over that.

2. Suppose your mate was being unfaithful and you did not know it, but you took the Lord’s Supper for months or years right beside them?

A. Has the supper been nullified?

3. What if a disfellowshipped brother attended services and after you took the supper he did?

A. Have you transgressed a commandment because of what another has done?

B. The meal that is under consideration here is any that would imply acceptance of them in their sin.

1. One can eat a common meal with another, who is out of step with God, but not do so in such a way as to indicate agreement with their actions.

2. If an unfaithful brother/sister insists on taking the Lord’s Supper you cannot refuse them.

Verse 12

1. For what have I to do to judge them also that are without?...

A. This discussion centered on those who were within the church.

1. Paul was not dealing with matters pertaining to those “without.”

2. ...do not ye judge them that are within?

A. Recall Matthew 7:16, 17.

1. Judgment upon others must have as its basis the Word of God, not the opinions of man – Mt. 7:1-5.

Verse 13

1. ...them that are without God judgeth...

A. It is God who will judge all mankind – 2 Cor. 5:10.

2. ...put away from among yourselves that wicked person.

A. The conclusion is, if he refuses to repent, put him away!

CHAPTER SIX:

Verse 1

1. Dare any of you, having a matter against another, go to law...

A. The word “dare” is a strong word, meaning how do you dare do this.

B. This is a legal issue against another member of the church.

1. Jews settled their legal differences between themselves.

A. Rabbis taught that Jews were never to take a case before the Gentiles.

B. Keep in mind that pagan courts would never rule consistent with God’s Word.

2. Gentiles settled their legal difference through the courts.

C. Those who were offended by another were provided with the proper recourse – Mt. 18:15-35.

1. It is important to keep in mind what types of issues are under consideration here.

Verse 2

1. Do you not know...

A. Could be a “slap” at their professed knowledge.

2. ...saints shall judge the world?...

A. Through Christ who is their representative.

B. Also, through their daily faithful living.

Verse 3

1. ...we shall judge angels?...

A. This is done in the same way they judge the world.

1. Keep in mind that the angels that sinned have been reserved in chains until judgment – 2 Pet. 2:4; Jude 6.

B. In comparison to the good deeds of the faithful, the wicked will lose.

2. ...how much more things that pertain to this life?

A. If they can judge angels, why can they not judge the simple things of this life?

Verse 4

1. ...set them to judge who are least esteemed in the church.

A. These matters are so fundamental that even the least “esteemed” within the church should be able to pass judgment upon them.

B. Some readings leave us with the impression that he was indicating that if even the simple-minded in the church would not be left to judge such matters how dare one go outside before the pagan world.

Verse 5

1. I speak to your shame...
 - A. Paul sought to bring them to shame for what they were doing.
2. ...not one that shall be able to judge between his brethren?
 - A. Could they not find brethren within the church who were wise enough to properly judge on these matters?
 1. Keep in mind they thought they were wise.
 - A. Again, this was kind of a slap in their faces in relation to their supposed wisdom.

Verse 6

1. ...and that before the unbelievers.
 - A. Rather than seeking out wise brethren to settle their issues they sought recourse from the pagan courts.

Verse 7

1. ...utterly a fault among you,...
 - A. Literally, a defect.
2. ...Why do ye not rather take wrong?...
 - A. Fraud is the issue here.
 1. Paul's point is that it is better for one to suffer fraud than to bring reproach upon the church by such actions.

Verse 8

1. ...ye do wrong, and defraud,...
 - A. It seems that fraud was something that was usual among the Corinthian brethren.
 1. Either they practiced such which resulted in them being taken to court.
 2. Or, they defrauded others by taking innocent ones to court with trumped up charges.
 - B. No where in this text does Paul address the issue of a Christian going to court against an unbeliever.
 1. Paul was before the court on several occasions – Acts 16:37; 25:6-12.

Verses 9-11

1. ...effeminate,... (v. 9)
 - A. Homosexuality is under consideration here and in the phrase “abusers of themselves with mankind.”
 1. From the word “catamite,” which was the technical word for the young male who dressed himself as a female and was the passive partner in homosexual acts.
2. ...but ye are washed,... (v. 11)
 - A. See Acts 22:16.
3. ...sanctified,... (v. 11)
 - A. A separation from sin and a consecration to the Lord's service.
4. ...justified... (v. 11)
 - A. Acquittal or pardon.

Verse 12

1. All things are lawful...

- A. Paul is pointing out that each thing created by God is for a specific purpose and its purpose is not to be perverted.
 - 1. Sex is lawful within the confines that God has placed upon it – Heb. 13:4.
- B. Gnosticism taught that such things as fornication were lawful if one properly understood God's word, however it is unlikely that the Corinthians were affected by Gnosticism, since it did not appear for some years later.
- 2. ...but all things are not expedient:...
 - A. Literally, worthwhile.
- 3. ...I will not be brought under the power of any.
 - A. Paul was not willing to allow himself to be enslaved even by that which was lawful and, especially, not that which was unlawful.

Verse 13

- 1. Meats for the belly,...
 - A. Possibly a common proverb among the Corinthians.
- 2. ...but for the Lord;...
 - A. The body was not created to gratify its appetites, whatever they may be.
- 3. ...and the Lord for the body.
 - A. All that is necessary for the maintenance of the body has been provided for by the Lord.

Verse 14

- 1. ...and will also raise up us...
 - A. Paul presents a reason as to why the Corinthians should abstain from immorality.
 - 1. If they expected to be raised up to glory at the resurrection then they must live morally now.

Verses 15-18

- 1. ...your bodies are the members of Christ?... (v. 15)
 - A. The child of God does not belong to himself – Acts 20:28; Eph. 5:25; 1 Pet. 1:18, 19.
- 2. ...make them the members of an harlot?... (v. 15)
 - A. One who commits fornication becomes “one” with the harlot rather than “one” with the Lord.
- 3. ...for two, saith he, shall be one flesh. (v. 16)
 - A. Note Genesis 2:24.
 - 1. By the way, this does not suggest that the sexual union of a man and a woman make them husband and wife unless that is all that is required by the law of the land.
 - A. It seems that there is involved in marriage both oneness in flesh and oneness in spirit.
 - 2. It can be properly stated that all marriages are characterized by a one-flesh relationship, but not all one-flesh relationships are to be viewed as marriage.
 - A. The adulterer participates in a one-flesh activity.
 - 1. This does not imply that he/she is automatically divorced from his/her mate and married to another – Mt. 5:31, 32; 19:3-9.
- 4. Flee fornication... (v. 18)

- A. Since fornication hurts both the physical body, and the one who commits such acts spiritually, the child of God is to flee or shun it.
- 5. ...but he that committeth fornication sinneth against his own body. (v. 18)
 - A. The body is intended by God to be His temple.
 - 1. When one takes that temple and makes it one with another of whom he has no right to do so he sins against his body.

Verses 19, 20

- 1. ...Holy Ghost *which is* in you,... (v. 19)
 - A. This is not a discussion of the mode of the indwelling of the Holy Spirit.
 - 1. All we see is the fact of it.
 - B. The Bible frequently teaches that all three personalities of the Godhead dwell within the Christian – Jhn. 14:23; Gal. 2:20; Rom. 8:11; 1 Jhn. 4:12, 13.
- 2. ...and ye are not your own? (v. 19)
 - A. By no right of ownership does the Christian belong to himself.
 - 1. We have been bought with the blood of Christ – Acts 20:28; 1 Pet. 1:18, 19.
 - 2. We have been “adopted” into the family of God – Rom. 8:15.
 - 3. As the church we have been built – Mt. 16:18.
- 3. ...and in your spirit, which are God’s. (v. 20)
 - A. Omitted from most manuscripts.

CHAPTER SEVEN:

Verse 1

- 1. Now concerning the things whereof ye wrote unto me:...
 - A. In the previous chapters Paul had been addressing things that had been reported unto him.
 - 1. Now he begins to deal with matters that the Corinthians had written to him about.
- 2. ...*It is* good for a man not to touch a woman.
 - A. Clearly in reference to a sexual sense.
 - 1. They may have enquired concerning whether it was good to marry.

Verse 2

- 1. ...*to avoid* fornication,...
 - A. Paul is not saying that the only reason one should marry was to avoid fornication.
 - 1. All that he was saying was based upon what he had written in the previous two chapters.
- 2. ...let every man have his own wife,...
 - A. Here Paul upholds the original standard of marriage as set forth in Genesis 2:18-25.
 - 1. As part of the marriage relationship the sexual union is to be satisfied.
 - A. This is why the man is to have his own wife and the wife her own husband.

Verse 3

- 1. Let the husband render unto the wife due benevolence:...
 - A. The E.S.V. says conjugal rights.

- B. The N.K.J.V. states, “render to his wife the affection due her.”
- C. The A.S.V. states, “render unto the wife her due.”
- D. Thus, Paul instructs them to render unto one another proper sexual rights.
 - 1. The question could have come about due to misunderstandings prevalent then.
 - A. Some taught that sexual relations, even within marriage, were evil.

Verse 4

- 1. The wife hath not power of her own body,...
 - A. The sexual relationship within marriage is according to God’s will – Heb. 13:4.
 - B. Each partner is not in control of their body when it comes to these matters.
 - 1. Withholding sexual activity from one’s mate is dangerous in that it may cause the other to commit sin, and it may violate this overall text.
 - C. The body is not one’s when it comes to spiritual matters, as it belongs to the Lord – 1 Cor. 6:19.
 - 1. Within marriage one’s body is not their own when it comes to these matters.

Verse 5

- 1. Defraud ye not one the other,...
 - A. Withholding sexual relations with one’s mate is “fraud.”
- 2. ...except *it be* with consent...
 - A. Withholding sexual relations from one’s mate must be done with the agreement of the one of whom they are being withheld.
 - 1. Note that the reason behind doing so is of a “holy” nature.
 - A. Not because one did not get their way!
 - B. Not in order to “trade” sexual favors in order to get ones way.
- 3. ...that Satan tempt you not for your incontinency.
 - A. The sex drive within the human is quite strong.
 - 1. God made it that way.
 - A. Yet He placed restrictions upon it.
 - B. Within marriage each partner should guard their mate that they be not tempted.

Verse 6

- 1. But I speak this by permission,...
 - A. There is no denial of inspiration herein.
 - 1. Rather, Paul is simply stating that there is no commandment relative to what he just wrote concerning the matter of withholding sexual relations for a designated time of prayer and fasting.
 - 2. Instead, this was allowable, but not commanded.
 - A. If married people wanted to continue to have sexual relations during a time of fasting, then that was perfectly within reason.

Verses 7, 8

- 1. For I would that all men were even as I myself... (7)
 - A. Some commentators see Paul as referring to some sort of gift of continence that he had – Mt. 19:11, 12.
 - 1. Others see Paul simply stating that under the circumstances he felt it better that others be unmarried.
 - B. Various opinions exist on whether Paul was ever married.

1. Some argue that what he writes herein would indicate his familiarity with the marriage relationship.
 2. Others indicate that since Paul voted in the Sanhedrin (Acts 26:10) this would have required him being married.
 - A. Although there is question concerning whether he was a part of the Sanhedrin.
 3. Some, like Coffman, believe that Paul had been previously married, but his wife deserted him at his conversion.
2. ...hath his proper gift... (7)
- A. Those who claim that Paul had a gift of continence see this as proof.

Verse 9

1. But if they cannot contain, let them marry:...
 - A. It seems that Paul is saying that if they cannot control their sexual urges then it is best they marry.
2. ...for it is better to marry than to burn.
 - A. A couple ideas here:
 1. Burn with passion or desire.
 2. Burn eternally due to the commission of fornication.

Verse 10

1. ...I command, *yet* not I, but the Lord,...
 - A. Jesus had previously set forth teachings concerning the married – Mt. 5:32; 19:9; Mk. 10:11, 12; Lk. 16:18.
2. ...depart...
 - A. Chorizo, meaning separate from.
 1. Robertson sees divorce here instead of some sort of legal separation.
 - A. So does Vincent.
 - B. That is important to note, as numerous commentators argue that if one divorces their mate they have no right to return to that mate.

Verse 11

1. ...let her remain unmarried, or be reconciled to *her* husband:...
 - A. Only two ways in which one may be scripturally separated from their mate and marry another – death (Rom. 7:1-3) and fornication (Mt. 19:9).
 - B. In this case, it appears that the reason for departing was not fornication.
 1. Therefore, she was to remain unmarried, or be reconciled to her husband.
 - C. Now, if divorce is under consideration here, and not legal separation, then it would seem that this teaches contrary to the theory presented above.
 - D. One other point to consider.
 1. Many times under the Old Covenant Israel and Judah are seen as having committed adultery against God, yet He took them back – Jere. 3:8, 9; 5:7; 29:23; Ezek. 16:32.
2. ...and let not the husband put away *his* wife.
 - A. Seems to indicate that the command given to the wife was to be adhered to by the man – Mk. 10:11, 12.
 1. Under the same set of circumstances, he was not to put her away.

2. Be it argued that the woman's separation was only that, a separation and not a divorce, then what of the word "unmarried?"

Verses 12-16

1. But to the rest... (v. 12)
 - A. The rest of the questions.
2. ...speak I, not the Lord:... (v. 12)
 - A. Paul was speaking about matters that the Lord had not addressed.
 - B. When Jesus addressed the Jews on matters pertaining to marriage and divorce he was addressing people in a covenant relation with God.
 1. This is now no longer the case.
 - C. By the way, even though Jesus addressed the Jew specifically, the "whosoever" of Matthew 19:9 would include "whosoever."
3. ...let him not put her away. (v. 12)
 - A. Grounds for divorce do not include having a non-believing mate.
4. For the unbelieving husband is sanctified by the wife,... (v. 14)
 - A. Corinthian thought was that Christians should separate from unbelieving mates so as to prevent themselves from becoming polluted.
 - B. In this statement Paul is not dealing with sanctification related to salvation.
 1. One is not saved by the virtue of being married to a Christian – 1 Pet. 3:1-4.
 - C. Rather, this speaks of the removal of "uncleanness," in the Jewish sense.
 1. In other words, the marriage is accepted by God, even though it is not under the best of conditions, or, as He would have it to be.
5. ...else were your children unclean;... (v. 14)
 - A. This would confirm the issue of a ceremonial uncleanness in the text.
 1. God does not have any grandchildren, so we know this does not refer to children being viewed as Christians because of the faith of a mother or father.
 - B. If God does not recognize a marriage as being scriptural, children born into that relationship are considered illegitimate.
 1. Paul, clears all of this up here in relation to a marriage wherein only one mate is a Christian.
6. But if the unbelieving depart, let him depart,... (v. 15)
 - A. The Christian is not to compromise their faith in order to keep a non-believing mate around.
7. ...A brother or sister is not under bondage in such *cases*,... (v. 15)
 - A. Some claim this adds another scriptural right for divorce and remarriage.
 1. I am not of that group!
 2. Look at verse 39 – "The wife is bound by the law as long as her husband liveth..."
 - A. Now, go back to verse 11, "But if she depart, let her remain unmarried, or be reconciled to *her* husband..."
 - B. In a marriage where there is a believer, and an unbeliever, the believer has a higher calling to the Lord.
 1. If peace cannot be maintained with this marriage, then let the unbeliever depart before you lose or compromise your faith to keep them in the

marriage.

C. It is important here to see that nothing is said about remarriage.

1. Those who attempt to use this passage as a come-one, come-all, regardless of how many times you have been married and divorced proof-text, have to imply what is not stated or implied.
2. One can easily not be bound to one thing, without it ever losing them for something else.

8. ...whether thou shalt save *thy* husband?... (v. 16)

A. Paul's point is that the believing mate should do all they can, without compromising their faith, to maintain a sense of peace within the home in view of converting the unbelieving mate.

1. Go back and look at 1 Peter 3:1-4 again and see if this isn't what Peter is saying?

B. By the way, the Christian mate should consider this responsibility important.

1. Many "Christians" make married life so miserable that the unbeliever (some times another believer) depart.

A. Caution should be exercised here!

Verses 17-24

1. ...as the Lord hath called... (v. 17)

A. Becoming a Christian did not change already existent conditions, which were approved of by God.

2. ...called being circumcised?... (v. 18)

A. Paul sets forth an illustration to assist in clarifying what he is saying.

1. One could, due to anti-Jewish sentiment, by surgical procedure, undo their circumcision.

B. Paul's whole point is these things do not matter, so why change?

3. ...but the keeping of the commandments of God. (v. 19)

A. The "whole duty" of man is found within the keeping of the commandments of God – Eccl. 12:13.

4. Art thou called *being* a servant?... (v. 21)

A. Even if one was a slave (bondservant) they did not need to change in order to become a Christian.

1. This statement should not be construed as support of slavery.

5. ...care not for it:... (v. 21)

A. Don't be bothered that you are a slave as before God there is no such distinction – Gal. 3:28.

6. ...but if thou mayest be made free, use *it* rather. (v. 21)

A. Scholars tell us that one third of Roman citizens were slaves.

B. Some uncertainty as to what Paul had in mind here.

1. Some suggest that Paul is saying if the slave was released he should remain in service to his former master.
2. Others say if the slave was released he should use this new freedom in God's service.

