

1:1 "Paul" - Παῦλος, the writer.

Concerning the way he identifies himself, "he modifies it each time according to the interests which occupy his heart, and with a view to the state of the Church to which he writes" (Goder, I, 37).

Thus, "called to be an apostle" - κλητός ἀπόστολος, "an apostle in virtue of a call" (Goder, I, 37). He was not an apostle because he had chosen the office but because (Gr) "Christ Jesus" has called him to this high and holy office.

So it was important to establish what he was and how he came to be that in view of the need to exercise his apostolic authority in dealing with the Corinthians.

Cf. Gal. 1:1.

He was always being attacked because he was not one of the original twelve.

This would have been enough, but he could also add

"Through the will of God" - Σὰ θέλημα Θεοῦ. Cf. 1 Tim. 1:1, "an apostle... by the commandment of God our Saviour." He was under divine orders. He was not only "called" but "the will of God" was such that he could not have been anything else but an apostle!

Paul not only had the right to speak, but he was under orders to speak. This is the idea in the word "apostle," "one sent forth with orders" (Shayw, p. 68).

"Bos定nes (our) brother", lit., the brother! He is very probably mentioned in Acts 18:17, "the chief ruler of the synagogue" who had evidently

Cf. acts 18:9,10.  
They were not a lame because they  
were acting like a lame, but because there  
was their divine calling.

been saved. He may have been Paul's secretary, but being mentioned here he is more than that. He shares with Paul in the contents of the letter and this fact quite evidently would add great significance to the epistle.

He is not however an apostle. It is "Paul ... an apostle ... and forsthenes the brother."

1:2 "The church of God ... at Corinth" - Τῇ ἐκκλησίᾳ τοῦ Θεοῦ ... ἐν Κορίνθῳ. They were not all of the church, but they were a local group in Corinth, a part of all those whom God had called out from the world and "it belongs to him" (Hodge, p. 3).

PAUL WAS CALLED, AND SO WERE THEY!

How wonderful when this truth really gets a hold of our hearts - not only called, but called out!

If John 17:16.

"Sanctified in Christ Jesus" - ἁγιασμένοις εν Χριστῷ Ἰησοῦ. Hodge (p. 3) points out that this means three things:

- (1) Cleansed from the guilt of sin, i.e., forgiven.
- (2) " " " Defilement of sin; i.e., holy.
- (3) Set apart as belonging to God, to be used by Him.

This is only because they were "in Christ Jesus," and for no other reason.

Because they were "sanctified" they were "called (to be) saints" - καλυπτοῖς ἄγιοις. But this was not limited even to those who were in Corinth where the local church was divided. But they shared this calling "with all..."

# Proofs of the Deity of Christ.

1. The prophecies concerning Christ.

2. The miracles performed by Christ.

3. The resurrection of Christ.

4. The prophecies concerning the resurrection of Christ.

5. The prophecies concerning the second coming of Christ.

6. The prophecies concerning the judgment day.

7. The prophecies concerning the end of the world.

8. The prophecies concerning the conversion of the Gentiles.

9. The prophecies concerning the conversion of the Jews.

10. The prophecies concerning the conversion of the world.

11. The prophecies concerning the conversion of the lost.

12. The prophecies concerning the conversion of the saved.

13. The prophecies concerning the conversion of the elect.

14. The prophecies concerning the conversion of the ungodly.

15. The prophecies concerning the conversion of the wicked.

16. The prophecies concerning the conversion of the just.

17. The prophecies concerning the conversion of the righteous.

18. The prophecies concerning the conversion of the saints.

19. The prophecies concerning the conversion of the good.

20. The prophecies concerning the conversion of the faithful.

21. The prophecies concerning the conversion of the true believers.

"Call upon the name of our Lord, Jesus Christ" - "Immediately after Pentecost, the name for believers was, 'they who call on the name of the Lord'" (Godek, I, 45, 46). Cf. Acts 9:14, 21; Rom. 10:12, 13.

So being saved is also to be sanctified, and all who are sanctified are in the Church!

"Called" is more than invited; it carries more the idea of commanded. WHAT THEY WERE BEFORE GOD, THEY WERE ALSO TO APPEAR TO BE BEFORE MEN.

"Both theirs and ours" - αὐτῶν καὶ ἡμῶν. Here again Paul is rebuking their divisions. Those who call on the Lord in whatever place where they might be have just as much right to claim the Lord Jesus Christ as we do.

Cf. 2 Cor. 10:7

To emphasize this Paul refers to "our Lord Jesus Christ" 5X in vv. 2-10.

(1:3) "Grace" - see Greek greeting.

"Peace" - see Hebrew greeting.

"Grace" is the root; "peace" is the fruit. THESE ARE FOR BELIEVERS AND SO MUST HAVE TO DO WITH PRACTICAL EXPERIENCE, i.e., God's enabling grace, God's gracious dealings which result in peace!

PAUL HAS ALREADY INDICATED HIS BELIEF IN THE DEITY OF CHRIST; NOW WE SEE HIS CONVICTION THAT CHRIST IS EQUAL WITH THE FATHER.

The source of grace + peace is infinite. "From" one person of the Godhead would be sufficient, but here they come from both the Father and the Son.

"... he traces up to God all the benefits  
that they possessed, that the entire praise may  
redound to him, inasmuch as they are the  
fruits of his grace" (Calvin, I, 55).

So, as Godet points out (p. 49), we have thus far the two main points of the epistle:

- (1) The holiness of the Church.
- (2) The oneness of the Church.

1:4 Before Paul gets to the main body of his letter, he expresses his gratitude to God for the blessings they have already received.

"Grace" - encompassing all of salvation, but thinking of that which is mentioned in vv. 5-8.

Cf. 1 Cor. 15:10.

Man deserves no credit for his salvation. He has been called by God, and called in grace.

"By Christ Jesus," lit., in Christ Jesus, as in 1.2. God never deals with us apart from His Son.

1:5 "Enriched" - ΕΤΙΧΟΥΡΓΩΣ. Paul speaks here of the abundance which the Corinthian church had. They were not only rich; they were very rich!

How?

The word ( $\lambdaόγος$ ) translated utterance may ... be taken in the sense of doctrine, and the word ( $\γνῶσις$ ) translated knowledge, in the sense of insight. The meaning would then be, that the church in Corinth was richly endowed with divine truth, and with clear apprehension or understanding of the doctrines which they had been taught. They were second to no other church either as to doctrinal knowledge or spiritual discernment.  $\Lambdaόγος$ , according to this

Ceiro says that this verb "means to be in want of what you would otherwise stand in need of" (I, 57).

view, is the truth preached; γνῶσις, the truth apprehended" (Hodge, p. 7).

Spiritual gifts may also be in the Apostle's thoughts here.

"By him," lit., in him, i.e., in Christ.

1:6 "The testimony of Christ" - Τὸ παρτύπιον τοῦ Χριστοῦ. This refers to the preaching concerning Christ, the witness that has been given to Christ, Christ being not the preacher but the subject of the preaching. He is referring to THE GOSPEL.

"Was confirmed" - ἐβεβαιώθη. The truth and divine character of the Gospel was proven, established by the experience of the Corinthians.

Paul is thankful for the truth which had been taught to + apprehended by the Corinthians because <sup>all</sup> of this formed the truth of the Gospel.

1:7 "You do not come behind" - πίνετε πειράτα.

They were not lacking in understanding, nor in doctrine, nor in the gifts of the Spirit. NO CHURCH WAS SUPERIOR TO THE CORINTHIAN CHURCH IN SPIRITUAL GIFTS. All that a Church needed by way of spiritual gifts, the Corinthian church had!

"Gift" - Χαριτάτι. Note its kinship with the word grace.

"According to the two expressions, knowledge and utterance, it must be applied here to the new spiritual powers with which the Spirit had endowed the members of the Church at Corinth. These various powers, which so often in Paul's writings bear the name of Xaritata, gifts of grace, are certainly the effects of the supernatural life due to faith in Christ; but they fit in notwithstanding to pre-existing natural aptitudes in individuals and peoples. The Holy Spirit does not substitute Himself for the human soul; He sanctifies it and consecrates its innate talents to the service of the work of salvation. By this new direction, He purifies and exalts them, and enables them to reach their perfect development. This was what had taken place at Corinth, and it

was thus especially that the apostolic testimony had been divinely confirmed in this Church. We see how Paul still carefully avoids (as in ver. 5) speaking of the moral fruits of the gospel, for this was the very respect in which there was a deficiency, and a grave deficiency, at Corinth" (Godef, I, 55, 56).

So we see that a Church can be

- (1) Well-taught,
- (2) With great understanding,
- (3) And greatly gifted,

AND YET BE WOEFULLY LACKING IN THE MORAL QUALITIES WHICH SHOULD CHARACTERIZE THE PEOPLE OF GOD.

"Waiting for" - ἀπεκσημένοις. Here is another point of commendation. They were expecting the Lord to return - and this was worthy of thanksgiving. BUT, AS THE EPISTLE WILL SHOW, EVEN THIS COULD NOT GUARANTEE NOR TAKE THE PLACE OF PRACTICAL OBEDIENCE AND HOLINESS.

"The coming" - τὴν ἀποκάλυψιν. This points to the unveiling, the revelation, the manifestation of our Lord Jesus Christ.

**1:8** "who shall... unto the end." Paul's confidence in God leads to thanksgiving that He will keep those who are His very own.

"Blameless" - ἀνέγκατος. Used 5X and only by Paul (here; Col. 1:22; 1 Tim 3:10; Tit. 1:6,7). It means the "absence so much as of a charge or accusation brought against him of whom it is affirmed" (French, 380).

"The day..." - i.e., the rapture.

**1:9** When believers are unfaithful, there is all the more reason to rejoice that "God is faithful" - πιστὸς ὁ Θεός. He never fails, is always righteous, true to His Word.

"Called" - a repetition of the emphasis in v.v. 1, 2.

"Fellowship" is a participation "inward and present" (Boder, I, 60), in the life of Christ. We are to share in all that is His, His life, His sufferings, His death, His resurrection, and His glory.

Notice the Sonship of Christ and His full name, "Jesus Christ our Lord," "for he is about to enumerate the human names which they do at Corinth to put side by side with that of his one Lord" (Boder, I, 60).

IN SPITE OF ALL THE SINS OF CORINTH, PAUL WAS ASSURED OF THE KEEPING POWER OF GOD - and this is why he gave thanks!

(1:10) "I need" - Τι αρκατώ. This, and the use\* of the word "brethren" place Paul on an equal basis with his Corinthian believers.

is εὐγένεις. An illustration would be Phil. 4:22.

1:27 "But" - ἀλλά, to show the way in which God has seen fit to work.

"The foolish" - τὰ πιπτά (comes before the verb in the Greek). Cf. 3:18; 4:10. These are the opposite of the "wise" of v. 26. They are without learning,

"To confound" - ~~ἐγκαθίσαι~~. kataργύνει. This means "to put to shame" (Thayer, p. 331), "by convincing them of the little value of the things on which they prided themselves, and by exalting over them those whom they despised" (Hodge, p. 25).

"Weak" - ἀσθενή. Here he is speaking of those who were "unable to achieve anything great . . . destitute of power among men" (Thayer, p. 80). It would be contrasted with "mighty" in v. 26.

1:28 "Base" - τὰ ἀγενῆ. This means of no family, the opposite of "noble."

"The things which are despised" - τὰ εὔστοχα. This describes those who are treated with absolute disdain. They were considered to be beyond hope.

"Things which are not" - τὰ μηνίστα. This describes those which were of no "value whatever in public opinion; all those beings were to it as non-existent" (Godet, I, 113).

"To bring to nought" - καταργήσων. All men must be brought to the place where they see that wisdom, influence, good birth mean absolutely nothing in the kingdom of God.

1:29 Alford translates this verse: "That all flesh may have no ground of boasting before God" (Vol. II, 482).

Cf. Jer. 9:23, 24.

The foolish, weak, and base are not any closer to God, but they are chosen because they have nothing to glory in to bring to nothing those who have something to be vaunted about.

1:30 The thing which matters the most is not what we are or are not in ourselves, but that we are in Christ!

"of Him", i.e., of God. We are "in Christ" not because of ourselves, but because "of Him."

Christ is our "wisdom" because He is the One who by His coming has given us understanding of the Divine plan for the salvation of man. Cf. Godet, I, 118.

Then Paul uses three words which are actually a summing up of Rom. 1-8.

(1) "Righteousness" - Romans 1-5.

(2) "Sanctification" - Romans 6:1-8:17.

(3) "Redemption" - Rom. 8:18-30.

Under the first, there is deliverance from sin's penalty.

Under the second, there is deliverance from sin's power.

Under the third, there will be deliverance from sin's presence.

I have this all in Christ, of God, not of myself but in spite of myself, AND NOTHING NEEDS TO BE ADDED!

1:31 This is the counterpart of v. 29.  
Godey makes an excellent comment:  
"Let others be teachers, He alone is κύρος;  
for He alone has paid the ransom. To Him  
alone be the praise!" (I, 122).

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## 1 COR. 2:1-5

(2:1) Paul practised what he preached. His coming was consistent with his message and with their calling. See ch. 1.

Although Paul had the greatest of all messages to deliver, he did not try to outdo the philosophers either in his speech or in philosophical subtlety. He did not depend on these for the success of his mission.

"The testimony of God" in some MSS reads the mystery of God. The meaning is not changed whatever the true reading is.

"Declaring" - καταγγέλλων. This is the public proclamation of the Gospel.

Hindley says that "the manner of Paul's preaching was determined by its matter" (EGT, II, 775).

(2:2) "Determined" - ἐκριών. This was Paul's solemn resolve. This was the plan of Paul's ministry before he ever went to Corinth, so he did not change it there. That which was acceptable to the Corinthians was foreign to God and the Gospel.

"Jesus Christ and him crucified." He had come to Corinth, not to make a name for himself, but to acquaint the Corinthians with "Jesus Christ," His Person and His Work. Paul had no intention of going beyond Him!

And he did this in spite of what he had just written in 1:17, 18, 23

(2:3) "In weakness" - ἐν ἀσθεσίᾳ. Cf. 2 Cor. 10:10. He had no charisma to lean upon, nor did he try to develop any.

"And in fear" - καὶ ἐν φόβῳ. Probably overwhelmed with the awesomeness and

the overwhelming responsibility which was committed to him in being "sent" (cf. 1, v. 17) to Corinth to preach the Gospel

This "fear" was evidently so great at times that it caused him to tremble physically.

(2:4) "Enticing words" - ἐν τειθόησι... λόγοις.

These are persuasive words, techniques used to convince. This would be modern-day palesmanship.

"Demonstration" - ἐν ἀποδείξει. It was not Paul, nor his words, but the Spirit of God who would convince and regenerate those who heard the message.

"And power" - καὶ δύναμις.

(2:5) Paul did not want their faith to rest on man's wisdom, but on the inner conviction regarding the Gospel which is produced by the power of the Holy Spirit, "the power of God."

make the change here from "διάνοια" to "νόησις"

(2.6)

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"However" - δέ. Since could be translated "with the word", but. Paul is not minimizing human wisdom; he is showing it cannot bring us salvation. He was not diminishing philosophy from the schools, but from the gospel! (Mark, 3:3). He does "speak wisdom", but it is among them that are perfect. There are τοῖς τεχείοις. And it is not "the wisdom of this age", but "the wisdom of God" (v.7). Cf with "κατεύθυνσιν" of πόλις in verse 1.

"See perfect" - τοῖς τεχείοις. Note takes this as referring to all believers regardless of their spiritual state, i.e., babes or mature. Note Paul in Phil. 3:15 claims to see "perfect" while 3 verses before (v.12) he declares that he is not perfect.

What is the salvation?

(1) τεχείοις is from the word τέχος which means end or goal toward which a movement is being directed, outcome" (a + p, 819).

"Wisdom" - Σοφία, the first word in the verse. It first used by Paul in 1:17; then in 1:19, 20, 21 (2x), 22, 24, 30, 2:1, 4, 5, 6 (2x), 7 (2x), 13, 3:19 - and finally, 12:8.

It would seem that Paul uses "wisdom" to speak of ~~προφετεία~~ the way in which man arrives at true knowledge. For human wisdom it means Reasoning, speculation, investigation; for divine wisdom, it means revelation and illumination.

Paul must be using this word in an absolute sense, i.e., one who has realized the

The purpose, the goal, the end, which is intended for all men: "to be a man in Christ" (Irenaeus, 17). This is an end which leads on to greater heights as one grows to greater perfection, completeness in Christ.

Note the two ways Paul speaks of this in Phil. 3:12, 15.

"not the wisdom of this age" (lit.). And after "the princes" the word is age again. Aiών "signifies time" (Trench, p. 216). But it also has an ethical meaning:

"All that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral, or immoral, atmosphere which at every moment of our lives we inhale, and again inevitably to exhale, --all this is included in the aiών, which is, as Bengel has expressed it, the subtle informing spirit of the Κόσμος, or world of men who are living alienated and apart from God" (Trench, p. 218).

"Princes" - τῶν ἀρχόντων. Repeated again in v. 8. They are "those who in the present age . . . by nobility of birth, learning and wisdom, power and authority, wield the greatest influence, whether among Jews or Gentiles" (Thayer, 79). They are the leaders. From v. 8 we can see that it applies to Jewish & Gentile leaders who had a part in the crucifixion of Christ.

"That come to nought" - τῶν καταπούμενων. Used also in 1:28. They are in the process of being abolished. They are to be done away. Cf. 1 Jn. 2:17.

(2:7) In contrast, Paul speaks "the wisdom of God" - completely unattainable and unwanted by the natural man. Cf. v. 14.

"In a mystery" - ἐν μυστηρίῳ. This is defined here through v. 10, but it is more apparent in Eph. 3:5; Col. 1:26.

Here we are seeing Paul's claim to speak by revelation things which were not revealed to the writers of the Old Testament! Cf. Peter's statement in 2 Pet. 3:15, 16.

To show that this is not an after-thought, but a part of progressive revelation, see what follows.

"God ordained" - Τιπούψατεν ὁ Θεὸς. It means to pre-determine, to decide before-hand (Stranger, 541). Cf. Eph. 1:5, 11; Rom. 8:29, 30; Acts 4:28.

"Before the world" - lit., before the ages, before time began, i.e., before creation.

"To our glory" - εἰς δόξαν. Note size dimensions - from eternity to eternity! Cf. Rom. 8:28, 29; 1 Jn. 3:2; Phil. 3:20, 21; 2 Cor. 3:18.

The truth revealed to Paul was pre-determined before creation & had to do with eternity to come. Amazing!

(2:8) "The princes of this world," the leaders of this age, did not know this - because they only have access to the wisdom of this age. BUT IF THEY HAD - "they would not have crucified the Lord of glory."

Cf. John 1:14. He was on earth "characterized by glory" (Robertson, IV, 85).

(2:9) Citing the authority of the OT, Paul claims this also for himself. See

Isa. 64:4; 65:17.

Man learns through:

- 1) What he sees.
- 2) What he hears.
- 3) What he understands.

Paul means that the truth of God is not discoverable by human means alone.

What does "the wisdom of God" reveal?

"What God hath prepared" — ὅσα ἤτοι παρεῖ  
ὁ Θεὸς. This seems to refer to present blessing  
plus the ultimate goal of salvation.

"For them that love him" — i.e., the saved.

Cf. John 14:21, 23.

2:10 How then can they be known?

"God hath revealed" — ἀπέκάλυψεν ὁ  
Θεὸς. Note the claim that Paul is making  
for his epistles (and of the other NT  
writers). This verb "includes not merely  
the thing shown and seen, but the inter-  
pretation or unveiling of the same" (French,  
p. 354).

Contrast this with the ignorance of the  
OT prophets in 1 Pet. 1:10-12.

It means to make known:

- 1) What was not known before.
- 2) What cannot be discovered by man  
himself. Therefore, it has to be revealed.

Cf. Rom. 16:25; Eph. 3:3; Gal. 1:11, 12

"By His Spirit" — Σὺ τοῦ Τίτου εὑράτος αὐτοῦ.  
See Spirit of God, as in <sup>the</sup> OT. Cf. 2 Pet. 1:20, 21.

Why did it have to be the Spirit?

"The Spirit searches" — The verb is ἐπαυνά.  
Alford says that this is "a word of active

research, implying accurate knowledge." Man can "search the scriptures" (John 5:39), but he has no access to the wisdom of God until it is revealed and written!

"The deep things of God" - Τὰ βαθύ τοῦ Θεοῦ, "the manifold and infinite depths, of God - His essence, His attributes, His counsels" (Alford, Ibid.).

Cf. Rom. 11:33-36.

All that God would make known, the Spirit knows - and has revealed in the Word of God.

**2:11** Here is an illustration.

Just as a man alone knows himself - his thoughts, feelings, purposes, etc., so only God knows God, or - only the Spirit of God knows God & all about Him.

The application: "Even so the things of God knoweth no man, but the Spirit of God," i.e., the Spirit of God knows them.

Cf. John 14:16, 17; 26; 15:26, 27; 16:12-15. The latter is a promise of future revelations which we now have in the N.T.

**2:12** "We have received" - that which we do not possess by nature (and so v. 9).

"not the spirit of the world" - τὸν κόσμου. We already have this in the reason, the attitudes, the capabilities of the natural man.

"But the Spirit which is of God," i.e., the Holy Spirit. Cf. 6:19, 20.

Why?

"That we might know..." So, even with Paul, it was not his great wisdom, but the revelation made by the Spirit of God.

"freely given" -  $\tau\alpha\gamma\pi\sigma\theta\epsilon\tau\alpha$ . Cf. Rom. 8:32.  
 Salvation is by grace, a gift from God, not  
 of ourselves or of our works. Cf. Eph. 2:8, 9.  
 We would not know these apart from  
REVELATION.

**2:13** Here with the use of the word, "words,"  
 we have further support for VERBAL  
INSPIRATION.

Here Paul claims again that his knowledge  
 of the things of God down to the very words  
 which he used were "words" . . . which the  
 Holy Spirit teacheth.

So the manner of learning is different AND  
even the vocabulary is different!

"Comparing" -  $\sigma u \kappa \rho i v o v t e s$ . This means  
 to combine or to join together in a proper  
 way - "spiritual things with spiritual".  
 He used spirit-chosen words to interpret  
 spirit-revealed truth. "Comparing" is used  
 in the LXX "to express the act of interpreting"  
 (Hodge, p. 41).

**2:14** "But the natural man" -  $\psi u x i k o g \delta e$   
 $\dot{a} v \theta p w \pi r o g$ . This is the first of three  
 classes of men mentioned here + ff.

This is the soulish man, the one who  
 is unregenerate. He does not possess the  
 Spirit of God, and therefore:

- 1) Does not want the things of God,
- 2) could not receive them anyway because  
 with the Spirit he is incapable.

These ideas are present in "receiveth not"  
 $\dot{o} v \delta \epsilon x \sigma t a i$ . He does not welcome them;  
 there is no receptivity. Cf Ex. GK Test., II, 783.

"neither can he know them." This is the expression which indicates a lack of ability to understand "the things of the Spirit of God" (for which cf. v. 10 - the things revealed by the Spirit of God). Robertson says of "neither . . ." the γνῶται is an ingressive adverb, "he is not able to get a knowledge" (IV, 90).

Cf. Rom. 8:5.

Why is all of this true?

"Because they are spiritually discerned" - ὅτι ΤΙΓΕΥΠΑΤΙΚΩΣ ἀνακρίνεται! Only Paul and Luke use the verb, ἀνακρίνω. "The word means a sifting process to get at the truth by investigation as of a judge" (Robertson, IV, 90). "It signifies to examine, inquire into" (EGT, II, 784). It is used "of a judge, to hold an investigation; to interrogate, examine, the accused, or witnesses" (Thayer, 39)

"Spiritually" - ΤΙΓΕΥΠΑΤΙΚΩΣ, "by the aid of the Holy Spirit" (Thayer, 523). Cf. Rev. 11:8.\* We could translate it, by the Spirit.

To the unregenerate man the Word of God is "foolishness to him, absurd, insipid, distasteful" (Hodge, 44) because he does not possess the Spirit of God. NO SPIRITUAL TRUTH IS UNDERSTOOD APART FROM THE HOLY SPIRIT.

2:15 "He that is spiritual" - οὐδὲ ΤΙΓΕΥΠΑΤΙΚΟΣ. This is one who is indwelt by the Spirit - he possesses the capacity to discern all that is in the Word of God (the verb is the same as in v. 14 - ἀνακρίνω).

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1 COR 2:12-16

(2:12) "Now we," or better, But we - οὐκεῖς δέ.

This is in contrast with Paul's statement in v. 11 b, similar to what we have in 1:2<sup>2</sup> and v. 18-23. The reason we have access to "the things of God" is because we have "the spirit of God."

"The spirit of the world" - cf. 1 Jn. 2:15-17

Rom. 12:1, 2

1 Jn. 4:1-6

Eph. 2:2

Jas. 4:4

1 Jn. 5:19

The world has its ways, its wisdom, its objectives, its pleasures, its honors, etc.

"That we might know," i. e., the main purpose for the Spirit's indwelling is to teach us.

"Know" - ξιστέμενον. It includes both the understanding and the practical evidence of the truth in our lives.

When do we really know a truth? When the effect of it can be seen in our lives.

"The things which are freely (graciously) given to us of God." "Freely given" - χαρίσθεντα, 1st aor. pass. part. acc. pl. from χαρίζομαι, to give as a free favor.

(2:13) Paul was speaking about "the things that are freely given to us of God," but that cannot be taught in terms of "man's wisdom," which has to be another term for "the spirit of the world."

Notice that "the things which are freely given to us of God" have a vocabulary all of their own.

"Comparing" - συγκρίνοντες. The RV has, "interpreting spiritual things to spiritual men."

Or others use the meaning of the verb, to combine, and translate it, "combining spiritual thoughts with spiritual words." So the NASB.

(2:14) "The natural man" - ψυχικὸς δὲ ἀνθρώπος.

This is the man of the world who is unregenerate. He is unspiritual in the sense that he does not have the Spirit. This word really means soulish, since it is an adjective formed from the 9th word ψυχή, soul. It is the man who lives according to his natural instincts - his feelings, desires, affections, aversions (Thayer, p. 677).