- C. Paul's whole point is, even if you find yourself in undesirable conditions, use them for the glory of God.
 - 1. Remember, it was Paul who stated that no matter what "state" he found himself in to be content – Phil. 4:11.
 - 7. Ye are bought with a price;... (v. 23)
 - A. The blood of Christ – Acts 20:28; 1 Pet. 1:18, 19.
 - 8. ...be not ye the servants of men. (v. 23)
 - A. The Christian's spiritual conduct is not regulated by human masters.
 - 1. Christians are in spiritual service to God, and Him alone – Mt. 6:24.
 - B. Remember, Christians are to "serve" one another – Gal. 5:13.
 - 1. But not in such a way wherein one's faith is compromised.
- Verse 25
- 1. ...virgins...
 - A. In the Greek both feminine and masculine.
 - 1. Not daughter as some would suggest.
 - 2. Neither "unmarried," as per the R.S.V., et. al.
 - 2. ...I have no commandment of the Lord:...
 - A. Jesus had not spoken on this matter in any of his discourses on marriage.
 - 3. ...yet I give my judgment,...
 - A. Not an implication of an uninspired judgment.
 - 4. ...as one that hath obtained mercy...
 - A. Emphasizes the fact that Paul was writing concerning matters that the Lord had not dealt with.
- Verses 26-35
- 1. ...for the present distress,... (v. 26)
 - A. More than likely in reference to the persecution that the church was facing.
 - 1. Due to the word "present," it would seem that Paul had in mind that which was present, and not the second coming as some suggest.
 - 2. ...Nevertheless such shall have trouble in the flesh:... (v. 28)
 - A. Refers to the things associated with the persecution of the present time.
 - 3. ...but I spare you. (v. 28)
 - A. By Paul warning them of additional suffering he "spares" them if they heed his warning.
 - 4. ...the time *is* short:... (v. 29)
 - A. Man's lifespan was being shortened due to the persecution.
 - 1. Life is already short, but during times of persecution it is shorter – Jas. 4:14; 1 Pet. 1:24, 25.
 - 5. ...be as though they had none; (v. 29)
 - A. Contrary to Mormon theology, marriage is not for life and eternity!
 - 1. Because of the persecution many would soon be single again.
 - 6. And they that weep,... (v. 30)
 - A. Expressions of sorrow and joy would not continue, as they are transitory.
 - 7. And they that use this world,... (v. 31)
 - A. All of which Paul has been speaking pertains to this life.

1. Life is brief and should be lived in view of eternity.
8. ...He that is unmarried careth for the things that belong to the Lord,... (v. 32)
 - A. Herein is the reason for the advice given by Paul.
 1. When persecution comes, if you are married then you “worry” about your wife and family.
 2. But if you are single, then that is not the case.

Verses 36-38

1. But if any man think that he behaveth himself uncomely toward his virgin,... (v. 36)
 - A. Speaks to those who had the responsibility of guarding over the young women of marriageable age.
 1. The R.S.V. misses the boat on this passage big time.
 - B. Seems to suggest that if the one in control of the marriage of the young woman was to place her into an arrangement other than that which was already arranged, he would, therefore, behave himself incorrectly.
2. ...if she pass the flower of *her* age,... (v. 36)
 - A. An older woman here.
3. ...and need so require,... (v. 36)
 - A. Numerous reasons could be offered to grant the grown woman consent to marry.
4. ...he that standeth steadfast... (v. 37)
 - A. The father or guardian is steadfast in his refusal of allowing his daughter; even though she is mature, to marry.
 - B. Under the circumstances he could be commended.
5. ...but he that giveth *her* not in marriage doeth better. (v. 38)
 - A. Due to the present distress.

Verse 39

1. ...she is at liberty to be married to whom she will; only in the Lord.
 - A. A couple ideas here:
 1. To a Christian – Rom. 6:3; Gal. 3:27.
 2. Only as per the Lord directs, i.e., as per the teachings of Scripture.

Verse 40

1. ...she is happier if she so abide,...
 - A. If she remained unmarried.
2. ...and I think also that I have the Spirit of God.
 - A. Expresses his confidence that what he is saying is in accord with the direction of the Spirit.

CHAPTER EIGHT:

Verse 1

1. Now as touching things offered unto idols,...
 - A. Change of subject, yet an issue the Corinthians had written about.
 - B. Dealing with meats that were sold in the public markets, which had previously been offered to idols.
 1. It was common to believe that the eating of such meats implied a participation in idol worship.

- C. The neighboring city to Corinth, Athens, was described as being “full of idols” – Acts 17:16.
2. ...we know we all have knowledge...
 - A. This seems to be a statement from the Corinthians.
 1. Note the R.S.V. here.
 3. ...Knowledge puffeth up,...
 - A. Knowledge such as under consideration here has a degree of arrogance associated with it.
 4. ...but charity edifieth.
 - A. Love of brethren – 1 Jhn. 3:15.
- Verse 2
1. ...he knoweth nothing yet as he ought to know.
 - A. As much as they thought they knew they, in reality, knew very little.
- Verse 3
1. ...the same is known of him.
 - A. When one loves God this is known by Him.
 - B. One cannot love God and not love his brethren – 1 Jhn. 4:20.
- Verse 4
1. ...none other God but one. (v. 4)
 - A. There is no other object of worship in the world but God.
 1. The reason for this is that idols have no real existence.
 - B. God, as one, is taught in both Old and New Testaments – Deut. 6:4; Mk. 12:32; Eph. 4:6; 1 Tim. 2:5; Jas. 2:19.
- Verse 5
1. ...whether in heaven or in earth,...
 - A. The use of the word “heaven” may be in reference to Greek mythology or to the various areas of the constellation, which are often worshipped.
- Verse 6
1. ...but one God, the Father,...
 - A. Not suggesting that the Son and Holy Spirit are not also deity.
 - B. But a contrast herein between the alleged gods of the world and the one true God of heaven.
 2. ...of whom are all things,...
 - A. Take a look at Colossians 1:16.
 3. ...and one Lord Jesus Christ, by whom *are* all things,...
 - A. Look at John 1:3; Colossians 1:15-17; Hebrews 1:2.
- Verse 7
1. Howbeit *there is* not in every man that knowledge:...
 - A. Not everyone, even those who thought they possessed vast knowledge, knew of that which Paul wrote concerning the One True God.
 2. ...for some with conscience...
 - A. Some, even though they thought they were participating in idol worship by eating meats offered to idols continued to do so.
 1. In doing so, they damaged their conscience – Rom. 14:22-15:1.

- B. The conscience is an awareness of an act and its moral implications.
- 3. ...conscience being weak is defiled.
 - A. Polluted.
 - 1. This came about by their not being persuaded that the pagan gods were nothing.

Verse 8

- 1. But meat commendeth us not to God:...
 - A. The consumption of food does not place man in a favorable place before God.

Verse 9

- 1. ...this liberty...
 - A. Their “right” to eat the meat offered to idols or to not do so.
- 2. ...becomes a stumblingblock...
 - A. If by eating such meat they managed to weaken the faith of another they should refrain from doing so.
 - B. A stumblingblock was an obstacle on which one may stumble, thus, in this case, a spiritual hindrance.

Verses 10-12

- 1. ...be emboldened... (v. 10)
 - A. One who is satisfied it is incorrect to eat such meat may be persuaded by the doing so by another to go against his conscience.
 - 1. Should one do that which leads another to violate his conscience he commits sin.
 - B. Of course it is understood that the conscience is not a total safe guide – 1 Tim. 4:2.

CHAPTER NINE:

Verses 1-27

- 1. If I be not an apostle unto others,... (v. 2)
 - A. Some did not accept Paul’s apostleship.
- 2. Have we not power to eat and to drink? (v. 4)
 - A. Paul, by these series of questions, gets to the issue of his right to receive financial support for his efforts.
- 3. Have we not power to lead about a sister, a wife,... (v. 5)
 - A. Not an implication that Paul was married, only that as an apostle, if he were married, did he not have the right to travel with her?
 - B. Most likely the word “sister” had to do with the wife being a sister in Christ.
 - 1. See the A.S.V. or the E.S.V. here.
- 4. ...brethren of the Lord,... (v. 5)
 - A. James, Joseph, and Simon – Mt. 13:55, 56.
- 5. ...Cephas? (v. 5)
 - A. Peter.
- 6. ...Barnabas,... (v. 6)
 - A. Paul’s associate at Antioch who traveled with him on his first missionary journey – Acts 11:22-26; 13:1-3.

1. Paul and Barnabas parted company over John Mark prior to the second missionary journey – Acts 15:2, 25, 26, 31-41.
2. There is no indication within Scripture that either Barnabas or Peter ever was in Corinth.
7. ...forbear working? (v. 6)
 - A. Refraining from work and receive support from Christians.
8. Say I these things as a man?... (v. 8)
 - A. Paul spoke these things after the manner of men.
9. ...saith not the law... (v. 8)
 - A. Reference to Deuteronomy 25:4.
10. ...Nevertheless we have not used *this* power;... (v. 12)
 - A. Perhaps the same ones who question Paul's right to receive support are receiving support.
 - B. Paul's point is, even though others exercise the right to do so, he refused to do so.
11. ...but suffer all things,... (v. 12)
 - A. Note Philippians 4:12 where Paul pointed out that he both knew how to be abased and to abound.
12. ...lest we should hinder the gospel... (v. 12)
 - A. No matter what it was, Paul was not willing to do anything that would hamper the spread of the gospel.
13. ...they which minister about holy things live of the things of the temple?... (v. 13)
 - A. Under the law those who served the temple shared in the sacrificial offerings – Num. 18:8-13; Deut. 18:1.
14. ...the Lord ordained that they which preach the gospel should live of the gospel. (v. 14)
 - A. Reference to the teachings of Jesus found in Matthew 10:10 and Luke 10:7.
 1. Note also Paul's words in 1 Timothy 5:17, 18.
15. ...it were better for me to die, than that any man should make my glorying void. (v. 15)
 - A. Paul would rather die than have what he had done for the spread of the gospel be spoken badly of for financial support.
16. ...a dispensation *of the gospel* is committed unto me. (v. 17)
 - A. There was a stewardship entrusted unto Paul.
 1. Paul was not a slave but a volunteer in the service of the Lord.
17. And unto the Jews I became as a Jew,... (v. 20)
 - A. He exercised his right as a Jew to enter the synagogues on the Sabbath to teach the people therein the truth.
18. To them that are without law,... (v. 21)
 - A. Reference to the Gentiles.
19. To the weak... (v. 22)
 - A. Paul empathized with those who were weak knowledge wise.
20. ...not as one that beateth the air: (v. 26)
 - A. Reference to those who fought and who missed with their punches and, therefore, lost the fight.

21. ...I keep under my body,... (v. 27)
 - A. He buffeted his body.
 1. The literal idea here is to strike under the eye, to beat black and blue.
 - B. So he “beat” himself into subjection.
22. ...I myself should be a castaway. (v. 27)
 - A. Literally, to become a reprobate.
 1. Numerous translations are weak on this in an attempt to teach around the possibility of apostasy.

CHAPTER TEN:

Verses 1-4

1. ...how that all our fathers were under the cloud and all passed through the sea; (v. 1)
 - A. This was in the crossing of the Red Sea as they departed Egyptian captivity and while the cloud – Ex. 13:21, 22; 14:19-22, was leading them.
 - B. The Hebrews were the spiritual “fathers” of the Gentiles.
2. And were all baptized... (v. 2)
 - A. Literally, they were separated from the enemy in the Red Sea when the army of Egypt was drowned.
3. And did all eat the same spiritual meat; (v. 3)
 - A. This was the manna that they were fed with – Ex. 16:15; Jhn. 6:31.
 1. Manna is referred to as “angel’s food” – Psa. 78:25.
 - A. Most likely indicative of the involvement of angels in the provision of such.
4. And did all drink the same spiritual drink;... (v. 4)
 - A. Reference to the water that came from the rock while Israel wandered in the wilderness – Ex. 17:6, 7; Num. 20:10, 11.
 1. The idea of the meat and water being “spiritual” comes from the fact that both were from God.
5. ...and that Rock was Christ. (v. 4)
 - A. Jewish tradition stated that a “rock” followed Israel through all their wanderings.
 - B. We see in this statement confirmation of the pre-existence of Jesus.
 1. He was “that Rock” that followed them and provided for them.
 - C. It may be worth considering that the “spiritual food and water” that came from God does not necessarily mean they were literal.
 1. Could this not be in reference to a “spiritual” feeding of the people with the Word of God?
 - A. Remember what Moses stated in Deuteronomy 8:3, and is quoted by Jesus in Matthew 4:4.
 - B. Recall, also, that Jesus taught the He was the “bread of life” – Jhn. 6:31-35.

Verses 5-11

1. But with many of them God was not well pleased:... (v. 5)
 - A. Recall that of the 603,550 men above twenty years of age who left Egyptian captivity only Joshua and Caleb entered the Promised Land – Num. 1:3; 2:32;

- 14:29, 30; 26:64, 65.
2. ...for they were overthrown... (v. 5)
 - A. Literally, they were slain and “the desert was strewn with their corpses” (N.E.B.).
 1. See Numbers 14:29-32.
 3. Now these things were for our examples,... (v. 6)
 - A. Paul begins to list some of the ways in which they displeased God.
 1. Israel served as an example of how not to live and please God.
 4. ...The people sat down to eat and drink,... (v. 7)
 - A. While Moses was on Mount Sinai receiving the Ten Commandments the people committed sin against God – Ex. 32:19-24.
 - B. Such actions were seemingly common among the Israelite people as they involved themselves in idolatry.
 1. In 2 Samuel 6:14 a similar scene is found.
 5. ...and fell in one day... (v. 8)
 - A. Go back and look at Numbers 25:1-18 and the events there which involved Balaam.
 1. By the way, the apparent contradiction between this passage and Numbers 25:9, where it states that 24,000 fell, is easy to reconcile.
 - A. Numbers 25:9 does not include the words “in one day.”
 - B. Thus, the additional 1,000 who “fell” were those who died at the hands of the judges prior to the day in which the 23,000 “fell” – Numbers 25:5.
 1. Jewish tradition confirms this by indicating that 1,000 men perished by the hands of the judges.
 6. ...were destroyed of serpents. (v. 9)
 - A. Go back and look at Numbers 21:4-9 on this.
 1. As they complained about the manna, serpents were sent among them to punish them.
 7. Neither murmur ye,... (v. 10)
 - A. This seems to be all that Israel did once they were freed from slavery.
 1. “Murmur” here indicates grumbling.
 - B. Go back and take a look at Numbers 14:1, 2, 27 and 16:3, 31-41 on this.
 8. ...and were destroyed of the destroyer. (v. 10)
 - A. Might have been an angel – 1 Sam. 24:15, 16; Acts 12:23.
 1. The Jews spoke of the “Angel of death,” referred to as Sammael.
 9. ...upon whom the ends of the world are come. (v. 11)
 - A. Could be in reference to the end of the Jewish era.
 - B. Perhaps in reference to the end of time.
 - C. Which ever, the point is the same, all of these things serve as examples for Christians on what not to do if you want to please God.

Verse 12

1. Wherefore let him that thinketh he standeth take heed lest he fall.
 - A. Destroys the Calvinistic theory of “once saved, always saved.”
 1. The possibility of apostasy is clearly taught within the New Testament Scriptures – Gal. 5:4; Heb. 6:4-6; Rev. 2:10.

Verses 13-15

1. There hath no temptation... (v. 13)
 - A. A good three point sermon here in this passage.

Verse 16

1. The cup of blessing which we bless,...
 - A. One of the four cups used in the Jewish Passover.
 1. It was the fourth cup, which the patriarch blessed at the end of the Passover.
 - B. Jesus blessed the cup at the institution of the Lord's Supper – Mt. 26:23-26.
2. ...is it not the communion of the blood of Christ?...
 - A. The word "communion" indicates fellowship or participation in something.
 1. Here, of course, in reference to the blood and body of Christ.
 - B. The idea expressed herein is that the partaking of the "blood" and "body" of Christ is the sharing in the blessings that come from the shed blood and broken body.
 1. That is, salvation.

Verse 17

1. ...are one bread,...
 - A. Reference to the oneness that is brought about in the fellowship of those who partake of the Lord's Supper.

Verses 18-33

1. ...are not they which eat of the sacrifices partakers of the altar? (v. 18)
 - A. Part of the sacrifices under the Levitical system was offered to God while part was eaten by the priest and the people – Lev. 8:31; Deut. 12:18.
 1. In this was a sense of communion.
2. ...that which is offered in sacrifices to idols... (v. 19)
 - A. In contrast, those who ate sacrificial meat in idolatrous worship had fellowship with the demons, which the altars represented.
3. ...ye cannot be partakers of the Lord's table,... (v. 21)
 - A. Compare to Matthew 6:24.
 1. One who is partaking of the "table" of "demons" should not partake of the Lord's Table.
4. All things are lawful... (v. 23)
 - A. They had previously used this argument to justify fornication (6:12) and now seek to use the same to justify eating sacrificial meat in the temple of idols- 1 Cor. 8:10.
5. ...but every man another's *wealth*. (v. 24)
 - A. They were to look upon others and how they might affect them.
 1. Compare to Philippians 2:1-5.
6. Whatsoever is sold in the shambles, *that* eat,... (v. 25)
 - A. I.e. the meat market.
 1. That which they did not know of its former use.
7. ...asking no question... (v. 25)
 - A. They were not to conduct an investigation in order to determine where the food came from that was set before them.

1. They should not let their conscience bother them when eating meat because it came from the Lord – v. 26.
8. If any of them that believe not bid you *to a feast*,... (v. 27)
 - A. Reference to being invited into the home of a non-Christian and how the Christian should conduct himself relative to eating.
 1. Again, they were not to ask where the meat came from.
9. ...This is offered in sacrifice unto idols,... (v. 28)
 - A. Knowledge changes the whole situation.
 1. If someone makes the Christian aware of the meat having been used in the sacrifice to idols they should refrain from eating to spare the weak brother.
10. Conscience, I say, not thine own,... (v. 29)
 - A. It seems that Paul is answering an objection.
 1. That being, why should one be guided by what another thinks?
11. ...whatsoever ye do, do all to the glory of God. (v. 31)
 - A. Here he answers the objection.
 1. Everything one does, as a Christian, should have others in mind.
 - B. Even if we are at liberty to do something, we should abstain if it will offend another.
 1. Remember, love seeks not its own – 1 Cor. 13:5.
12. Give none offence,... (v. 32)
 - A. They were not to be a stumblingblock.
13. ...that they may be saved. (v. 33)
 - A. This is the clincher.
 1. Don't do anything, even if you have the right to do so, if by doing so you wound another.

CHAPTER ELEVEN:

Verse 1

1. ...followers...
 - A. Literally, imitators.

Verse 2

1. ...keep the ordinances, as I delivered *them* to you.
 - A. Literally, traditions which could be handed down either orally or in written form – 2 Thess. 2:15.

Verses 3-16

1. ...and the head of woman is man;... (v. 3)
 - A. Reference to the creative order – 1 Tim. 2:13.
 1. Note Ephesians 5:23.
 - A. Regardless of what the women's rights movement would have us to believe, the Bible teaches subjection of the wife to the husband.
 - B. Likewise, the woman is in subjection to the man, as seen here.
 1. Numerous commentators have stated something similar to this, "It is not necessary for women to like this teaching. All they have to do is obey it."
 - A. I concur completely!

2. Every man praying, prophesying, having his head covered dishonoureth his head. (v. 4)
 - A. Here we begin a discussion of a cultural matter, which has caused no little amount of confusion in and out of the church.
 - B. Men spoke by inspiration as will be seen in chapter twelve.
 1. In doing so, it was to be clear that the ones doing the speaking were, indeed, men.
 - A. The Greek custom when men spoke was that they be uncovered so people could determine the gender of the speaker while the Jewish custom was for the men to be covered, wearing the Tallith, or veil. Likewise, the Romans prayed with their heads covered.
 - B. Thus the custom of the head covering was being brought into the worship of the church and causing problems.
 - C. The covering here was, most likely, long hair that hung down the back.
 - D. The dishonor, then, would be that others would confuse them with being female.
 - E. The “head,” here may well be Christ rather than a reference to the man’s head.
 1. In other words, if the man does that which leaves him appearing as female he dishonors Christ.
3. But every woman... (v. 5)
 - A. Under the new covenant women experience a new found religious equality – Gal. 3:28.
 1. With this in mind many were arguing that they, therefore, had the same “rights” and responsibilities as the men.
 - B. It has to be kept in mind that the issue of praying and prophesying, as mentioned here, are part and partial of the spiritual gifts which were present during the time of the early church – 1 Cor. 12:10.
 1. The rule will be seen 1 Corinthians 14:34, 35 and 1 Timothy 2:11, 12.
 2. Remember that spiritual gifts were predicted to come upon the young women also – Acts 2:18.
 - A. The daughters of Philip were such women – Acts 21:19.
 - B. It may well be argued that Pricilla could fit into this category – Acts 18:24-28.
4. ...dishonoureth her head:... (v. 5)
 - A. Back to the custom here.
 1. If hair is the covering under consideration, then the woman who cut her hair to a length where it would not be possible to determine, at first glance, that the person was female, then she might as well go all the way and shave her head.
 2. If the covering is a veil then the woman is dishonoring her husband by setting aside the token which indicated her subjection to man.
 - A. The veil was the emblem of maiden modesty before man - Gen. 24:65.
 - B. It also indicated conjugal chastity – Gen. 20:16.
 1. Thus to uncover the head would indicate withdrawal from the subjection to the husband - Num. 5:18.
 - C. By the way, it seems to me that those who argue for the use of the veil

- tend to overlook verse fifteen, which we will look at in a bit.
- B. The “head” here may well be the man who is being dishonored by his wife dressing and cutting her hair in such a way as the priestesses of the Acro Corinthus (The Acrocorinthus was the site of a temple of Aphrodite. It was strongly fortified in the Middle Ages).
 - 1. Aphrodite - the goddess of love, beauty and sexual rapture.
 - 5. ...but if it be a shame for a woman to be shorn or shaven, let her be covered. (v. 6)
 - A. Notice the structured here – “...if it be a shame...” indicative of this not being the case everywhere.
 - 1. This emphasizes the cultural aspect of the issue.
 - B. To be “shorn” is to have one’s hair cut short while to be “shaven” is to have their head shaved as one would their face.
 - C. Therefore, if a woman was to do that which would obscure her femininity, she should correct that.
 - 1. The whole issue here is that the woman is not to take away anything that would show her subjection to her head.
 - 2. Shaving the head was done either for purposes of mourning or as a punishment for adultery.
 - 1. Since mourning is not under consideration here, it would seem that what has happened is that the women of that time sought to appear as Aphrodite and it was causing problems.
 - 6. For a man indeed ought not to cover *his* head,... (v. 7)
 - A. The male, in the Corinthian culture, was not to have long hair that hung down.
 - 1. Why?
 - A. Because he was created in the image of God – Gen. 1:27.
 - B. In other words, the male should not do that which dishonors God.
 - 1. Portraying himself as female would do just that.
 - A. Remember 1 Corinthians 6:9 and the word “effeminate.”
 - 7. ...but the woman is the glory of man. (v. 7)
 - A. She is the honor or ornament as she was made for him – Gen. 2:18-23.
 - 1. Note that Paul did not say she was in man’s image, only that she was his glory.
 - B. For a woman to do that, including dress or hairstyle, which would dishonor her husband, is contrary to Scripture.
 - 1. Women who were cutting their hair in such a way as would cause others to believe they were prostitutes, clearly dishonored their husband.
 - 8. For the man... (v. 8)
 - A. Reference to the creative order, here and in verse nine.
 - 9. For this cause... (v. 10)
 - A. Because the man is the head.
 - 10. ...to have power... (v. 10)
 - A. A token or sign which would indicate that the woman is under the authority of the man.
 - 11. ...because of the angels. (v. 10)

- A. Numerous commentators see this as indicating that the women should be covered due to the presence of angels in the assemblies.
- B. I think it better to see the point that Paul is making is that as the angels who left their rightful state are in punishment the same principle would hold true here – 2 Pet. 2:4; Jude 6.
 - 1. Women who rejected their rightful place in God's economy will be judged.
- 12. ...neither is the man without the woman,... (v. 11)
 - A. Paul stressed that both sexes are dependent upon the other as he indicated in Ephesians 5:22-33.
- 13. ...is it comely that a woman pray unto God uncovered? (v. 13)
 - A. Literally is it seemly or proper?
 - 1. Paul appeals to their common sense.
 - B. If the woman should not go out in public uncovered, would it not seem wrong to come before God that way?
- 14. ...even nature itself teach you, that, if a man have long hair, it is a shame unto him? (v. 14)
 - A. Nature would refer to innate principles.
 - 1. Therefore, nature itself teaches that the hair of the male is not to be long.
 - A. This is so due to the fact that he will appear feminine.
 - 2. Among the Hebrews, it was regarded as disgraceful for a man to wear his hair long, except he had a vow as a Nazarite – Num. 6:1-6; Judg. 13:6; 16:17; 1 Sam. 1:11.
 - 2. This takes us back to what we saw before concerning the man appearing effeminate – 1 Cor. 6:9.
 - B. In so far as “shame” is concerned we see the expression of the idea of disgrace.
- 15. ...for *her* hair is given to her for a covering. (v. 15)
 - A. It would seem this would help us understand the covering in the previous verses.
 - 1. The hair has been given by God instead of a veil, which is the sense of this phrase.
- 16. ...we have no such custom,... (v. 16)
 - A. Some argue that Paul is writing here in reference to their not having the custom of being contentious.
 - 1. It seems to me to miss the context here to argue thusly.
 - B. The apostles and the Jewish churches do not have the customs discussed above.
 - 1. So they should accept his advice understanding that this was an issue locally in so far as the hair was concerned.
 - C. Now, does this have any application to us?
 - 1. Of course it does!
 - A. Christians should never do that which would be viewed as departing from the plan God has given.
 - 1. Men are men and women are women, and they should appear that way, and should accept their position and submit to the authority of those placed over them.

Verse 17

1. ...I praise *you* not,...
 - A. Previously, Paul had praised them for remembering him and for holding fast to the “ordinance” which had been delivered to them – 1 Cor. 11:2.
 1. However, they were doing some things in their worship, which were not worthy of praise.
 - B. As we will see, not only did Paul not praise them, but also he strongly denounced them.
 1. The reason for his denouncement was that their coming together was detrimental to them.

Verse 18

1. ...when ye come together in the church,...
 - A. Literally, the assembly.
 1. See the E.S.V. and the N.K.J. versions where they translate this “as the church.”
 - B. Thus, when they assembled they were doing things, which were not worthy of praise.
2. ...I hear that there be divisions among you;...
 - A. It seems that within the assemblies of the church the Corinthians were sorely divided.
 1. Of course this is contrary to the Lord’s plea for unity – Jhn. 17:21-23.
 2. Further, those who cause division within the body are to be disciplined – Rom. 16:17.
 3. Discord is listed among the seven things the Lord hates – Prov. 6:16-19.
 4. Later, Paul stresses that there is to be no “schism” within the body – 1 Cor. 12:25.
 - B. I cannot understand why we do not grasp the fact that it is a serious thing to cause division within the body!

Verse 19

1. ...there must be also heresies among you,...
 - A. Literally, factions.
 1. Factions, of course, would be the expected result of division.
2. ...they which are approved may be made manifest...
 - A. Factions within the church bring the “cream to the top.”
 1. Paul is not implying that factions are necessary for such, but that such is the result of factions.

Verse 20

1. ...*this* is not to eat the Lord’s supper.
 - A. In verse 18 Paul stated “first of all,” which would indicate he had other things to mention.
 1. However, he does not follow with a “secondly...”
 - B. Many commentators believe that although he did not do so what he had in mind, as the second issue, was the abuse of the Lord’s Supper.
 1. The church assembled to take the Lord’s Supper but did not do so.

- A. The Greek word “kuriakos” is used here translated Lord’s and is only used here and in Revelation 1:10 in reference to the Lord’s day.
- B. No doubt the time of their meeting was the first day of the week – Acts 20:7; 1 Cor. 16:2.

Verse 21

1. For in eating everyone taketh before *other* his own supper:...
 - A. The early church regularly took part in what is called the Love Feast.
 1. This was a common meal that all took part in.
 - A. Perhaps this grew out of the meal from which the Lord instituted the Lord’s Supper – Mt. 26:23-29.
 - B. This meal, basically, accomplished two things:
 1. Fellowship.
 - A. By the way, fellowship originated in the mind of God rather than the stomach of man!
 2. Satisfying the hunger of those who were needy – vrs. 21, 34.
 - C. It is evident by a study of the Love Feast that it was distinct from the communion.
 1. One is divinely ordained.
 2. The other is of human origin.
 - D. In later years, during the second century, the two were combined only to be separated by the Western church in the late third century due to the abuse of the Love Feast.
2. ...another is drunken.
 - A. This has caused some to believe that people literally became drunk during these assemblies.
 1. The word “drunken” comes from the Greek word “methuo,” which means either to be intoxicated or to be well filled.
 - A. The same word is used in John 2:10 at the wedding at Cana.
 2. Given the fact that in both locations the word is set over against hunger it would seem most logical to see the later definition.
 - B. Actually, since Paul, in the next verse, asks if they do not have houses to drink in, it would seem that if drunkenness were the issue Paul would not ask such a question.
 1. This would be so because some would interpret such a question as an approval of drunkenness so long as they were drunk in their own houses.
 2. Since Paul condemns drunkenness in other locations it does not seem consistent that he would pass this opportunity up and simply tell them to go home and get drunk – Rom. 13:13; Gal. 5:21.
 - C. I, personally, think Coffman misses the boat big time when he states, “Some were ‘drunken’, and there is no need to soften the meaning of this.” Commentary on First & Second Corinthians, p. 180.

Verse 22

1. ...have ye not houses to eat and to drink in?
 - A. Nothing here is being said about the issue of whether it is scriptural to eat in the “church building.”

1. Actually, there were no such things at the time of the writing of 1 Corinthians.
 - B. His whole point is, if they were going to turn the Lord's Supper into a common meal, this should not be done as they have houses to eat such in.
 1. Nothing within the New Testament could be remotely used to express the idea of the holiness of the building we use to worship God in.
 - A. If so, it would seem that we would be more concerned with having toilets in the "holy edifice" than kitchens!
 - C. What are we allowed to do in the buildings that we have?
 1. Make up a list, and then support that with scripture.
 - A. Once you do that, if it involves anything other than the worship of God (funerals, weddings, showers, etc.) then I will show you the scriptures, which authorize us to eat in the building.
 - B. They all hinge on the same ones!
 - D. What if one's house is used for the purpose of assembling for worship, as was the common practice during the time that Paul writes this letter?
 1. Could the one who owns it eat in it?
 2. Would it not seem necessary to admit that both eating and meeting were done in the same facilities at the time of this letter?
 - E. Does Paul contradict himself with his own actions?
 1. Look at Acts 20:7-11.
 - A. In the same house Paul preached and broke bread (i.e. partook of a common meal).
 - F. What if the preacher has an office in the building, can he eat a cracker and drink a soft drink while he studies?
 1. While we are on this question, let's let our brethren who say it is wrong to have a kitchen in the building produce the scripture which authorizes the office.
 - A. Don't hold your breath now!
 - G. Since Paul said to eat at home, have we violated the scriptures when we eat somewhere other than our homes?
 1. How many of you eat out from time to time?
 - A. Contradiction of Paul's words here?
 2. Some brethren say we cannot eat in the building because of Paul's words here but have no problem at all having a covered shelter on the "church property" and eat there.
 - A. What, have they no houses to eat and to drink in?
 - H. The condemnation within this text is not over the location but the abuse of the Lord's Supper, turning it into something other than a memorial feast.
- Verses 23-34
1. For I have received of the Lord that which also I delivered unto you,... (v. 23)
 - A. This speaks to the fact that Paul received what he was to state from the Lord.
 1. Some "scholars" claim Paul only reported what he had heard.
 - A. His words here contradict that.
 2. ...This cup is the new testament in my blood:... (v. 25)
 - A. Paul uses a metonymy here.

1. A metonymy is the figure of speech used in the place of another it suggests.
 - A. One can say a person sets a good table in reference to the food upon the table.
 - B. When the “cup” is blessed it is in reference to the contents and not the cup – Mt. 26:27-29; Mk. 14: 23-25.
3. ...ye do shew the Lord’s death till he come. (v. 26)
 - A. Literally, a proclamation of the Lord’s death.
4. ...unworthily... (v. 27)
 - A. I think we would all admit that none of us are “worthy” to take the Lord’s Supper.
 1. Paul is not saying we must be “worthy” in order to do so, but that the manner in which we take it must be a worthy manner.
 - A. If we have to live above sin in order to take the Lord’s Supper then we are in trouble!
 - B. When we take the Lord’s Supper, where are our thoughts?
 1. Are we concentrating on what we are doing or worrying about something else?
 - C. When we “examine” ourselves we are checking to see that we are taking the Supper as a remembrance of the body and blood of Jesus – v. 28.
 1. To do other wise is to bring “damnation” (judgment) on ones self – v. 29.
 - D. When we take the supper in a way so as not to properly reflect on what we should we profane, or make it ordinary or common.
5. For this cause many *are* weak and sickly among you,... (v. 30)
 - A. Either physical or spiritual weakness.
 1. I tend to think spiritual weakness is most likely.
 - A. If so, then the “sleep” here would be spiritual death – Mk. 3:29; 1 Tim. 5:6; 1 Jhn. 5:16.
5. For if we would judge ourselves,... (v. 31)
 - A. Literally, to discern oneself.
 1. The person who properly discerns his purpose in taking the Lord’s Supper will not face judgment guilty of profaning the supper.
6. ...we are chastened of the Lord,... (v. 32)
 - A. Note Hebrews 12:6-11 concerning chastening.
7. ...tarry one for another. (v. 33)
 - A. Patience is seen here.
 1. Let the ones who are hungry and thirsty satisfy their physical needs and then enter into the communion.
8. ...let him eat at home;... (v. 34)
 - A. Such should be satisfied before the gathering.
9. ...And the rest will I set in order when I come. (v. 34)
 - A. He would deal with other matters when he came.

CHAPTER TWELVE:

Verse 1

1. Now concerning spiritual *gifts*,...

- A. Remember, Paul is dealing with matters of which the Corinthian church has written to him about.
- B. The word “gifts,” as found here, was not in the original but supplied by the translators.
 - 1. However, since Paul is dealing with such matters it does no harm.