"Receive not" - οὐ δέχεται. He will not receive what is offered. He does not welcome it at all, does not want it. "Neither can he know them." No man is <sup>even</sup> able to know these because "they are spiritually discerned."

(2:15) On the other hand, the Spiritual man,

which here means a man who has the Holy Spirit, "judgeth" - the same verb translated "discerned" above: ἀνακρίνω, to figure out something. It is the person who can investigate, examine. It is like a judge investigating a case.

"Is judged of no man. The man ~~with~~ the Spirit discerns all things, but no man of the world can figure it out."

(2:16) A quotation from Isa. 40:13.

The reason that no one discerns the spiritual man is because the natural man does not have the Holy Spirit.

"But we have the mind of Christ."

"Spiritual" here must also include a proper relationship with the Holy Spirit, governed and filled (cf. Thayer, 523).

"Yet he himself . . ." He is not appreciated nor understood by those who do not know the Lord.

(2:16) This is a ref. to Isa. 40:13:

"Who hath directed the Spirit of the Lord, or being his counselor, hath taught him?"

This verse explains v. 15.

"The mind of the Lord" - νοῦν Κυπίου. Who knows what is in the Lord's mind - His thoughts, purposes, feelings, desires (so Thayer, 429).

"Instruct him" - ἀγγεῖλε αὐτῷ, i.e., the Lord.

The Lord's mind cannot be known apart from revelation. For any man to claim to know would put him in a position where he might teach the Lord. No man has such knowledge.

But - "we have the mind of Christ" - because we have the Word of God and because we have the Spirit of God!

The change from "Lord" to "Christ" is to identify the Jehovah of the OT with the Christ of the NT - AND SHOWS, TOO, THAT THE INSPIRATION OF THE OT + THE NT ARE THE SAME!

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(3:9) "Labourers" - συνεργοί. Paul is distinguishing between himself and Apollos, as compared with the people and the work that is to be done with them. Cf. 2 Cor. 1:24; 8:23. The cognate verb is in 1 Cor. 16:16; 2 Cor. 6:1. Instead of being competitors, Paul and Apollos follow-workers, companions in work (Shayer, p. 603), not only with each other, but "with God."

"Ye are God's husbandry" - Θεοῦ γεώπυλον. This speaks of a cultivated field. The work of the Lord is likened to the work of a farmer. This is where the planting and watering entered in.

"God's building" - Θεοῦ οἰκοδομή. This is a building built by God. Cf. Eph. 2:21. The figure of speech changes here and remains that of a building throughout the rest of the passage.

PAUL MAKES IT VERY CLEAR THAT PEOPLE ARE THE WORK OF GOD!

(3:10) "According to the grace of God" - Paul was always quick to acknowledge his indebtedness to the grace of God. "He attributes to God all he was, and all that he was enabled to accomplish" (Hodge, p. 54).

"Wise masterbuilder" - οόδος ἀρχιτέκτων, <sup>carpenter</sup> a wise architect. This is the one, who is in charge of all of the other carpenters. But the idea of the architect is here, too. "To him was revealed the whole plan of the building, and he was inspired to develope that plan, and to prescribe the way in which it should be carried out" (Hodge, 54).

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(3:16) The verb, "are" - ἔστε, and "in you" - ἐνέστε, are plurals, as is "Know ye not" - οἴτε. Therefore, Paul is emphasizing that the Church of Corinth is "the Temple of God" and as such represents God's dwelling place in Corinth.

THE QUESTION IMPLIES THAT, THOUGH THEY MIGHT HAVE KNOWN THIS TRUTH, THEIR PRESENT CONDITION INDICATES THAT THEY HAD FORGOTTEN IT.

Cf. 6:19,20; also 2 Cor. 6:16 on "the Temple of God." See also Eph. 2:21,22.

So this truth applies to:

- (1) The whole Church, the body of Christ.
- (2) The local church - as a group of believers.
- (3) The individual believer.

All of the significance of "the Temple of God" in the OT finds its greatest realization in us - individually and collectively!

(3:17) The words "defile" and "destroy" are the same verb in the Greek: φθίπω. Hodge says it means "to bring into a worse state" (p. 59). This means that the man who defiles or mars the Church will receive similar judgment from God. NOTHING ON EARTH IS AS DEAR TO GOD AS HIS PEOPLE. WE NEED TO THINK TWICE BEFORE WE CAUSE DISSENSION FOR ANY REASON IN THE BODY OF CHRIST.

The explanation for this warning is given in the clause, "for the Temple of God is holy" - ἅγιος. Here the idea of being set apart for God, or as something devoted to God, would be the main idea. MAN IS TREADING ON THE MOST DANGEROUS GROUND WHEN HE SEEKS TO USE THE CHURCH FOR HIS OWN GLORY!

Cf. Mat. 2:20.

1:2  
and had  
been  
is  
- holy

3:18 "Let no man deceive himself" — so stated in the Greek as to indicate that some were doing just this!

Paul is referring here to his earlier charges.  
Cf. 1:18-21, 23-25; 2:14.

Any person who claims to know the truth of salvation apart from revelation is self-deceived. He needs to "become a fool" — πνευματικός. This is the "crisis," as Sober calls it, that every person must go through to gain wisdom from God. WE MUST RENOUNCE ANY CLAIM TO WISDOM IN OURSELVES, CONFESSING OUR TOTAL IGNORANCE OF GOD AND SALVATION.

Paul is not talking about a fool as one who is incapable of learning, but of one who has not learned.

3:19 1 Cor. 1:19 and 3:19 say practically the same thing. In the former, Paul quotes Isa 29:14; in the latter, Job 5:13.

"The wisdom of this world is foolishness with God" — as Hodge points out (pp. 60, 61), they are at least two ideas here:

- (1) Man's speculations of God prove how ignorant he is.
- (2) Man's wisdom as a substitute for divine wisdom can never produce what they claim — neither holiness, nor happiness, nor heaven.

"He taketh" — Ο δραστήρευσε. This is the only place this word is used in the NT. It means "to grasp with the hand" (Thayer, p. 158). Cf. Heb. 10:31. Far from ignoring the worldly wise, God deals most severely with them.

"Craftiness" — Ταχοπλύτια. Cf. 2 Cor. 4:2. This

word world is dictate that man in his ~~wisdom~~ will know that he is not right, but through stealth and deception will try to deceive others. What he is deceived about is not his ignorance of the truth, but his ignorance of what God will do to put an end to his craftiness!

(3:20) Further spiritual support is used by Paul: Psa. 94:11.

"The thoughts" - ΤΟΥΣ ΣΙΑΔΟΥΡΓΟΥΣ. These are the reasoning, the deliberations, the questioning. We get our word dialogue from this root. Plato's dialogues are a good illustration! Man with all of his reasoning cannot find God.

"They are vain" - Εἰοίν μάταοι. French defines this as meaning "aimlessness... resultlessness... the leading to no object or end" (pp. 180, 181). One has expressed it this way: It is "to drill lenses of sand on the sea-shore, to chase the wind, to plant as the stars, to pursue one's shadow" (p. 181). What a picture of man in his wisdom!

(3:21) "Therefore" - we come back to 1:29, 31.

The reference to glorying in men has to do with the schisms - Paul, Apollos, Cephas.

"Glory" - Hodge (p. 61) says we glory in men when we consider them the source of blessedness, and that the blessing we experience is because of our relationships to them. "They forgot their own dignity when they regarded as masters those who were their own servants" (Ibid.).

"All things are yours." Those who had been saying, "I am Paul's," should have been saying, "Paul is mine."

THIS STATEMENT IS ONE OF THE GREATEST STATEMENTS MADE IN THE BIBLE FOR THE PEOPLE OF GOD. These last three verses parallel the truth of Rom. 8:28-30.

What is the meaning? "It means that all things are designed to promote the interests of the church" (Hodge, p. 62) — collectively and for individuals in the church, with respect to God's purposes for us. Cf. 2 Cor. 4:15

What a declaration of the sovereignty of God!

By following the world, the church at Corinth was considering things from ~~that~~ the opposite point of view from what they should.

**3:22** Paul now mentions several areas where this truth applies:

- (1) "Whether Paul, or Apollos, or Cephas," i. e., those who minister the Word. They church had not been given to them, but they to the church. Cf. Eph. 4:8-12; 2 Cor. 4:5.

No greater blessing attends the ministry of the Word than to know that you are helping people to know the Word, to love the Lord more, to trust Him more completely. What shame that the ministry has ever been brought to a lower place!

- (2) "The world" — οἰκουμένη. This includes the people of the world, unbelievers, and how they might affect us. It includes the events of the world, prosperity or depression, war or peace, Presidents, dictators, kings, assassins, strikes, hippies,

Vietnam, etc. All serve God's purposes throughout the world.

- (3) "Life" - ζωή. God has a hand in who your parents are, where you were born, the circumstances in your home, your personality, your gifts, your education, your jobs, your choice of a life partner, your children, your health - and on and on.
- (4) "Death" - θάνατος. Paul includes death in Rom. 8:38. Death is our enemy (1 Cor. 15:26). Can it be for us, too? Yes! Remember how Paul anticipated it.

By resurrection our Lord conquered death. He has the keys of death and the grave.

- (5) "Things present" - ἔσοθιτα. This means the things that are in sight, but are close at hand, that threaten us. Paul uses it in 1 Cor. 7:26 of this life. These are things going on now.
  - (6) "Things to come" - μέλλοντα. These are things which are sure to happen and may be about to happen: the service, going away to school, sickness, surgery, a confrontation with someone else, special financial needs.
- "All are yours" - Τὰ πάντα σου. The list is all-inclusive, but not detailed. Now the emphasis. This staggers the mind of man, and yet it is nevertheless true!

- 3:23 If the past is not enough, now he adds these - marvelous, marvelous truths!

"Ye are Christ's." Therefore, our glorying should be in Him! Cf. Mt. 23:8-10; Rom. 14:8,9.

How did we become His? Cf. 1 Cor. 6:19,20; John 17:6 ff.

The Lord delighted in this. Cf. John 10:21-30; 13:1,35  
Jn. 43:1.

3:24

"Christ is God's" - cf. 1 Cor. 11:3; 15:28. This relationship which we cannot explain nevertheless helps to explain what our relationship to Christ and to the Father should be.

(Study the passages where Christ speaks of His relationship to God, the Father - expressing fellowship, dependence, obedience, glory, etc.)

4:1 "After explaining what preachers are not... the Apostle declares what they are, to withdraw them from the rash judgments of the members of the church" (Goder, I, 203).

In vv. 1, 2 he speaks of "us", i.e., of Apollos and himself; in v. 3 he changes to "me".

"Account of us" -  $\eta\mu\alpha\gamma\lambda\omega\gamma\zeta\epsilon\theta\omega$ . This is a favorite word with Paul (27x in his epistles; only four other times in rest of NT). The force of the word is that if they wanted to understand the ministry, then this is what they were to regard Paul and Apollos and every other minister as being.

"Ministers of Christ" -  $\varepsilon\tau\pi\eta\rho\acute{\epsilon}\tau\alpha\chi\rho\iota\sigma\tau\omega$ . This follows from "if you are Christ's," as Paul was also. The word is military, an under-power on a war galley, then a subordinate official who served the commander-in-chief, or who carried solemn messages (French, p. 34).

Paul was an assistant to the Lord, to serve him. This is the only time Paul uses this word, but cf. Luke 4:20; Acts 13:5.

"Stewards" -  $\delta\imath\kappa\delta\acute{o}\rho\nu\mathfrak{v}$ . This is "the manager of a household or of household affairs... to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts

and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age" (Shayer, pp. 440, 441).

Cf. Luke 12:42; also Tit. 1:7; 1 Pet. 4:10.

"The mysteries of God" - μυστηρίων Θεοῦ. Cf. 2:7. Cf. Eph. 3:5; 6:19. This is THE WORD OF GOD, seen in its development from OT to NT and its completion in the NT. It concerns salvation, and the carrying out of the purposes of God. \* "This" designates preachers as administrators of a truth which is not theirs, but their master's. (Goder, I, 205).

(4:2) "Moreover" - οὐδὲ λοιπὸν. It is really, here, as for what is left, or, it only remains (Shayer, 262; Robertson, IV, 102). The idea is that once God has called a man to the ministry ~~there is~~ only one thing required of him. Godet says οὐδε = "in this state of things" (II, 207).

"Required" - ζητεῖται. This is the verb, to seek, but it has a stronger sense here, "to require, demand" (Shayer, 272).

"Faithful" - πιστός. Not successful, not sensational, not popular, not eloquent - but FAITHFUL: "faithful in the transaction of business, the execution of commands, or the discharge of official duties" (Shayer, 514). He must be faithful:

1) To the Lord

2) To the Word - as it relates to his life, + in teaching it.

3) To the people of God.

4) To the world.

The minister is often subjected to certain pressures from people, or arising out of his own

heart - but he must know what his work is from the Word AND DO IT - regardless of the pressures.

(4:3) now Paul speaks specifically of himself!

"It is a very small thing" - Εἰς ἔταξιστον ἔστιν. Paul means that when men criticize him for carrying on his God-given ministry, that this is the least important matter to him.

"I should be judged" - ἀνακρίθω. This same word is used in 1 Cor. 9:3. PAUL'S APOSTLESHIP HAD BEEN QUESTIONED IN CORINTH (as in many other places). This is to examine a person again and again from every possible angle so that, in effect, he is on trial!

"Or of man's judgment" - ἢν τινός ἀνθρώπινος ὥρεψας. Lit. this is, or by man's day, or a human day, i.e., the day when human judgments seem to be the basis on which everything is judged. Some contrast this expression which is only found here with the day of the Lord.

The prevailing opinions of the day regarding the ministry meant nothing to Paul.

"I judge not mine own self" - Neither was Paul going to examine his own ministry apart from the Word of God. His own conscience " " " " " was untrustworthy. How wonderful it would be if every minister were just as conscious of his own tendency toward self-deception.

(4:4) "By myself" - a part of the verb, ἐμαυτῷ σύνοισα. Paul was not aware of any

way in which he was violating his call, or disobeying the Lord. He means that he knows nothing against himself.

Cf. 2 Tim 4:7.

Yet - his evaluation of himself does not settle matters either. "Yet am I not hereby justified." The verb is δεδικαιώμας. This is a perf. pass indic. marking a "state of completion" (Robertson, IV, 103). He is not declared guiltless or acceptable to God just because we feel that we are in the clear.

"He that judgeth me is the Lord." The verb is ὁ δὲ ἀρκόντων, the same verb used 2x in v. 3 - for a trial, or an examination. The verdict will be issued by "the Lord."

**4:5** The conclusion of this matter will respect to the Church.

"Judge nothing" - μη... τι κρίνετε. The verb indicates that they were doing this, that they had reached or were attempting to reach a final verdict concerning the Apostle Paul.

Not only is this wrong, but it closes our minds to any work that God might be seeking to accomplish through a particular servant.

Cf. Rom. 14:4. Remember that Paul is not talking about violations of the Word, but about other comparisons which the Corinthians had drawn between him and Apollos, etc.

"The time" - a specified time: "until the Lord come." Cf. 1 Cor. 3:12-15. Also Rom. 14:10-12; 2 Cor. 5:10.

Paul refers to ὁ Κύριος here and in v. 4, "he to whom a person... belongs, about which he

has the power of deciding" (Shayer, 365). The Lord is our master, our possessor. We belong to Him.

"Bring to light" - φωτίσει. On that day our Lord will make certain things clear.

"Hidden things of darkness" - Τὰ κρυπτὰ τοῦ σκότους. Cf. Eph. 5:11; Rom. 2:16. These would seem to be hidden, evil motives which men has) consciously or unconsciously concealed.

"Will make manifest" - φανερώσει. Docket feels that there is no need to distinguish between these two verbs (i.e., φωτίσει above).

"The counsels of the heart" - Τὰς βούλας τῶν καρδιῶν. The βούλη is a purpose, a determination, which is behind that which is being done. With GOD motives are extremely important!

"Praise" - ἔταιρος. This is commendation. It is interesting that approbation is the result - not judgment. This would show God's great delight in any service that is done for His glory.

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1 COR 4:6-13

4:6 Paul had been speaking of the ministers of Christ in general. Now he would make the application to himself and to Apollos - probably limiting the application to the two of them because they were most closely related to the Corinthian church.

That is they were workers together w/ God;

" " the Lord's assistants;

" " stewards of God's mysteries.

They needed to understand that all of the Lord's servants fell into these categories:

1) so they would not glory in men,

2) And so they would not become proud in their own hearts.

One of these (the first) leads to the second. We exalt men, then we exalt ourselves because of our relationship to them.

4:7 Then follows a series of questions which Paul wanted them to answer:

1) "Who maketh thee to differ from another?" It means, who is responsible for the gifts which make you feel that you are set apart from everybody else? Who made you better?

The answer is, "God!" Everything we have, we have received. We can take credit for nothing!

3) "If thou didst receive it, why dost thou glory, as if thou hadst not received it?"

Their attitude indicated that they were responsible for what they had.

Cf. Jer. 9:23, 24.

"Differ" means to distinguish, to render eminent or famous.

Augustine, however, does not inaptly make frequent use of this declaration for maintaining, in opposition to the Pelagians, that whatever there is of excellence in mankind, is not implanted in him by nature, so that it could be ascribed either to nature or to descent; and farther, that it is ~~not~~ acquired by free will, so as to bring God under obligation, but flows from his pure and undeserved mercy. For there can be no doubt that Paul here contrasts the grace of God with the merit or worthiness of men (Calvin, XX, p. 159).

Calvin also said,

"For what greater vanity is there than that of boasting without any ground for it?" (Ibid.)

Also Calvin,

... the man who extols himself is a fool and an idiot (<sup>Op. cit.</sup> pp. 159, 160).

Cyprian once said "we must glory in nothing because there is nothing that is our own" (Calvin, op. cit., p. 160)

Cf. 1 Cor. 1:26-31.

(4:8) Hodge says, "That the passage is ironical, and even sarcastic, cannot be denied" (p. 71). Paul derides the Corinthian believers. His language was meant to be very strong.

Paul is showing here that the Corinthians, by their attitude, believed that they had advanced beyond their teachers - who made no such claim.

"full" - perfect, satisfied, without the need for further teaching or sanctification. By their attitude they had reached the goal. They would not say what Paul said in Phil 3, "not as though I had attained . . ."

"rich" - like the Laodiceans - "and have need of nothing."

"Ye have reigned as kings without us" - already enjoying millennial blessedness. Paul wished that it were true of them so it would be true of himself and of Apollos.

Perfection will not come to one saint until it comes to all.

(4:9) By way of contrast Paul now spoke of what had happened to himself and the other apostles.

"Last" - ἐστάτοις. This is the lowest in rank. Also the last to attain perfection.

"Appointed to death" - i.e., doomed to die, as opposed to the Corinthians who were claiming millennial glory.

"Made a spectacle" - which means to be put publicly on display as in a theatre - for the world, angels, and men to behold. It was not a secret difference, but known throughout the universe.

(4:10) Note how the Corinthians brought "Christ" into their evaluation of themselves:

- 1) "Fools in Christ ... wise in Christ."
- 2) "Weak ... strong."
- 3) "Honourable ... despised."

How different was the claim of the Corinthian church from that of Paul and Apollos!

(4:11) In this and the next two verses Paul described what his experience was up to the writing of the Epistle.

There are 11 points:

- 1) "Hungry."
- 2) "Thirsty."
- 3) "naked," without sufficient clothing - often cold.
- 4) "Buffeted," often struck with fists, treated with violence (po Shayer and Robertson). "Roughly treated" (NASB).
- 5) "Have no certain dwellingplace" - "homeless" (NASB). Cf. Matt 8:20; Luke 9:58. Paul was

like His Lord.

(4:12) 6) "And labour..." The word here means to work hard until one is weary. This was not the position of kings. The Corinthians (Greeks) looked down on such labor as tent-making.

7) "Being reviled, we bless." Again Paul was like the Lord. Cf. 1 Pet. 2:23. Also Matt. 5:44; Luke 6:27. He prayed for his revilers. To revile means verbal abuse.

8) "Being persecuted, we suffer it." Rather than to run away, or to change their ways, they accepted it - and, again, like the Lord!

(4:13) 9) "Being defamed, we intreat." This would mean to be the subject of false accusations.

"Intreat" is the common Gk word for exhortation. Instead of putting an end to his ministry, it increased it. Like Paul before Agrippa in Acts 26:29.

10) "The filth of the world" - ἡς ΤΕΠΙΚΑΘΑ-  
ΜΑΤΑ ΤΟῦ ΚΟρπΟΥ ἐγενήθησεν. Shayer said, "the most abject and despicable men" (p. 503). It means that which is taken off when something is cleansed. It means that the Apostles and their lives and teaching were the reason that the world was so bad. Get rid of them and the world would be a decent place in which to live.

11) "The offscouring of all things" - ΤΑῦτων  
ΤΕΠΙΦΝΑ. Similar to the statement above.

"Unto this day." Cf "Even unto this present hour" in v. 11. So Paul's experience had not been as the Corinthians claimed.

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4:14 Note the tenderness of Paul. "Whenever discipline is necessary let genuine love be the inspiring motive, and that will carry with it the power of the Spirit of God" (Vine, 66). "To shame you" - οὐκ ἐντέπτων ὑμᾶς. This is to turn a person upon himself. "Dons" - Τέκνα, his children. This not only means that he had "begotten" them, but "in Hebrew, Syriac, Arabic, Persian, so in the N.T., pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters" (Thayer, 617).

"I warn you" - νοῦθετῶ. The idea here is of bringing "the truth to their minds" (Hodge, 75) so that they could see what they really were as compared with what they thought they were. Nothing will expose us like the Word of God.

4:15 Paul now proceeds to point out the reason for his deep concern.

"Ten thousand instructors" - μητέρων ταῖς δασκαλίαις, The pedagogue was a slave of the wealthier people who was charged with the intellectual and moral training ~~of~~ of the sons in a family. They were with the boys constantly, and usually were quite severe. Their service, however faithful, could not compare with that of a father (cf. Thayer, p. 472).

On "ten thousand" cf. 14:19. It is used here and there as meaning innumerable, so many they cannot be counted.

Paul was their only father because he had "begotten" them "through the Gospel." The verb is ἐγέννησα. Thayer (p. 113) points out that "in a Jewish

Same relationship to Paul than the Corinthians had. Cf. 1 Tim. 1:2.

(2) "Beloved" - ἀγαπητὸν. Cf. v. 14. Paul loved Timothy. There was a deep affection, a father and son affection, between them - like the relationship between the Father and the Son. Cf. Mt. 3:17.

(3) "Faithful" - πιστόν. Timothy could be trusted. Cf. 1 Cor. 3:2 - as a steward should be - and as Paul desired the Corinthians to become. See of God in 1 Cor. 1:9. This was lacking in Corinth (cf. 1 Cor. 1:10 ff.).

#### WHAT WAS TIMOTHY'S MISSION?

"Bring you into remembrance" - οὐας ἡμέραν. Timothy is not going to teach them what they do not know, but to remind them of what they have known and forgotten.

"my ways" - τὰς ὁδούς μου. This includes a course of conduct, a way (i.e. manner) of thinking, feeling, deciding (Steph., p. 438).

"as I teach everywhere in every church" - Paul did not preach one message in one church and another message in another; his message was the same wherever he went. Timothy would attest to this fact.

**4:18** Paul continually faced opposition and criticism.

His apostleship was questioned, and from that point many charges were levelled against him. Cf. 1 Cor. 9:1-3; 2 Cor. 12:12; then 2 Cor. 1:17; 10:10.

The idea in this verse is that he was sending Timothy because he did not have the time to come, or that he was afraid to come - that he was more talk than action!

sense" this is used "of one who brings others over to his way of life... I am the author of your Christian life." Cf. Ph. 10. Paul is referring to the fact that he led many of them to Christ and then had nurtured them in the faith. And this was "through the Gospel; by means of the Gospel.

Paul is drawing a parallel here between the human family and the family of God.

Hodge (7.76) points out the "three agencies in the conversion of men":

- (1) The One who does the Work: "in Christ Jesus."
- (2) The Message He uses: "through the Gospel."
- (3) The Human instrument: "I have begotten you."

4:1b Note he begins to "sow" - Ταπακάω.

Having reminded them of the past and present, he now turns his attention toward the future.

"Be ye" - γίνεσθε, lit., become.

"Followers" - πιρυγράι, "an imitator" (Steiner, p. 415). Paul uses it again in 11:1 and Eph. 5:1. The issue is not that they are to follow him instead of Apollos or Peter, but Paul is acknowledging one of the grand principles of scripture: those who are in a place of leadership are to set an example by their lives for those who are under their care.

Cf. Phil. 3:17; 4:9; 1 Th. 1:6; 2:14.

THIS WOULD TURN THEIR MINDS BACK TO PAUL'S DAYS IN CORINTH AND TO (2) THE FIRST CHAPTERS OF THIS EPISTLE.

But, so they would have no excuse for having forgotten, Paul is sending Timothy. See the next verse.

4:17 Note how he characterizes Timothy:

- (1) "my son"; - Τέκνον μου. So Timothy had the

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"Puffed up" - ἐφυσώθησαν. This means to be blown up like a pair of bellows. Cf. 4:6, 19. This is what Robertson calls "a vivid picture of self-conceit" (IV, 105). Gobet says that this verb also pictures the "I told you so" attitude of Paul's opponents: "... the air of triumph with which this party hastened to proclaim the great news in the church: 'Timothy is coming instead of Paul; Paul is not coming'" (I, 235).

The last three verses of the chapter give Paul's real intentions.

(4:19) Note Paul's submissiveness to the will of God even in conflict: "if the Lord will." His desire to vindicate himself did not outweigh his desire to know and do the will of God.

Paul's coming would give them more embarrassment than his absence would cause him. It is to be wondered if such "speech" - τὸν λόγον were not a deliberate attempt to keep Paul away. In 5:2 we see that in connection with "them which are puffed up" there were scandals which they could not or would not repress. Gobet (I, 236) calls this "an insipid Christianity." Pride has a blinding effect on the person who is afflicted with it.

"Speech" - τὸν λόγον. Paul is referring to that which has occupied so much of his attention since he started to write - "the fine discourses, the eloquent tirades, the profound deductions" (Gobet, I, 236).