Verses 2-11

- 1. ...no man speaketh by the Spirit if God calleth Jesus accursed:... (v. 3)
 - A. “Accursed” is from “anathema,” referring to that which is an object of the wrath of God, and is devoted to destruction.
 - 1. Literally, Paul is saying that no one under the control of the Spirit would do such a thing as to say that Jesus is cursed.
- 2. ...no man can say that Jesus is the Lord, but by the Holy Ghost. (v. 3)
 - A. The contrast here.
 - 1. In saying Jesus is Lord one was pledging his life to him as a servant.
 - 2. The word “Lord” is from the Greek “kurios,” which is the same as the Hebrew “Yahweh,” indicating they saw him as God.
 - B. This does not indicate the necessity of some movement of the Spirit upon an individual in order to refer to Jesus as Lord.
 - 1. Instead, all that is being said is that the mark of true spirituality is seen in the one who submits himself/herself to the Lord and acknowledges him as such.
 - A. Take a peek at Matthew 7:21-23 and Romans 10:9, 10 on this.
- 3. ..diversities of gifts,... (v. 4)
 - A. “Diversities” refers to the idea of distinctive gifts from a particular individual to various others.
 - 1. Only found in these verses in the New Testament.
 - B. Three areas found within this text.
 - 1. Gifts – v. 4.
 - 2. Administrations – v. 5.
 - 3. Operations – v. 6.
- 4. ...but the same Spirit. (v. 4)
 - A. All three personalities of the Godhead are seen in this text.
 - 1. Spirit – v. 4.
 - 2. Lord – v. 5.
 - 3. God – v. 6.
- 5. ...differences of administrations,... (v. 5)
 - A. Literally, ministrations or service – see A.S.V. and E.S.V.
- 6. diversities of operations,... (v. 6)
 - A. Literally, workings.
- 7. But the manifestation of the Spirit is given to every man... (v. 7)
 - A. A common good came from the Spirit’s distribution of spiritual gifts.
- 8. ...word of wisdom... (v. 8)
 - A. Literally, utterance of wisdom.
 - 1. Speaks of the gospel being communicated by inspiration – 2 Tim. 3:16, 17.
- 9. ...word of knowledge... (v. 8)

- A. Reference to those who revealed the truth.
 - 1. Would more than likely be in reference to the apostles and any teachers who would be miraculously endowed with knowledge – Eph. 4:11.
- 10. ...faith... (v. 9)
 - A. Not the faith embraceable by all – Rom. 10:17.
 - 1. Rather, such a faith that would result in those so endowed to perform miracles – Mt. 17:20, 21; 1 Cor. 13:2.
- 11. ...gifts of healing... (v. 9)
 - A. Clearly reference to the ability to heal miraculously – Acts 4:30; 5:15, 16.
- 12. ...the working of miracles... (v. 10)
 - A. Must refer to a larger group of miracles than healing.
 - 1. Some have suggested judgment – see McGarvey.
- 13. ...prophecy:... (v. 10)
 - A. Either foretelling or forth telling.
 - 1. Foretelling would be such as the case of Agabus – Acts 11:27-30.
 - 2. Forth telling would be speaking forth under the direction of the Holy Spirit – 2 Pet. 1:19-21.
- 14. ...discerning of spirits:... (v. 10)
 - A. This would be the ability of understanding the difference between those who spoke the message of God and those who did not – 1 Jhn. 4:1.
 - 1. Some have suggested that this was the ability to discern those who were demon possessed.
 - A. But that seems quite evident.
 - 1. Run your concordance or computer program and look up the cases where demons (devils – K.J.V.) were seen.
- 15. ...kinds of tongues,... (v. 10)
 - A. Foreign languages, not gibberish, as we will see later.
- 16. ...interpretation of tongues. (v. 10)
 - A. Ability to interpret languages they had not previously learned.
- Verses 12-31
- 1. ...body... (v. 12)
 - A. Reference to the human body illustrative of the church – Eph. 1:22, 23; 4:4.
- 2. ...so also *is* Christ. (v. 12)
 - A. Christ is unified.
 - 1. Unity is being stressed herein.
- 3. For by one Spirit are we all baptized into one body,... (v. 13)
 - A. Not a reference to Holy Spirit baptism as claimed by many.
 - 1. There is nothing within the Scriptures, which would indicate that the Corinthians received such.
 - A. Scriptures lists only two possible occasions where people were baptized in the Holy Spirit – Acts 2:1-4; 10:44-46.
 - 1. These events occurred between 33 and 35 A.D.
 - 2. By the time Paul wrote Ephesians, in 60-62 A.D., there was only one baptism – Eph. 4:5.

- B. The ability of the Corinthians to speak in tongues, etc., is not evidence of their having been baptized in the Holy Spirit.
 - 1. Some received the power to speak in tongues by the laying on of the Apostle's hands – Acts 19:1-5.
- C. It is important to note that the baptism that Paul refers to here is “into one body.”
 - 1. The result of the baptism should tell us something about the baptism.
 - A. Take a look at Galatians 3:26, 27 on this.
 - 2. Paul's whole point is, those who complied with that body of teaching, which came from the Spirit, would develop the proper spirit and seek for unity.
- 4. ...and have been all made to drink into one Spirit. (v. 13)
 - A. Written metaphorically to refer to the oneness found within the body.
- 5. But now hath God set the members everyone one of them in the body,... (v. 18)
 - A. As God designed each member of the human body to have a purpose He, likewise, has a purpose for every member of the spiritual body.
- 6. ...those members of the body, which seem to be more feeble,... (v. 22)
 - A. Literally, the “less honorable” – see A.S.V., E.S.V.
 - 1. They, likewise, have a part to play!
- 7. ...uncomely *parts* have more abundant comeliness. (v. 23)
 - A. These are the less “beautiful” parts of the human body.
 - 1. Yet, they are of importance.
 - A. If you don't believe me, let me cut off your big toe.
- 8. That there be no schism in the body;... (v. 25)
 - A. Literally, no divisions.
- 9. ...members in particular. (v. 27)
 - A. The A.S.V. says, “Now ye are the body of Christ, and severally members thereof.”
 - B. The E.S.V. says, “Now you are the body of Christ and individually members of it.”
- 10. ...God hath set some in the church,... (v. 28)
 - A. Literally, set or ordained these things within the early church.
- 11. ...yet shew I unto you a more excellent way. (v. 31)
 - A. He is going to show them a better way than the strife-torn way of which they find themselves.

CHAPTER THIRTEEN:

Verses 1-7

- 1. ...and of angels... (v. 1)
 - A. Angelic communication, whatever that may be.
 - 1. It should not appear to be strange that angels may have their own language, but we know nothing about it.
 - A. Paul may have experienced it when he was caught up into heaven and “heard unspeakable words, which it is not lawful for a man to utter” – 2 Cor. 12:4.
- 2. ...charity... (v. 1)

- A. Agape (noun form).
 - 1. The love that allows us to even “love our enemies” – Mt. 5:44.
 - A. Seldom found in secular literature during New Testament times.
 - B. This word is a word of action.
 - 1. In order to practice agape love one must decide to do so.
 - 2. It is not an emotional or passive position.
 - C. Some have called this the word for Godly love.
 - D. The Septuagint used the noun form (agape) some twenty times while using the verb form (agapao) some 250 times.
 - 2. Phileo (or philia, philo), the general word for love and affection.
 - A. Philadelphia, the love for friend comes from this word.
 - 3. Eros, which is sensual or physical in nature.
 - A. Not found in the New Testament.
 - 4. Storge (storgo) is the Greek word for love within the family.
 - A. Not found within the New Testament except in the compound form (Rom. 12:10) and in the negative form – Rom. 1:31; 2 Tim. 3:3.
- 3. ...understand all mysteries,... (v. 2)
 - A. The ability to reveal a message, which had been revealed by God.
- 4. ...all faith, so that I could remove mountains,... (v. 2)
 - A. Miraculous measure of faith.
- 5. ...give my body to be burned,... (v. 3)
 - A. Probably referring to being martyred for his faith although some manuscripts leave us with the impression that it should state, “that I may glory.”
- 6. ...suffereth long,... (v. 4)
 - A. Literally, is patient.
 - 1. Even in the face of evil, the one who possesses love will persevere.
- 7. ...is kind;... (v. 4)
 - A. Reference to being good in response to others.
- 8. ...envieth not... (v. 4)
 - A. Is not jealous.
- 9. ...vaunteth not itself,... (v. 4)
 - A. Not boastful.
 - 1. Opposite of being humble.
- 10. ...is not puffed up. (v. 4)
 - A. Arrogant.
- 11. Doth not behave itself unseemly... (v. 5)
 - A. Not being rude.
 - 1. Suggests being well mannered, politeness.
- 12. ...seeketh not her own,... (v. 5)
 - A. Doesn't insist on its own way being done all the time.
 - 1. Unselfishness is seen here.
- 13. ...is not easily provoked,... (v. 5)
 - A. Not irritable.
 - 1. Indicates an even-temperament.

14. ...thinketh no evil. (v. 5)
 - A. Indicative of not having the desire to settle the score or get even.
 15. Rejoiceth not in iniquity,... (v. 6)
 - A. One who possesses love is not made happy at the sins of others.
 16. ...rejoiceth in the truth. (v. 6)
 - A. In contrast to the iniquity of the previous phrase.
 - B. Love is happy when the truth is proclaimed and lived.
 17. Beareth all things,... (v. 7)
 - A. Does not allow resentment to take hold regardless of what happens.
 1. Forbearance is seen here.
 18. ...believeth all things,... (v. 7)
 - A. A lack of suspicion.
 1. The benefit of the doubt is clearly seen herein.
 19. ...hopeth all things,... (v. 7)
 - A. Look for the bright side of things.
 20. ...endureth all things. (v. 7)
 - A. Military in nature, representing the idea of sustaining the assault of the enemy.
- Verse 8-13
1. Charity never faileth:... (v. 8)
 - A. If love is endured then it never fails.
 1. If one takes on the “gospel armor” and sticks with the battle, then love never fails – Eph. 6:13-17.
 2. For we know in part,... (v. 9)
 - A. These came by parts, not in the whole at once, as the written word came about.
 3. But when that which is perfect... (v. 10)
 - A. From “teleion,” meaning complete, finished, full, or mature.
 1. Take a look at James 1:25 on this.
 - B. Therefore, when the complete revelation of God’s Word came then, that which was in part, i.e. miracles, would cease.
 1. Begs the question, “When would that be?”
 - A. Consider 2 Peter 1:3.
 2. With the Corinthian letter being written in the middle 50’s there was still a major portion of the word yet to be revealed.
 4. ...but then shall I know even as also I am known. (v. 12)
 - A. When the complete Word of God is revealed then the entirety of God’s will would be known.
 5. ...the greatest of these is charity. (v. 13)
 - A. The more excellent way – 1 Cor. 12:31.

CHAPTER FOURTEEN:

Verses 1-40

1. ...desire spiritual *gifts*,... (v. 1)
 - A. They were to earnestly seek after those things that would be beneficial to the growth of the church.

2. ...rather that ye may prophesy. (v. 1)
 - A. The purpose of prophesying was to be able to teach in such a way that those who heard knew that the message was from God.
 1. This should give us some idea of the importance of preaching as opposed to tongues.
3. ...speaketh not unto men, but unto God:... (v. 2)
 - A. The one who spoke in tongues edified himself, while the one who prophesied edified the church, which was far better.
 1. As to how the ability to speak in tongues resulted in the one speaking doing so unto God we are not told.
4. ...in the spirit he speaketh mysteries. (v. 2)
 - A. He spoke things that would forever remain unrevealed unless God chose to reveal them.
 1. Unless there was someone there to interpret then the words would fall on the ears of those who could not understand.
5. ...by doctrine? (v. 6)
 - A. Probably reference to regular teaching.
6. ...voices... (v. 10)
 - A. Literally, languages.
7. ...barbarian... (v. 11)
 - A. Literally, a foreigner.
8. ...seek that ye may excel to the edifying of the church. (v. 12)
 - A. Go back to verse four on this.
9. pray that he may interpret. (v. 13)
 - A. It seems that there may not have been those who could interpret present and that is why Paul is instructing that they pray for such individuals.
10. ...but my understanding is unfruitful. (v. 14)
 - A. Once again, the individual may benefit, but the church as a whole would not.
11. ...I will sing with the spirit, and I will sing with the understanding also. (v. 15)
 - A. Keep in mind; this is right in the middle of a text dealing with an assembly of which we do not have any like today.
 1. The prayer and singing here was not equal to what we do today.
 - A. They were of the Spirit.
 - B. It may well be that Paul is endeavoring to get the Corinthians to change their way of worship so that everyone could understand what was being done.
12. ...howbeit in malice be ye children,... (v. 20)
 - A. Malice should not be found in the Christian! – Eph. 4:31; Col. 3:8.
13. In the law it is written,... (v. 21)
 - A. See Isaiah 28:11, 12.
 1. Note the reference to “other tongues” here.
 - A. This would be the “tongues” of the Assyrians overran Samaria in 722 B.C.
14. ...but to them that believe not:... (v. 22)
 - A. Typically, Pentecostals will claim that tongues are a sign that they have the Holy Spirit.

1. However, Paul says they are a sign to the unbeliever as they serve to confirm the apostolic message – Mk. 16:20; Jhn. 20:30, 31; Heb. 2:1-4.
15. ...he is convinced of all, he is judged of all: (v. 24)
 - A. All would understand and be edified, which is the purpose of coming together.
 - B. The gospel is powerful (Rom. 1:16; Heb. 4:12), however it must be understood in order for it to be of value.
16. ...falling down on *his* face he will worship God,... (v. 25)
 - A. The one who hears and is able to understand would seek to worship God.
 1. Falling down, or placing one in a prostrate position, was quite common during this era.
 - A. This should not be perceived as an indication that in order for one to worship they must be in such a position.
17. ...everyone hath a psalm,... (v. 26)
 - A. These would be areas wherein the Holy Spirit guided the ones who conducted them.
18. ...Let all things be done unto edifying. (v. 26)
 - A. It seems that everyone was clamoring for the right to use their gift and problems arose.
 1. With all trying to speak at the same time, confusion existed.
19. ...*let it* be by two, or at the most *by* three, and *that* by course;... (v. 27)
 - A. Paul was regulating the number of those who were to speak in tongues.
 1. With all trying to speak, nothing was being learned.
 - B. Not only were they restricted in number, but it was to be one by one.
20. ...let him keep silence in the church;... (v. 28)
 - A. Silence is from “laleo,” which meant to speak aloud.
 1. Therefore, without the aide of an interpreter, they were to remain silent.
21. Let the prophets speaks two or three, and let the other judge. (v. 29)
 - A. What was to be said by the prophets was to be weighed by others.
 1. The “others” could be those mentioned in 1 Corinthians 12:10 who possesses the ability to discern the spirits.
22. ...be revealed to another that sitteth by, let the first hold his peace. (v. 30)
 - A. One may be speaking, but if another received a revelation the one who was speaking should now become silent.
23. ...spirits of the prophets are subject to the prophets. (v. 32)
 - A. Those who prophesied were able to control themselves.
 1. This stands in direct contrast to the claim of Pentecostalism that their speech and actions are without their control.
24. Let the women keep silence in the churches:... (v. 34)
 - A. In a study of any Biblical theme one must first be sure that they are studying that theme in proper perspective in relation to the context of that study.
 1. All too often people drag passages out of context to prove a point.
 - A. I am afraid that is what has happened to 1 Corinthians 14:25-36.
 - B. In order to properly understand 1 Corinthians 14 we must have a basic understanding of the previous chapters, and the reason for the writing of this

letter.

1. See 1 Corinthians 7:1.
 - A. Note, "...things where of ye wrote unto me..."
 1. It is evident that Paul, in writing this first letter, is addressing certain concerns that the Corinthian brethren had written him about.
 - A. 1 Corinthians 7 deals with the subject of marriage
 - B. In 1 Corinthians 8:1-11:1 he writes concerning food offered to idols.
 - C. In 1 Corinthians 11:2-16 deals with the subject of the subjection of the woman.
 - D. 1 Corinthians 11:17-34 deals with the abuse of the Lord's Supper.
 - E. 1 Corinthians 12:1-14:40 deals with the abuse of spiritual gifts.
 - F. 1 Corinthians 15:1-58 deals with the resurrection.
 - G. 1 Corinthians 16:1-12 deals with the contribution for the saints.
2. With this overview in mind, we find that 1 Corinthians 14 is found in the context concerning spiritual gifts.
 - A. When a consideration of the thoughts of chapter 12 is brought to view, it seems that there were arguments involving the "prestige" in being able to perform certain of the gifts that had been given by the Holy Spirit - 1 Cor. 12:11.
 - B. Therefore, to simplify what was going on, there was a division among the Christians concerning the exercise of spiritual gifts.
 1. Paul, in writing to them, was simply telling them that they were missing the boat, because the greatest gift, one they were overlooking, was love - 1 Cor. 12:31-13:13.
 - C. In 1 Corinthians 14 Paul emphasizes prophesy because it edifies or builds up the church - 1 Cor. 14:3.
 1. Prophecy – "Discourse emanating from divine inspiration and declaring the purposes of God. The foretelling of future events." Thayer's Greek-English Lexicon of the New Testament, p. 552.
 2. Paul then proceeded to discuss tongues, the language used by a particular people in distinction from that of other nations.
 - A. Here, it was to speak with other than their native tongue.
 3. In verse 23, Paul begins to conclude the discussion of this problem that was bothering the Corinthians.
 - A. Note – "whole church."
 1. This is from the Greek word "ekklesia," meaning an assembly, a congregation, a group of called out people.
 - A. Thus, a group of Christians gathered for the purpose of worship.
 - B. Note, also, that Paul does not, at this time, (i.e. v. 23) make a distinction between man and woman in regards to tongues and prophecy.
 1. The reason for this is that during the period prior to this event

women also were endowed with the ability to perform spiritual gifts, i.e. tongues, prophecy, etc. - Acts 2:17; 21:8, 9.

4. Paul then moves to the point that the prophecy was to be done in an orderly manner - 1 Cor. 14:31.
 - A. This implies a one by one method.
 - B. The reason for this was so that all might learn.
 - C. This solved the problem of confusion - 1 Cor. 14:33.
5. From pointing out the place that prophecy was to have in the worship services of the church, Paul preceded to explain what the woman was allowed to do, when the whole church was gathered together.
 - A. It seems evident that the women, who had the ability to perform certain spiritual gifts, thought that such meant equality with the men in a leadership role as far as the church and its assembly were concerned.
 1. The conclusion of the thought is that women seemed to want to speak in the assembly, whether in a teaching role or simply standing and asking for a clarification of a certain point that had been made.
 - B. Be sure to keep in mind that the Corinthians had written Paul concerning this problem, and his answer is given in verses 34, 35.
3. "Let your women keep silence in the churches."
 - A. First, note that Paul is dealing with a worship service.
 1. He is not dealing with just a gathering for the purpose of fellowship.
 2. Neither is he speaking relative to a simple gathering for Bible study.
 - A. This is not to say that these are not periods of worship.
 1. They may be.
 - B. But, they would not be the assembly that Paul had in mind in this text.
 1. Actually, there would be no twentieth century assembly quite like the one Paul spoke of in this text.
 2. This is so due to the fact that we do not have assemblies wherein spiritual gifts are exercised.
 3. Reasons as to why this is a worship service:
 - A. It is a public gathering with unbelievers - 1 Cor. 14:24.
 - B. The whole church was gathered - 1 Cor. 14:23, 26.
 - C. Worship was made - 1 Cor. 14:26.
 1. We see such in psalms, doctrines, tongues, and revelation.
 - D. Edification is seen - 1 Cor. 14:19, 26.
 - E. It is a controlled situation - 1 Cor. 14:40.
 - B. Second, in these services, the woman is to be silent.
 1. The word silence in this passage is not the same word as the word silent in 1 Timothy 2:11.
 - A. Nor do they have the same meaning.
 2. There is no doubt as to what or whom Paul had in mind in this

passage.

- A. Women - Greek – “Gune” - “Of or belonging to a woman, feminine, female; Univ. a woman of any age.” Thayer's, p.123
 - B. Silence - Greek – “Sigao” - “To keep silence, hold one's peace; (in other words, not to utter a sound); (see Lk. 9:36; 18:39; Acts 12:17; 15:12; 1 Cor. 14:28, 30, 34).” Thayer's, p. 574
 - C. Speak – “Laleo” – “Primary meaning, to utter one's self; ...is freq. used in the New Testament of teachers,--Jesus, the apostles, and others. (see Lk. 5:4; Jn. 1:37; 7:46; 8:30,38; 12:50; Acts 6:10; 11:15; 14:1,9; 16:14; 1 Co. 14:34; 2 Co. 2:17; Col. 4:3; 1 Th. 2:4; 1 Pet. 4:11).” Thayer's, pp. 368, 369.
 - 1. This points to the fact that Paul commands the woman not to speak in the public assembly.
 - D. Obedience – “Hupotasso” – “To arrange under, to subordinate; to subject, put in subjection; to subject one's self, to obey; to yield to one's admonition or advice.” Thayer's, p. 645.
 - E. Shame – “Aischros” – “Base, dishonorable, disgrace.” Thayer's, p. 17.
- 3. Does this command then prevent the women from singing?
 - A. Or does it prevent the women who wish to become a Christian from making the confession?
 - 4. What has to be understood is that one passage does not contradict another.
 - A. When it appears that one does then one must realize that their interpretation of one or both of the passages is incorrect.
 - 5. Christians are commanded to sing - Eph. 5:19; Col. 3:16.
 - A. Since the Scriptures do not contradict one another then we must look for another possible meaning in all of this.
 - 6. Actually, Paul clarifies what he has in mind here.
 - A. You hear a lot of people saying that this is a difficult text.
 - 1. And maybe it is.
 - 2. But, then again, maybe it isn't.
 - B. It seems to me that most of the difficulty arises from those who are not content to accept the Scriptures as they have been given.
 - 1. Those pushing for a more vocal role of the woman in the church see this text as being difficult.
 - 2. Those who aren't do not have near the problem with it.
 - C. Paul is dealing with a leadership role in regard to public speaking.
 - 1. The problem addressed is one that led Paul to say that the woman was not allowed to speak or do that, which would place them in a leadership role in the assembly.
 - D. Speaking, not singing, is under consideration here.
 - 7. Notice that Paul's argument was a strong argument.
 - A. Silence...not permitted to speak.

- B. Permitted...not allowed.
 - C. Obedience...submission.
 - D. Shame...shameful, disgrace.
- C. Therefore, it is evident that Paul is dealing with a problem that had arisen that was causing division in the worship of the early church.
 - 1. The problem was caused by women who were doing that which they were not allowed to do.
 - 2. The solution to the problem was for the women to remain silent, as far as an authoritative role is concerned, during the worship services of the church.
 - A. They were not forbidden to sing.
 - B. Neither were they forbidden from making the confession of Christ in order to be saved.
- 25. ...let them ask their husbands at home:... (v. 35)
 - A. Since this was an issue of subjection, Paul is simply saying to the women that they should not seek such positions and should, therefore, show their subjection by complying with the norms of that time.
 - 1. I.e., enquire of the husband in quiet at home.
 - B. Since it is evident that this was written to married women, it says nothing to those who are not.
 - 1. But keep in mind the issue of the context and what is under consideration.
 - A. It seems that since we do not have any assemblies such as the one under consideration that the injunction given needs to be kept in connection with what it dealt with and not be applied over the board for all assemblies.
- 26. ...for it is a shame for women to speak in the church. (v. 35)
 - A. I am not sure that this speaks to all women due to the previous point.
 - 1. The shame that is here is the shaming of the husband by the wife who insists in putting her two cents in where she has no right.
- 27. What? Came the word of God out from you?... (v. 36)
 - A. Paul sarcastically denounces the Corinthians by asking them if they believed that the word came from them instead of to them.
- 28. ...if any man be ignorant, let him be ignorant. (v. 38)
 - A. If the Corinthians chose to be ignorant of these matters, there was nothing Paul could do about that.
 - 1. There are many who refuse to receive the truth – 2 Thess. 2:10, 11.
- 29. ...decently... (v. 40)
 - A. Stresses the orderliness that should be found within the assemblies of the church.

CHAPTER FIFTEEN:

Verses 1-11

- 1. ...according to the scriptures; (v. 3)
 - A. I.e. Old Testament prophecies – Psa. 16:10; Isa. 53:10; Hos. 6:2; Zech. 12:10, et al.
- 2. ...was seen of above five hundred brethren at once;... (v. 6)

- A. Many scholars believe this was in reference to the appearance seen in Matthew 26:32; 28:7, 10, 16.
- 3. ...as one born out of due time. (v. 8)
 - A. Paul uses an interesting term here.
 - 1. Literally, he states as a “dead fetus.”
 - 2. This suggests a violent and unnatural call to the apostleship, as an abortion would violently and unnaturally end a pregnancy.
 - A. This suggests that Paul felt he was not worthy to be called an apostle, as a child is not worthy of having his life terminated through an abortion.
- 4. ...but I laboured more abundantly than they all:... (v. 10)
 - A. Paul knew what he was – 1 Tim. 1:12-15.
 - 1. Because of this, he strove even harder to please the God whom he persecuted – Acts 9:4.
 - B. How I wish the church would follow this example!
- 5. ...whether *it were* I or they, so we preach,... (v. 11)
 - A. The message is the same, regardless of who preaches the truth!
 - 1. The gospel will always be the “power of God unto salvation” so long as it is proclaimed as it should be – Rom. 1:16.

Verses 12-28

- 1. Now if Christ be preached that he rose from the dead,... (v. 12)
 - A. Paul begins here to teach the Corinthians the truth about the resurrection in general by appealing to the resurrection of Christ.
 - 1. The whole point is, if there is no resurrection, then Jesus did not resurrect and they are still in their sins!
- 2. For as in Adam all die,... (v. 22)
 - A. Not suggesting that all are spiritually dead because of the actions of Adam.
 - 1. If so, then all would be spiritually alive due to the actions of Christ.
- 3. Then *cometh* the end, when he shall have delivered up the kingdom to God,... (v. 24)
 - A. The kingdom here would be representative of those in Christ who remained faithful until the end.
 - 1. At that point in time, the kingdom will be handed over or presented to the Father.
- 4. For he must reign, till he hath put all enemies under his feet. (v. 25)
 - A. It was predicted that Jesus would reign on David’s throne – Lk. 1:32.
 - 1. This promise was fulfilled in Acts 2:29-35.
- 5. For he hath put all things under his feet... (v. 27)
 - A. A quotation from Psalms 8:6.
 - 1. The “he” is in reference to the Father.
- 6. ...*it is* manifest that he is excepted, which did put all things under him. (v. 27)
 - A. The One who put things in subjection to Jesus is not in subjection to him.
- 7. And when all things shall be subdued unto him,... (v. 28)
 - A. Not detracting from the equality of Jesus as seen in Philippians 2:6.
 - 1. It is in the mediatorial kingdom, that Jesus has been distinct from the Father.
 - A. In the end his kingdom will merge in the Father's, with whom He is one.

Verse 29

1. Else what shall they do which are baptized for the dead,...
 - A. Scripture is clear that there is no such thing as baptism by proxy – Mk. 16:16; Acts 2:38; Rom. 6:3.
 1. Historically speaking, there have been groups of people who have practiced baptism on behalf of others.
 - A. During the second century the Cerinthians and Marcionites practiced such.
 1. The Cerinthians were an earlier group, followers of Cerinthus, one of the original Gnostic teachers in the mid to late 1st century. Cerinthus taught that the creator was not the Supreme God, but a power that was ignorant of and inferior to the one true God. The divine Christ was sent by the Supreme God and joined to the man Jesus, who himself was not born of a virgin, but in the normal way via sexual intercourse. He did believe in the crucifixion and resurrection of Jesus, but taught that the divine Christ departed prior to the event, leaving the man on his own.
 2. Marcion, the son of the “bishop” of Sinope (a sea-port of Pontus along the Black Sea) who had become a wealthy ship-owner. For some years he had been a member of one of the Roman churches, and had proved the sincerity of his faith by making relatively large contributions.
 - B. Presently, Mormonism practices baptism for the dead.
 1. It is interesting, though, that the practice is not mentioned in the Book of Mormon.
 2. Numerous commentators suggest that this passage deals with a custom practiced at the time of the writing of 1 Corinthians of people being baptized for the dead.
 - A. However, such a custom does not appear in history any where at that time.
 - B. It seems best to me to simply see Paul referring to those who had been properly baptized and the reason for their doing so, i.e. preparing for the resurrection.
 1. Thus, Paul’s point would be, if there is no resurrection (remember this is what Paul is dealing with) then what about those who have been baptized?
 2. It seems inconsistent that if Paul were referring to some practice of baptism, on behalf of dead friends, who had not been baptized, that he would have passed up the opportunity to set the Corinthians straight on this.
 - A. Remember, he is dealing with issues they had written about.

Verses 30-32

1. And why stand we in jeopardy every hour? (v. 30)
 - A. If there is no resurrection, why place themselves in constant peril?
2. I protest by your rejoicing... (v. 31)
 - A. Paul rejoiced because the Corinthians were converted.
 - B. The word “protest” does not appear in the original, but is supplied.
3. ...I die daily. (v. 31)
 - A. Literally, he was in daily peril.
4. ...fought with beasts at Ephesus,... (v. 32)
 - A. Reference to the peril he constantly finds himself in.

1. Most likely not a reference to the fighting with literal “beasts” at Ephesus.
- B. It would seem more likely that Paul is referring to his constant battles with false teachers.

Verse 33

1. Be not deceived: evil communications corrupt good manners.
 - A. Bad company corrupts good morals!
 1. Statement has been identified by some scholars with the works of Menander, a heathen poet who lived c. 342 BC-291 BC.
 2. Others say by the time of Paul it had probably become a proverb.

Verses 34-58

1. ...also celestial bodies, and bodies terrestrial:... (v. 40)
 - A. Celestial bodies are in contrast to terrestrial, thus, could be in reference to angels, although it could refer to the heavenly bodies (i.e. stars, etc.), which seems to be the case as seen from verse 41.
2. Howbeit that *was* not first which is spiritual,... (v. 46)
 - A. Refers to the sequence of man.
 1. Adam was man.
3. ...as we have borne the image of the earthy,...(v. 49)
 - A. Man bears the image of Adam – Gen. 5:3.
 1. Adam, was created in the image of God – Gen. 1:26.
 - A. However, that image was broken with his fall – Gen. 3:1-24.
4. ...brought to pass the saying that is written,... (v. 54)
 - A. Take a look at Hosea 13:14.
5. O death, where *is* thy sting?... (v. 55)
 - A. “Sting” is from “kentoo,” meaning to prick.
 1. Thus death is pictured as the sting of the serpent, bee, or scorpion.

CHAPTER SIXTEEN:

Verses 1-24

1. ...collection for the saints,... (v. 1)
 - A. Thus a specific contribution for assistance with physical matters for the saints in Jerusalem.
 1. Persecution had increased following the martyr of Stephen.
 2. It is evident that Paul was stressing the need to give due to the present need.
 - A. It seems that we may be pushing the issue when we try to make this a cover all for the contribution.
 - B. Paul had previously indicated his right to be supported by the church – 1 Cor. 9:1-17.
 1. This would indicate that in order for Paul to argue that he had the right to receive financial support from the church that the church would have to have funds coming into its treasury.
 - A. Thus, it would seem that the matter here is that needs were taken care of by the church by regular contributions into the treasury.
 1. This happened to be one of those needs specified.

2. Upon the first *day* of the week... (v. 2)
 - A. “Kata mian Sabbatou” (or “sabbaton”) meaning upon one of the Sabbath.
 1. “Sabbath” would have reference to seven days rather than the Sabbath day.
 - B. The implication in this is upon every first day of the week.
 1. Further, it is implied that this is done at a congregational gathering, as there would “be no gatherings when I come.”
3. ...as God hath prospered him,... (v. 2)
 - A. Note 2 Corinthians 9:5-7.
 1. The giving was as prospered and purposed.
4. Now I will come unto you,... (v. 5)
 - A. Paul originally intended to arrive in Macedonia following his trip to Corinth.
 - B. He would then return to Macedonia, then back to Corinth, and on to Judaea.
 1. However, he changes his plan and makes one trip – Acts 20:1-3; 2 Cor. 1:13-16.
 - A. This caused some to accuse Paul of vacillation – 2 Cor. 1:17.
5. ...that ye may bring me on my journey... (v. 6)
 - A. Mixed ideas here.
 1. Some believe he expected that he would receive financial support for his journeys.
 2. Others think all he expected was that some of the Corinthians would accompany him part way.
6. But I will tarry at Ephesus until Pentecost. (v. 8)
 - A. A great opportunity was presented unto Paul in Ephesus – Acts 14:27; 2 Cor. 2:12.
7. ...quit like men,... (v. 13)
 - A. Literally, act like men.
 1. Quit acting like spiritual babies.
8. For they have refreshed my spirit and yours:... (v. 18)
 - A. Because he had received a good report of the Corinthians.
9. ...holy kiss. (v. 20)
 - A. Customary in the day of Paul.
 1. Not a command, per se.
10. The salutation of *me* Paul with mine own hand. (v. 21)
 - A. The mark of the genuineness of Paul’s letter – Gal. 6:11; 2 Thess. 3:17.
11. ...Anathema... (v. 22)
 - A. Literally, a thing cursed.
12. ...Maranatha. (v. 22)
 - A. Appears to have been somewhat of a common watchword for the early church.
 1. Literally meant something like, “Our Lord Come.”

COMMENTARY, II CORINTHIANS: CHAPTER ONE:

Verses 1-14

1. ...with all the saints which are in all Achaia: (v. 1)
 - A. Two different areas referred to as Achaia.
 1. One was the northern Roman province, which included Hellas and Peloponnesus.
 2. The second was all of the area south of the Macedonian province.
 - B. This clears up the “discrepancy” between Acts 17:34 and 1 Corinthians 16:15 where two different sets of people are said to be the “first fruits of Achaia.”
 - C. Although specifically written to the church at Corinth, it appears that the letter was meant for all within Achaia.
2. And whether we be afflicted,... (v. 6)
 - A. Paul stresses that all that he did, and all that came upon him, was for the benefit of his converts.
3. ...trouble which came to us in Asia,... (v. 8)
 - A. We are not told exactly what all befell him in Asia, but undoubtedly it was difficult for him.
 1. We do know of the riot caused by Demetrius and the silversmiths at Ephesus – Acts 19:23-41.
 2. Previously, we saw where Paul spoke of fighting with “wild beasts” at Ephesus – 1 Cor. 15:32.
4. But we had the sentence of death in ourselves,... (v. 9)
 - A. It is unclear as to what this is.
 1. Some have suggested an illness, while others think he may have faced possible death at the hands of the Roman government.
5. ...gift *bestowed* upon us by the means of many persons... (v. 11)
 - A. Seems to refer to the prayers that were offered on his behalf.
 1. Does not seem to indicate that the Corinthians assisted in any other way.
6. ...the testimony of our conscience,... (v. 12)
 - A. Having preached unto them in simplicity and sincerity, his conscience was clear.
 1. Reminds you of Acts 20:26, 27.
7. For we write none other things unto you,... (v. 13)
 - A. Some were referring to Paul as a “paper tiger.”
 1. In other words, when he wrote he was bold, but when present he was weak.