Paul's "and will know" is judicial, indicating that he will get to the truth, a factor which his opponents would blindly conceal with their

ostory.

"The power" - Τὴν δύναμιν. Cf. 2:4. Also 1 Th. 1:5; 2 Tim. 3:5. There is such a thing as dead orthodoxy. This is apparent when methods become more important than the message, or when men supersede the message. Then mere words become the order of the day.

AS IN V.15 WE HAVE EMPHASIZED HERE, THE ESSENTIAL ELEMENTS OF AN EFFECTIVE MINISTRY:

- (1) THE MAN WHO PRESENTS THE MESSAGE.
- (2) THE MESSAGE <sup>WHICH</sup> THE MAN PRESENTS.
- (3) THE GOD (or CHRIST, or THE HOLY SPIRIT) WHO DOES THE WORK.

**4:20** "The kingdom of God" - ὁ βασιλεῖα τοῦ Θεοῦ. This is a term which is used in different ways in the Bible, but here are certain facts it brings out:

- (1) It speaks of those who are the people of God. Cf. John 3. A man might be a Nicodemus, but he is not a child of God in spite of all his religion.
- (2) It speaks of God's authority over His people. He is sovereign, a King. His people are His subjects, devoted to His glory and to do His will.
- (3) At the present time this Kingdom is not an outward, literal Kingdom, but a Kingdom which is manifest in men's hearts - where God must reign. In addition to our text, cf. Luke 17:20, 21; Rom. 14:17

Hodge paraphrases this verse (p. 79) as follows:

"I will know, not what these men say, but what they really are; for the kingdom of God... does not consist in what is apparent and outward, but in what is inward and real."

"Word" = "speech" in v. 19.

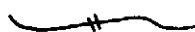
4:21 "What will ye?" Paul will leave to the Corinthians what the manner of his approach will be. The issues at stake are far too serious for him to be complacent about them.

"A rod" - ἐν πάπσῳ. This can be a shepherd's rod, a king's sceptre, or a parent's rod (or that of a pedagogue). Here, the latter obviously fits the best. He has discipline in mind.

"In love" - It is not that his discipline, if necessary, would not be in love, but Godet points out that "ἀγάπη denotes the love of complacency which is expressed by approving manifestations" (I, 237).

"The spirit of meekness" - τὸν μακρινόν. French says with reference to παρότης that "by it a man retains his own equanimity and composure" (p. 151).

Paul could come to their either way. Their response to his epistle would answer the question.



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CHAPTER 5 - We come now to Problem #2. Actually we have two problems in one:

(1) Fornication in the Church of Corinth.

(2) Failure of the Church to exercise discipline against the offender.

If anything, he seems to be as concerned, about (or more so) the second as he does the first.

Although this whole chapter deals with the problem created by the fornication that had been committed, Paul deals with it in three ways:

{ (1) What the Church should do with respect to the divine judgment which would be exercised against this man. Cf. vv. 1-5.

(2) What the Church should have done regarding the fornicator and his relationship to the church. Cf. vv. 6-8.

(3) What the Church should do in the future with respect to such problems. Cf. vv. 9-13.

5:1 Pride makes us insensitive to sin. The conditions described in Chs. 1-4 had kept the Church from facing up to the disgrace which had come upon the church within.

Cf. 1 Tim. 5:4-6.

Cf. Prov. 11:2a, "When pride cometh, then cometh shame." Or, Prov. 13:10a, "Only by pride cometh contention." Or, Prov. 16:18, "Pride goeth before destruction, and a haughty spirit before a fall."

"It is reported" - ἀκούεται. Lit., it is heard. This had come to Paul's ears from more than one source. Those outside of the Corinthian Church seemed more concerned than those inside.

"Commonly", Οὖν, RV, "actually."

DIVISION  
OF  
CHAPTER

"Fornication among you" - This is a word used of adultery in general, whether involving married or unmarried people. Fornication itself was indulged in by the heathen with very little thought, but here was a case that would even shock the non-Christian "Gentiles." It was forbidden by Jewish law (Lev. 18), and prohibited also by Roman law (Godeff, I, 241). Therefore, it is very unlikely that these two people were married. This is the reason Paul calls it "fornication" instead of adultery - the latter having to do with married people.

Cf. Matt. 6:23, "If the light which is in thee be darkness . . ."

Also Eph. 5:9.

"Should have" - as a wife though not even legally married.

"His father's wife" - γυναῖκα . . . τοῦ πατρὸς. This could mean his mother. Many feel it was his step-mother, thinking that the father was dead, or that the father and step-mother were divorced. There is nothing in the word to indicate that she was anything but a wife. Paul could have used the word, μήτηρ, mother, but in defining the circumstances we must remember that this was a form of fornication unacceptable even to the unconverted. Probably step-mother is best.

We would think that:

- (1) The father was still living.
- (2) That the woman was not a believer.
- (3) That the fornicators were not legally married.

**5:2** To show the relationships between chs. 1-4 and ch. 5, we have this connecting

expnsio-., "puffed up" - πεφυσωμένοι. Cf. 4:18,19. They were filled with pride, blown up, inflated - also carnal, divided, etc. (according to chs. 1-4).

"mourned" - ἐπεγνόσατε. Godet says that

"the aorist . . . cannot merely designate a feeling of inward grief. It shows that Paul is thinking of a positive, solemn deed, of something like a day of repentance and fasting, on which the whole Church before the Lord deplored the scandal committed, and cried to Him to bring it to an end" (I, 242).

Cf. 1 Cor. 11:31.

"But he . . . might be taken away." This is different from v. 7 where they are told to "purge out . . . the old leaven." HERE PAUL IS CONCERNED ABOUT THE HAND OF GOD IN SUCH MATTERS. When scandal hits the Church, the Church is to turn first to God - in prayer and repentence, that God may deal with the offender.

IT WOULD SEEM TO BE SAFE TO ASSUME THAT AT LEAST THE FIRST STEPS OF MATT. 18:15-20 HAD BEEN FOLLOWED WITHOUT SUCCESS, BUT THAT THE CHURCH HAD FAILED TO DO THE BINDING THAT THE LORD WAS SPEAKING ABOUT!

(5:3) Note how the apostolic authority of Paul permeates this chapter. Although it was questioned in Corinth, this did not affect in the least his power with God.

Cf. re: Stephen in Acts 6:10.

Dr. Moody's answer when he was talking to one who did not believe the Bible was the Word of God.

Here Paul, though absent, was just as concerned as though he had been present, and he speaks in vv. 4,5 to tell them what to do.

**5:4** Paul the Apostle encourages the Church to act with his complete accord:

- 1) "In the name of our Lord Jesus" ("Christ" is omitted in the best MSS).
- 2) "With the power of our Lord Jesus" ("Christ" shall be omitted again).

This emphasizes two things:

- 1) The authority of the Lord Jesus.
- 2) The right to expect that He will do.

WHAT GAVE THEM THE RIGHT TO ACT IN HIS NAME,  
i.e., WITH DIVINE AUTHORITY?

Just one thing! His WORD! Cf. Mt. 18:20.

Keep in mind the extreme nature of this case. This is not necessarily all-inclusive for any problem, but it certainly applies here.

As an illustration, cf. Peter in Acts 3:6-10; 4:10.

WHAT IS DONE ACCORDING TO THE WORD OF GOD  
WILL BE DONE WITH THE POWER OF GOD!

"When ye are gathered together" — even two or three. This means "gathered together":

- 1) Do minna (v. 2)
- 2) Do deliver (v. 5).

That is, they were going to seek the intervention of God in dealing with the problem.

**5:5** "Do deliver" — Τιπασοῦται. Cf. 1 Tim. 1:20.

This verb means to deliver over into the hands of another (Thayer, 481). This is used of John the Baptist in Mt. 4:12; of the Lord in John 19:16.

"Do Satan" — the "adversary" (Thayer, 572).

This is a paradox. By "the power of the Lord Jesus" one is delivered "unto Satan."

THIS IS NOT EXCOMMUNICACION FROM THE CHURCH.

That comes in vv. 7, 13. This is divine judgment upon the fornicator when he is to be delivered "unto Satan," the adversary, "for the destruction of the flesh."

Here is evidence of Satan's objectives for all men: "destruction" - εἰς ὁλόθρον.

This cannot mean:

- 1) The eradication of the fleshly nature - for two reasons:
  - a) There is no such thing in this life.
  - b) This is the last thing Satan would do.
- 2) Annihilation - for neither is there any such thing for saved or unsaved.

This means physical death. Cf. 1 Cor. 11:29, 30.

Cf. John 8:44, "He was a murderer from the beginning." In Heb. 2:14, he is spoken of as "him that had the power of death."

Cf. what Satan did to Job.

See also Luke 13:16, "this woman... whom Satan hath bound."

Cf. 2 Cor. 12:7, "a thorn in the flesh, the messenger of Satan to buffet me."

Satan will ruin (Shayer, 443) man's body, and this culminates in death.

"That the spirit may be saved" - ίνα τὸ πνεῦμα σωθῇ. This does not:

- 1) Suggest that this man could be lost.
- 2) Deny bodily resurrection. 1 Cor. 15 will prove that.

RATHER, it speaks of the effect which sins of the body can have upon "the spirit."

This is certainly proof that this man was

Amoris  
et Iephira  
et S: 1-11.  
ymee, se  
miser, ac  
13: 8-11)

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a believer. God mercifully would take him to heaven rather than see his spirit also affected. Thayer says that σώζω can mean "to rescue from danger or destruction" (p. 610).

"In the day of the Lord Jesus" - the Rapture. The Lord always is concerned about what we will be then!

(5:6) "Your gloating" - τὸ καύχυμα ὑπὸν. Cf. 1:29, 31; 3:21; 4:7. This has to do with the things they boasted about, the things they were proud of. Possibly Paul is referring here to the fact that they were "puffed up." Cf. v. 2.

"not good" - οὐ καλόν. These are the first words in the Gr. text, i.e., "not good is your gloating!" French says that καλός points to "the harmonious completeness, the balance, proportion, and measure of all the parts with one another" (p. 389). WHEN PAUL CONSIDERED ALL THAT SHOULD GO INTO THE LIFE OF A CHRISTIAN, THEIR GLORYING DID NOT BELONG. Therefore, it needed to be taken away.

"Know ye not" - οὐκ οἴδατε. This is a knowledge which is gained by insight. They should have realized without having to be told that a little trouble can cause big trouble.

"A little leaven" - μικρὰ λύμα. Cf. Gal. 5:9. This is certainly not "little" as to the nature of the sin, but little by way of comparison. A single sin can ruin a life or destroy a church. Sin must be put away. If it is tolerated, it corrupts everything it touches. You put good and evil together, and the evil always pulls

down the good. And it does not take a great deal of evil to do it either.

"The whole lump" - ὅλον τὸ ϕύρα. This is dough, kneaded flour and water. It only takes a little leaven (or yeast) to affect the whole lump.

LEAVEN IS THEN A TYPE OF EVIL.

(S:7) Here we see the necessity for our practical lives to manifest what we are before God.

Our position before God: "Ye are unleavened." Cf. 2 Cor. 5:17; Rom. 8:30; 6:11-13.

Our position before men: "Purge out ... the old leaven" - ΕΚΚΑΘΑΡΙΣΤΕ Τὴν Παταίαν Ζύπην.

Cf. 2 Tim. 2:19-21. Paul is not teaching eradication, but he is teaching that a Christian should utterly, thoroughly cleanse himself in practical ways from "the old leaven" which characterized his life before he became a Christian. Cf. 1 Cor. 6:9-11.

SO WHILE I (AND THE CHURCH) AM NEW, I STILL AM CAPABLE OF THE OLD - a very important truth for every Christian to realize.

Then Paul shows how the Passover Lamb and the Feast of Unleavened Bread ~~were types~~ were types, not of a Christian feast, but of the lives the people of God are to live, UNLEAVENED LIVES. WHAT THE PASSOVER LAMB MEANT TO THE ISRAELITES IN EGYPT, CHRIST MEANS TO US.

Note: This is the second reason stated in the verse as to why believers should be holy. Christ did not die for us to continue in sin, but that we might be delivered from it. This is the whole point of Romans 6.

(S:8) Hodge quotes Chrysostom: "For the true Christian, it is always Easter, always Pentecost, always Christmas" (p. 266, Vol. I).

WHAT ISRAEL OBSERVED FOR A WEEK EACH YEAR, BELIEVERS TODAY ARE TO OBSERVE ALL YEAR EVERY YEAR. (Surely this must have been the point for Israel too.)

So "the feast" refers:

- (1) not to the fact that the Corinthian Church should observe the Jewish Passover.
- (2) not to the Lord's Supper, but to the way we are to carry on in the true meaning of what they did.

This is the difference between pitiful and life — a tragic mistake the Church has made with its religious calendar of religious days.  
The hypocrisy of Lent!

"Malice" — ~~πλευρά~~. Kakíās. Sin corrupts us so as to make us tolerant of evil; we refuse to be indignant, to be concerned about evil.

This is the idea here. Cf. Hodge, I, 266.

"Wickedness" — ΤTOV<sup>\*</sup>npíās. ("It denotes active connivance and protection" (Ibid.)).

French says "that Kakíā is more the evil habit of mind... while ΤTOV<sup>\*</sup>npíā is the active out coming of the same" (p. 38).

Hodge says the two verbs differ in degree, "wickedness" being the more extreme, doing "evil with delight and persistency" (88).

ALL INDICATE THE DEGENERATION AND INCREASED MOMENTUM IN THAT DIRECTION CAUSED BY SIN.

In contrast:

"Sincerity" — εἰδικότης. This is found only 3x in the NT: here, 2 Cor. 1:12; 2:17. A cognate noun, εἰδικότης, 2x: Phil. 1:10; 2 Pet. 3:1. French says

that this is "that which is cleansed by much rolling and shaking to and fro in the sieve" (p. 319). It is "freedom from foreign admixture" (p. 322). It goes back to "not good" in 1. 6, i.e., that which does not belong. Cf. Jas. 3:10.

"Truth" - ἀληθείας. Hodge (p. 88) says, "Truth is in scripture far more than veracity. In its subjective sense, it ~~means~~ that inward state which answers to the truth; that moral condition which is conformed to the law and character of God."

**(5:9)** "I wrote" - evidently in a previous epistle, non-canonical. This means that Paul wrote other epistles not under the direction of the Spirit of God which was necessary to give them a place in the scriptures.

"Not to company" - μή συναπίευσθαι. This is from πίειν, "to mix, mingle" (Shayer, 414), σύν, with, ἀνά, again. So it "denotes living in an intimate and continuous relation with one" (Holt, I, 270). It is used again in v. 11 and in 2 Th. 3:14.

"Fornicators" - cf. 1. 1.

**(5:10)** "not altogether" - οὐ πάντως. "not entirely" (Shayer, p. 476). That would be impossible, to avoid any contact, as he explains at the end of the verse.

"Fornicators of this world," i.e., unregenerate fornicators.

"The covetous" - τοῖς πλεονέκταις. Used again in v. 11 - "one eager to have more, especially what belongs to others" (Shayer, 516). This person "will be often bold and aggressive" (French, 81). It is

not limited to money, but will often include such sins as fornication. "Plato (Isag. 493) likening the desire of man to the sieve or pierced vessel of the Danails, which they were ever filling, but might never fill, has implicitly a sublime commentary on the word" (French, 84). Cf. 6:10.

"Extortioners" - ἀπταζίν. The publican is a good example. They "exact what is not justly due to them, or more than is justly due" (1 Cor. 5:10). Cf. 6:10.

"Idolaters" - εἰδωλολάτραις. Cf. 5:11; 6:9; 10:7. "A worshipper of false gods...any one, even a Christian, participant in any way in the worship of heathen" (Shayer, p. 174). This might apply to any kind of false worship.

The world is so full of the above-named people that you would have to go out of the world to get away from them. So great is the sin of men.

note: "These three vices... are related...

the first to the individual himself,  
the second to his neighbors, the third to  
God" (Goder, I, 272).

(5:11) The thought here is, "I did not write this, but... I meant, this" (Hodge, 90).

"If any man that is called a brother" - Εάν τις ἀδελφὸς ὄντος ὄντες. He  bears the name of a brother, a fellow child of God, but if he sins like the world,

(1) He throws question upon his salvation (cf. 6:9-11).

(2) With regard to fellowship, he must be treated like an unbeliever.

"Fornicator" - see v. 1.

"Covetous" - see v. 10.

Cf. Calvin  
1 Cor 4:12

"Idolater" - see 5:10.

"Raider" - λόισος. Cf. 1 Cor. 4:12; 6:10. Our Lord was the victim of raiders, revilers. Cf. 1 Pet. 2:23; Isa. 53:7, "He was oppressed ...". See: John 9:28, 29. This type of a person will scorn, and belittle, and verbally abuse. A raider calls people names.

"Drunkard" - πεθυόος. Cf. 6:10.

"Extortioner" - see 5:10

"no not to eat" - Such occasions as our Lord going to the home of Levi, or with Zacchaeus, were expressions of friendship and personal interest. It was always an honor to go to someone's home, or to invite him to yours. Cf. Mark 2:14-17; Luke 13:26.

Paul does not mean that a Christian can never eat with sinners, but he must not choose them as his best friends. He is not to come together with them again and again and again!

**5:12** "To judge" - as in v. 11.

"Them also that are without" - καὶ τοὺς οὐκέτους. It means those who do not have salvation. Cf. Mark 4:11; Col. 4:5; 1 Th. 4:12.

It seems that Paul's "without" and "within" refer to inside and outside the church! The Corinthian Church was not responsible to judge the outside world now (cf. 6:2), but they are responsible to judge concerning fellowship the believers.

**5:13** The unbeliever God will judge - now that is!

"Put away" - ἐξαπείτε. Cf. 1.2. They were to exclude the incestuous brother. This was the human side of the judgment.

"That wicked person" - Τὸν πτωνόν. This

type of a person "is not content unless he is corrupting others as well, and drawing them into the same destruction with himself" (French, 316). Cf. Prov. 4:16.

6:1 THE THIRD PROBLEM - LAWSUITS BETWEEN CHRISTIANS

"Dare" - Τολμᾶ. It means, are you not afraid to bring yourself to such a point that you would take a fellow-believer to law before "the unjust"? Cf. Thayer, p. 627.

"A matter" - Πρᾶγμα. It refers to something which has been done which forms the basis for a legal dispute. Paul evidently (like ch. 5) has something specific in mind.

"The unjust"

"Go to law" - Κρίνεθαι. This means to get a verdict. Cf. Thayer, p. 361.

"The unjust" - τῶν ἀδίκων. He does not mean that the judges of the day were unjust with respect to the law, but he is speaking about those who are unjust in the sense that they have little or no regard for the laws (or Word) of God.

"Saints" - τῶν ἁγίων. It means those who are "set apart for God, to be, as it were, exclusively his" (Thayer, p. 7).

6:2 "Do ye not know...?" Cf. 5:6; 6:3, 9.

"Shall judge" - the same verb as translated "go to law" in 6:1.

"The world" - τὸν κόσμον. The great masses of non-Christians will eventually come under divine judgment, and believers will have a part in it.

"Matters" - κριτηρίων.

6:3 "Things that pertain to this life" - βιωτικά.

This word is only used elsewhere in Luke 21:34. It is used again in 1 Cor. 6:4. DIVINE PRINCIPLES and HUMAN PRINCIPLES are not always the same.

(6:4) The last part of this verse may be a question.  
"Do you set them to judge who are least esteemed in the church?"

"Least esteemed" - ἔλιγον δενημένοις. A church which is spiritually sick shows its true condition in its leadership. Men may get into positions of authority who do not deserve it and who are not really accepted as leaders by the people.

(6:5) "Shame" - ἀντρόποιν. Contrast with 4:14.

The church is destitute of men wise in the things of God - another fruit of the division.

(6:6) "Unbelievers" - ἀπίστων. This is used "of those who refuse belief in the Gospel" (Thayer, p. 57). Therefore, not Christians.

(6:7) The conclusion of the matter:

(1) "There is utterly (altogether) a fault (ἡττημα) among you" - This means a loss. This word is translated "fall" in Rom. 11:12.

(2) "ye do wrong" - οὐκέτις ἀδικεῖτε. This meant that the injustice which had been done toward them had caused them to do unjustly in God's sight; THEY HAD SINNED!

(3) "And deprive" - ἀπορθέψετε. This evidently means that in retaliating they had felt justified in going to extremes to get from their brethren what they wanted to take.

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(b:9) "Know ye not" - οὐκ οἴδατε. Cf. this same expression in 6:2,3; also 5:6 b. "By the formula, do ye not know, which occurs no less than ten times in our Epistle, the apostle alludes to the doctrines he had delivered to the church at the time of its foundation" (Dobet, I, 285).

"The unrighteous" - ἀδίκοι. The same word is used in 6:1, and translated, unjust. It implies that there are divine standards for right and wrong. Those who measure up to these standards ~~are~~ righteous; those who do not, are unrighteous. So an unrighteous person is not what he should be in the sight of God.

"Shall not inherit" - Κληπούσιν τούτον. This is a synonym for being saved, "to partake of eternal salvation in the Messiah's kingdom" (Shayer, p. 349).

Cf. 1 Cor. 15:50

The positive side of this truth is in John 3:3.

Dobet feels that this expression is eschatological, i.e., "the final consummation of this divine state of things... an allusion to the inheritance of Canaan given to Israel as a type of the blessedness to come" (pp. 295, 296).

ONE UNIQUE THING ABOUT BEING A SAINT IS THAT A TRANSFORMED LIFE IS THE EVIDENCE OF FAITH. OUTWARD OBSERVANCE OF RITUALS WILL NEVER SUFFICE.

"The kingdom of God" - The day is coming when the will of God will prevail, and it should now in the lives of those who belong to Him.

"Be not deceived" - Μή θάρατθε. This can be translated, Do not keep on deceiving yourselves! There had very definitely been a lowering of standards in the Corinthian church. They had let themselves astray from the right way (Shayer, p. 514).

Paul names 10 specific kinds of sin. Evidently the church had some in it who were guilty of these sins.

- (1) "Fornicators" - ΤΙΦΡΟΙ. This is the term for illicit relations between married or unmarried. Where "adulterers" is used (as it is here), the former term emphasizes the unmarried; the latter, with the married.
- (2) "Idolaters" - ΕΙΔΩΛΟΝΑΤΡΑΙ. This was always closely associated with fornication and adultery — probably the reason it is listed between the two. (Cf. note on 5:10).
- (3) "Adulterers" - ΜΟΙΧΟΙ. See (1) above — committing adultery with the wife of another. However, these words are not always used ~~with~~ this difference.
- (4) "Effeminate" - πατακοί. This is a person who is passively weak, a man who submits himself to unnatural lewdness.
- (5) "Abusers of themselves with mankind" - ἀπρενοκότται. Cf. 1 Tim. 1:10. This is the active part of (4), "one who lies with a male as with a female, a sodomite" (Thayer, 75).
- (6) "Thieves" - Κλέπται. This is not the person who will openly rob and plunder, but the one who secretly, by stealth, all undetected, will take that which does not belong to him. It is the more respectable way, but stands condemned with these other sinners. It hits at the idea that it is not wrong unless you are caught.
- (7) "Covetous" - ΤΗΛΕΟΥΕΚΤΑΙ, a thief in the making. (Cf. notes on 5:10.) This person is bold in his desire for that which belongs

to others. Cf. Ex. 20:17, for that which is included.

- (8) "Drunkards" - μεθυοι. Cf. 1 Cor. 5:11. This is often the parent of other sins, and stands condemned in the Word of God.
- (9) "Revilers" - λοιδόροι. Cf. 1 Cor. 4:12. Paul had been abused by such people. So had our Lord - 1 Pet. 2:23. It is to speak evil of some one. Cf. Acts 23:1-5. The use of foul, vulgar language falls into this category.
- (10) "Extortioners" - ἀπταγες. Cf. 5:10,11. This must have been quite common. This might be a more open form of thievery. He will use force, threats, or simply take advantage of authority, or an opportunity. Such people shall not inherit the kingdom of God. It is possible for a person to commit such sins, but not to live in them!

6:1b "And surely were some of you" - A twofold idea is here:

- (1) Some who had been saved had before lived in some of these sins.
- (2) Some had kept themselves from these sins - BUT THEY STILL NEEDED TO BE SAVED.

"But ye are washed" - ἀλλα καθάρισθε. Used again in Acts 22:16. It cannot be baptism because baptism is not in the same category with "sanctified" and "justified."

To be "washed" is to have been cleansed from our sins so that we are no longer under the judgment our sins have brought upon us. This brings forgiveness. Cf. Heb. 9:22.

"But ye are sanctified" - ἀλλα ἱγίασθε. This is tied in with the word, saints, i.e., set apart

for God, "devoted to the service of God" (Hodge, 100).  
A child of God is for holy use, not profane!

"But ye are justified" -  $\alpha\lambda\gamma\alpha$  ΕΘΙΚΩΝ ΟΝΤΕ. The repetition of  $\alpha\lambda\gamma\alpha$  emphasizes the threefold contrast. They had been declared righteous in the sight of God. They had become all that God demanded that they should be.

"In the name of the Lord Jesus" - note all 3 persons of the Godhead. "The name" = the Person with emphasis upon the meaning bound up in His name:

- (1) His Deity; His Humanity
- (2) His Work - "Thou shalt call His name Jesus, for He shall save His people from their sins (Mt. 1:21).

"He who is an Spirit of our God" - Cf. Jn. 3:5,6; 16:7-11. The Spirit of God convicts and regenerates but all salvation is under "our God." Hodge suggests Gal. 3:13,14 - showing the Spirit's work in sanctification.

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7:25 "Virgins" - Τίντις Τιμπθέντες. Although at least once in the NT (Rev. 14:4) this is used of unmarried, chaste men, there seems little doubt but that Paul is speaking here about unmarried women who have kept themselves pure.

"Commandment" - ΕΤΤΙ ΤΑΓΙΝ. This word is also found in v. 6. Neither by tradition nor by direct revelation had Paul received a specific, authoritative mandate from the Lord. But he would give his "judgment" - γνώμην. This word is used in 1:10. This is the decision which Paul has arrived at after carefully weighing all of the issues involved in the light of what has been revealed.