Verses 15-24

1. ...I was minded to come unto you before, that ye might have a second benefit; (v. 15)
 - A. Paul defends himself for his change of plans.
 1. They had learned of his plans to come twice (i.e. “a second benefit”).
 - A. However, things changed – 1 Cor. 16:5.
 - B. Paul wants the Corinthians to know of his plans, even though they had to change.
 1. His intention was to show them of his love for them with the desire to visit with them twice.
2. And to pass by you into Macedonia,... (v. 16)

- A. Paul's original plan was to go to Corinth, then to Macedonia, and then from Macedonia back to Corinth and then to Judaea.
 - 1. In 1 Corinthians 16:5 we see that Paul went directly to Macedonia.
- 3. When I therefore was thus minded, did I use lightness?... (v. 17)
 - A. Paul seems to anticipate criticism of his change of plans.
- 4. ...the things that I purpose, do I purpose according to the flesh,... (v. 17)
 - A. Twice before Paul had mentioned his desire to visit with the Corinthians "if the Lord will" or "if the Lord permit" – 1 Cor. 4:19; 16:7.
 - 1. Thus, Paul is showing that the decision to change his plans was not fickleness on his behalf.
- 5. ...that with me there should be yea, yea, and nay nay? (v. 17)
 - A. One should always consider the Lord's will when planning something.
 - 1. One may say, "yes," while the Lord is saying "no."
 - A. Likewise, one may say "no," while the Lord is saying "yes."
 - B. So Paul is showing that he could not, after the manner of man, simply say yes or no.
 - 1. It needed to be qualified by a "if the Lord wills."
- 6. ...as God is true, our word toward you was not yea and nay. (v. 18)
 - A. God is his witness that he did not say he was coming while planning not to do so.
- 7. ...was not yea and nay, but in him was yea. (v. 19)
 - A. Since yea and nay are used of deception and fraud Paul indicates that Jesus practices neither by the use of yea by itself, which indicates truth.
- 8. For all the promises of God in him *are* yea,... (v. 20)
 - A. The promises of God, through Christ, are trustworthy.
 - 1. So what Paul is doing here is showing that as an apostle, and, therefore, a follower of Christ, he does not practice deceit and the Corinthians should be ashamed for thinking, if they did, that he would do such a thing.
- 9. ...anointed us,... (v. 21)
 - A. I.e. placed them in the "office" of being apostles.
 - 1. In the O.T., when men were put into the positions of kings, priests, or prophets, they were anointed as a sign of their having been placed there.
- 10. Who hath also sealed us,... (v. 22)
 - A. It is important to understand who the "us" and "our" are.
 - A. Undoubtedly, in reference to the apostles.
 - B. Reference to the sealing would refer to their having been marked as apostles.
 - A. Therefore, his word as such was trustworthy.
- 11. ...and given the earnest of the Spirit in our hearts. (v. 22)
 - A. Earnest money paid at the time of the agreement to purchase a house by the prospective buyer is money that serves as a guarantee that, if the conditions are met by the seller, the buyer will follow through.
 - 1. Therefore, the Holy Spirit gives the guarantee that Paul was an apostle and, therefore, trustworthy.
 - B. As the word of God dwelled within their hearts, they were shown to be true to God and His word.

12. ...that to spare you I came not as yet unto Corinth. (v. 23)
 - A. Paul, now, sets forth the reason for his change of plans.
 1. Things were so bad at Corinth that had he come, as he planned, he would have come with a rod.
 2. Instead, he delayed his arrival in order to give them time to repent.
13. Not for that we have dominion over your faith,... (v. 24)
 - A. He would not have come as one lording over them.

CHAPTER TWO:

Verse 1

1. ...I would not come again to you in heaviness. (v. 1)
 - A. This raises the question as to how many times in total did Paul visit the Corinthians.
 1. The book of Acts only mentions two – Acts 18:1; 20:1-3.
 - A. But reference is made in 2 Corinthians 12:14 and 13:1, 2 of a third trip.
 - B. It, therefore, appears that Paul may have made another trip to Corinth of which the Book of Acts has no reference.
 1. It appears that on that trip things did not go well and Paul did not wish to come again to them in sorrow.

Verses 2-11

1. ...but the same which is made sorry by me? (v. 2)
 - A. Paul experience both joy and sorrow over the Corinthians.
 1. Reminds us of John in 2 John 4.
2. ...but in part: that I may not overcharge you all. (v. 5)
 - A. The matter that Paul addressed in 1 Corinthians chapter five caused some to sorrow while others were “puffed up.”
 1. Paul was careful to not lay too much of a charge on the Corinthians.
 - B. By the way, some suggest that what Paul deals with here is the idea that someone at Corinth has offended Paul before the group as a whole.
 1. There does not seem to be any reason to draw this conclusion though.
3. Sufficient to such a man *is* this punishment,... (v. 6)
 - A. Titus had brought back word that the church, not necessarily as a whole, but “many” had withdrawn fellowship from the man according to Paul’s advice.
 1. It is evident that their actions brought about the desired change, involving repentance.
4. To whom ye forgive anything, I *forgive* also:... (v. 10)
 - A. This does not teach forgiveness without repentance!
 1. Paul was willing to forgive those who were forgiven by others, which would imply repentance – Mt. 18:32-35; Lk. 17:3.
5. Lest Satan should get an advantage of us:... (v. 11)
 - A. Paul clearly shows how the Lord views an unforgiving spirit.

Verses 12-17

1. ...when I came to Troas to *preach* Christ’s gospel,... (v. 12)
 - A. The Book of Acts indicates that Paul was in Troas on two occasions.

1. The first time was on his second missionary journey – Acts 16:6-10.
2. The second time was on his third missionary journey – Acts 20:1-12.
2. ...because I found not Titus my brother:... (v. 13)
 - A. There was clearly a close relationship between Paul and Titus – Tit. 1:4; 2 Cor. 7:5-16; 8:23.
 1. Paul was sorely disappointed that he did not meet with Titus in order to learn of the outcome of Titus' trip to Corinth.
3. ...I went from thence into Macedonia. (v. 13)
 - A. From Acts 20 we learn that Paul had gone to Troas following the riot in Ephesus, and then from there he proceeded into Macedonia.
4. ...and maketh manifest the savour of his knowledge by us in every place. (v. 14)
 - A. In every place where Paul went he was successful in the proclamation of the gospel because he went with God.
 - B. The word "savour" is better understood as "savor" (A.S.V.) or "fragrance" (E.S.V.).
 1. Thus, the knowledge of God was like a sweet smelling fragrance since the proclamation of the word defeated the devil.
5. ...we are unto God a sweet savour of Christ,... (v. 15)
 - A. The one who preaches the true word of God is as a sweet fragrance to Him.
 1. Of those who are saved and of those who are not, the message of salvation remains true, and is a "sweet smelling" message to the Lord.
 - A. God's message does not change simply because some refuse to heed it!
6. To the one *we* are the savour of death unto death;... (v. 16)
 - A. Literally, the stench of death.
 1. The one who is lost faces an eternal "death" – Mt. 25:46.
7. ...And who *is* sufficient for these things? (v. 16)
 - A. Who is capable of preaching the necessary message of salvation?
8. For we are not as many, which corrupt the word of God:... (v. 17)
 - A. The apostles were properly equipped to handle aright the word of God.
 1. Those on the other hand, who were false apostles and false teachers, were not properly equipped.
 - B. To "corrupt" is to "make merchandise of the word of God" as per the A.S.V.
 1. Actually, a diluting by the merchants of their wares.
 - A. The idea of "watering down" the gospel.
 2. There were those who were, as dishonest storekeepers improperly handle their products, mishandling the word of God.

CHAPTER THREE:

Verses 1-6

1. Do we begin again to commend ourselves?... (v. 1)
 - A. It seems that Paul is anticipating another problem, that being that some may claim that he was arrogantly commending himself.
2. ...or need we, as some *others*, epistles of commendation to you,...
 - A. As others, who came the way of the Corinthians were required to bring letters of

commendation, Paul asked if such were necessary of him.

1. It could have been that some false teachers were claiming that Paul was not teaching the truth, and Paul knew of this.
 - A. His question, then, would be of such as to enquire that since people were making false claims about him, should he bring letters to confirm that he was indeed faithful to the word?
2. Ye are our epistle written in our hearts,... (v. 2)
 - A. The church at Corinth was Paul's "letter of recommendation."
3. ...written not with ink, but with the Spirit of the living God;... (v. 3)
 - A. Here a contrast between the Old and New Covenants.
 1. As the Corinthians obeyed the word, given by the Spirit, they became living letters about the Lord.
4. ...not in tables of stone, but in fleshy tables of the heart. (v. 3)
 - A. The Old Covenant had been written on tablets of stone – Ex. 34:28, 29; Deut. 4:13.
 1. While the New Covenant was written upon man's heart – Jere. 31:31-34; Heb. 8:8-13.
5. And such trust have we through Christ to God-ward. (v. 4)
 - A. Confidence in that he was appointed to preach the gospel by the Lord.
6. ...but our sufficiency *is* of God; (v. 5)
 - A. Paul was adequate to do the work "assigned" him by God.
7. ...for the letter killeth, but the spirit giveth life. (v. 6)
 - A. "Letter" has reference to the Old Law, not the New.
 1. Thus, Paul was stating that the Old Law "killed."
 - B. Note Hebrews 8:7 and the fact that the Law was faulty due to man's inability to keep the Law.
 1. It should also be remembered that in the Law there was no pardoning capability – Rom. 3:20.

Verses 7-16

1. ...the ministration of death,... (v. 7)
 - A. On the day the law was given approximately 3,000 people perished – Ex. 32:25-28.
 1. Paul referred to the law as the law of "sin and death" – Rom. 8:2.
2. ...written *and* engraven in stones,... (v. 7)
 - A. Clearly a reference to the Ten Commandments.
 1. Not a reference to the memorial stones mentioned in Joshua 4:3, as advocated by the Adventists.
3. ...which *glory* was to be done away: (v. 7)
 - A. The veil prevented the Israelites from seeing that the glory or shining brilliance on Moses' face was fading away.
 1. What we see here is an indication that the law, although glorious in the beginning, was to some day fade away.
 2. Recall the words of Jesus in Matthew 5:17.
4. How shall not the ministration of the spirit be rather glorious? (v. 8)

- A. Since “spirit” refers to the New Covenant, then the question deals with it.
 - 1. Thus a contrast between it and the Old Covenant and how the New will be more “glorious” than the Old.
 - A. Can you study Hebrews and miss this point?
 - 1. Hebrews 7:19, 22; 8:6.
- 5. For if the ministration of condemnation... (v. 9)
 - A. The Law condemned.
 - 1. Within it was no means of provision of forgiveness once broken.
 - A. Yet, it was glorious.
 - B. However, the New Covenant is much more glorious.
- 6. ...had no glory in this respect,... (v. 10)
 - A. The glory of the Old Covenant paled in contrast to the glory of the New Covenant.
 - 1. Several reasons for this:
 - A. No everlasting glory associated with the Old Covenant while the New clearly does.
 - B. “Ratified” by the blood of animals, while the New is ratified by the blood of Christ.
- 7. For if that which is done away... (v. 11)
 - A. Adventists have to turn a blind eye to this.
 - 1. By the way, the R.S.V. is really weak on this entire text.
 - B. Take a look at Colossians 2:14 and see if that passage can be reconciled with the idea that the Law continues to exist with God’s approval.
 - C. Consider Galatians 3:23-25 and note Paul’s discussion of how the Law was to serve until Christ.
 - D. Take a look at Hebrews 8:13 and how the Law was to “vanish away.”
- 8. ...could not steadfastly look to the end of that which is abolished. (v. 13)
 - A. Here is what was introduced in verse 7.
 - 1. It has been said that Israel was ready for the moonlight of the Law of Moses, but not ready for the sunlight of the New Covenant.
 - B. Thus, over the entire Jewish period of time the Law gradually was being done away.
 - 1. This is why Jesus could say that he came to fulfill it – Mt. 5:17.
 - 2. His coming, living, dying, resurrecting, and ascending brought it to an end.
- 9. But their minds were blinded:... (v. 14)
 - A. None so “blind as those who will not see.”
 - 1. Israel hardened their hearts as predicted by Isaiah and revealed by Jesus – Isa. 6:9,10; Mt. 13:14, 15.
- 10. ...when it shall turn to the Lord, the vail shall be taken away. (v. 16)
 - A. Should Israel turn to the Lord then the veil of darkness would be removed.
 - 1. Does not imply that in order for the Law to be replaced that Israel must first turn to the Lord and the New Covenant.
 - A. Only that their spiritual darkness would be removed once they turn away from the Law of Moses, which had been taken away already.

Verses 17, 18

1. Now the Lord is that Spirit:... (v. 17)
 - A. Not implying that the Lord and the Holy Spirit are one personality, any more than when Jesus stated that those who had seen him had seen the Father indicated that they were one personality – Jhn. 14:9.
 1. Recall, also, that there is one Lord and one Spirit – Eph. 4:4, 5.
 - B. As one turns to the New Covenant, which is ratified by the blood of Christ, and made known by the Spirit, we see how all this connects the two personalities of the Godhead and makes them “one.”
2. ...where the Spirit of the Lord *is*, there is liberty. (v. 17)
 - A. Spend a little time with Galatians chapters four and five along side of this passage.
 1. Contrary to the teachings of some, this is not a statement of the total removal of all “thou shalt nots.”
 - B. The liberty here is in relation to the subject under consideration.
3. ...with open face... (v. 18)
 - A. Literally, with unveiled face.
 1. Now, under the New Covenant, God’s people look through the perfect law of liberty - Jas. 2:25.
 - B. Three stages are seen here:
 1. Looking to the glory of the Lord through the veil.
 2. Looking to the glory of the Lord unveiled (i.e. through the New Covenant).
 3. Looking to the glory of the Lord at the time of the resurrection.

CHAPTER FOUR:

Verses 1-18

1. ...seeing we have this ministry,... (v. 1)
 - A. I.e. the taking of the gospel to both Jew and Gentile.
2. But have renounced the hidden things of dishonesty,... (v. 2)
 - A. When he repented and became a Christian.
 1. This is demanded within the concept of repentance – Acts 3:19.
3. ...troubled... (v. 8)
 - A. Better seen as “afflicted.”
 1. Paul lists various hardships that he experienced due to his faith.
4. ...perplexed,... (v. 8)
 - A. Fairly much at “wits end” over the matters of the church.
5. ...are alway delivered into death for Jesus’ sake,... (v. 11)
 - A. In order to get the gospel out to the masses the apostles were always in harms way.
6. ...but life in you. (v. 12)
 - A. Spiritual life for those who heard and obeyed.
 1. There is a price to be paid for the proclamation of the gospel.
 2. Likewise, there is a reward to those who obey.
7. ...as it is written, I believed, and therefore have I spoken;... (v. 13)

- A. Quoted from Psalms 116:10.
- 8. ...we also believe, and therefore speak; (v. 13)
 - A. It is as if once one believes they cannot help themselves but to “speak.”
 - 1. Jeremiah 20:9 seems to relate to this as the word within the believer is a “fire” that cannot be contained.
- 9. For all things *are* for your sakes,... (v. 15)
 - A. Everything that Paul did was for the spiritual benefit of others – Phil. 1:21-24.
- 10. ...rebound to the glory of God. (v. 15)
 - A. Because Paul preached in order to save man, those who heard him would be thankful for the grace of God and would glorify Him.
- 11. ...inward *man* is renewed day by day. (v. 16)
 - A. Man does “not live by bread alone, but by every word that proceedeth out of the mouth of God” – Mat. 4:4.
 - 1. Thus, even though the flesh may grow weak, man’s spirit is nourished and made stronger.
- 12. ...worketh for us a far more exceeding *and* eternal weight of glory; (v. 17)
 - A. A contrast between the physical affliction and spiritual blessings.
 - 1. Although one may experience much physical affliction, if done so for the cause of Christ, the reward will far out weigh the affliction – Jas. 1:12.

CHAPTER FIVE:

Verses 1-21

- 1. For in this we groan,... (v. 2)
 - A. Paul speaks of matters similar to Philippians 1:21-24 here also.
- 2. ...we shall not be found naked. (v. 3)
 - A. Man, who is clothed with the physical body is not “naked” or without a habitation for that body.
- 3. ...that mortality might be swallowed up of life. (v. 4)
 - A. Stressed the state of the righteous dead who will be clothed with a new body in eternity.
 - 1. Reminds us of 1 Corinthians 15:53, 54.
- 4. ...he that hath wrought us for the selfsame thing... (v. 5)
 - A. Man was not created to die.
 - 1. Death came because of sin – Gen. 2:17; 1 Cor. 15:21, 22.
- 5. ...hath given unto us the earnest of the Spirit. (v. 5)
 - A. Go back and see your notes on 2 Corinthians 1:22 on this.
 - 1. Paul’s point is that God had promised eternal life, including a spiritual body, in heaven for those who obey – 1 Cor. 15:52-54; Heb. 5:9.
- 6. Knowing therefore the terror of the Lord, we persuade men:... (v. 11)
 - A. Consider Proverbs 11:19 and Hebrews 10:31 on this.
- 7. ...glory in appearance, and not in heart. (v. 12)
 - A. Since God looks upon the heart of man, rather than the outward appearance, it is important to have our heart right.
- 8. ...whether we be sober, *it is* for your cause. (v. 13)

- A. Some had accused Paul of being mad.
 - 1. He affirms that this is not the case, and whatever he did, was for their benefit and the glory of God.
- 9. ...then were all dead: (v. 14)
 - A. All were dead in sin – Rom. 3:10, 23; 1 Cor. 15:3.
- 10. ...but unto him which died for them,... (v. 15)
 - A. Reminds you of Galatians 2:19, 20.
- 11. ...know we no man after the flesh:... (v. 16)
 - A. Verse 17 really clears this up.
 - 1. Those who have obeyed the gospel are recognized by their relationship to the Lord – Gal. 3:27, 28.
- 12. ...yet now henceforth know we *him* no more. (v. 16)
 - A. Paul no longer saw Christ through the eyes of a Jew.
 - 1. Rather, he saw him as both Savior and Son.
- 13. ...all things *are* of God, ... (v. 18)
 - A. Compare this to Philippians 3:1-16.
 - 1. Physical and spiritual blessings are all from God – Mt. 5:45; Eph. 1:3.
- 14. ...ministry of reconciliation; (v. 19)
 - A. Literally, the word of reconciliation.
 - 1. The apostles had received the responsibility of preaching the message which, when followed, resulted in man being reconciled unto God – Rom. 5:10; Col. 1:21.
- 15. ...ambassadors... (v. 20)
 - A. I.e. the apostles were ambassadors.
 - 1. Ambassadors carry with them authority from those who send them.
 - A. The apostles did just that – Mt. 16:18, 19.
- 16. For he made him *to be* sin for us,... (v. 21)
 - A. Not that Christ literally became sin, but that he took upon himself the sins of mankind.
 - 1. Consider Isaiah 53:5 on this.
 - 2. Also, give some consideration to Habakkuk 1:13 and Matthew 27:46.

CHAPTER SIX:

Verses 1-13

- 1. (For he saith,... (v. 2)
 - A. Reference to God “saying” through His word – Isa. 49:8.
- 2. ...by the Holy Ghost,... (v. 6)
 - A. Paul functioned under the power and inspiration of the Holy Spirit.
- 3. ...our mouth is open unto you,... (v. 11)
 - A. As Paul preached unto them he encouraged them to not receive the grace of God in vain.
- 4. Ye are not straitened in us,... (v. 12)
 - A. The love that Paul had for the Corinthians was not diminished by their deeds.
 - 1. But it appears that their love for him was not as it should be.

- A. Of course, those who spoke against him proved his point.
- 5. Now for a recompense in the same,... (v. 13)
 - A. Because their love was not as it should be, he calls for them to work to develop such.
 - 1. His desire was that they love him as he loved them.
 - A. Reminds us of John 13:34, 35.
 - B. Peter gave instruction that Christians should “love the brotherhood” – 1 Pet. 2:17.
 - 1. Also, that there should be “unfeigned love” of the brethren – 1 Pet. 1:22.

Verses 14-18

- 1. Be ye not unequally yoked together with unbelievers:... (v. 14)
 - A. Jesus had previously stated that “no man can serve two masters” – Mt. 6:24.
 - 1. The same principle is seen here.
 - B. As Christians we should never allow ourselves to be in such a position where our faith may be compromised due to our relationship to people of the world.
- 2. ...Belial?... (v. 15)
 - A. I.e. Satan?
 - 1. As we can no more expect for God and Satan to form an agreement, we as Christians should not do so.
 - A. The closer we get to the Devil; the closer we get to trouble.
- 3. ...ye are the temple of the living God;... (v. 16)
 - A. Go back and see your notes on 1 Corinthians 3:16, 17.
 - B. The “walk” here is a figurative one.
 - 1. Paul’s point is simple.
 - A. The Christian, who has the Spirit of God within him, will not form a union with Satan.
 - C. Note that this text is not a discussion of the mode of the indwelling of the Holy Spirit.
 - 1. All we see is the fact of such.
- 4. ...touch not the unclean *thing*;... (v. 17)
 - A. Take a look at Isaiah 52:11 on this although Paul is not quoting Isaiah.
 - 1. To touch the “unclean thing” would be to do that which was perceived by God as “unclean.”
 - A. This, of course, would refer to sin.
 - B. As Israel was to remove itself from idols so must the Christian remove himself from sin – 1 Thess. 4:3; 5:22.

CHAPTER SEVEN:

Verses 1-16

- 1. Having therefore these promises,... (v. 1)
 - A. The blessings of God, including eternal life, were reason enough for Paul to encourage the Corinthians to dissociate themselves from “all filthiness of the flesh.”

1. Such “filthiness” would, of course, refer to sin.
 - A. Recall the “works of the flesh” – Gal. 5:19-21.
2. For when we were come into Macedonia,... (v. 5)
 - A. Remember, Paul had gone into Troas looking for Titus in order to learn of the condition of the Corinthian church.
 1. From there he went on into Macedonia.
3. ...our flesh had no rest,... (v. 5)
 - A. While in Macedonia Paul continued to “worry” about what had transpired in Corinth, while he awaited a response.
 1. It is evident that he also suffered numerous sufferings of a physical nature.
4. ...when he told us your earnest desire, your mourning, your fervent mind... (v. 7)
 - A. When Titus caught up with Paul in Macedonia he told Paul of the condition of the church in Corinth, and that it had improved.
 1. Back in chapter 2:14 Paul mentioned that he had gone into Macedonia looking for Titus.
 - A. Up to now he has not mentioned that they met.
 1. But when they do, Paul is spiritually uplifted.
 - B. Having been a missionary, and being still involved in such work, I can empathize with Paul.
5. For though I made you sorry with a letter, I do not repent, though I did repent:... (v. 8)
 - A. Go back to chapter 2:3, 4 on the letter here.
 1. Probably in reference to what had been written in 1st Corinthians.
 - B. It is better to view the word “repent” as “regret.”
 1. See the A.S.V. and the E.S.V.
 - C. Paul is not confused here.
 1. He says he does not regret having written the letter, but that it caused them sorrow.
6. ...for ye were made sorry after a godly manner,... (v. 9)
 - A. Literally, as God would have them to come to sorrow for their misdeeds.
7. ...that ye might receive damage by us in nothing. (v. 9)
 - A. Paul had “damaged” (i.e. hurt) them temporarily, but it resulted in good, which caused him joy.
 1. Chastisement often “hurts” – Heb. 12:5-11.
 - A. But if heeded to, it results in good.
8. ...not to be repented of:... (v. 10)
 - A. First, we see that sorrow and repentance are not one and the same.
 1. It is possible to be sorry for something, but not enough to make changes.
 - B. Secondly, we see that true repentance results in a change of action – Acts 3:19.
 - C. Third, the sorrow of the world may bring forth shame, but no change.
9. ...that ye sorrowed after a godly sort,...(v. 11)
 - A. Here, Paul lists the consequences of their godly sorrow.
 1. Carefulness – careful to not sin again.
 2. Clearing - they removed sin from their lives.
 3. Indignation – they were indignant at any attempt for sin to return.

4. Fear – a fear of returning to the sin from which they came.
 5. Vehement desire – a deep desire to do that which was right in the sight of God.
 6. Zeal – same idea.
 7. Revenge – literally, an avenging of Paul before those who spread lies about him.
10. ...*I did it* not for his cause that had done the wrong,... (v. 12)
 - A. Paul had not written only for the benefit of the one caught in the depths of the sin mentioned in 1 Corinthians chapter five.
 1. Rather, it was for all of their benefit.
 11. ...if I have boasted any thing to him of you,... (v. 14)
 - A. Seems Paul had bragged about the Corinthian's willingness to respond to the teachings that came from him.
 1. He now was not ashamed because Titus' words indicated that they remained true to his boast.
 12. ...I have confidence in you... (v. 16)
 - A. Paul was confident that since they had heeded his word that they were going to do that which was right in the future.

CHAPTER EIGHT:

Verses 1-24

1. ...abounded unto the riches of their liberality. (v. 2)
 - A. We recall how that soon after the institution of the church brethren began to deal with the matter of poverty within the church – Acts 4:32-37.
 1. Soon after this seven men were chosen to deal with the matter of the Grecian widows – Acts 6:1-6.
 - B. Following the conversion of Paul he came to Jerusalem and, undoubtedly, saw the financial condition of the church – Acts 9:26; Gal. 1:18.
 1. Some time after this Paul returns with relief – Acts 11:29, 30.
 - C. While writing to the church at Rome Paul mentions that he was to go to Jerusalem to take the contribution from those of Macedonia (Corinth was the capital of Macedonia) and Achaia – Rom. 15:25, 26.
 1. By the way, consider what Paul writes in verse 27 concerning the “duty” of the Gentiles toward the Jewish Christians.
 - A. This would be Paul's fifth trip to Jerusalem
 - D. Although the financial situation in Macedonia was in terrible condition, brethren gave liberally to the plight of the Christians in Jerusalem.
 1. Paul was deeply concerned about the poor.
 - A. He gave instruction to the church at Corinth prior to this concerning their needs – 1 Cor. 16:1-3.
 - B. While at Galatia he had undoubtedly gave commandment concerning these matters – Gal. 2:10; 6:10.
 - E. The word “liberality” is in reference to giving in such a way that it was absent of any ulterior motives.

1. This was not a giving wherein they expected to be paid back.
2. For to *their* power, I bear record, yea, and beyond... (v. 3)
 - A. Literally, they gave beyond their ability.
 1. It is easy to give of one's abundance, but more difficult, yet more rewarding, to give beyond one's ability.
 - A. Consider the widow – Mk. 12:41-44.
3. ..gave their own selves to the Lord, and unto us by the will of God. (v. 5)
 - A. When one "gives" himself unto the Lord; he will "give" himself to others as per the will of God.
 1. In other words, as we seek to do the Lord's will, it will manifest itself in the way we deal with others, including those in need – Gal. 6:10; Jas. 1:27.
4. Insomuch that we desired Titus,... (v. 6)
 - A. Titus was "commissioned" by Paul to assist with the collection and distribution of the funds for the Macedonian Christians.
 1. It is believed that when Titus had come to Corinth before that he carried Paul's first letter to them.
 - A. This would have been somewhere between six months and a year earlier.
5. ...see that ye abound in this grace also. (v. 7)
 - A. Paul's point is that as the Corinthians abounded in the other things mentioned that they should also abound in their giving.
 1. When Paul refers to their giving as a "grace" he is not, in any way, suggesting that this is some special spiritual gift.
 - A. If this were the case, it would take away all that he was saying about them.
 1. There are no "bragging rights" when one does what he cannot not do.
6. I speak not by commandment, but by occasion... (v. 8)
 - A. What Paul said here was by inspiration.
 1. However, generosity or liberality cannot be commanded.
 - A. It comes from a heart full of love.
7. ...herein I give *my* advice:... (v. 10)
 - A. Paul advises them to follow up on what they had previously started even before he had written them.
8. ...*it is* accepted according to that a man hath,... (v. 12)
 - A. The willingness of mind is of utmost importance rather than the size of the check written.
 1. Not suggesting there was no need for liberality, but pointing out that even a large amount given without the proper attitude is not pleasing to God.
 - A. Recall the "widow's mite" again – Mk. 12:41-44.
9. ...not that other men be eased,... (v. 13)
 - A. It was not Paul's desire to burden the Christians of Macedonia in order that those of Jerusalem be at ease.
10. But by an equality,... (v. 14)
 - A. Paul's intent was that they have things more in common – Acts 4:32.
11. As it is written,... (v. 15)
 - A. Here Paul quotes from Exodus 16:18.

1. Stressing the idea of needs being taken care of – Acts 4:35.
12. ...which put the same earnest care into the heart of Titus for you. (v. 16)
 - A. Paul indicated that Titus shared the same degree of concern for the Christians as Paul had.
13. ...but being more forward, of his own accord he went unto you. (v. 17)
 - A. It appears that Titus also took Paul's second letter to the Corinthians.
 1. Having been exhorted by Paul, Titus "took the bull by the horns" and sought to encourage the Corinthians himself, along with the words of Paul.
14. ...we have sent with him the brother, whose praise *is* in the gospel... (v. 18)
 - A. Two unnamed brethren were chosen to travel with Titus.
 1. Some have claimed that this brother was Luke, although it cannot be proven.
 - A. Luke could fit the picture here as he often traveled with Paul, he would have been well known in the churches, and he wrote the gospel "of" Luke.
15. Avoiding this, that no man should blame us in this abundance... (v. 20)
 - A. Paul was painfully aware that some would accuse him of taking up the contributions for his own personal use.
16. Providing for honest things,... (v. 21)
 - A. How important this is for Christians!

CHAPTER NINE:

Verses 1-15

1. For as touching the ministering to the saints,... (v. 1)
 - A. Paul simply seeks to inform the brethren that there is no reason for him to continue with what he has been saying in so far as directions for the contribution and words of commendation of Titus.
2. ...that Achaia was ready a year ago;... (v. 2)
 - A. Paul had boasted to the Macedonians that the Corinthians had been ready to assist with the problem for a year.
 1. Chapter 8:10 indicated that they had begun earlier in preparation for this matter.
3. ...and make up beforehand your bounty,... (v. 5)
 - A. Due to the need for a "bountiful" contribution Paul is sending others ahead to continue to encourage the Corinthians to give as they had indicated they would.
 1. It was Paul's desire that the Corinthians gave in such a way that would show that they were not covetous or greedy.
4. (As it is written,... (v. 9)
 - A. Here Paul quotes from Psalms 112:9 which discusses the blessedness of man.
 1. Thus Paul's point is because God blesses man, man in turn should share those blessings with those who are less fortunate.
5. ...which causeth through us thanksgiving to God. (v. 11)
 - A. In our giving to others we show our thanks to God for what He has given to us.
6. ...they glorify God for your professed subjection unto the gospel of Christ,... (v. 13)
 - A. Those who would receive assistance would glorify God due to what others had done.

1. Reminds us of Matthew 5:16.
7. And by their prayers for you,... (v. 14)
 - A. Those who would benefit from the kindness of the Corinthians would be mindful of them in their prayers in the future.
8. Thanks *be* unto God for his unspeakable gift. (v. 15)
 - A. Much division on what this is, but it seems best to me to see it as referring to the gift of Christ.

CHAPTER TEN:

Verses 1-18

1. ...who in presence *am* base among you, but being absent am bold toward you: (v. 1)
 - A. False teachers have been accusing Paul of being a “paper tiger.”
 1. He now deals with that accusation
2. ...that I may not be bold when I am present with that confidence,... (v. 2)
 - A. Paul is not, herein, agreeing to that accusation.
 1. Instead, he is showing that although he was mild when in their presence, that did not imply that he had no confidence in what he was doing or saying.
 - B. Further more, he is pressing the matter of the entire congregation not being upset or offended when he pressed the issue of the accusations of the false teachers.
3. ...as if we walked according to the flesh. (v. 2)
 - A. This points to the accusation, which claimed that Paul was walking according to the “flesh” rather than the spirit.
 1. Needless to say, Paul is upset about the matter!
4. ...we do not war after the flesh: (v. 3)
 - A. One who lives on the earth, among mankind, cannot escape living in the flesh.
 1. Recall what Paul wrote in 2 Corinthians 5:7.
 2. Recall, also, what Jesus taught concerning not being “of the world” while in the world – Jhn. 15:19; 17:6, 16.
 3. John taught the need to not “love the world” – 1 Jhn. 2:15-17.
 4. Paul pointed out the need to not follow after the “works of the flesh,” but, rather, the “fruit of the spirit” – Gal. 5:19-25.
5. (For the weapons of our warfare *are* not carnal,... (v. 4)
 - A. Although Paul admits that he was human; he never indicated that he sought to develop the ways of the world in his life once he became a Christian.
 - B. His “weapons of warfare” was the Word – 1 Cor. 2:6-16.
 1. Recall what Paul had to say to the Ephesians – Eph. 6:13-18.
6. ...to the pulling down of strong holds;) (v. 4)
 - A. As the weapons of war tore down the strongholds of the enemy, the Word of God is “quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart” – Heb. 4:12.
 1. It is the “power of God unto salvation” – Rom. 1:16.
7. Casting down imaginations, and every high thing that exhalteth itself... (v. 5)
 - A. All of the “wisdom” and clever “imaginations” of man, in the long run, are cast

- down.
1. The philosophical beliefs of the agnostic, atheist, and humanist fail to hold up in light of the Word of God.
 8. ...having in a readiness to revenge all disobedience,... (v. 6)
 - A. As the “battle” raged, Paul was ready to “fight the fight,” whether in person or from a distance – 1 Tim. 6:12; 2 Tim. 4:7.
 1. When presented with the truth, Paul expected them to obey once he disposed of those who were causing the problem.
 - B. He had previously warned of this matter – 1 Cor. 4:18-21.
 1. And he would issue one more warning – 2 Cor. 13:2.
 - C. Paul was always “ready” – Rom. 1:15.
 1. Peter taught the need for all Christians to be “ready” – 1 Pet. 3:15.
 9. Do ye look on things after the outward appearance?... (v. 7)
 - A. Paul chastises them for looking at externals, or what is before their eyes.
 1. Remember, God does not look on the outward man, and neither should we – 1 Sam. 6:17.
 10. ...let him of himself think this again,... (v. 7)
 - A. The one who looks at externals and claims to be a Christian needs to rethink all of this.
 1. Recall that it was Paul who taught that the Philippians should think on pure things – Phil. 4:8.
 11. ...I should not be ashamed: (v. 8)
 - A. Paul was in no way ashamed for having to speak his peace.
 1. The false apostles were causing him and the church many problems.
 - A. They needed to be dealt with harshly.
 12. ...I may not seem as if I would terrify you by letters. (v. 9)
 - A. Paul was not seeking to intimidate the Corinthians, especially those who were not guilty of what he was dealing with.
 1. Sometimes one cannot help preaching to the “choir” while preaching to the sinner in the pew.
 13. For *his* letters, say they, are weighty and powerful;... (v. 10)
 - A. Paul points out the accusation of his being a “paper tiger.”
 - B. Whether the word “letters” refers to those written to Corinth, along with other churches, or to some unknown letter written at another time to Corinth is unclear.
 14. ...and *his* speech contemptible. (v. 10)
 - A. Better as per the A.S.V. “and his speech of no account.”
 1. Or the E.S.V. “his speech of no account.”
 - B. Paul had previously informed them that he was no great public orator – 1 Cor. 2:1.
 1. But he is not willing to agree that his speech is of no value just because he is not a good orator.
 15. Let such an one think this,... (v. 11)
 - A. Paul is simply saying, let those who make these accusations be patient and when he comes he will prove them wrong.