"Faithful" - cf. 1 Cor. 4:1,2. 1 Tim. 1:12 is a parallel verse for the last part of this verse. Paul would not have been "faithful" apart from the fact that he had "obtained mercy." It is a similar statement to what Paul says in 1 Cor. 15:10, "But by the grace of God I am what I am."

7:26 "The present distress" - Τίντις εὐτρωπίαν ἀνάκρησην. There was some kind of a calamity near, or impending, close at hand. Some expositors say Paul was expecting the return of the Lord during his own lifetime and therefore was also expecting the distresses which were to precede that coming. Therefore, in view of what might be close at hand he felt that the unmarried would be better off if they did not marry.

7:27 needs no explanation.

7:28 Paul does seem to be answering a particular individual - a man. He applies the same advice to the unmarried man that he applies to the unmarried women.

"Trouble in the flesh" - θλίψις σὲ τὴν σαρκί. This means pressure, suffering. The person who in a time of trouble has a family to care for has added burdens.

Cf. Luke 23:28-31; Mt. 24:19.

7:29 The basic statement here is: "The time is short." Then the rest of this verse and all of vv. 30, 31 are a part of the thought. "The time is short" - ὅτι πότερον ταχέως ἐστίν.

most people live as though this age will go on for ever (and many live as though they would go on for ever). But Paul means that "the character of the epoch is its being contained between precise limits which do not admit of its being extended indefinitely" (Godeff, I, 316).

If the second coming of Christ is truly in Paul's mind, then it is easy to see the applications. We are in an age which began with His ascension; it will end with His return!

The fact of the shortness of the time should be taken into consideration in all that we do.

How wonderful it is to see one who lived in anticipation of seeing the Lord Jesus!

"They that have wives, as though they had none." In v. 27 he had written, "Art thou bound unto a wife? Seek not to be loosed." In vv. 3-5 Paul tells them that they are not to neglect the

~~husband~~ and wife relationship. SO HE IS NOT ENCOURAGING <sup>EITHER</sup> THE NEGLECT NOR THE DISSOLVING OF MARRIAGE. But he is saying that there should be higher motives and aspirations in the life of a child of God.

Cf. Mt. 24:36-59.

THE WHOLE POINT THAT PAUL IS EXPRESSING HERE IS IN V. 35b, "...that we may attend upon the Lord without distraction." Paul feels that there is more likelihood that a person will do this being unmarried than being married. THE GOAL FOR A MARRIED PERSON IS THAT HIS WALK WITH GOD MUST TAKE PRECEDENCE OVER EVERYTHING ELSE IN HIS LIFE. In this sense the married believer should be like the unmarried believer.

7:30 In thinking of this verse, consider:

- (1) What makes men in this world weak?
- (2) What makes men in this world rejoice?
- (3) Why and what do we buy?

Paul is evidently talking losses that come, good fortune, the accumulation of things.

Cf. Matt. 6:33; Luke 12:15; 1 Tim. 6:17-19, 8-10; Isa. 52:10; Jer. 45:5.

7:31 "not abusing it" - καταχρέονται. This means "to use ... excessively... to use up, consume by use" (Strong, 338). This verb is used only here and in 9:18.

"The form" - το σχήμα. This definitely emphasizes the outward appearance of things, "the external form, the essence as it appears, the present state of things" (Hodge, 130). But Lange thinks this also refers to the coming

of Christ. Cf. 1 Jn. 2:17.

"Passeth away" - παπάγει. This means is departing, is disappearing. Cf. 2 Pet. 3:13 (in context).

Men spend all of their time enjoying this life and trying to repair this world when it is doomed and ruined and on the way out! It is getting worse and worse. THE MOST RELEVANT MESSAGE BEING PROCLAIMED TODAY IS THE GOSPEL OF JESUS CHRIST!

**7:32** "Without care" - ἀρεπίγνωσ. This means to be without "anxiety about things pertaining to this earthly life" (Shayw, 400, under μέριμνα). Cf. Mt. 13:22; 1 Pet. 5:7; Matt. 6:25, 27, 28, 31.

He is talking here, not about all unmarried Christians, but about those who remain unmarried believing it to be the will of God.

**7:33** It is to be recognized that married life brings added cares + responsibilities

Vv. 32,33 refers to MEN; v. 34, to WOMEN - the same principle applies in both cases.

**7:35** "Profit" - συμβούν. Paul does not have any personal axe to grind in ~~saying~~ paying these things; he is concerned about them, their advantage, gain. The verb is found in 4:12; 10:23. The only other place this noun is used in the NT is in 1 Cor. 10:33.

"Shame" - βόγχον. This is a figure of speech borrowed from war. It means to throw a noose

around someone and force him to do something.

"Comely" - εὐόχηνος. This speaks of that which is proper, becoming, expected of one who knows the Lord Jesus Christ.

"Attend upon" - εὐταπέδου, "sitting beside . . . that ye may be constantly devoted to the Lord" (Thayer, 261).

"Without distraction" - ἀπειροτάσθι. Luke uses the verb, ΤΙΕΠΙΟΤΤΑΩ, to describe Martha in Luke 10:40. She was overly occupied with the thing she was doing to the point that she did not see the greater value of what Mary was doing. Paul is trying to keep us from having distracted Christians. The business of life is often the greatest foe to true spiritual life.

**7:36** These next three verses have to do with a father who has a marriageable daughter. Marriages were arranged by the parents in those days, but fathers had to be careful that they did not ignore the nature of their daughters in forbidding them to marry.

"Uncomely" - αργυροειδής. (See "comely" in 7:35 above.) This means to act improperly, to fail to notice her own capacity so that you tempt her to illicit relationships.

"The flower" - θυμηπάκνος. Plato said that this was about 20 years of age. It means to pass the time when she should be married if she wants to. In such a case, she should marry, and the father is not sinning in letting her marry.

**7:37** However, if a man is not forced to marry

off his daughter, Paul is of the opinion that he will do "better" (7:38) to see that she remains unmarried.

**7:39** This must answer another question. What if a wife loses her husband? Then the wife is free to remarry - "only in the Lord" - πρὸν τοῦ Κυρίου.

This means:

- (1) Only another believer. But it also means:
- (2) Only in submission to the Lordship of Christ - applying the principles which Paul has been stating with regard to the unmarried.

**7:40** There may be a touch of irony in the latter part of this verse: "I think I have the Spirit of God as well as those among you who make such high pretensions" (Hodge, 135). He was writing to a divided church. Peter was married; he was not. He was speaking with reference to certain circumstances, and the Spirit of God was leading him.

(8:1) The next three chapters deal with the problem of eating meat that has been offered in sacrifice to idols.

Idolatry was closely related to all that concerned Greek and Roman life. Religion was a dominant factor in government, in business, in amusements, in social life. It was practically impossible for Christians to avoid contact with it almost daily.

When sacrifices were made to heathen deities, three things were done with the meat:

- using common sense to discern temptation*
- to be more careful, but don't be afraid*
  - (1)  $\frac{1}{3}$  given to the priest. If he did not need it, he would sell it in the market — the proceeds going to the temple. Should a Christian purchase this meat and use it in their songs?
  - (2)  $\frac{1}{3}$  given to the offerer. He would take this home and eat it. If a Christian were a guest in the home of a heathen, this meat would very likely be set before him.
  - (3)  $\frac{1}{3}$  burned on the altar to the deity.

In ch. 10 the Apostle deals more with specific details; here in ch. 8 he seems more concerned about general principles.

On this problem, cf. Acts 15:29; 21:25.

SOME FELT THAT CHRISTIANS SHOULD BE ABLE TO SOLVE THIS QUESTION ON THE BASIS OF KNOWLEDGE ALONE. The knowledge Paul is talking about is in vv. 4-6.

The point would be that, since we know that an idol is nothing and that there is only one God, therefore it makes no difference whether we eat or not.

But, Paul warns, "knowledge," by itself, "puffeth up." Ιεπ. η γνῶσις φυσιοῦ. This means to blow

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up... make proud" (Shayer, 660). Cf. 1 Cor. 4:8, 19;  
5:2; 13:4; Col. 2:18.\*

There is always the danger that by our knowledge of the Word of God we will be tempted to scorn those who do not know. Such an attitude should always be a warning to a child of God.

The other part is this: "love edifieth" - ἡ ἀγάπην οἰκοδομεῖ. This means "to build" (Shayer, 439).

Paul had used this word in 1 Cor. 3:9-17.  
Cf. also 10:23; 13:4 - tied in with this verse.

THIS IS ONE OF THE GRANDEST PRINCIPLES IN THE WORD OF GOD. The question is not, What do I have the right to do, but, Will this contribute to the spiritual growth of my fellow-believers?

If we are motivated by "love," then we will be concerned about the spiritual welfare of others. This is where moral issues are involved!

8:2 Knowledge is not to be despised, but knowledge without love is not true knowledge! Cf. Eph. 4:15. We must be "speaking the truth," but it must be "speaking the truth in love." If we do not have both, there will be no edifying.

Cf. 2 Cor. 3:6 - and contrast 1 Jn. 4:8. See also Gal. 5:22, 23, and note how "love" heads the list.

8:3 Love of God is a vital ingredient of knowing God.

On this verse, cf. Gal. 4:9.

Remember the greatest commandment in the Law: Deut. 6:4, 5 - not, You shall know..., but

Eph.  
in a  
private  
note

"Thou shalt love the Lord thy God..."

NOTICE: IT IS NOT PRIMARILY OUR LOVE FOR PEOPLE, BUT OUR LOVE FOR GOD. BUT THIS INEVITABLY LEADS TO LOVE FOR PEOPLE. Cf. Lev. 19:18; 1 John 4:20,21. One is proof of the other.

(8:4) Now Paul comes back to his subject.

Paul now makes the subject "eating" of idol-sacrifices (Gk: Βωμούς... εἰσωλόθυτών).

Paul is not disparaging idolatry. He is not saying that there is nothing to be concerned about in idolatry. WHAT HE IS SAYING IS THAT IDOLS ARE NOT WHAT MEN IN THE WORLD THINK THEY ARE, i.e., GODS! Cf. 10:19,20.

"We know... that there is none other god but one."

(8:5) There are many who are called "gods" and "lords" (even in the scriptures - cf. Deut. 10:17), but actually they are demons, and so not gods at all, but creatures. Cf. again 10:19,20.

(8:6) "To us" (here), and "in every man" (in v.7) seems to be our guide in understanding "brother" and "brethren" in vv. 11-13. In other words it is not another believer, but an unbeliever who is nevertheless a brother in the sense of being a fellow human being. Cf. Rom. 9:3; Acts 2:29,37; 3:17. Add to this the fact that ch. 9 clearly emphasizes the salvation of the lost. ("et")

Paul begins to describe what we know about "God, the Father"... and one Lord Jesus Christ. "We know the unique place which each one has concerning "one God, the Father," he says:

- (1) "of whom are all things," i.e., He is the source of the whole ~~universe~~, and everything it contains.
- (2) "We in," or unto, "Him," i.e., we are to live for Him, for His glory, both by creation and by redemption.

Then concerning the "one Lord Jesus Christ," he adds:

- (1) "By whom are all things" - He was the Creator. Cf. John 1:1-3.
- (2) "All things" in creation came into being "by" Him, "and we by Him," i.e., we came into our present relationship by His redemptive work.

#### PAUL IS DECLARING THE UNIQUENESS OF GOD THE FATHER AND OF CHRIST

8:7 not everyone understands this.

There are those who believe that idols are gods, and they eat the meat offered to idols in recognition of this fact. If they see ~~the~~ a believer eat the same meat, they interpret it the same way.

8:8 The eating of meat is not vital to our relationship with God

"Commendeth...not" - οὐ παριστημόν. This means "to bring to, bring near... to bring into one's fellowship" (Thayer, 489).

"The better" - τέρασσον. Eating does not cause us to excel with God.

"The worse" - ἀστερόπουτθα. Not eating does not mean that we "suffer want in any respect" (Thayer, 646).

IN OTHER WORDS, EATING OR NOT EATING ARE BOTH

more essential in our lives as Christians.

- (8:9) In other words, personally every child of God was at "liberty" to eat or not to eat. But Paul has not forgotten the onlooker who is "weak." "Stumblingblock" - Πρόκριμα. This is an obstacle in the way which causes a weak person to sin (Shayler, 547).

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9:1 Paul had just answered a question regarding eating meat offered to idols. In doing so, he had established a principle that at times we should forego our rights for the glory of God.

The strong antagonism against Paul, especially against his apostleship, is seen now as he continues. He wants to show that he had the right to expect the Corinthian believers to support him as one who ministered to them, BUT EVEN MORE AS AN APOSTLE.

Vv. 1, 2 - The proof of Paul's apostleship. Twofold:

- (1) He had seen the Lord.
- (2) The work that God had done through him in Corinth.

"Am I not free?" precedes "am I not an apostle?" in the best MSS - making a more reasonable transition

"Have I not seen...?" - 1 Cor. 15:8; Acts 22:14, 15.

9:2 The Corinthians as much as any other group should be able to recognize his apostleship.

"Seal" - ἡ... σφαγής. They were the proof, the authentication, the confirmation, the evidence. Cf. 2 Cor. 3:1-3; 12:11, 12.

9:3 That Paul was actually on trial is clearly evident by the words he uses here.

"mine answer" - Η ἐπίν ἀπολογία. This is his defense, his apology, from which we get apologetics.

"Examine me" - Τοῖς ἐπὶ ἀνακρίβουσιν. Paul was,

so to speak, on the witness stand. He was being questioned, perhaps, ~~privileged~~ examined.

**q:4** Paul says, Do we not have the same authority "to eat and to drink" that you do. "Power" here is the same Gk word as that translated "liberty" in 8:9.

See above to this is an obvious, yes.

**q:5** Having agreed to the first question, he then asks them, Would you not grant Barnabas and me the right to be married like some of the other apostles, the four "brothers of the Lord, and Cephas?"

(note the confirmation here that the other apostles and our Lord's half-brothers were all active as missionaries in the early church.)

"a sister, a wife" - actually, a sister as a wife.

That is, would it not be just as right for us to be married as for the others?

The answer again is, yes.

**q:6** Then, would you say that Barnabas and I are the only two who do not have the right not to work?

This would mean that the Corinthian Church was helping to support these others.

**q:7** In Paul's next argument (the third) he takes examples from life and yet ~~at the same~~ at the same time is likening these to the ministry:

(1) A soldier. Cf. 2 Tim. 2:3.

(2) A husbandman. Cf. 1 Cor. 3:6-8.

(3) A shepherd. 1 Pet. 5:2,4.

In all of these the workmen are to share in their own labors.

(9:8) What can be seen as obvious among men is supported by the Word of God.

(9:9) This quotation is from Deut. 25:4. It is interesting to see Paul's use of the OT in establishing NT principles.

"Doth God take care for oxen?" The Gr is stated so that a "no" is anticipated, and the beginning of v. 10 supports this. Johnson (Wycliffe, 1243) quotes Luther as saying that this passage in Deut. "was written altogether for our sakes, since oxen cannot read!"

(9:10) "Altogether" - Τάντως. Tausset (II, 506): "by all means." Johnson: "Undoubtedly" (Ibid.). Hodge: "Assuredly" (p. 158).

Paul does not mean that he is making a second quotation, but he means that Deut. 25:4 (in v. 9) was written so that we would know that whether a person:

- (1) Plants, or (such as beginning a new work)
- (2) Harvests (building of another's foundation) — It should all be in hope

(9:11) See application of the above.

"Your carnal things" - Τὰ σαρκικά. Cf. Rom. 15:27. These are things which have to do with physical needs.

The "spiritual" are far more important than the "carnal." The passage indicates that if the spiritual needs are being met, the material

needs will be met also.

9:12 Evidently others were being supported. Should this not then be especially true that the founders should be supported?

"Power" - ἐξουσία (sx).

"Suffer" - στεγούμεν. They were holding out against this (Shayer, 586).

"Hinder" - πήγ τίνειν εὐκοπήν σύνεν. To place a culling in the road. Paul would rather not accept anything if this would keep people from coming to know the Lord. IN NO WAY SHOULD THE WORK OF THE GOSPEL BE SUPPORTED BY THOSE WHO DO NOT KNOW THE LORD. Note: "I seek not yours, but you" (2 cor. 12:14).

9:13 Another OT example - cf. Num. 18:8-24.

9:14 The principle stated.

"Ordained" - διέταγμα. This means that this is God's plan, what He ("the Lord" - οὐρανός) has prescribed, what He has ordered, commanded. God's ways are so reasonable and find abundant illustration.

9:15 The INTEGRITY of Paul! He was not hinting. He was doing what he was doing, i.e., not accepting support from Corinth because of a principle, deeply-instilled in his heart.

"My glorying" - τὸ καίχνημά μου. Some times this word is translated "rejoicing" (2 cor. 1:14). Paul was not putting about this. He gloried in whatever he could do to keep the Gospel above reproach in the eyes of all men.

"Woe is unto me" - οὐαὶ σὲ μοι ἐστὶν. Here Paul speaks of the judgment, the calamity that would fall on him from God if he were disobedient. Cf. Acts 26:19.

What a sense of call!

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Paul felt that it would be better for him to die of starvation than to bring reproach on the Gospel.

(q:16) Note the feeling of COMPELATION which was behind Paul's ministry. Paul says he really has no right to glory in the fact that he was a preacher of the Gospel. It had been taken out of his hands.

Spurgeon used to advise young men: "Don't preach if you can possibly do anything else." We do not choose the ministry; GOD CHOOSES US FOR THE MINISTRY.

"Necessity is laid upon me" — ἀνάγκη γάπ ποι ἐπίκειται. Paul was compelled. This verb is used by Luke to describe the storm he and Paul were in in Acts 27 (v.20). "No small tempest lay on us, all hope that we should be saved was then taken away."

So Paul says, It was really taken out of my hands. I was as helpless to resist as a ship in the midst of a driving tempest.

(q:17) "Willingly" — ἔκλεψε. Paul is not talking about the joy that he has in preaching the Gospel, nor is he indicating that he did not want to preach; he is emphasizing the fact that it was not a choice that he had to make. He was like a slave who had received a command from his master. He had been intrusted with a responsibility. This is what he had said in 1 Cor. 4:1,2. Cf. also 1:18.

So even though he might love his work and though he might love his master, basically he is a man under orders, and he has no alternative.

but to obey.

"Dispensation" = stewardship. Paul as a servant was intrusted with his master's affairs.

"Committed" - ΤΙΤΤΙΟΤΕΥΠΑΙ. This is the familiar NT verb, ΤΙΤΕΥΩ, to believe. Intrusted is a good translation.

(9:18) Paul did not deserve a "reward" for doing what he was under orders to do. But he is going on to show down through v. 23 that all the reward he wanted was the joy of seeing others come to Christ. He would get other rewards, but he did not want men to feel that money was his reward!

He had the right to expect support from the believers. But he also had the right to forego that support.

"Without charge" - ἀΣΑΤΤΟΒΟΥ. This means, without cost or expense. He charged no fees for the preaching of the Gospel.

"Abuse not" - μη καταχρήσαθαι. This same word is used in 7:31. It means to use up. Then Paul uses ἐξουσία, the word which appears many times in this chapter. PAUL WAS NOT CONCERNED ABOUT THE FULL USE OF HIS RIGHTS; HE WAS CONCERNED ABOUT FULFILLING THE COMMISSION WHICH HAD BEEN INTRUSTED TO HIM. This was his reward!

(9:19) Paul tells what he was: "free from all," i.e., "independent of all men, and under no obligation to conform my conduct to their opinions" (Hodge, 163). Grk: Ἐλεύθερος. Cf. Shayer, p. 204.

"I made myself servant" - εγένοντος εἰδούλωρα. He had actually made himself to men what he

was to the Lord.

BUT THIS HAS LIMITATIONS - cf. Gal. 2:5.

"Gain" - *Kερδίσω*. This verb is used now down through v. 22. It is translated "won" in 1 Pet. 3:1. PAUL WAS NOT TRYING TO GAIN MONEY FOR HIMSELF; HE WAS OUT TO WIN MEN TO THE LORD. THIS WAS HIS REWARD.

(9:20) Now (and down through v. 22) he mentions FOUR GROUPS:

(1) "Unto the Jews" - *Τοῖς Ἰουδαίοις*. French (pp. 140 ff.) points out that this name arose after Israel was divided into Israel and Judah - this name, "Jews," designating the inhabitants of Judah. However, after the captivity this term became known for the whole nation. So now we say, "Jews and Gentiles," not, "Israelites and Gentiles. Cf. 10:32.

Thus, a Jew is one whom Paul is referring to as one whose national distinction is in contrast with a Gentile.

(2) "Under the law" - *ὑπὸ νόμου*. This is a more restricted group of Jews - those who were actively, sincerely, religiously trying to obey every precept of the Law in order to gain favor and acceptance with God. Cf. Gal. 3:23; 4:4, 21; 5:18.

A part of this verse is omitted which is found in the best Gk MSS: "not being myself under the law." Cf. Rom. 6:14, 15.

(9:21) "Without law" - i.e., the Gentiles.

But, that he might not be mistaken, he quickly

adds that he is not subject in his relationship to God, but he is bound to the law in Christ. Cf. Rom. 8:2-4, "For the law of the spirit of life in Christ Jesus..."

So he sets limits on this too. Paul never was uncertain about anything.

On this point cf. Acts 14:15; 17:23; 24:25.

**9:22** "To the weak" -  $\tauο̄ις \alphāθερο̄ις$ . Cf. 1 Cor 8:7,9. It speaks of those, probably Gentiles in particular who have a religious system (as in Corinth), but which have "no power to promote piety and salvation" (Shayer, 80).

Although Romans 14 + 15 apply to believers, the principle is there.

THE REST OF THE VERSE SUMMARIZES WHAT HE HAS BEEN TRYING TO SAY.

Paul could not win people if he were not sympathetic with their backgrounds and beliefs. He adapted himself to them, instead of getting them to do the adapting.

**9:23** "Partaker" -  $\sigmaυκοινωνο̄ς$ . "Paul does not wish to enjoy the Gospel just by himself" (Robertson, IV, 148). This speaks of fellowship, and the idea in fellowship is a participation. Paul lived for the Gospel, and wanted to see others come to Christ more than he wanted his own rights. This is why he was so greatly used by God.

(9:24) Paul has been seeking to show the need in serving the Lord for self-control. This explains why he has not made full use of his rights, e.g., to get married, or to accept support from the Corinthians.

To illustrate this he resorts:

- (1) To the race, athletics. Cf. 9:24-27.
- (2) To the history of Israel (10:1-11)

Then he makes the application to the Corinthians (10:12-22).

Note the principle: Paul the teacher employs these principles, and therefore can encourage those whom he is teaching to do the same.

"Know ye not" - This often-repeated question which is to serve as a reminder.

"Those who run in a race" - οἱ ἐν γραδίῳ τρέχοντες. This speaks of the stadium, or race-course, where the races were run. "Courses of this description were to be found in most of the larger Grk. cities" (Thayer, 585). They "were a subject of patriotic pride to the Corinthians" (JFB, VI, 308) - not just amusement! Therefore, the illustration would be very forcible.

Cf. Heb. 12:1; Phil. 2:16; Gal. 2:2; 5:7. It speaks of obedience, of the faithful life of the believer expressed in ministry to others.

"The prize" - Τὸ δραπετόν. Cf. Phil. 3:14. This was the award given to the victor. He was immortalized by the Greeks.

"That ye may obtain" - Κατατάβητε. Thayer (332) says that this means to make it your own. We talk about an athlete who will not be denied, who refuses to accept defeat, who will gain the victory regardless of the opposition, one who

"Crown" - στέφανος. For the believers:

- (1) 2 Tim 4:8, "a crown of righteousness."
- (2) Jas. 1:12, "the crown of life." Cf. Rev. 2:10
- (3) 1 Pet. 5:4, "a crown of glory."
- (4) Rev. 3:11, "thy crown"

But we may, or may not, receive it.

does his best when the opposition is greatest. This is what Paul has in mind.

(9:25) "Striveth" - στρινέται. We get our word agonize from this verb. It refers not just to the actual race, but to the 10 months which preceded the race after the signing up was done, "abstaining from everything that could exhaust or weight the body" (Gord, II, 45).

This word is not limited to racing, but applies to "all kinds of contests" (Hodge, 168).

Cf. Col. 1:29; 1 Tim. 4:10

"for the mastery" - This is not a separate expression in the Gk, but is contained in the verb above.

"Is temperate" - ἐγκατέβεται. Cf. 7:9. It means that the athlete controls himself. It had to do with what he ate, and how much - where he went - how much he slept, etc. Trained judges regulated the discipline, but the athletes had to be willing to submit to the discipline. IF THEY WERE GOING TO WIN, THERE WERE SOME THINGS WHICH THEY HAD A RIGHT TO DO WHICH THEY COULD NOT DO. The whole life had to be subjected to the discipline.

"Obtain" - λάβων, the same verb as "receive" in 9:24.

"Corruptible ... incorruptible" - φθαρτόν ... ἀφθαρτόν. One will perish; the other will not. One can be destroyed; the other will not. Cf. 2 Tim. 4:7, 8; 1 Pet. 5:4; 1:4, 23.

Winning is difficult, but there are eternal values involved.

controllable  
+ for  
So is all  
many  
in goals.  
of Luke "you"  
"now", "first..."

one night  
the 10  
minutes

f. 2 Tim  
2:3-5.

usually the  
one was  
interested  
more, gave  
more, etc.  
itself,  
etc.  
during  
is training  
crown for  
effort

9:26) after telling them what to do in v. 24 ("So run, that ye may obtain"), he tells them what he is doing.

HE IS RUNNING! This is the reason behind what he has said in the epistle up to this point.

"not as uncertainty" - οὐκ ἀσύντις. Paul is not ignorant of the goal, or the purpose, or the issues involved. It is not enough to run! You must know WHERE and WHY you are running!

"So fight I" - οὕτως πυκτεύω. Here the figure is changed. Now Paul is talking about boxing - the only time this is referred to in the NT.

"not as one that beateth the air" - οὐκ ἀέρα δέψω. Paul was not shadow-boxing. He was not performing without an opponent. He was in a contest where victory was his goal. It was not "the air" he was trying to overcome.

9:27 "Keep under" - στεντίαζω. This means "to beat black and blue ... handle it roughly, discipline it by hardships" (Shayle, 646).

Here is almost a paradox. If Paul is to win the bout, he must turn his best blows on himself first!

"my body" - cf. Rom. 8:12,13. See also 1 Cor. 6:19,20. The "body" here seems to include all this is contained in the body - the spiritual as well as the purely physical.

How inclined we are to gratify our fleshly desires! This can include money, food, clothes, cars, but also the desire to be successful, well-known, in the highest position.

"Bring it into subjection" = one word, Συνταχθῆ. It means "to lead away into slavery" (Shayle, 157).

the third  
Psa. 27:4;  
vte 10:42;  
lit. 3:13;  
ske 18:22.

This is the common fig. of the captor leading his captive.

"Preached" -  $\kappa\acute{η}\rho\zeta\alpha\varsigma$ . Robertson believes that Paul may be playing on words here since a  $\kappa\acute{η}\rho\zeta$  "at the games" announced the rules of the game and called out the competitors" (IV, 150). Paul knew that it was possible for the preacher to fail even though he is able to preach + to teach others.

"Be a castaway" -  $\dot{\alpha}\delta\acute{o}\kappa\rho\mu\sigma\gamma\acute{e}w\mu\alpha\iota$ , lit., become disapproved. Grammarians say this expression comes from  $\delta\acute{e}\omega\mu\alpha\iota$ , to receive (Fodor, II, 48). So, this would mean not acceptable, or rejected.

Is he concerned about salvation? No!

What is it then? His stewardship. His faithfulness to the Word of God. Cf. 9:17; 4:1, 2; 3:13-15.

**(10:1) Paul's second illustration: FROM THE HISTORY OF ISRAEL (vv. 1-15).**

Paul shows, first, how "all" ( $\dot{\alpha}\times$  in vv. 1-4) shared equally in God's provision and blessing. Then he speaks of God's displeasure with "many." Finally, he tells what "some" ( $4\times$  in vv. 7-10) did.

In 2 verses (vv. 6, 11) Paul indicates that these were written so we would profit from their experiences and not repeat them.

NO BLESSING OF GOD HAD BEEN FORGOTTEN!

THE ISRAELITES WERE NOT WILLING TO EXERCISE SELF-DENIAL.

"I would not that ye should be ignorant" - The fact that this was a Gentile Church (predominantly) was reason to believe that:

- (1) Some did not know this account of Israel's

deliverance from Egypt. Or,  
(2) If they knew it, they probably did not understand it.

### WHAT TROUBLE WE WOULD BE SPARED IF WE KNEW THE WORD OF GOD!

"All our fathers" - Paul is speaking as a Jew of those who participated in the birth of the nation Israel.

"Were under the cloud" - Gobek says that the verb *ησαν* "in the imperfect... denotes a state which is prolonged" (p. 52). Ex. 13:21 shows that this speaks not only of guidance, but of the abiding presence of the Lord. Cf. Heb. 13:5,6.

They were (for a long time, i.e., always) being led by the Lord Himself. He never forsook them.

"Passed through the sea" - Here the verb, *στριθον*, an aorist, a short time compared with the first part of the verse - possibly in a single day.

Their deliverance from Egypt was miraculous, complete, and final. Cf. Ex. 13:17-14:

10:2 "Were baptized" - *ἐβαπτίσαντο*. Both of the events of v. 1 are now referred to as baptism - "unto Moses," *εἰς τὸν Μωϋσῆν*.

BAPTISM PICTURES DEATH, BURIAL, AND RESURRECTION  
RITUAL BAPTISM PICTURES REAL BAPTISM. When God opened the Red Sea and led them by a cloud this marked their death to the life they had been living and a resurrection to a life "unto Moses," i.e., under his authority, with Moses as their divinely commissioned leader to whom they were to give their absolute obedience - GOD HAVING CON-

FIRMED HIS SERVANT AS THEIR LEADER.

See the spiritual significance of baptism in Rom 6 where the prep. *Gr* is used several times.

- 10:3 "Spiritual meat," or food - Βρῶμα ΤΙΘΕΜΑΤΙΚΟΥ.
- 10:4 "Spiritual drink" - Τόπα ΤΙΘΕΜΑΤΙΚΟΥ.

As the preceding verses have spoken of BAPTISM, so THE LORD'S SUPPER is in view now.

"Spiritual" here cannot mean that it was not real - because it was! neither can it mean that its importance was only typical - because that, too, is not the case. The experience of the Israelites was just as important as that of the Corinthians. HERE IT MEANS SUPERNATURAL, & MIRACULOUS, DIVINE PROVISION. This would also be true of "that spiritual rock that followed them . . . Christ."

Christ was the One who provided for His people, day by day, and supernaturally, just as He is the source, the resource, of His people today.

"That spiritual rock that followed them" shows that they were not to have been occupied with the literal rocks where the provision was made, BUT WITH THE PROVIDER!

- 10:5 "many of them," i.e., all but two, Caleb and Joshua.

"God was not well pleased" - a form of the expression in 9:27, "a castaway," rejected!

"Overthrown" - "to lay low . . . as if by a hurricane" (Robertson, IV, 152).

For spite of every thing that God did for all of them, most never made it to the promised land. What a warning for the Corinthians!

10:6 "Now these things were," lit., became -  
 ἐγένεντο.

"Examples" - ΤΥΠΟΙ, types, and the same word is used again in 1:11. They were not simply "our examples," but examples for us, in this case, warnings of things to be avoided. The idea is that what happened to them can also happen to us.

"That we should not lust" is lit., that we should not be lusters (a noun, ἔπιθυμοίς), "the noun... denotes the permanent disposition" (Godek, II, 60). This is the only place in the NT where this noun is used. It means to have your soul moved toward something good or bad, but most of the time bad. It is a strong desire.

"Evil things" - ΚΑΚΩV. This word speaks of those things which are not what they should be. They ~~can~~ might appear to be harmless, or even good, but they are evil in nature and effect.

THERE IS CERTAINLY A CONDEMNATION OF A MORALITY THAT IS RELATIVE. PAUL IS SPEAKING OF THINGS EVIL IN THEMSELVES REGARDLESS OF WHO MIGHT BE INVOLVED.

"Evil" is designated as such according to the Word of God.

10:7 The second prohibition (although Godek feels that vv. 7-10 elaborate on the general prohibition of v. 6).

Here he quotes from Ex 32:6 as he condemns idolatry.

"Sat down to eat and drink," i.e., of the sacrifices (Hodge, 177). Hodge feels that the golden calf was

used to represent God and that the people did not think that idolatry would be forbidden if it were for the worship of the true God. However, Ex 32: 4, 8 seem to throw some question on this interpretation.

"To play" - Τταίγειν. Worship gave way to dancing, hilarity, frivolity.

**10:8** This account has to do with the "fornication" the Israelites committed with the Moabites. Cf. Num. 25:9, where there is a slight discrepancy in that we read of 24,000; in 1 Cor. 10:8, 23,000. The problem does not affect the truth of the passage. The numbers are obviously round numbers and could as easily have been as close to 23 as to 24,000.

The two verses (vv. 7, 8) are designed to show the close relationship between idolatry and fornication.

**10:9** Lit., put the Lord to the test. The verb is ἔκπειράζετε. The ἔκ intensifies the verb. It means that the people were out to see if God really meant what He said, and if He had the power to back up His prohibitions. It also means to try God's patience.

"Were destroyed by serpents" - Cf. Num. 21:6-9.

**10:10** "Neither murmur ye" - μηδὲ γογγύζετε. Now Paul refers to Num. 16:41 ff. Remember that these were people who were "baptized into Moses." Now they ~~rebelted~~ against them. Possibly Paul is thinking of the way his authority has been questioned. ALL OF THE SINS ARE MENTIONED

AS THOUGHT THE VIOLATIONS WERE GOING ON THEN!

"The destroyer" - ΤΟΥ ὀλοθρευτοῦ. This is probably a reference to the Lord, although it could have been an angel. Num. 16 supports the former.

(10:11) "Happened" - οὐέβαινεν. See things which occurred serve as a warning to us.

Here at least is one reason for the writing of the OT. These circumstances serve as an "admonition" - νουθεσίαν. This is training by word of mouth. It indicates that the Bible will teach us all we need to know about sin. It is not necessary for us to experience sin in order to learn the disastrous effects which it can have.

"The ends of the world" - τὰ τέλη τῶν αἰώνων, lit., the ends of the ages.

French says that it has "a primary and physical, and then, ... a secondary and ethical, sense. On its primary, it signifies time, short or long, in its unbroken duration ... and then, more ethically, the course and current of this world's affairs. But this course and current being full of sin, it is nothing wonderful that αἰών οὐτογένεσις... acquires presently... an unfavorable meaning" (pp. 216, 217). In 2 Cor. 4:4 Paul is going to remind them of the god of this age, SATAN.

So all time is divided up into ages, and this age is the end, the implication being that evil, instead of decreasing, will increase. This is where we are. Therefore, the admonition of 1:12.

10:12 THE APPLICATION.

Paul addresses the Church as standing, but warns them about the danger of falling — NOT OUT OF SALVATION, BUT INTO SIN!

The very fact that we know we are standing may lead to carelessness which will lead to a fall.

We ALL ALWAYS have the need to "take heed" — ΒΛΕΠΕΤΩ. This means to beware, take care. A false confidence leads to carelessness about temptation. "No degree of progress we may have already made, no amount of privileges which we may have enjoyed, can justify the want of caution" (Hodge, 181). Cf. Gal. 6:1.

10:13 "Temptation" — ΤΕΙΠΑΟΨΙΟΣ. Cf. Jas. 1:13-15 for a proper understanding. GOD WILL NEVER TEMPT US TO SIN (ALTHOUGH HE WILL TEST US). Temptations arise from within, but they can be externally provoked, and the world can share in it too.

"Common to man" — ἀνθρώπινος. Cf Rom. 6:19 where the same word is translated "after the manner of men." This is practically what James says in Jas. 1:13-15. It is human to be tempted, and all men are subject to the same temptations. There is no point here as Godet says, "a temptation proportioned to the strength of man" (II, 71) because the whole point of the verse is that this is what God does.

"But" — Our hope.

"God is faithful" — ΤΙΘΟΣ δέ ὁ Θεός. Cf. 1:9. He is One who can be trusted, He is worthy to be relied on, He will be absolutely trustworthy in keeping His promises.

This is His promise. It is twofold:

- (1) "Will not suffer" - οὐκ ἀνέστι. He will not let, allow, permit (Shayer) under law, 163). He is not going to let the force of the temptation to sin to become unbearable.
- (2) "The way to escape" - τὴν ἐκβασίν. This means an exit, an egress, a way out, "that ye may be able to bear it."

How interesting it is to study the temptations in the Bible from this point of view. Any Christian can sin; no Christian has to sin!

**10:14 AFTER TWO ILLUSTRATIONS - NOW THE APPLICATION.**

"Wherefore" - Διότι. This conjunction is only used 3x in the NT - and all in 1 Cor: here, 8:13, 14:13. It means "on which very account" (Shayer, 152), or, "precisely on this account" (Goder, II, 74). It is a word which makes us look back - to the illustrations, and to the promise of v. 13. THAT WE ARE <sup>NOT</sup> TO PRESUME ON THE GRACE OF GOD BECOMES APPARENT WHEN THE PROMISE OF V. 13 IS PLACED WITH "flee" here.

"my dearly beloved" - ἀγαπητοί μου. We certainly need to note the tenderness of the Apostle. Paul's concern was basically for them.

"flee" - φεύγετε. Cf. 1 Cor. 6:18. Shayer brings out that when ἀπό is used as a prefix it speaks of "<sup>(1)</sup> an aversion for idolatry (§. 651), but it also means, as Godet (<sup>(2)</sup> II, 74) says, "to flee from all that approaches or might lead them into it".

Where sin is involved, we need to stay out of danger. Often the safest thing to do is to run away, as Joseph did. We cannot play with sin and come

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away the winner!

"Idolatry" - ἀπὸ τῆς εἰδωλοταρπείας. This ~~term~~ is "the worship of false gods" (Thayer, 174). The context shows that Paul is concerned about anything that might lead to idolatry. The only uses of the word in the NT are: Gal. 5:20; Col. 3:5; 1 Pet. 4:3, and here: 4x.

Here Paul is thinking about eating meat offered to idols. He is concerned about the fact that some might attend the idolatrous feasts. A child of God must stay away.

10:15 "As to wise men" - οἵς φρονίμοις. In using this term Paul appeals to their ability to do two things:

- (1) To perceive quickly.
- (2) To act accordingly.

RATHER THAN EMPLOY HIS APOSTOLIC AUTHORITY, OR TO SAY, "THIS IS THE WILL OF GOD," HE KNOWS THAT, IF THEY WILL, THEY CAN "judge" WHAT HE SAYS AND COME TO THE SAME CONCLUSION.

"judge" - κρίνετε. He is asking them to sift and weigh the evidence, and to come up with their own decision. Doubtless they had illustrations by people who had become enmeshed again idolatry. If anything is wrong, it stands to reason that it is wise to stay completely away from it.

10:16 NOW HE BEGINS HIS ARGUMENT,

"The cup of blessing" - τὸ πότηπον τῆς εὐλογίας. Goseck points out that the third cup of the Passover feast was called "the cup of blessing." From this the Lord's Supper was

instituted by our Lord. He "gave thanks" thus making it "the cup of blessing." It also represents the blessing of salvation which all believers have experienced.

"which we bless" - ὁ εὐλογοῦμεν. This refers to what is done in observing the Lord's Supper. AS WE TAKE IT, WE ASK GOD TO BLESS IT TO OUR USE (Dreyer, 259). The cup is only a symbol but all that it represents is to be a spiritual blessing to us.

There follows a question.

"Is it not the communion (*Koīvwvía*) of the blood of Christ?" Findlay (Ex. & R. Test., 863) says that this is the key word of the passage.

The word, fellowship, or "communion," means a participation, association, intercourse. When we partake of the cup, we are entering into the most sacred fellowship with the Son of God. For this reason Paul later sounds the warning found in 11:29.

The same is true of "the bread which we break." The verb *kλώμεν* is from *kλάω*. Breaking bread is an expression for eating, or it could be that Paul is talking of the symbolical import of <sup>lit.</sup>breaking the bread!

At any rate, it again is a "communion." The fact that it is only symbolic does not keep it from being a act of tremendous importance, of great spiritual blessing.

Lange (210) argues for "the strong literal sense of the verb 'is,'" as opposed to signifies. There is far more significance attached to the Lord's Supper than is generally understood by the average Christian.

Calvin's trans. of v. 17 - "All become one body,  
because we are together partakers of the same bread"  
(I, 335).

Note that the order is reversed here from the way the elements were taken by our Lord. "The blood" speaks of His death; "the bread" points to a human, physical death.

(10:17) There is a problem in translation here.

Bread and body are not parallel nominatives. "One bread" obviously must refer to the bread of the preceding verse. So the bread and the body are not the same. What Paul is saying is that, "since (there is) one bread, ... we the many are one body" (adapted from Lange, 211).

In other words, we are not only having fellowship with the Lord, but we are having fellowship with each other. Anyone who participates is giving testimony to that oneness.

So Paul ends the first part of his application.

(10:18) Now he turns to Israel.

"Israel after the flesh," i.e., Jews who did not know the Lord, but who were continuing to eat of the sacrifices offered on Jewish altars. (He gets to Gentiles in v. 19, mentioning them specifically in v. 20.)

In effect, do not the same principles apply that apply to the Lord's Supper?

"The altar" to the unregenerate Jew has the same place that "Christ" does in the Lord's supper. That is the reason Paul uses the word, "partakers" - κοινωνοί, the same word as "communion" in v. 16. It means that the Jews were "recognising the altar as their common altar and mutually pledging themselves to its service" (Findlay, 865).

Again, note the corporate emphasis in Paul's words.

(10:19) In connection with this verse, cf. 8:4, 7.

Paul was certainly anticipating the objections which the Corinthians would raise to what he was seeking to prove. They would say, "An idol is nothing. Therefore, anything offered to idols is nothing."

Paul says, "Shall I agree with you? Shall I say what you are saying? Is this what I mean?"

This objection would mean, therefore, that to attend an idol-feast, or to eat meat offered to idols is of no consequence at all.

(10:20) NO - THIS IS WHAT HE WILL SAY!

We can be so naive about sin and evil.

The Corinthians had not realized the diabolical conflict that exists among those forces of Satan, "demons," and those of God.

The term, "demons," is found only here and in 1 Tim. 4:1 in Paul's writings.

There is only one *Diáβολος*. This word is used in Scripture only of Satan. BUT THERE ARE MANY *Saiρόνια*, demons. They are fallen angels. And they have so blinded men as to get them to worship gods which have no existence (Jupiter, Apollo, Venus) and so have diverted worship from GOD to themselves!

Plato taught that "demons interpret to the gods the things of men, and to men the things of the gods" (Grotter, II, 89). BUT THIS IS NOT WHAT THE WORD OF GOD TEACHES!

Cf. 2 Cor. 4:4; Eph. 2:2; 6:12. THIS IS THE WORD OF GOD.

The last statement of this verse is very strong: "and I would not that ye should have fellowship with demons." The question was not, what they

meant to do, but what they did; not, what their intention was, but what was the import and effect of their conduct" (Hodge, 194).

The principles established in vv. 16-18 apply just as much here as there.

(10:21) Paul is not saying you cannot actually do both, but you cannot serve the Lord and serve demons at the same time.

NOTE THAT THE LORD IS PLACED FIRST IN THE TWO PARALLEL EXPRESSIONS IN THIS VERSE. The demons do not care if we serve the Lord as long as we serve them too because they know the result of this is always SPIRITUAL DISASTER!

NOTE HOW THE LORD IS PLACED FIRST IN, "We cannot serve God and ~~man~~" (Mt. 6:24 b).

Cf. Jas. 4:4 Where, incidentally, the order is reversed.

How many lives would be spared from sin and despair if we only believed this principle. This is one of the absolutes of the Word of God!

(10:22) Cf. Deut. 32:21-43. Also Psa. 78:58-64; Neh. 10:30, 31; 12:29.

"Do we provoke ... to jealousy?" - παραζηλούμεν. It can also mean to anger. This verb is only used elsewhere in Romans (cf. Rom. 10:19, quoted Deut. 32:21; Rom. 11:11, 14).

It is not a case where we are free to do what we want to do. VIOLATION OF THIS PRINCIPLE BRINGS DIVINE JUDGMENT!

Or, "are we stronger than he?" Notice how Paul brings himself into this because he can be guilty of the same thing. For a person to boast

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in evil must mean that he believes himself capable of warding off the judgments of God.

We are dealing with GOD! Let us never take that lightly.

**10:23** Cf. notes on 6:12, the difference between the two verses being the last part of each verse:

6:12 - "but I will not be brought under the power of any."

10:23 - "but all things edify not" - ἀλλ' οὐ Τάπα οἰκοδομεῖ.

We must remember that Paul uses the term "all things" with limitations. "Are lawful" is the verb <sup>θέλειν</sup> ΕΓΓΕΤΙV. Paul evidently is referring to a claim that was being made by the Corinthians, but which was emphasized completely beyond all scriptural limits.

The child of God cannot live <sup>only</sup>, according to what he has the right to do, but according to what is "profitable," advantageous, spiritually:

(1) In 6:12 - FOR HIMSELF.

(2) Here - FOR HIS FELLOW-BELIEVERS.

By "profitable" here Paul obviously means something that will "edify." THIS FIGURE OF SPEECH ~~DOES~~ REFER BACK TO 3:9, 16, 17; 4:1; 14:4; Eph. 2:22; 4:12, "for the edifying of the body of Christ."

THE CHURCH IN CORINTH WAS BEING TORN APART.

IT NEEDED TO BE BUILT UP, EDIFIED. GOD NEVER INTENDED FOR US TO LIVE JUST AS INDIVIDUALS, BUT AS MEMBERS OF THE BODY OF CHRIST!

**10:24** We are not to be concerned primarily about our rights, nor about our profit,

now about our pleasure, BUT ABOUT THAT WHICH WILL POSITIVELY BRING THE GREATEST SPIRITUAL PROFIT TO OTHERS. "Wealth" is not in the Gr.

Cf. 13:5; Rom. 15:2; Phil. 2:4.

"Seek" - ζητεῖτω. Cf. 1. 33. This means that we are not to let our own interests become the primary objective in that which we do. Selfishness should not be the dominant character of a person's life. We should be concerned about others.

To illustrate what he means, Paul again resorts to illustrations:

- (1) First, in vv. 25, 26, with respect to what a believer would eat at home.
- (2) Second, in vv. 27-30, with respect to what a believer might eat in the home of an unbeliever.

**(10:25)** "In the shambles" - πακέλλω. This is a place where foods are sold - a market! "Asking no questions" - μηδὲν ἀναρκίνοντες. No investigation or examination is to be made concerning where the meat came from! This is not necessary.

"For conscience sake" - Σια τὴν συνείδησιν. Deinger says, "(anxiously) questioning nothing, as though such questioning were demanded by conscience" (602). In such cases the child of God is not under obligation to investigate.

Why?

The answer is given in v. 26, repeated in v. 28.  
(omitted in best MSS)

**(10:26)** A quotation from Psa. 24:1. Note Paul's appeal to THE AUTHORITY OF THE WORD OF GOD.

Robertson says that this was a prayer used before meals.

Cf. 1 Tim 4:4; Rom. 14:1 b, 14.

The whole earth belongs to the Lord as well as "the fulness," all that He has been pleased to use to fill the earth. Idolatry as such cannot change this basic principle.

Now the subject changes and Paul gives his second illustration-application in vv. 27-30.

(10:27) The same basic principle applies if you go to have dinner with an unbeliever. God does not ask that we "for conscience' sake" carry on an investigation. We are not bound in such cases.

However, see the next verse.

(10:28) The picture changes abruptly if any one points out that this is meat offered to idols.

Then the command is, "Eat not!"

The change is because, as v. 29 shows, we must do everything possible to keep from wounding the conscience of one who considers it as meat offered to idols.

He probably is thinking here about a weaker believer, but by the end of the passage he has extended the principle to apply to the unbeliever.

PAUL WAS NOT A LEGALIST. HE WAS A MAN WHO WAS MOTIVATED BY THE LOVE OF GOD. And, although he had a right to eat the meat, he refused to do anything that would injure the conscience of another. His liberty in such cases did

not men but much to him.

**10:29** After making it clear that he is talking about the conscience of the other person, he asks the question, WHAT PURPOSE WILL IT SERVE IF MY LIBERTY IS CONDEMNED BY ANOTHER WHO LOOKS UPON THIS MEAT AS IDOLATROUS?

**10:30** Here we have a second question related to the first question in 10:29.

"By grace" - χάριτι! This really means "with thanks giving" (Thayer, 666).

"Am I evil spoken of" - βλασφημούμαι. Lit. it is, why am I blasphemed. Even though I give thanks, does it accomplish anything if in exercising our liberty we cause others to revile us because in their eyes we are hypocrites for thanking God for food offered to idols.

**10:31** Here (as in v. 24) is another great principle of Christian experience. Note how Paul brings together our concern for others and our desire to glorify God!

v.31 is positive.

v.32 is negative.

What is "the glory of God" - τιμὴ τοῦ θεοῦ.

Concerning ΤΙΜΗΤΕ we can say two things:

- (1) It emphasizes purpose, objective.
- (2) The independent existence of something which is brought about; here, "the glory of God."

Cf. Col. 3:17; 1 Pet. 4:11.

To do things for God's glory means to do things

(1) To please Him.

(2) To reveal Him, to make Him known. Cf. of Christ in John 17:4. "What will best make my brethren understand the love and holiness of my heavenly Father?" (Solet, II, 100).

SO IT IS NOT WHAT PLEASES ME, BUT WHAT PLEASES GOD; NOT WHAT RIGHTS I HAVE, BUT HOW I CAN MAKE HIM KNOWN.

(10:32) "Give no offense" - ἀπρόσκοττοι. An offense is something which causes people to stumble. We are not to confuse the things which have to do with God; we are to make the things of God clearer, easier to understand.

Cf. 1 Cor. 8:9.

For us to be careless about righteousness and sin will mean that others, believers and non-believers, will fall into sin. WHAT A SOLEMN RESPONSIBILITY IS LAID UPON US! HOW IMPORTANT FOR US TO STAND FAITHFULLY BY THE WORD OF GOD!

This instruction applies to two groups of non-Christians, and to one of Christians:

(1) "To the Gentiles," lit., to the Greeks -

Ἑλληνοί. While this does apply to the Greeks, it is also used in the Word of God to apply to all non-Jews, i.e., Gentiles.

Thayer says that "the primary ~~difference~~ reference is to a difference of religion and worship" (p. 205).

Cf. 1 Cor. 1:22-24; 12:13.

THIS WAS THE GREAT MISSION FIELD OF THE CORINTHIANS. This is where eating meat offered to idols was tremendously important. Paul did not want his liberty in Christ

In text,  
mention  
seconded  
See text  
for (1)

To be the cause of anyone being led astray.

(1) "To the Jews" - Ιουδαιοις.

Trench (pp. 137 ff.) brings out the fact that the most ancient name for this nation was Hebrews, a name always used to distinguish them from foreigners - showing their separation - as CHURCH does in the NT.

The term "Jews" came into existence when the nation was divided and "keeps a lasting record of the period of national disruption and decline" (Trench, 140). It is from Iudah.

Then after Israel went into captivity, & esp. after the Babyl. Capt. this term was applied to the whole nation - BUT, AS TRENCH SAYS, "a lasting record of the period of national disruption and decline."

AND HOW CORRUPTED THE JEWS HAD BECOME IN PAUL'S DAY!

(3) "To the church of God," the church which belonged to God.

"Church" - της εκκλησίας. Here Paul is talking about believers. They are called out ones. It emphasizes the fact that they were called of God, and that in being called of God they were called out from the world.

Think of the church in Corinth - how divided, how carnal, how proud. They were already stumbling, but they must not stumble more.