1. Recall what happened to Elymas when he withstood Paul – Acts 13:8-11.
16. ...comparing themselves among themselves, are not wise. (v. 12)
 - A. The one who measures himself by himself is not wise, much like the one who judges based on his own judgment – Mt. 7:1-5.
 1. Such self-exaltation is contrary to the humble spirit that God would have Christians to have – Jas. 4:6, 10; 1 Pet. 5:5, 6.
17. ...but according to the measure of the rule which God hath distributed to us,... (v. 13)
 - A. Paul stressed that when one “measures” another they should use the proper “measuring rod.”
 1. That being the one God has given – Mt. 7:15-20.
18. ...for we are come as far as to you also in *preaching* the gospel of Christ: (v. 14)
 - A. As Paul wrote he “measured” himself by the “measuring stick” which God had provided.
 1. Had he failed in preaching the gospel to them he would have come up short.
19. ...but having hope, when your faith is increased,... (v. 15)
 - A. It was Paul’s desire that the faith of the Corinthians would increase and so would their affection for him.
 1. This would allow him to be of utmost benefit to them.
 - B. As the gospel was taught to them Paul would be enlarged in their site.
20. To preach the gospel in *regions* beyond you,... (v. 16)
 - A. It was Paul’s desire to take the gospel to as many places as possible.
 1. He sought not to “glory” in what others had done, realizing that there was still much work to do.
 - B. This should really give us some concern as we keep on preaching to the same people day in and day out!

CHAPTER ELEVEN:

Verses 1-7

1. Would to God ye could bear with me a little in *my* folly:... (v. 1)
 - A. Paul is now about to spend some time defending his apostleship.
 1. He considers such “folly.”
 - B. Paul is pressed to “Answer a fool according to his folly, lest he be wise in his own conceit” – Prov. 26:5.
2. For I am jealous over you with godly jealousy:... (v. 2)
 - A. Paul’s “jealousy” is due to his desire that they be faithful to the Lord.
 1. Paul pictures himself as a father presenting his daughter to the bridegroom.
3. ...that I present *you* as a chaste virgin to Christ. (v. 2)
 - A. As the purity of the virgin presented to the bridegroom so should the church be.
 1. Not just a virgin, but a chaste virgin.
 - A. The word “virgin” by itself does not necessarily imply chastity.
4. ...simplicity that is in Christ. (v. 3)
 - A. “Simplicity” indicated a single-mindedness or purity of devotion.
 1. Note the E.S.V. on this – “sincere and pure devotion.”
5. ...though *I be* rude in speech,... (v. 6)

- A. Better understood as one who did not belong to the professional class of orators.
 - 1. The translation of the E.S.V. and R.S.V. does not necessarily hold up here.
 - A. Paul was not necessarily “unskilled.”
 - 1. It was just that he was not a professional as per the times.

Verses 8-33

1. I robbed other churches,...to do you service. (v. 8)
 - A. Literally, he had received financial support from other locations in order to assist them.
 - 1. Paul had initially stayed with them eighteen months – Acts 18:1-11.
 - A. During that time his support came from elsewhere - Phil. 4:16, 17.
2. ...in the regions of Achaia. (v. 10)
 - A. The province in which Corinth was located.
3. But what I do, that I will do,... (v. 12)
 - A. He would keep on doing what he has been doing in order to prevent accusations and problems.
4. For such *are* false apostles,... (v. 13)
 - A. Here Paul comes right out and labels those who have been attaching him.
5. ...for Satan himself is transformed into an angel of light. (v. 14)
 - A. Paul lays the responsibility where it should, squarely at the feet of the devil.
 - 1. As “light” is representative of the gospel (1 John 1:7), Satan can transform himself into a messenger of “a gospel.”
 - A. Where do “perverted” gospels come from if not Satan?
6. ...no great thing if his ministers also be transformed as the ministers of righteousness;... (v. 15)
 - A. Those who serve Satan may well appear as servants of God.
 - 1. False teachers are clearly “wolves in sheep’s clothing” – Mt. 7:15.
7. ...yet as a fool receive me,... (v. 16)
 - A. His plea was that even if they considered him foolish for preaching with out any burden on them, they should still heed what he says.
8. ...I speak *it* not after the Lord,... (v. 17)
 - A. Not an indication that he was speaking outside the direction of the Holy Spirit.
 - 1. The N.I.V. (Needs Improvement Version) clearly needs some improvement here when it says, “I am not speaking now under the inspiration of Christ.”
 - 2. The R.S.V. (Really Sorry Version) doesn’t do any better, “What I am saying I say not with the Lord's authority but as a fool...”
 - 3. The E.S.V. misses it here with, “I say not with the Lord’s authority...”
 - B. All he is saying is that Jesus had not previously taught in such a boastful way while on earth.
 - 1. Of course the situation demanded that Paul do so at this time.
 - A. It would seem that from what we have already noted that Paul would rather to have not had to do so, but he had no choice.
9. ...many glory after the flesh, I will glory also. (v. 18)
 - A. As others boasted of their human accomplishments, so would Paul.
10. For ye suffer fools gladly,... (v. 19)

- A. In all of their self-pronounced “wisdom” they were still having the “wool pulled over their eyes” by the false apostles.
- 11. For ye suffer,... (v. 20)
 - A. In all of their “wisdom” they were being enslaved by the actions of the false apostles.
 - 1. There were also numerous other indications of their being enslaved.
- 12. I speak as concerning reproach,... (v. 21)
 - A. Paul was compelled to speak in such a way that he would rather not have had to do.
 - 1. The false apostles were accusing him of being weak, so he is compelled to dispel this by speaking boldly.
 - B. He begins in this passage to compare himself to those who made the accusations against him.
 - 1. The conclusion of it all, of course, is his work speaks more clearly of the fact that he is indeed who he claimed he was, a true apostle of Christ.
- 13. Are they Hebrews?... (v. 22)
 - A. Born in Tarsus of Hebrew parents.
- 14. ...Are they Israelites?... (v. 22)
 - A. Descendants of Jacob.
- 15. ...Are they the seed of Abraham?... (v. 22)
 - A. Of the covenant and promise made to Abraham.
- 16. Are they ministers of Christ?... (v. 23)
 - A. Of course Paul is not claiming that the work of the false apostles was of Christ.
 - 1. But if they were claiming such, then lets compare “apples to apples.”
- 17. Of the Jews five times received I forty *stripes* save one. (v. 24)
 - A. Note Deuteronomy 25:3 on this.
 - 1. The thirty-nine stripes was normal in order to avoid breaking the law given there by a miscount.
- 18. Thrice was I beaten with rods,... (v. 25)
 - A. Acts 16:22, 23 gives us one occasion of Paul being beaten thusly.
 - 1. We have no record of the other two occasions.
- 19. ...Once was a stoned,... (v. 25)
 - A. See Acts 14:19 where Paul was stoned at Lystra and thought to be dead.
- 20. ...thrice I suffered shipwreck,... (v. 25)
 - A. This statement was made before Paul’s shipwreck at Malta – Acts 27:44.
 - 1. Thus we have no record of these happenings.
- 21. ...a night and a day I have been in the deep; (v. 25)
 - A. Perhaps in connection with one of the shipwrecks.
- 22. Who is weak, and I am not weak?... (v. 29)
 - A. Anyone who became “weak” resulted in Paul feeling that weakness.
 - 1. Reminds us of Romans 12:15; 15:3.
- 23. ...and I burn not? (v. 29)
 - A. Burn with indignation against those who cause others to be weak.
- 24. ...I will glory of the things which concern mine infirmities. (v. 30)

- A. Paul, having been forced into the situation we find him, felt it better to “boast” about his weakness rather than his strength.
 - 1. Surely a lesson for us!
- 25. In Damascus... (v. 32)
 - A. Paul sets forth an example of his “weakness” and humility.
 - 1. Note Acts 9:23-25 where Paul was sought by the governor of Damascus due to his having begun preaching Christ.

CHAPTER TWELVE:

Verses 1-6

- 1. It is not expedient for me doubtless to glory.... (v. 1)
 - A. Paul felt that all of which he had just done was of no benefit at all since he had and would come with “visions and revelations.”
 - 1. In other words, if the miracles, which he performed, did not prove anything to them then what he had just written was a waste of time and effort.
- 2. I knew man in Christ above fourteen years ago,... (v. 2)
 - A. It is generally agreed that Paul is writing in reference to himself, although he does so in an impersonal way.
- 3. ...(whether in the body,... (v. 2)
 - A. Although Paul could quickly recall when this event occurred and what happened, he could not say whether it happened to him in the body or the spirit.
- 4. ...such an one caught up to the third heaven. (v. 2)
 - A. Three “heavens” are mentioned in the Bible.
 - 1. The lower atmosphere where birds fly and the clouds are located – Gen. 2:1, 19.
 - 2. The upper atmosphere where the celestial bodies such as the sun, moon, and stars are – Deut. 18:3; Mt. 24:29.
 - 3. The abode of God. – Mt. 5:12, 16, 45, 48.
 - A. Numerous commentators view this as a brief mention of Paradise rather than “heaven” as we normally think of it.
 - B. Since this is all that is said, it seems best to not be too caught up in speculative ideas as to where this location is exactly.
- 5. How that he was caught up into paradise,... (v. 4)
 - A. We recall seeing “paradise” before – Lk. 23:43.
 - 1. It seems logical that if “paradise” (i.e. Abraham’s bosom – Lk. 16:23) is the temporary abode of the righteous dead, that the Lord would be present there as to be absent from the body is to be “with the Lord” – 2 Cor. 5:8.
 - B. See Hades chart.
- 6. ...and heard unspeakable words, which it is not lawful for a man to utter. (v. 4)
 - A. Paul heard the words, so this could not mean that they were not discernible.
 - 1. Rather, for some reason, God would not have Paul to reveal what he heard.
 - A. When one considers Luke 16:19-31 we note there is no mention of words that come from Lazarus, only the “rich man.”
- 7. ...yet of myself I will not glory,... (v. 5)

- A. Paul had been “forced” to lower himself due to the actions of those who falsely accused him.
 - 1. Although the Corinthians were “caught up” on human accomplishments, Paul was not.
 - A. Rather than point out what he had accomplished, he desired to point them to the message, which he proclaimed that came from God.
- 8. For though I would desire to glory, I shall not be a fool;... (v. 6)
 - A. Man would normally seek to find “glory” or praise wherever he may find it.
 - 1. But for Paul to do so would be detrimental to him and those who he sought to teach.
 - A. It is important to remember that those who will be exalted are those who seek humility – Jas. 4:10.
- 9. ...lest any man should think of me above that which he seeth me *to be*,... (v. 6)
 - A. Paul calls for honesty here.
 - 1. Rather than wishing that others would see him in view of what he might want as a human seeking praise, he wanted them to see him as he was.

Verses 7-13

- 1. ...a thorn in the flesh, the messenger of Satan... (v. 7)
 - A. Paul did not specifically reveal what this “thorn” was therefore it is impossible to know.
 - 1. Coffman lists the following as has been suggested by various individuals.
 - A. Tertullian thought it was a headache.
 - B. Klausner believed it was epilepsy.
 - C. Ramsay identified it as recurrent malarial fever.
 - D. Chrysostom said it was "all the adversaries of the Word."
 - E. Calvin made it "fleshly temptation."
 - F. Luther considered it "spiritual temptation."
 - G. Knox decided it was "infirmities of the mind."
 - H. Catholic commentators, generally, "lustful thoughts."
 - I. McGarvey: "acute, disfiguring ophthalmic."
 - J. Macknight spoke of some who believed it was "the false teachers."
 - K. Lightfoot suggested "blasphemous thoughts of the devil."
 - L. Alexander was sure it was "Malta fever."
 - 2. All of the above is speculative.
 - A. All we know for sure is that it was “in the flesh.”
- 2. ...I besought the Lord thrice, that it might depart from me. (v. 8)
 - A. Whatever the issue was, Paul sought to have it removed.
- 3. ...My grace is sufficient for thee:... (v. 9)
 - A. Go back and note what Paul had to say in 1 Corinthians 15:10 concerning the grace of God.
- 4. ...for I ought to have been commended of you:... (v. 11)
 - A. Paul points out that due to all that the Corinthians had seen from Paul they should not be doing as they are.
 - 1. Rather than listening to the false apostles, they should be “commending” him.

5. ...forgive me this wrong. (v. 13)
 - A. Irony or sarcasm flows much within this context.
 1. The church at Corinth had been enriched by Paul – 1 Cor. 1:5, 6.
 - A. Yet, they seemed to forget all of that.
 2. Paul had not sought assistance from them and now he sarcastically beseeches their forgiveness for not having done so.
 - A. Clearly, there was nothing to be forgiven of in what Paul had done.
 - B. It seems that Paul was trying to shame them by what he was saying.

Verses 14-21

1. ...the third time I am ready to come to you;... (v. 14)
 - A. Paul had first come to Corinth when he initially preached the gospel to them.
 1. The second time is seen in 1 Corinthians 16:7, of which most commentators see it as having been a short visit.
2. ...and I will not be burdensome to you:... (v. 14)
 - A. He would not expect them to financially support these efforts.
3. ...the more abundantly I love you, the less I be loved. (v. 15)
 - A. What a shame!
 1. The more Paul did for them, the less they thought of him and the less they did.
4. ...being crafty, I caught you with guile. (v. 16)
 - A. It appears that the false teachers were accusing Paul of refusing to receive financial support from them while all the time stealing the larger sums of money that was being donated for the poor saints in Jerusalem.
 1. His “craftiness” resulted in his knowing what was being said.
5. ...think ye that we excuse ourselves unto you?... (v. 19)
 - A. Paul was not offering any excuse for his delay in visiting them or for any other of his actions.
 1. In other words, he had not done any wrong to be “excused” of.
6. ...when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not:... (v. 20)
 - A. Paul “feared” that although Titus had brought a good report of them that when he did arrive he would find them in the wrong.
 1. Likewise, he “feared” that they would have been turned from him by the false apostles.
7. ...and *that* I shall bewail many which have sinned already,... (v. 21)
 - A. Paul was “fearing” that when he came again he would find that all his work was in vain, as they would have rejected him, and accepted the teachings of the false apostles, and, therefore, were caught up in sin again.

CHAPTER THIRTEEN:

Verses 1-14

1. ...In the mouth of two or three witnesses shall every word be established. (v. 1)
 - A. It seems that it was Paul’s intention to have a meeting with the Corinthians concerning the accusations that were being brought against him.
 1. He quotes from Deuteronomy 19:15 concerning how such accusations were to

- be dealt with under the Law.
 - A. When it comes to accusations against an elder we see the same procedure is to be followed – 1 Tim. 5:19.
 - B. Matters concerning problems between brethren may involve such – Mt. 18:15-20.
- 2. I told you before,... (v. 2)
 - A. Paul warns them that if necessary he will deal with them plainly and with force.
- 3. Since you seek a proof of Christ speaking in me,... (v. 3)
 - A. The false apostles had caused some to question whether what Paul was doing had the authority of Christ behind it.
 - 1. It is as if they are offering a challenge to his apostleship and he is prepared to prove to them, beyond doubt, that he was indeed an apostle.
 - A. Actually, he had already proven such by his miracles, etc.
- 4. Examine yourselves, whether ye be in the faith;... (v. 5)
 - A. Now Paul throws a challenge back to them, and what a challenge it was!
- 5. ...except ye be reprobates? (v. 5)
 - A. It is easy to see the “faults” or the supposed “faults” of others.
 - 1. Paul throws down the challenge for them to look at their own selves and see where they were with the Lord instead of “worrying” so much about him
 - 2. This was because he could prove who he was.
 - A. Now let them prove who they are.
- 6. ...not that we should appear approved,... (v. 7)
 - A. If Paul were a reprobate, why would he make such a request?
 - 1. There is no attempt in what he is saying to make himself look good.
- 7. ...but that ye should do that which is honest, though we be as reprobates. (v. 7)
 - A. Regardless of how some of the Corinthians saw Paul, they should still seek to do that which is right.
- 8. For we can do nothing against the truth,... (v. 8)
 - A. Paul affirms that no matter how others saw him, he knew that what he did was not against the truth, “but for the truth.”
- 9. For we are glad, when we are weak, and ye are strong:... (v. 9)
 - A. Regardless of what the false apostles were saying, even claiming that he was weak, he was overjoyed with those who remained strong in the faith.
- 10. ...I should use sharpness,... (v. 10)
 - A. What about the “paper tiger?”
 - 1. He had written to them to cause them to repent of their ways.
 - 2. However, if he must confront them, they will see that the claims made by the false apostles were not true.
- 11. ...and the communion of the Holy Ghost, *be* with you all... (v. 14)
 - A. Literally, the fellowship that comes, and is made possible by the Holy Spirit, as they followed that which came from Him.