Tausset says that this all applies to "things indifferent; for in essential things affecting doctrine and practice, even in the smallest detail, we not swerve from principle, whatever offence results" (JFB, VI, 313). Cf. Acts 24:16; 1 Cor. 1:23; Phil. 1:10.

"I please" - ἀπέρκω, "strive to please; ... accommodate one's self to the opinions, desires, interests of others" (Thayer, 72). Cf. 1 Th. 2:4. This ties in with v. 24 - showing that Paul practised what he preached!

"Profit" - σύμφορον, is a cognate of "expedient" in v. 23.

Paul did not live for himself, but for others - "that they may be saved" - σωθεῖν. Cf. 1 Cor. 1:21; 7:16; 9:22; 15:2; also 3:15; 5:5. This means to be delivered from the judgment of God upon sin.

(11:1) This verse belongs with ch. 10.

"Followers" - μιμηταί. The word is taken "Be" = γίνεσθε, become. Paul uses μιμητής in 1 Cor. 4:16. He recognises the importance of being an example so that the people will have one to mimic. Cf. 1 Th. 1:6, 7; 2:14.

"as I also am of Christ" - cf. Rom. 15:1-3. Also Eph. 5:2; Phil. 2:4, 5. WHAT PAUL TEACHES IN THIS PASSAGE CONCERNING HIS OWN WAY OF LIFE HE HAD LEARNED FROM THE LORD! How important it is that we study the Gospels!

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11:17 In v. 2 he had praised them; now we read, "I praise you not." AND FOR THE SECOND TIME IN THE EPISTLE WE COME TO THE SUBJECT OF THE LORD'S SUPPER. Cf. 10:16-22.

The problem related to public worship Paul had just discussed was <sup>a small matter</sup> ~~nothing~~ compared with this, as v. 30 indicates.

"I declare" - Ταπαγγέλω, I command, or commanding. In worship we must approach God, not as we wish, but as God has ordained. This is clear from John 4.

"not for the better, but for the worse" - Their fellowship had not resulted in blessing, but in judgment; not in moving them ahead spiritually, but in throwing them back!

11:18 "When ye come together" - συνερχόμενοι.

This same verb is used in v. 17, again in v. 20, and finally in vv. 33, 34.

Every believer has an individual relationship to God, BUT EVERY BELIEVER ALSO HAS A RELATIONSHIP TO GOD IN THE CHURCH, THAT IS, WITH OTHER BELIEVERS. The one is just as essential as the other.

"Divisions" - σχίσματα. The cognate verb is used in Luke 23:45 to describe the rending of the veil. The "divisions" are referred to in 1:10, and again in 12:25. The Corinthian church has not been rent once, but many times. WE ARE NOW PERMITTED TO SEE THE FRUIT OF THE ROOT!

11:19 "Heresies" - αἵρεσις. The church had been divided over its leaders, and then they had formed ~~themselves~~ into sects, or groups,

within the church, thus destroying the unity. This speaks of doctrinal differences which developed from their preferences for certain servants of the Lord.

"That they who are approved . . ." Paul is showing that one good result to the "heresies" is that it is a means of purifying the church, showing why God allows for the perversion of the truth. As in Israel there were the pests (e.g., Pharisees and Sadducees), this made the ministry of Christ stand out in much greater contrast!

"Approved" - σόκιμοι, speaks of distinguishing between the true and counterfeit coins.

NOTHING MAKES IT MORE EVIDENT THAT SOME ARE REAL AND OTHERS FALSE THAN DOES HERESY!

(11:20) The custom in the early church was to try to duplicate the original Lord's supper, and so it was preceded by a supper which became known as a love feast. It was designed to demonstrate the love that the Lord had spoken of in John 13:34, 35.

*something like our  
ot her  
dinners.*

People brought enough for themselves, and those who were able were to bring enough for the poor. All were to share and to enter into this unique fellowship.

Gradually, however, some began to hold back what they liked, or to save what they brought for the people that they liked. And when divisions already existed, it was easy for the "to deepen in such a situation. SO THAT INSTEAD OF THE PRELIMINARY SUPPER PREPARING THEM IN SPIRIT FOR THE LORD'S SUPPER, IT WAS "for

the worse" (v. 17), and now in this verse Paul rebukes them because the Lord's Supper was not primarily in their minds "when ye come together."

Such love feasts were discontinued in the four century, and probably should have been discontinued in the first!

How easy it is for good things to become a means of corruption if our own hearts are not right!

(11:21) Here we have the proof of what he says in v. 20. Instead of showing love by providing for each other, each one seems intent on eating what he has brought before anyone else has a chance to eat it.

The result: Some were hungry; others were filled (although the verb *pētēi* can mean to be intoxicated).

THIS WAS ANYTHING BUT A LOVE FEAST!

One lesson: We need to beware of the abuse of anything that we find in the Word of God, but even more so of things which we as Christians do today which do NOT have their authority in the Word.

(11:22) There are really three rebukes in this one verse:

- (1) The Lord's Supper was not a time for concentration on satisfying one's own needs. They had "houses to eat and drink in."
- (2) The uniqueness of "the Church." Here Paul would not mean the building, but the meeting, the gathering together of the

members of the Body of Christ who lived in Corinth. "Despise ye" - KATAΦPOVEITE. This is lit. to think down, to think little or nothing of (Thayer, 538).

Paul indicates that they need to reconsider what the Church is, who makes it up, what we all are in God's sight.

On "the church," cf. 1:2; 7:17<sup>10:32</sup>; 11:18. It especially comes into focus from ch. 14 on.

- (3) "Them that have not" - ΤΟΥΣ ΜΗ ΞΟΥΤΑΣ, i.e., the poor. Cf. "things which are not," in 1:28.

"I praise (you) not" - ΟΥΚ ΕΠΑΙΝΩ. Cf. the same verb in v. 2, 17. This means "to approve" (Thayer, §. 227), to comment.

11:23 The only way to know how the Lord's supper is to be observed is by going back to THE ORIGINAL. This is what Paul does here. He stresses also why, with a brief indication as to when.

Although Paul had not been there, this supper was of such great importance that he had received a special revelation of it.

Note the three parties involved: "I ... the Lord ... you." Paul was not giving what he had heard from other men, nor had he just accepted the traditional practice. HE HAD RECEIVED HIS REVELATION DIRECTLY FROM THE LORD.

"Received" - ΤΙΑΡΕΛΑΒΟΥ. Paul uses this same word in 15:1,3; Gal. 1:9,12. This speaks not only of what was given, but of that which has been accepted as true, believed. Cf. 1 Th. 2:13; 3:6.

This point  
is well in  
order.  
or of all  
matters  
in 1 Cor.  
xi, 56a).

"I delivered" — ΤΑΡΕΩΚΑ. This means more than to preach; IT MEANS "to deliver to one something to keep, use, take care of, manage" (Thayer, 481). The verb is ΤΑΡΑΣΙΩΠΙ. This is a 1 acc. So the Corinthians had not only been guilty of disobedience, but they were unfaithful to a trust.

Paul had received this from "the Lord," the risen, glorified, sovereign Deity who will not allow men to tamper or contaminate the holy things of God. But in referring to the event Paul speaks of "the Lord Jesus," combining Deity with humanity. The Lord Himself told Paul what had happened on "the night in which he was betrayed."

The fact that the supper was not to be a light, gay affair, but one marked with sadness and solemnity is indicated by "the night" when this supper was first observed.

"Betrayed" — ΤΑΡΕΣΙΔΕΤΟ, THE SAME VERB AS "delivered" above. Thus, just as the Corinthians had been entrusted with the truth, so men were entrusted with the Lord. HE WAS NOT REALLY BEING TESTED; THEY WERE!

"Took bread" — ἔχαβεν ἄρτον. This is the unleavened bread of the Passover supper, "one of the flat and brittle unleavened cakes of the Passover Table" (Ex. 12.1. Test., II, 880). The symbolism here would indicate acceptance of the Father's will.

(11:24) "When he had given thanks" — Εὐχαριστήσας.  
HOW LARGE & PLACE ~~THE~~ PRAYER HAD IN THE FINAL HOURS OF OUR LORD'S LIFE ON EARTH. HOW amazing that what he said is not recorded here. It was proper to use this verb for past blessings, but

it is reasonable to think that our Lord was giving thanks in connection with the salvation which He was providing through His Son. WHAT LOVE IS DISPLAYED IN WHAT CHRIST DID - GIVING THANKS.

"He broke (εἰσ) — ἔκτασις. See next in KJV, and the Aramaic is explained in one statement which the disciples did not break it; HE did. Cf. John 10:17, 18; 19:11.

"Take, eat" — Καρέ, φάγετε. These are imperatives, and again ~~we~~ have salvation pictured from Man's point of view. Cf. John 10:27, 28, "I give unto them eternal life." But also, the human side. Cf. John 6: 51 - 58.

"This is my body" — τοῦτο ποιεῖται τὸ σῶμα. How could this literally have been His body when He was still alive? Or, as one commentator says, "Was there no difference between the hand which held out the bread, and the hand which held itself?"

### CLEARLY THIS WAS A SYMBOL!

"Broken for you" — not literally (John 19:36), but given as a sacrifice — SUBSTITUTION.

"This do" — He says nothing about the first before, but it was the bread that He was concerned with.

"In remembrance of me" — εἰς τὴν ἐμὴν αὐλαννόν. Our Lord wants us to remember Him. He has given us no pictures, but He has given us His supper. For me to desecrate this solemn feast in so dishonorable and wonderful form.

(11:25) "After the same manner" — ωραῖτως.

He followed the same procedure with the cup  
that He had followed with the bread (an indica-  
tion that the disciples took the cup also).  
These two, the bread and the cup, make up the  
entire Lord's supper.

"when he had supped" - πεπά τὸ δειπνόν.  
This evidently refers to <sup>the</sup> fact that the Passover  
meal had been concluded - probably before  
the bread was even taken - but mentioned here  
because there had been a violation of the  
cup.

"new testament" - Καίνιον διαθήκην.

We must note the contrast between Ex. 24:8  
and Jr. 31:31-34. WITH THIS THE LAW IS BROUGHT  
TO AN END. The truth of the epistle to the  
Hebrews enters in here. It is "new," not a  
continuation of the old, nor even a revision,  
but a relationship with God which is entirely  
new.

NO SET TIME IS ESTABLISHED FOR THE OBSERVANCE OF  
THE SUPPER - This in itself being a contrast  
with the Law. Remembering the Lord should  
be something we want to do - not something  
we are obliged to do.

For the time of the Passover's observance, cf.  
Lev. 23:5. For the Lord's supper: "as oft as  
ye drink it."

IT WAS NOT THE FREQUENCY THAT THE LORD WAS  
CONCERNED WITH, BUT THE SIGNIFICANCE.

**11:26** Historical: "in remembrance of me."

manifold: "ye do shew the Lord's death" -  
Τὸν θάνατον τοῦ κυρίου καταγγέλλετε. This  
verb means "to announce, declare, promulgate,

make known" (Thayer, 330).

"Till he come" - His first coming anticipates the second. One is incomplete without the other. Cf. 1 Cor. 15:19. When we have HIM, there will be no further need for the symbols.

The Corinthians had lost sight of both "the pathos and the glory of the Table of the Lord" (§4 1st Test., II, 841).

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(12:1) It is evident that we now come to a new subject.

The importance of this subject is seen:

(1) By contrasting 11:34 with 12:1. OTHER THINGS COULD WAIT; THIS COULD NOT!

(2) When in vv. 1-3 he indicates how the spirit of God can be identified in the lives of men. See esp. v. 3. Since by its very nature the Christian life is a spiritual life, there is all the more possibility that it can be perverted. So we need to know the guidelines.

*in my per  
translates  
his  
spiritualities  
is connect  
it the  
spiritualities  
of chs. 1-11*

"Spiritual (gifts)" - ΤΙΣΠΑΤΙΚΩΝ. The context leaves little doubt but that he is speaking of Spiritual gifts, not men. Spiritual men were discussed in chs. 2, 3. The gifts are called χαρισμάτων in v. 4, from which we get our word, charismatic. These gifts are called spiritual because they originate with the Spirit of God and are bestowed upon men for the reasons given in chs. 12-14.

"Brethren" - for the 12<sup>th</sup> time in the epistle.

"I would not have you ignorant" - οὐ θέλω ὑμᾶς ἀγνοεῖν, as in 10:1. Here we see Paul's purpose in ministry. The people of God should not be ignorant. The basis for understanding any doctrine is not found in experience, BUT IN THE WORD OF GOD.

Note this same expression in 1 Th. 4:13.

(12:2) Here we have the basic reason for their ignorance of spiritual things. What

they were not ignorant of was what they used to be: "ye were Gentiles" - ἐθνοὶ ἦτε. Cf. 10:20. Also Eph. 2:11, 12. The Jews may have had some light, but the Corinthian Gentiles were in the grossest kind of darkness.

The depth of their depravity is marked out by the rest of the verse.

"Carried away" - ἀπαγόρευοι. Their bondage is indicated by this imperfect pass. part. They had not just gone astray, but they had been led astray. Cf. 2 Cor. 4:3, 4.

"Unto these dumb idols" - πρὸς οἵσωδα τὰ ἄφωνα. On idols, cf. 8:1-10. "Dumb," lit., without a voice. Idols do not possess the faculty of speech so the Corinthians were not following idols; they were following demons. Cf. Ps. 95:5-7.

"Even as ye were led" - ὡς ἀνήγοροί, "as often as ye were led" (Robertson, IV, 167). Alford (II, 576) says that he believes from this that there is an "absence of all fixed principle in the oracles of Heathendom." There is no eternal, purified, word of Satan! Cf. Eph. 2:1-3; 2 Tim. 2:24-26.

THUS THE GENTILES LIVED IN BONDAGE AND WERE ACCUSTOMED TO BEING DECEIVED; IT WOULD BE NATURAL, THEREFORE, FOR THIS TO BE CARRIED OVER INTO THEIR LIVES AS CHRISTIANS. THE MOST INTELLIGENT PEOPLE WILL THROW THEIR BRAINS AWAY WHEN IT COMES TO MATTERS HAVING TO DO WITH GOD AND RELIGION. AND THE MORE DOGMATIC A TEACHER BECOMES, THE MORE SUSPICIOUS PEOPLE ARE.

On deception, cf. 2 Tim. 3:13; Mt. 24:24;

Eph. 4:14; 2 Cor. 11:13-15.

(12:3) "Wherefore" - διό. This is causitive.

"Because ye have been hitherto in ignorance of the matter" (Alford, II, pp. 576, 577).

"I give you to understand" - γνωπίζω υπέν.

Robertson uses the translation, recognize (iv, 167).

With man's tendency to be deceived and Satan's tendency to deceive, how important are the revelations of God in His Word!

This same verb (γνωπίζω) is used in 15:1 and translated "declare" with at least the idea of reminding.

With the following statements PAUL MAKES IT VERY CLEAR THAT THE DISTINGUISHING IDENTIFICATION OF THE HOLY SPIRIT IS WHAT IS SAID CONCERNING CHRIST.

There are no exceptions to these principles!  
One is negative; the other is positive

The emphasis in both is on "Jesus." He is either:

- (1) Ἀνάθεμα, or
- (2) Κύριος.

What is the distinction?

"Anathema" - Ἀνάθεμα. This speaks of something "devoted to God, but devoted, as were the Canaanites of old, to his honour indeed, but its own utter loss" (French, p. 19). Cf. Acts 23:14; Rom. 9:3; 1 Cor. 16:22; Gal. 1:8, 9.

(See French, pp. 15 ff., on the difference between ἀνάθεμα and ἀνάθεμα.) This means that Jesus was dedicated to glorify

God by divine rejection of Him and all that He stood for. This was the Jewish explanation of the Cross — there He was suffering the judgment which He rightfully deserved as an imposter, a blasphemer.

This is why Paul says, "But we preach Christ crucified, unto the Jews a stumblingblock" (1 Cor. 1:23a).

The Jews would say that CHRIST WAS MADE A CURSE, A DESPISED THING — not "for us" (Gal 3:13), but because He in Himself was everything which dissatisfied God.

THE HOLY SPIRIT WILL NOT SAY THIS, AND ANY PERSON WHO SAYS THIS IS NOT SPEAKING BY THE HOLY SPIRIT. Cf. John 16:13-15, "Howbeit when He, the Spirit of truth, is come . . ."

WHAT DOES THE HOLY SPIRIT LEAD MEN TO SAY?

"That Jesus is the Lord."

And no man can say this apart from the Holy Spirit!

"Lord" — Kύριος. In the LXX this is synonymous for GOD. Cf. 1 Cor. 8:6; 1:2, 3, 7, 8, 9, 10. This title was used for Caesar — Lord Caesar — and Polycarp died because every time he was asked to say, "Lord Caesar," he responded by saying, "Lord Jesus"!

It pictures the Lord as the owner of all things and as being sovereign over all things. The Jews were denying the Lordship, the Deity, the absolute sovereignty of the Lord Jesus Christ when they said, "We have no king but Caesar" (John 19:15).

"no man can say" — The lines were drawn

so lightly in Paul's day that no one would want to say or would dare to say or could even be able to say "that Jesus is the Lord" unless compelled to do so by the Spirit of God.

THIS IS THE BASIC TEST OF THE SPIRIT'S MINISTRY. "He (the Spirit) shall testify of me" (the Lord Jesus) - (John 15:26 b).

**12:4** Having established the basic ministry of the Spirit (cf. v.3), Paul now begins to deal with THE GIFTS, OF THE SPIRIT.

"Diversities" - διαφέρεις. This word is used only here (3x in vv. 4-6) in the N.T. This idea combines the ideas of differences and distribution. The gifts vary, but they are all sovereignly and equally bestowed. The cognate verb appears in v.11, also in Luke 15:12.\*

"Gifts" - χάρις πάτων. This basically is "a favor which one receives without any merit of his own" (Thayer, p. 1667).

Cf. Rom. 12:6-8; 1 Pet. 4:10.

1 Cor. 12:31 + 14:1 indicate that we may seek these gifts, but whatever we have is sovereignly bestowed by God without any credit or merit on our part.

All of these gifts have but one source:

 THE HOLY SPIRIT

**12:5** "Differences" - the same word as "diversities" in v.4.

"Administrations" - διακονίων. Here he is concerned about the exercise of the gifts, the

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way they are used in service.

"But the same Lord" - cf. v.3. Cf. Jn. 15:5b.  
The place of ministry and how the gifts  
are to be exercised is of the Lord, and it  
is the same Lord so that there is no conflict  
nor needless duplication in the ministry  
that is being performed.

(12:6) "Diversities" - the same word as in  
vv.4, 5.

"Operations" - ἐνεργήματων. This emphasizes  
"the effect of the thing wrought" (Robertson,  
IV, 168).

Cf. 1 Cor. 3:6. There was no need for the  
divisions they had in the church because  
GOD ALONE WAS RESPONSIBLE FOR ALL OF THE  
RESULTS!

"All in all" - Τὰ πάντα ἐν πᾶσιν, "the  
gifts of every kind, and the offices of every  
kind ... in those who work and in those  
on whom the effect is produced."

To sum up vv. 4-6:

- (1) The Holy Spirit is the bestower of the  
gifts.
- (2) The Lord determines where and how  
those gifts are to be used.
- (3) God is responsible for the results when  
the gifts are used.

(12:7) "The manifestation" - η διαφύσης.

These gifts are so unique that when  
they are present we can recognize in them

a proof of the presence of the Holy Spirit.

"To every man" - ἐκάρτω, to each one. This word is first in the Greek text. Every believer is endowed with some gift.

"To profit" - πρὸς τὸ ὄφελον. With this word in 1 Cor. Paul is thinking about the edification of the body of Christ. This is the primary point in the question of tongues in ch. 14. Cf. 14:3, 5, 12.

NO SERVANT OF THE LORD IS TO EXERCISE HIS GIFTS FOR HIS OWN GLORY!

(12:8) Now the gifts are listed. "The Spirit" is mentioned 5x in vv. 8-10; 7x in vv. 4-11.

(1) "The word of wisdom" - λόγος σοφίας. The word λόγος suggests a discourse with the emphasis on the content.

With the words "wisdom" and "knowledge" we must remember that Paul is writing to Greeks — who "seek after wisdom." Cf. 1:22. Also 2:6, "But we speak the wisdom of God in a mystery." Both "wisdom" and "knowledge" are found in Rom. 11:33.

What is the difference as it relates to the scriptures?

The distinction does not seem to be between the doctrinal and the practical, but in the degree of understanding, such as existed between Apollos and Paul:

(1) "The word of wisdom" is the "discourse that expresses its truths, makes them clear, applies them," etc. (Alford, II, 519).

(2) "The word of knowledge" - λόγος γνώσεως,

Illustrated by  
Apollos in  
Acts 18:24-28

is depth in wisdom, a greater insight into the Word of God.

Both of these come through the Holy Spirit, and undoubtedly are affected by one's diligence in studying the scriptures. HOW INTERESTING THAT AN EMPHASIS ON THE WORD SHOULD COME FIRST.

- (3) (12:9) "Faith" - Πίστις. This cannot mean saving faith, because that belongs to all. THIS IS THAT OUTSTANDING CONFIDENCE IN GOD WHICH HAS CHARACTERIZED MANY OF GOD'S PEOPLE IN THE PAST: <sup>NOAH,</sup> ABRAHAM, DANIEL, PAUL, HUDSON TAYLOR, GEORGE MUELLER, AMY CARMICHAEL, and a host of others.

"To another" - ΕΤΕΡῷ, is different from the "to another" - ἄλλῳ, of verse 8 — suggesting among other things A CONTRAST IN THE GIFTS. Godet suggests that the first two have to do with "a communication of light" (II, 196); the next five (with "tongues" we come to ΕΤΕΡῷ again) deal with what Godet calls "a communication of force" (Ibid.).

On this gift of "faith," Cf. Mt. 17:20, 21 (GK). THIS EXPLAINS WHY WE CANNOT DUPLICATE ANOTHER MAN'S FAITH. Cf. Dr. Chefer trying to be Geo. Miller.

- (4) "The gifts of healing" - Χαρίσματα ιαπάτων. Remember that this is more than saying that God heals. THIS MEANS THAT GOD HEALS THROUGH PARTICULAR MEN OF GOD. Cf. Peter in Acts 3:6. Also Acts 4:29, 30. Cf. Paul in Acts 14:8-10, the man who had been crippled from birth.

The only other places this word is used in the NT are 12:28, 30. BUT HERE WE COME THE

FIRST GIFT (or "gifts") plural <sup>an</sup> indication of many different kinds of healing) WHICH WAS TEMPORARY.

Cf. 1 Tim. 5:23; 2 Tim 4:20; 2 Cor. 12:7-10.

See "the gifts of healing" in Mt. 10:1.

GOD STILL HEALS, BUT HE NO LONGER GIVES MEN THE GIFTS OF HEALING.

Cf. Jas. 5:14-16.

Cf. Matt. 8:16, 17. This says nothing about the cross. See note in NSRB, p. 759 under Isa. 53:4.

(5) (12:10) "The working of miracles" - ἐργαπίματα.

Suváptewv. This word "working" is found in 12:6, and translated, "operations." This means effects, things done, which are miraculous.

N.B. French brings out how unfortunate it is that Súvapnis is simply translated as "here miracles or works when it points "to new and higher forces . . . 'powers of the world to come' (Heb. vi. 5), which have entered and are working in this lower world of ours" (p. 344).

Illustrations:

(1) Ananias and Sapphira (Acts 5:1-11).

(2) Elymas Dorcas raised by Peter (Acts 9:36-43).

(3) Elymas (Acts 13:6-12).

(4) Paul (Acts 28:3-6).

(6) "Prophecy" - Προφητεία. This gift is given great prominence in ch. 14. In 12:29 it is clearly set apart from apostles and teachers, although one could be the other. Cf also Eph. 4:11.

Why is this not in v. 8?

Because here we are concerned more about the objective influence of the prophet's message. Godeff (II, 198) calls it "miracle in the form of speech".

Illustrations: acts 15:32. Paul and Barnabas were prophets (acts 13:1). Agabus (acts 11:28) - possessed some powers to predict the future. Also acts 21:10.

Acts 2:20 seems to indicate that the prophets were a distinct, limited group - like the apostles. Their ministry, that of preaching, continues; their office seems to have ceased with the establishment of the early Church.

THUS, THEY WERE SPECIAL SPOKESMEN FOR GOD, TAKING THEIR PLACE WITH THE NON-WRITING PROPHETS OF THE O.T.

- (7) "Discerning of spirits" - ΣΙΑΚΠΙΡΕΙΣ ΤΙΧΕΥΜΑΤΩΝ.  
 Cf. 14:29. Cf. also 1 Cor 4:1 ff. There are other spirits beside the Spirit of God: evil spirits and the human spirits. Often in the work of God it is difficult to distinguish between the two. The Church needs those who are able to discriminate, distinguish, separate between them. Cf. Thayer on ΣΙΑΚΠΙΡΩΝ, p. 138. The basis of discerning is in 12:3.  
 Cf. 1 Tim. 4:1-3.

This affects the three areas of:

- (1) Doctrine.
- (2) Life - the practical.
- (3) Service.

This is where the people of God can be greatly confused and where the effectiveness

of the Church can be nullified!

"To another" - ἐπόν, indicating another change in the grouping of the gifts. Cf. before "faith" in 12:9.

- (8) "Kinds of tongues" - γένη γλωσσῶν. From ch. 14 this seems to have taken precedence over all the other gifts, possibly because of Pentecost. Cf. 12:28; 12:10.

"Kinds" is a word in the GR related to families, or nations. It indicates that some were gifted to speak in one language, others in another. The speaker did not necessarily know the language, but those who heard it understood. Since there were not many languages in Corinth, there was not the need. Therefore, this gift was placed last by the apostle.

Its legitimate use was only when there was the ninth gift:

"The interpretation of tongues" - ἐρμηνεία γλωσσῶν. Used only in 14:26, "interpreter in 14:28."

The purpose of tongues is stated in 14:22.

- 12:11) The Spirit of God is the power behind all of these gifts.

"Dividing" - διαιροῦν, or distributing (see Thayer, p. 137).

The Spirit of God distributes, and the Spirit of God works (as in v. 6 of God), therefore "there is no occasion for conceit, pride, or faction" (Robertson, IV, 170).

(12:12) THE HUMAN BODY (as vv. 15-17, 21 & indicate) is now used to illustrate one of the most important truths of the NT - a distinctively NT truth. This is the reason for the emphasis from v. 4 on that all of the different gifts in the church nevertheless come from the same Holy Spirit. SO WHILE YOU HAVE DIVERSITY, YOU ALSO HAVE UNITY.

In this verse Paul uses the human body to illustrate this UNITY WITH DIVERSITY!

Alford (II, 580) points out that the 3x the word "body" appears "the unity of the members as an organic whole is more strongly set forth".

"So also is Christ." This refers to the body of which Christ is the head. So it is called the body of Christ.

There are four NT books in which this doctrine is taught:

- (1) Romans (12:4, 5).
- (2) 1 Cor. (ch. 12).
- (3) Eph. (1:23; 2:16; 3:6; 4:4, 12, 16; 5:23, 30).
- (4) Col. (1:18; 2:19; 3:15).

(12:13) Although there are different ways the Holy Spirit has gifted us, there are some things which He does for all of us in the same way. ONE OF THESE IS MENTIONED HERE: "are we all baptized" - ἐβαπτίσθημεν. This cohort passive indicative refers to "a definite past event" (Robertson, IV, 171).

- (1) IT SPEAKS OF SOMETHING WHICH HAS BEEN DONE - NOT SOMETHING WHICH NEEDS TO BE DONE.
- (2) IT SPEAKS OF THE SPIRITS WORK IN ALL BELIEVERS - NOT JUST IN SOME.

This cannot be water baptism because water baptism does not accomplish any such relationship.

Water baptism is by men; this is a baptism by the Spirit.

The verb *BATTÍZW* has the meanings of dip, submerge, cleanse (as the result). Here the idea is that of being placed into something and being lifted out!

The first occasion of the baptism of the Spirit is in Acts 2 - this there could not have been a church before that time.

This is not an experience to be sought, but a truth to be believed - just as we were regenerated by the Spirit, indeed by the Spirit, sealed by the Spirit.

"By one spirit" - *ἐν εὐπάτρῳ*. This can be translated, by means of (DtM, 105).

"Into one body" - *εἰς ἕν σῶμα*. Here the emphasis is on the effect (Shayer, 94, under *BATTÍZW*).

"Whether (we be) Jews" - *εἴτε Ιουδαῖοι*. Paul has spoken of Jews in 1:22-24; 9:20; 10:32. This is the final mention in the book. (See notes on 10:32.)

"Or Gentiles" - *εἴτε Ἕλληνες*, lit. or Greeks. (See on 10:32.)

By these two terms Paul contrasts the whole world racially; by the next two terms he contrasts the whole world socially: "whether we be bond or free."

All such distinctions are lost sight of in the body of Christ.

The universal application of this truth

is emphasized by the second "all" - "and, have all been made to drink into one spirit." The verb is ΕΓΓΟΝΙΖΕΙΝ. To drink of anything is to receive it, to appropriate it - in the scriptures. SO THIS WOULD REFER TO THE FACT THAT EVERY BELIEVER IS INDWELT BY THE HOLY SPIRIT.

These two truths constituted the basis of our oneness in Christ:

- (1) All believers are in the same Body.
- (2) All believers have the same Holy Spirit in them.

12:14 For any who might feel that we should all have the same gifts, Paul shows that one of the distinguishing of a body is that it does have different members.

Some church was being deprived of their ministry.

12:15,16 Some of the people in Corinth evidently felt inadequate, ungifted, because they were not like others. Paul pictures the parts of the body as being able to speak. "not of the body" = not belonging to the Lord. He is dealing with feelings of inferiority.

12:17 If the whole body were to perform but one function, there would be many other things left undone.

12:18 The differences which exist in the body of Christ are not due to the choice of the members themselves.

"But now hath God set" - νῦν οὐδὲ οὐδὲ ΕΘΕΤΩ. This is a 2 acc. mid. indic. of ΤΙΔΥΝΕΙ.

members of  
our part in  
not belong to  
it would be by  
itself!  
how wonderful  
place!

God did this by himself "as it hath pleased him" - KJV in GNT. The NKJ is even stronger: as He willed.

(12:19,20) If you had all members the same, you could not have a body. But even with the "many members" there is "but one body."

This is a self-evident truth, like v. 17 - but stated to bring out the truth, and possibly to show how ridiculous some of their comments were.

(12:21) This verse is in contrast with vv. 15-17.

There is such a thing as feeling that, because you are not like others, therefore you do not belong in the Body. BUT, there is also the danger that you may feel that because others are not like you, therefore you do not need THEM!

Vv. 15-17 takes care of the former; v. 21, of the latter.

The former is discouraged by a feeling of inadequacy; the latter is blinded by a feeling of pride.

SOMETIMES, as here, WHAT WE SAY is CONTRARY WITH WHAT GOD HAS DONE! Contrast vv. 21 + 18.

These members are cited for their contrast and are only representative of any contrast we might like to draw.

THIS DOES NOT JUSTIFY ERROR, NOR CARNALITY, BUT SIMPLY SHOWS THAT DIVERSITY IS OF GOD!

(12:22) "more fable" - ἀσθενεῖστα. This speaks

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of weakness, possibly from a physical stand-point, coughing, e.g., the eye and the hand.

Hodder feels that the weak parts are those inside the body and protected by it, such as the heart, the lung, etc.

"Are necessary" - ἀναγκαῖ ἐστιν. This means "what one cannot do without" (Thayer, 36). Some members we could live without; others we must have. The body is hindered without some; it cannot survive without others.

(12:23) Continuing the thought of v. 22.

"Less honorable" - ἀπιότερα. This seems to speak of prominence. SOME OF THE MOST ESSENTIAL PARTS OF THE BODY YOU DO NOT SEE - YOU CANNOT SEE! They sustain the parts that are visible!

"Uncomely parts" - Τὰ ἀσύνηστα. These are the parts of the body which need to be clothed, or covered.

They were interested in tongues; but what would the tongue do without the lungs?

Hodge says, "Those who in the closet, however obscure, wrestle with God, often do more for his glory and for the advancement of his kingdom than those who fill the largest place in the public eye" (p. 259).

"More abundant comeliness" - or elegance, or beauty, even modesty (pp. 262, 263).

(12:24) "Our comely parts have no need," i.e., for "honour" (see the latter part of the verse). Hodder says that "as to functions which

of themselves honour those who fill them, there is nothing to add to this intrinsic honor" (II, 217).

Cf. Gal. 6:4. Also 2 Cor. 10:12. Often it seems that we get our greatest satisfaction from comparing ourselves with others, provided it puts us in a more favorable light.

"God hath tempered ... together" - ὁ Θεὸς συνέκπασεν. The verb, συνέκπασσεν, means "to unite": ... caused the several parts ~~of the~~ to combine into an organic structure, which is the body" (Thayer, 592). So this harmony is of God - not man. And so to come in conflict with it is to come in conflict with God.

It seems that the parts which are less prominent have been given special honors to compensate for the honor through prominence which others have.

(12:25) Now Paul sets down the negative and positive ~~aspects~~ aspects of this union.

Negatively: "That there should be no schism in the body" - the word for "schism" being, σχίσμα - practically a transliteration. This word is used in 1 Cor. 1:10; 11:18, and here. Also John 1:43; 9:16; 10:19. It means dissension and a rent as well as a division (Thayer, 610).

This is not the present ecumenical movement, but the spiritual oneness that is the very nature of the body of Christ. Cf. Eph. 4:1-3, 13 (also vv. 4-6 of Eph. 4).

Dissensions are not of God and are a grief to

Him. But we must be careful that the unity we seek is "in Christ," i.e., based upon faith in Him as the Son of God, and upon the absolute necessity of His redeeming work.

Positively: This is stated here, and then illustrated in v. 26.

"<sup>should have</sup> The same care" - πεπιμένω. Instead of opposing each other, or ignoring each other, we are to care for each other, to look out for one another. Here it is spoken of in connection with the physical body. (This same verb is used in 7:32-34.)

(12:26) Since "the body is really one, it has a common life and consciousness. The pain or pleasure of one part is common to the whole" (Hodge, 260).

Injury or disease is felt throughout the body. Similarly health benefits every part.

(12:27) FROM HERE TO THE END OF THE CHAPTER PAUL IS CONCERNED WITH THE APPLICATION. V. 12 gives the parable. V. 13 the general application. V. 14-26 deals with the physical body - every point being applicable to the body of Christ.

Paul does not speak of what we must become, BUT OF WHAT WE ARE: Together we are "the body of Christ." This is our unity. Individually we are "members" of that body. This shows our diversity. You will find differences in the body of Christ, but you should never see division.

So we must act on the basis of what we are.

The source of these differences is now stated in v. 28. What is said in v. 18 about the human body is now stated in v. 28 about the body of Christ.

(v. 28) Here the body is called "the church."

"God hath set" - ἐπέτι οὐ θεός. This is identical with the statement in v. 18, showing the intentional relationship between the two verses.

This verse follows the pattern of Eph 4:11.

All of the following members and gifts have their place in the body because God has given it to them.

Charles Hodge has a very important statement which follows:

"...the fact that any office existed in the apostolic church is no evidence that it was intended to be permanent.

In that age there was a plentitude of spiritual manifestations and endowments demanded for the organization and propagation of the church, which is no longer required. We have no longer prophets, nor workers of miracles, nor gifts of tongues" (pp. 262, 263).

And he goes on to show that we no longer have apostles!

"Some" - οἱς περ. This is in contrast with "all" - πάντες in v. 29. God has placed members in the body that are different.

"Apostles." These are "first" - πρῶτοι.

Note that Paul says, "First... secondarily ... thirdly," and then uses τέταρτα τέταρτα, after which he drops terms of consecutive importance. They certainly do seem to indicate an order of importance, or at least in rank and influence.

"Apostles"—not limited as commonly supposed to the 12 and Paul. Cf. Rom. 16:7; Acts 14:4, 14; 2 Cor. 8:23; 1 Th. 2:6 (cf. 1:1). However, its use is limited in Luke 11:49; Eph. 3:5; Rev. 18:20 — and may well be here. (Cf. also the election in Acts 1 of Matthias.)

These were the key men in the establishing of the Church — esp. Peter (Mt 16), and Paul (Eph. 3), and John.

"Prophets"—This also seems to have been a temporary gift. Cf. Eph. 2:19, 20.

This is primarily "one who speaks forth." Cf. Shurer, 553. The prophet was a preacher, but his title applied to a particular group. The main difference between this and tongues seems to have been the language used. The prophets spoke in their own tongue.

On NT prophets, cf. Acts 11:27 ff.; 15:32; 21:10 ff.

"Teachers"—Σιδακάτοις. Paul in Eph. 4:11 links these with pastors. The "teachers" were "those who had the gift of expounding and unfolding doctrine and applying it to practice" (Alford, II, 583). "If the prophet may be compared to the traveller who discovers new countries, the teacher is like the geographer who combines the scattered results of these discoveries and gives a methodical statement of them" (Gott, II, 225).

all prophets  
are not  
prophets, but  
it apostles  
ever to have  
ever prophete-

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"Miracles" - θεάματα. This is the first gift mentioned instead of the one who possessed the gift. "no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church" (Alford, II, 583).

French (p. 344) points out that this word describes those who perform miracles as exercising "new and higher forces... which have entered and are working in this lower world of ours".

"Gifts of healing" - χαρίσματα iαπάτων.

"Healing" is only spoken of in this chapter.

Cf. v. 9, 30. This was evidently a special kind of miracle-working power which did not extend into other areas.

THIS DEFINITELY HAD STARTED TO DISAPPEAR BEFORE THE COMPLETION OF THE NT.

"Helps" - ἀντιληφτέα. This is the only place this gift is referred to. Thayer says this it is "the ministrations of the deacons, who have the care of the poor and the sick" (50). Alford says it is a part of the "administrations" of v. 5, and that "governments" - κυβερνήται do too - a higher position, "that of the presbyters or bishops" (II, 584).

IN OTHER WORDS, THESE TWO GIFTS HAD TO DO WITH THE MINISTRY OF THE LOCAL CHURCH. Some have higher positions in the church than others do, but all are equally gifted by the Holy Spirit.

"Diversities of tongues" - γέννηθλωσῶν. Cf. v. 10; 14:10. It seems to give support for the fact that they were specific languages. See word

γένος means "the aggregate of many individuals of the same nature, kind, sort, species" (Thayer, 113, 114). Cf. see Wycliffe comment that the modern tongues movement showed no illustration of the basic ingredients found in all languages.

(12:29,30) The main point of these verses is related to vv. 17-19. NOTHING IN THE NT ON THE SUBJECT OF SPIRITUAL GIFTS WOULD LEAD US TO BELIEVE THAT ANY ONE GIFT WOULD BE GIVEN TO ALL!

The answer to this series of questions is a resounding, "No!"

The only gift added here is "interpret." The Greek is διερμηνεύοντι. It is actually used in Acts 9:36 ("which by interpretation is called") for translation from one language into another. In Luke 24:27, for the expounding of scripture - a hint as to what the work of the expositor is. The only other times this verb is used are here, and 1 Cor. 14:5, 13, 27.

(12:31) "Covet earnestly" - ζηλοῦτε. This verb is used again in 14:1, 39. It means to be zealous for something, to strive after (cf. Thayer, 271).

"The best gifts" - cf. 14:5. This apparently would mean, as Koder suggests (II, 231), the more useful . . . the gifts most capable of producing the common edification."

Here we see that there must be a balance of truth between the human and the divine. God bestows the gifts, but we can also seek gifts that will enable us to serve Him where we are.

BUT - turning momentarily (ch. 13) from the

subject of gifts, he desires to "show... a more excellent way."

"Show" - ΣΕΙΚΡΥΝΕΙ. This verb means to show or teach with the idea of producing proof (Thayer, 126, 127). This Paul is going to do in ch. 13.

"a more excellent way" - ὑπερβολὴν ὁδὸν. This not only means better, but far better. Godet translates it "a supremely excellent way" (II, 232). WHAT THEY NEEDED TO BE CONCERNED WITH WAS, NOT WHAT GIFTS THEY HAD, BUT HOW THE GIFTS THEY DID HAVE WERE BEING EXERCISED.

Shanger says that "ὁδός denotes a course of conduct, a way (i.e. manner) of thinking, feeling, deciding" (p. 438). It is a way of proceeding.

Ch. 13. What a contrast we encounter as we come to this chapter. One writer expresses it this way: "On each side of this chapter the tumult of argument and remonstrance still rages; but within it, all is calm" (Stanley in Alford, II, 545).

We see a church in conflict about spiritual gifts. Hate has been manifest. Hard things have been said. Deep wounds have been inflicted. And, as we have seen, many other troubles have been caused.

It is almost as though the Apostle cannot believe what he is seeing. One detects real grief, and yet anticipation - that things might be different.

This chapter compares with the last of 1 Cor. 15, or the last of Rom. 8 - one of the greatest passages ever penned by the Apostle Paul.

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In vv. 1-3 he wants to show the uselessness of any gift or any ministry without love. In vv. 4-7 he describes the characteristics of the kind of love he is talking about. Then in vv. 8-13 he shows how love is the one great principle over all three that we as Christians are concerned with because it will last for all eternity.

"Charity" is an unfortunate translation.

Paul is not talking about sympathy for an inferior, nor is he talking about love which satisfies a person because he delights in another. THIS IS LOVE WHICH CAN ONLY BE SATISFIED BY ~~SEEING~~<sup>DOING</sup> THAT WHICH WOULD DELIGHT SOME ELSE. Therefore, it can be used of ~~love~~ for God as well as for love for man.

"Love edifieth," Paul had written in 8:1. This is the <sup>major</sup> purpose of spiritual gifts: EDIFICATION. We think not so much about what gift, or gifts we might have as we do about HOW OUR GIFTS CAN BE USED FOR THE BLESSING OF OTHERS. THIS FEELING, OR ATTITUDE, IS LOVE!

Let us note how Paul develops it.

13:1 "Though I speak" - Εάν... λαλῶ. Paul uses λαλῶ which French says means to speak in "the articulate utterance of human language" (p. 286), as opposed to "mere sounds or animal cries" (*Ibid.*)

SO IT SEEEMS CLEAR THAT HE IS TALKING ABOUT A LANGUAGE WHICH CAN BE UNDERSTOOD.

"With the tongues" - Ταῖς γλώσσαις. This is evidently where much of the contention centered. The 3 lists of gifts in 12:10, 28, + 30

Place tongues last, or next to last. HERE THEY ARE PLACED FIRST — and given the added emphasis of the words, "of men and of angels," "i.e., of all men and all angels; whatever those tongues may be" (Alford, II, 585).

Cf. Acts 2:1-12 for the pattern. And these are among the most difficult languages on earth. Man has always been attracted by the sensational, BUT NO ONE HAS EVER CONTEMPLATED SUCH A THING: TO BE ABLE TO SPEAK EVERY LANGUAGE, HUMAN AND ANGELIC!

What an amazing feat this would be!

What languages do angels speak?

In 1st. 1:7,8 Paul is concerned about what they speak; here he is concerned with how.

WE WOULD ALL HAVE TO CONFESS THAT IF PAUL COULD HAVE ACHIEVED THIS, HE WOULD HAVE DONE WHAT NO MAN HAS EVER BEEN ABLE TO DO! HE WOULD HAVE ACHIEVED THE IMPOSSIBLE!

"And have not love" — ἀγάπην δὲ μή ἔχω, that love which lives for others, seeking their edification, seeking to meet their needs — IF I LACK THIS —

THEN IN THE PROCESS OF ACHIEVING THE LINGUISTIC MIRACLE, "I am become as sounding brass, or a tinkling cymbal." This verb means, "I <sup>am</sup> ~~have~~ already become" (Robertson, IV, 176). IN DOING ONE THING, I HAVE BECOME TWO:

(1) "Sounding brass" — χαλκὸς ἤχων. He is not talking about any musical instrument but just the senseless, meaningless noise of taking a piece of brass and hitting on it. not only does it fail to profit, but it becomes very irritating and hard on the nerves.

(2) "a tinkling cymbal" - κύρβαλον ἀδαδάζον.  
This might refer to an instrument, but again the point means nothing.

To speak in all of the languages of heaven and earth without love is just to make a lot of meaningless noise. No achievement is really satisfying to us if it is of not some positive help to others.

13:2 Now what about a person who has 2 gifts: "prophecy" and "faith."

Here, it seems, Paul is describing what these gifts are, and what a person who has these gifts can be expected to do.

(1) "Prophecy" - προφητείαν. Just as what he says in v. 1 speaks of the gift of tongues to a perfected degree, the same is true here of these two gifts.

"Understand" - γίγνεσθαι. This verb means "to have seen with the mind's eye; ... a clear and purely mental perception, in contrast both to conjecture and to knowledge derived from others" (Shayler, 118). Cf. John 3:11; 5:32; 7:29; 8:55; 12:50. This amounts to perfect knowledge.

(a) "All mysteries" - πνωτήρια τάστα.

This word is a distinctly NT word.

It means revealed truth, but truth revealed especially for this church age.

Cf. 1 Cor. 2:7-16; 15:51.

NT mysteries - a subject of tremendous importance. ~~most~~ Christians do not even know about them! What do you understand all about all of them?

In ch. 14  
we shall see  
this gift in  
contrast with  
tongues.

(b) "All knowledge" — Τὰς τὴν γνῶσιν.

This, we saw in 12:8, can be considered a gift by itself, but it was a part of the gift of prophecy — and speaks of insight. Here it apparently extends to ALL THE WORD OF GOD; the ability to distinguish truths, to show the relationships which one truth has to another. To have what Paul is suggesting here would amount to omniscience with respect to the revealed will of God.

This would be tremendous!

BUT WHAT IF IN ADDITION YOU HAD

(2) "All faith," a very unusual expression, Τὰς τὴν πίστιν. In view of the preceding expressions this must mean PERFECT FAITH.

Cf. Mt. 17:19-21 and Mt. 21:20-22. Note in this latter passage, "If ye have faith, and doubt not."

IF PAUL COULD HAVE DONE THIS, HE WOULD HAVE DONE SOMETHING THAT NO MAN HAS EVER DONE.

IF HE COULD DO THIS HE COULD HAVE DONE EVERY LESSER THING — HEAL THE SICK, CLEANSE THE LEPROSIES, ETC., ETC.

Think what good he could do! Our Lord could have done this. In fact, the further we go in this passage the more it seems that Paul is thinking about the Lord —

WHO NEVER DID ANYTHING JUST TO BE SENSATIONAL. HE WAS ALWAYS MOTIVATED BY A LOVING DESIRE TO HELP OTHERS. Cf. John 3:16. Contrast with Mt. 4:5-7.

note: Paul is not talking about a mountaintop,

Cf. 12:9

but about "mountains" (plural).

Though he could do all of this, ἀγάπην δὲ μή ἔχει, οὐδέν εἰπει. Note how short in view of the long build-up.

III: The disciples calling down fire from heaven (Luke 9:51-56). Also Mt. 7:21-23.  
"nothing" — nothing whatever, for all practical purposes, non-existent!

(13:3) SURELY, THEN, THIS IS LOVE! No — even the acts spoken of here can be done without love, and so "profiteth me nothing."

They are two + they are related:

(1) I give all I have.

"Thousands are deluded on this point, and think that

(2) I give myself.

they can substitute what is outward for what is inward

Note carefully:

... (Hodge, 268)

(1) "I bestow all my goods to feed (the poor)" — Ψωπίων πάντα τὰ ὑπέρχοντα.

The verb Ψωπίων (1<sup>st</sup> aor. subj.) "to feed, by putting a morsel into the mouth like infant (or bird)" (Robertson, IV, 177)

The expression πάντα τὰ ὑπέρχοντα means all my substance.

(2) "I give my body to be burned."

"I give" — παράδω, "self-sacrifice"

(Alford, II, 586). A person can be a martyr for the wrong reasons.

Cf. John 15:13 on this pointing, noting

NO GREATER SACRIFICE CAN BE MADE. We must

remember that Paul is speaking. Therefore, this is the sacrifice that a believer can make. But from the wrong motives,

for principles, but not for people —

"It profiteth me nothing" — οὐδέν οὐδενα.

this may  
be "help"  
(2:26)

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"Literally, I am helped nothing" (Robertson, IV, 177).

Perhaps in this verse Paul is thinking of ch. 3, as in v. 2 it seems to be ch. 2, and v. 1, ch. 1.

(13:4) After showing the absolute necessity of love in vv. 1-3 - how meaningless the perfection of any gift would be without love, he now proceeds to show the QUALITIES, the ATTRIBUTES, the CHARACTERISTICS of love.

Findlay (Ex. Gr. Test., II, 898) says, "The Cor. may see in this description the mirror of what they ought to be and are not; they will learn how childish are the superiorities on which they plume themselves."

There are 15 in vv. 4-7.

"Suffereх long" - πάκροδυεῖ. This is the negative term of which "and is kind" is the positive.

Both Godet and Hodge have excellent comments regarding the nature of this list.

"The following picture is not drawn at random, and, so to speak, at the good pleasure of the author. It is as closely connected with the state of his readers as the foregoing passage. It is a mirror in which the Church is called to contemplate the humiliating image of what it has become, while it beholds the state which it is called to endeavour to attain. While tracing it, the apostle has two things constantly before his eyes: on the one hand, the figure of Him who realized on earth the ideal of a life of charity; on the other, the remembered sins against charity to which the Corinthians had given way in the exercise of the fair gifts bestowed on their Church, because the use of the had not been subordinated to this cardinal virtue" (Godet, II, 243, 244).

"Almost all the instructions of the New Testament are suggested by some occasion, and are adapted to it.... We have not in this chapter a methodical dissertation on Christian love, but an exhibition of that grace as contrasted with extraordinary gifts which the Corinthians inordinately valued. Those traits of love are therefore adduced which stood opposed to the temper which they exhibited in the use

of their gifts. They were impatient, discontented, envious, inflated, selfish, indecorous, unmindful of the feelings or interests of others, suspicious, resentful, censorious. The apostle personifies love, and places her before them and enumerates her graces, not in logical order, but as they occurred to him in contrast to the deformities of character which they exhibited" (Hodge, 269).

Now, returning to μακροθυμητ. We have an illustration of this in Rom. 2:4 - concerning God. It is withholding anger, or other action when people do something wrong against you. Thayer says (p. 387) it means "to be patient in bearing the offences and injuries of others; to be mild and slow in avenging; ... slow to anger, slow to punish."

Instead...

"(and) is kind" - Χρνοτεύεται. This is benignity - a person with a gentle disposition, not limited to what a person may say, or appear outwardly, but what he is, a "grace pervading and penetrating the entire nature, mellowing there all which would have been harsh and austere" (French, 233).

Illustrated in Luke 7:36-50, by our Lord.

"Envieth not" - οὐ ζηλοῖ. Alford says this includes envy and jealousy (II, 586) - to be jealous of others, to want what they have, and to be able to deprive others of what they have so you can have it.

This evidently points to jealousy over gifts and over positions.

"Vaunteth not itself" - οὐ τεπτεύεται. Alford suggests, does not put itself on display (II, 586). Thayer (p. 507) suggests that this may be done by speech, with "rhetorical embellishments." He is a "braggart" (Robertson, IV, 78).

It means to be a show-off, to make others your inferior by an attitude of arrogance. Cf. Findlay, II, 899.

"Is not puffed up" - οὐ φυσιοῦται. Cf. 8:1. Also 4:18, 19; 5:2. This kind of a person has a false conception of his own size and he tries to pretend that he is greater and has more than is actually the case.

Perhaps hypocrite is the idea.

**13:5** "Doth not behave itself unseemly" - οὐκ ἀσύνηπον. Love always behaves properly, decently, is not given to a disgraceful display. Perhaps this is a reference to the misuse of tongues, as Alford suggests (II, 586). Cf. 14: 23, 24, 33.

"Seeketh not its own" - οὐ λατεῖ τὰ εἰδῆς. Cf. 10:33; Phil. 2:4, and vv. 5-11. This means to seek one's own <sup>interests, or</sup> advantage, or profit - to be concerned about how things affect us. Hodge suggests "disinterested" (p. 270).

"Is not easily provoked" - οὐ παροξύημα from his verb. It means "any sudden, violent action or emotion" (Webster, 722). Cf. "suffocate long."

It means "to... rouse to anger" (Strong, 490). This would be considered a person with a violent temper, who can "fly off the handle" at the slightest provocation.

"Thinketh no evil" - οὐ λαγίζεται τὸ κακόν. Lit. this means, imputeth not the evil. This means two things, with probably the emphasis on the latter: (1) Do not suspicion that certain ones have done evil. (2) The evil

suggests some specific thing which has been done. Love does not impute the sin, i.e., want to make the person suffer for wrong doing that has been committed. Cf., "Father, forgive them." Also Stephen, + Joseph with his brothers.

(13:6) "Rejoiceth not in iniquity" — οὐ χαίρει ἔτι τὴν ἀδικίαν. This probably guards the preceding statement from misinterpretation.

"Iniquity" is injustice, unrighteousness. Love will never "be glad" (Thayer, 663) when anyone ~~—~~ acts unrighteously regardless of who does it, who it affects, or why it might be done. ILL. Rom. 1:32.

"Rejoiceth in the truth" — οὐχ χαίρει σὲ τὴν ἀληθείαν. Cf. 12:26.

Cf. a similar contrast between ἀδικία and ἀληθεία in 2 Th. 2:10, 12. Just as iniquity is unrighteousness because it is contrary to the will of God, "truth" here must mean "a mode of life in harmony with divine truth" (Thayer, 26).

LOVE ALWAYS REJOICES WITH RIGHTEOUSNESS (as above) — regardless of who does it, who it affects, or why it might be done.

Cf. Phil. 1:12 ff.

(13:7) "Bearth all things" — Τάντα στέγει.

The four expressions of this verse all go together because of the fourfold repetition of Τάντα.

The verb στέγω means to cover (Thayer, 586). Love covers or excuses the faults of

others rather than disclosing them. See Hodge, 271. Cf. 1 Pet. 4:8. "Charily seeks to excuse others, to throw a mantle over their faults, charging itself, if need be, with all the painful results which may follow" (Godet, II, 247).

*Keen tenses  
intimating  
action.*

"Believeth all things" - ΤΑῦτα ΤΙ ΕΤΕῖ. Love "is not gullible" (Robertson, IV, 178), but it is quick to believe any and all encouraging signs or reports as these may have to do with hopeful signs in others.

"Hopeth all things" - ΤΑῦτα ΕΠΙΖΕῖ. To love there are no impossible cases. See the Lord's hope about Peter in Luke 22:31-34. And His belief concerning Peter in Jn. 21: 15-17.

"Endureth all things" - ΤΑῦτα ΣΤΟΡΕῖ. This ties in with the first expression in v. 4, "suffereh long." But Denck (p. 198) makes this distinction: "μακροθυμία will be found to express patience in respect of persons, στορεύν in respect of things."

For the latter, cf. 2 Cor. 1:6.

We should speak, therefore, of the μακροθυμία of David (2 Sam. 16:10-13), the στορεύν of Job (Job. v. 11) (Ibid.).

(13:8) Now Paul turns to consider THE ETERNAL CHARACTER OF LOVE.

"Love never faileth" - ἐν ἀγάπῃ οὐδεὶς τίττει. Dr. lit. is never faileth, i.e., will never "perish, i.e., to come to an end, disappear, cease" (Shayes, 511).

The same word is used in Luke 16:17.

To show the eternal nature of love Paul first contrasts love with the gifts, & with the other two vital elements of Christian life: faith and hope.

"Prophecies, they shall fail" - KATA $\pi$ Y $\eta$ -Di $\gamma$ O $\sigma$ T $\alpha$ . This means to be abolished, made to cease (cf. Thayer, 336). The same verb is repeated in v. 10, + in latter part of this verse.

"Tongues, they shall cease" - TiA $\nu$ O $\sigma$ T $\alpha$ . They shall be made to cease.

"Knowledge, it shall vanish away" - KATA $\pi$ Y $\eta$ Di $\gamma$ E $\tau$ A.

The change in verbs certainly seems designed to indicate something special:

- (1) Tongues will actually cease as no longer being a gift of God.
- (2) Prophecies and knowledge will be superseded as the imperfect will give way to the perfect. The rest of the chapter seems to indicate this.

(13:9,10) notice how "know" and "prophecy" are repeated here - BUT NOT TONGUES. And then Paul uses the same verb, "done away" - KATA $\pi$ Y $\eta$ Di $\gamma$ E $\tau$ A, as used with "prophecies" and "knowledge" in v. 8.

"In part" -  $\epsilon$ K  $\mu$  $\rho$ ou $\gamma$ . This means partially, imperfectly, incompletely, only a segment of all that is to be known. Cf. Thayer, 400, 401.

"When that which is perfect is come" - We know only partially now; the time is coming when we will know completely. Although he does not say when, it seems obvious that he is referring to the coming of the Lord.

and all ~~barber~~ will mean to us.

THEN OUR PARTIAL KNOWLEDGE WILL BE SUPERCEDED BY THAT WHICH IS PERFECT.

He now gives two illustrations:

- (1) Concerning childhood and manhood.
- (2) Concerning a mirror as compared with the reality.

13:11 "A child" - νήπιος. He is speaking here of physical growth to manhood, to maturity - but he intends for us to ~~see~~ see the parallel.

"I spoke" - ἐλάλου. He used the words a child <sup>would</sup> use while not concerned primarily about meaning or substance.

"I ~~thought~~<sup>understood</sup>" - ἐλογιζόμην. This verb is used in v. 5 and translated, "thinketh." This speaks of conclusions, judgments.

It seems unnecessary to relate these three statements to the three gifts referred to before. He is contrasting childhood with maturity-time with eternity.

I spoke like a child - using words with not too much concern with content.

I reasoned like a child.

I reached a child's conclusion.

"But... I put away" - κατέρρευκα. This is the perf. indic. act. of the verb used 2x in v. 8, once in v. 10, & now here. Robertson translates it, "I have made inoperative (verse 8) for good" (IV, 179).

13:12 The second illustration: "Through

a glass darkly" — δι' ἐσόπτρου εὐαίνεται. This is a mirror. Ancient mirrors were of imperfectly polished metal and so the image it reflected was also imperfect.

In this life our knowledge is at best only imperfect — even though the Word is perfect. Lit. this clause is, we see enigmatically, obscurely.

How different this will be from "face to face." Cf. 2 Cor. 3:18; 1 Jn. 3:2. Paul is speaking about the ultimate destiny of those who are redeemed.

The latter part of verse 12 explains & enlarges upon the first part. The Gk has it: now I know in part, but then shall I fully know as I am fully known!

(13:13) Having shown the transitory and imperfect character of our gifts, the only other things which could possibly compete with "love" are "faith, hope."

"And now abideth" — νῦν δέ πεντε!

The three things that will remain and be essentially the same throughout time are "faith, hope, love." But even with these "love" is "the greatest" — μείζων.

Why?

Possibly for two reasons:

(1) Love is just as necessary with faith and hope, with the spiritual gifts

(2) Faith will become sight.

Hope will be realized.

Only love will remain the same eternally.

(14:1) "Follow" - Διώκετε. This verb "refers to something indispensable" (Gordet, II, 264). "Desire" - ζητοῦτε is translated, "covet," in 12:31. What Paul has said in ch. 13 about love must not be interpreted as a minimizing of of τὰ ΤΥΕΥΠΑΤΙΚΑ. Every child of God should be concerned about spiritual gifts. Only by spiritual gifts can we minister.

THIS CHAPTER LEAVES LITTLE DOUBT BUT THAT THERE WAS<sup>\*</sup> CONFLICT OVER TWO GIFTS IN PARTICULAR:  
TONGUES AND PROPHETCY.

"That ye may prophesy" - ἵνα προφητεύητε. See the note in the NSRB as to what it meant to prophesy in NT times (p. 1245). This seems to be confirmed by 1 Cor. 14:29,30.

It would seem that Paul has in mind that group referred to in Eph. 4:11, "And he gave some, apostles; and some, prophets..." Shayer defines a prophet as "one who, moved by the spirit of God and hence his organ or spokesman, solemnly declare to men what he has received by inspiration, esp. future events, and in particular such as relate to the cause and kingdom of God and to human salvation" (p. 553).

AS SUCH, THIS WOULD HAVE BEEN A TEMPORARY GIFT, UNTIL THE WORD OF GOD IN WRITTEN FORM WAS COMPLETED.

(14:2) The word, "μαλλα", is not in the original of this verse or in this chapter. The Gr for "tongue" is γλώσση, merely tongue, "the language used by a particular people in distinction from that of other nations" (Shayer, 118). Shayer, however, allows for

Strange utterances - such as found in the modern tongues movement. This is denied, however, by modern Greek scholars. (See The Purpose of Tongues, by Jane Hodges, Bib. Soc., July-Sept. 1963.)

Evidently here Paul is referring to the misuse of tongues in Corinth - a center of commerce with people of various languages coming and going. BUT THE USEFULNESS OF TONGUES WAS DEPENDENT UPON AN INTERPRETER UNLESS SOMEONE, NAMELY, SOME JEW, WERE PRESENT (v. 22) WHO SPOKE THE LANGUAGE USED. Cf. Acts 2:6-8.

"no man understandeth, lit., heareth (οὐδεὶς γὰρ ἀκούει); so, no one hears so as to understand. "In spirit" - a term which applies to the reality of what is being said although it is not understood unless:

- (1) One knows the language.
- (2) There is an interpreter.

"Mysteries" - such as THE GOSPEL. It is truth not previously revealed, but now made known.

**14:3** The prophet, by way of contrast is concerned for:

- (1) "Edification" - οἰκοδόμησις. This means to increase the knowledge of believers, their holiness, and consequent blessing (cf. Thayer, 440). Paul speaks of this in vv. 5, 12, 26.
- (2) "Exhortation" - Παράκλησις. This can mean a summons, exhortation, encouragement, comfort.
- (3) "Comfort" - Παραποθία. The main idea

There seems to be that of stimulating, persuading, arousing (cf. Shayer, 485). Hodder (II, 267) says this "points rather to hope."

(14:4) Here and in v. 5 Paul stresses the importance in the church of edifying.

It is better to seek the edification of the church than simply self-edification.

(14:5) What Paul says here is not to minimize tongues but to show the exalted place that prophesying has. By interpretation tongues can be placed along with prophesying.

(14:6) "Profit" is placed here for edifying. The verb  $\omega\phi\theta\eta\gamma\omega$ , to be useful or advantageous (Shayer, 683), is used also in 13:3. Such ministry must contain at least one of the following:

- (1) "Revelation" expressing itself in "prophecy."
- (2) "Knowledge," in "doctrine."

This is the opinion of Hodder (II, 271).

(14:7,8) Illustrations on the importance of understanding.

(14:9) The application of vv. 7,8. The point is to show the importance of prophesying.

(14:10) "Signification" -  $\hat{\alpha}\phi\omega\nu\omega$ . With all of the languages there are in the world (proof that he is talking about languages), none is voiceless or dumb (Shayer, 98). Communication is the very purpose of language and therefore this is to be kept in mind when languages

are used.

(14:11) "Barbarian" - Βάρβαρος, "one who speaks a foreign or strange language which is not understood by another... The Greeks used Βάρβαρος of any foreigner ignorant of the Greek language and the Greek culture" (Thayer, 95).

(14:12) This refers back to the analogy in v.9.  
"Edifying" again is emphasized.

(14:13) Note the various things he speaks of in connection with TONGUES:

- (1) Speaking (v. 13).
- (2) Praying (vv. 14, 15).
- (3) Singing (v. 15).
- (4) Giving thanks (vv. 16, 17).

(14:14) In vv. 14-16 we have the word "understanding".

(14:18, 19) Paul's conclusion. It is not the quantity of words spoken, but the measure in which those who listen understand what they hear.

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14:20 "Understanding" - ταῦς ὄψεων, dat. of ὄψης. It is "the mind; the faculty of perceiving and judging" (Thayer, 658). This is a rebuke which ties in with 1 Cor. 3 and Heb. 5. Cf. also vv. 37, 38 in this chapter.

"Malice" - τῆς κακίας, "the vicious disposition" (French in Thayer, p. 320).

~~TONGUES MUST BE APPROACHED FROM A DOCTRINAL, NOT AN EMOTIONAL POINT OF VIEW!~~

14:21 Cf. Isa. 28:11, 12 - added proof that this is language, the very prediction seeming to imply exile and dispersion, captivity.

14:22 The purpose of tongues clearly stated:

(1) For those who do not believe.

(2) Especially, in view of v. 21, to Israel.

Prophecy is just the opposite: for the believer.

14:23 "Unlearned" - ἀσιτάτη. This means one not instructed in the truth of God. Used also in vv. 16, 24. This seems to point to a believer who is still a babe.

"Unbelievers" - ἀτιτοποιοί, a non-Christian. Cf. vv. 22, 24.

"Ye are mad" - μαίνεσθε. This is "said of one who so speaks that he seems not to be in his right mind" (Thayer, 386).

14:24 With intelligible prophecy, the result in v. 23 can be completely reversed.

"Convinced" - ἐπέγχεται. This is the same word used of the ministry of the Holy Spirit in John 16:8. It means to convict, to reprove,

To expose.

"Judged" - ἀνακρίνειν. "Is tested" (Robertson, IV, 184), to... determine (the excellence or defects of any person...) (Strong, 39).

**14:25** It is only through a ministry which men understand that they "will worship God" and become convinced "that God is in you" of a truth."

**14:26** The gist of these statements is that everyone has a gift and none should be despise, but "let all things be done unto edifying" SO GIFTS ARE NOT TO BE ON DISPLAY, BUT ARE FOR MINISTRY TO OTHERS!

**14:27** If there are tongues, then it must be "one at a time and not over three in all" (Robertson, IV, 184).

"By course" - "and that in turn" (Ibid.).

**14:28** Without an interpreter, there must be no tongues.

**14:29** The same limitation applies to "the prophets."

"Judge" - Σκοπεύωσαν. Others are to discern whether or not the prophets are speaking by the Spirit of God.

**14:30** In the case of the prophets, one speaking by revelation was not to monopolize the service, but the limitations as to number in v. 29 still apply.

14:31 The purpose of the prophetic ministry is twofold:

- (1) "all may learn" - ΤΑῦΤΕΣ γαν θάνων, "to be increased in knowledge" (Shayer, 388).
- (2) "all may be comforted" - ΤΑῦΤΕΣ πακαπώνται. "It combines the ideas of exhorting and comforting and encouraging" (Shayer, 483).

14:32 There is nothing to the idea which some have that a prophet (or one speaking in tongues) would lose control of himself.

14:33 "Confusion" - ἀκαταστασίας. This means both disorder and dissension (Shayer, 21). A peaceful, quiet, reverent service is consistent with God Himself. Wild disorder is of the flesh.

14:34 The same verb, "keep silence," is used here of women; in v. 28 of those who speak in languages, and in verse 30 of prophets: "let the first hold his peace." The meaning seems quite clear. NO WOMAN WAS TO SPEAK IN TONGUES, NOR TO PROPHESY IN THE CHURCH.

14:35 They were to learn from their husbands at home. WHAT A RESPONSIBILITY FOR HUSBANDS!

"Shame" - αἰσχύνον. Cf. 11:6. It means a disgrace.

14:36 There may be a touch of irony in what

the Apostle asks here, but he is answering those who claimed that they were not under any rules or principles.

Did the ministry of the Word originate with you?

Or, are you the only ones who received it?

If so, then you can do what you want.

If not, then you had better notice what is being said.

(14:37) If you are what you claim to be in God's sight, then you will recognize what I say as "the commandments of the Lord" - APOSTOLIC AUTHORITY!

(14:38) "Ignorant" - ἀγνοεῖ. Paul refuses to argue. If a man will not accept Paul's teaching as from God, then he must go on in his own ignorance.

This must be our position with regard to the Word of God!

(14:39) His final word concerning the two gifts in question - putting prophets unquestionably above those who speak in tongues.

(14:40) "Decently" - εὐστρημόνως. This means properly.

"In order" - κατὰ τάξιν. This means in an orderly fashion.

"Some among you" - ἐν ἡμίν τινες. It seems that he must be referring to people in the church who were denying the doctrine of the resurrection without realizing the effect that this had on the resurrection of Christ.

"Some" had never seen the prophetic implications of the ~~the~~ resurrection of Christ + how vital the resurrection of the body is to our hope.

**15:13** Now Paul begins by enumerating 6 or 7 (depending on how divided) dire consequences of denying the resurrection.

1 - "Christ is not risen." The strength of this is overwhelming. You cannot deny resurrection without denying the very foundation of the Gospel. Evidently those who denied resurrection still wanted to believe in the resurrection of Christ, BUT THIS IS IMPOSSIBLE. If one goes, so does the other.

THE STRONG PROOF OF VV. 1-<sup>\*</sup> MUST BE ANSWERED.

2 - "Then is our preaching vain" - Note how often Paul has referred to preaching: v. 1, 2, <sup>now always his same info.</sup> 11, 12. (Cf. also "delivered" in v. 3.)

"Preaching" - To κηρυγμα. Cf. 1 Cor. 1:21; 2:4. This speaks of THE MESSAGE AND ALL THE TIME AND ENERGY IT HAS TAKEN TO PROCLAIM IT.

"Vain" - Κένον. This word is used in v. 58. It speaks of that which is hollow, without any foundation or substance, and unable to produce results. How then could they explain the power and blessing

Some people will deny the miraculous gift is found in the resurrection.

or attack the gospel, ie an attack on the gospel.

Resurrection is not proved from Christ. He is not the truth.

If we foundations are destroyed... (Psa. 119:9).

cf. 1 Cor 2:1ff.

which accompanied Paul's ministry in Corinth?

3- "Your faith is also vain" - Κενή ηστιν πίστις σας. (a different word is used in v. 17 - ματαιά.)

How could they explain the changes that had come into their own lives if the Gospel is not true?

Cf. 1 Cor. 6:9-11.

**15:15** 4- "We are found false witnesses of God" - The verb found suggests taken by surprise. Paul + his fellow servants (Peter, Apollos, etc.) were all guilty of saying that God raised the dead which He actually did not do "if so be that the dead rise not."

We can see here how sacredly Paul considered his calling as "an apostle of Jesus Christ through the will of God" (1 Cor. 1:1).

**15:16** This verse is not just a repetition of v. 13, but introduces a second division. Vv. 13-15 shows how the denial of Christ's resurrection "implies the accusation of ~~imposture~~<sup>19</sup> against the apostle. But vv. 16-~~18~~<sup>19</sup>" implies the nothingness of Christian salvation (Hader, II, 346).

**15:17** 5- "Your faith is vain" - ματαιά ἡ πίστις σας. The word for "vain" is different from v. 14. V. 14 means there is nothing to it; here, that it leads nowhere. This is like building houses of sand on the seashore, or chasing the wind, to shoot at the stars, to pursue one's own shadow (from Gregory of Nyssa in French, 181).

SECOND  
DIVISION  
(vv. 16-19)

his power to  
raise from the grave.  
of free will.

French further describes it as expressing "aimlessness, the leading to no object or end" (p. 181).

"Faith" combines:

- 1) Conviction that a thing is true.
- 2) Trust in blessings to be received as a result.

6- "Yet in your sins" - If Jesus Christ did not rise from the dead, the sin question has not been settled.

Cf. Jn. 8:21, 24. Also Rom. 4:24, 25.

Apart from the resurrection we would have no assurance that the <sup>sins</sup> debt was paid! CHRIST'S DEATH WITHOUT SUCH A RESURRECTION WOULD HAVE BEEN THE CONDEMNATION.

Cf. how the reverse of 1 Cor. 6:9-11 would have been true.

(15:18) 7- Those "which are fallen asleep in Christ are perished."

To fall asleep in the Bible is to die. The body sleeps, not the soul. To fall asleep in Christ is to die in hope.

IF THERE IS NO RESURRECTION, then they "are perished" - not "annihilation," but "a state of perdition in which the soul remains under the weight of Divine condemnation" (Goder, P, 348).

(15:19) 8- "We are of all men most miserable" - ΕΓΓΕΙΟΤΕΡΟΙ. If we needed mercy for our sins, how much more do we need mercy from God and man if we are entertaining a hope which can never be realized. Godet gives an excellent statement explaining this verse:

v. 17, 18

is ~ sin

"The free choice of such a life can only be justified by the hope of the most excellent blessings, and these blessings consist by no means of certain external pleasures granted by way of reward, but in the satisfaction of the noblest and most elevated wants of human nature, of the aspiration after holiness and eternal life. To see these blessings escape you, when all inferior ones have been sacrificed to gain them, --to have renounced earth for heaven, and instead of heaven to find hell, like other sinners, --for it is salvation that is in question here, --would not this be a still sadder condition than that of worldly men who at least allowed themselves on the earth a comfortable life and the lawful pleasures which were within their reach? To the sufferings accumulated during this life there would come to be added the most cruel deception after this life" (Vol. II, pp. 349, 350).

Then God for the destruction of Kull in vv.  
20-23.

(15:20) After stating all the consequences  
IF THERE IS NO RESURRECTION, Paul  
now turns to a positive and grand assertion  
of the truth of resurrection - beginning  
with CHRIST!

The foundation is being replaced after  
taking it away.

It is like waking up from a bad dream.  
"But now" - Nuvi SE. The contrast is  
between a tremendous reality and an  
awful void.

"Christ" - so-called for the 10<sup>th</sup> time here  
in the chapter. Used 3x more, + then "the  
Son" in v. 28.

"Risen from the dead" must refer to  
~~physically~~ resurrection.

"Become" not in the better MSS.

"Firstfruits" - ἀπρόξιν. What this means  
is explained in vv. 21, 22, and the clarified  
even more in v. 23. Vine says this word  
is always in the singular in the Greek  
(p. 209).

note its different usages: here, of Christ;

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in Rom. 8:23, of the Holy Spirit; in Rom. 16:5 of the first believers in a country; in 2 Th. 2:13; Jas. 1:18; cf Rev. 14:4 — of believers in this age as compared with other ages.

The background of this expression is Lev. 23:10, 11. It means the first to come, with more of the same to follow.

Applied to Christ it means:

- 1) He was the first one to rise from the dead as He did — NEVER TO DIE AGAIN.
- 2) His was the first resurrection to have effects beyond His own.

"Them that are asleep," or better, "them that have fallen asleep." Paul uses this expression of the body. Cf. v. 6; 1 Th. 4:<sup>13</sup>14.

All men will be raised, BUT THE CONTEXT SHOWS THAT HE IS TALKING ABOUT THOSE WHO ARE "in Christ." Cf. vv. 18, 22.

15:21 Death did not come by God, but "by man" — Σι' ἀνθρώπου. Cf. Rom. 5:12.

"By man also ..." — note the reference to THE HUMANITY OF CHRIST.

Only a man could correct what man had done — so it was necessary for Christ to become a man. Cf. Phil. 2:5ff.

15:22 All men are "in Adam" — and so all are lit. dying. But only those who are "in Christ" will be raised in the resurrection that he is talking about.

Contrast John 5:28, 29. Also Dan. 12:2.

15:23 Here Paul makes no attempt to distinguish

between the Rapture and the Second Coming. He does speak of "a mystery" in v. 51 - to clarify the two. BUT IN THIS VERSE HE SIMPLY REFERS TO HIS COMING GENERALLY. (We do not always deal with the individual parts when we deal with a truth.)

"Order" - Τάγματι. God has made an arrangement, an order, which can be likened to a military order. Divine authority stands behind this order - and it cannot be changed by man.

"His coming" - ἐν τῇ παρουσίᾳ αὐτοῦ. This is personal presence. Used in 16:17. Also in Mt. 24:3; 1 Th. 4:15; 2 Th. 2:1. So it does not distinguish between the Rapture and the Second Coming since it is used of both. But it means the personal, visible, glorious appearing of Christ when the resurrection of those who are His will take place.

SO GOD HAD ORDAINED THAT CHRIST WOULD BE RAISED FIRST; THEN THOSE WHO BELONG TO HIM WILL BE RAISED WHEN HE COMES!

(15:24) "The end" - Τὸς τέλος. Now Paul speaks of the ultimate goal of resurrection, and he projects himself to the time after the 1,000 reign when all things are brought to their culmination.

"The kingdom" - a term used to denote the work of God among <sup>men</sup> where His authority will be recognized as the only one - eternally! Christ will do this, but not before He has "put down all rule and all authority and

Power."

"Rule" points to the person - whether angelic or human.

"Authority" speaks of the authority behind the ruler, that which gives him his right. For kings, this comes by birth; for presidents, from the people; etc.

"Power" speaks of the strength of the person who is the ruler.

The Lord will "put down" it all. The Gk verb is *Katapynōn*. Cf. 1:28; 6:13; 13:8, 10, 11. He will reduce them to nothing. Neither they nor their power will any longer be a threat to the kingdom of God.

(15:25) Cf. Psa. 110:1.

"All enemies" - Τάντας τοὺς ἐχθρούς.

Cf. Rom. 5:10; Col. 1:21 - unregenerate men

Jas. 4:4 - the world

Mat. 13:28, 39 - the Devil. See Acts 13:10 - enemies of righteousness.

An enemy is an opponent, one who is hostile to another + anything that he might do.

What a lot is in this verse! The outcome is already decided. As Dr McGee has said, "We are on the winning side!"

(15:56) "The last enemy ... death." John tells us when this will be. Cf. Rev. 20:13-15; 21:4. In this context Paul (1 Cor.) is talking about believers. EVEN SOME NOW LIVING MAY NEVER DIE. Cf. 15:51.

How will He destroy death? By RESURRECTION

Cf. Rom. 6:9.

(15:27) The first "he" refers to God the Father; the second "he" to God the Son. Cf. Psa 8:7; Heb. 2:5-9.

GOD the father will not be in subjection under the man Christ Jesus. But cf. v. 24. That which was lost through Satan will be restored through Christ.

(15:28) "That God may be all in all." This is really "the end" (v. 24). Cf. Col 3:11; Jn. 17:21.

God is all in each and every child of God.

"The in denotes a real indwelling. The living God thinks, wills, and acts through them. They are as Jesus was, on the earth, at once His free and submissive agents, the depositaries of His holiness, the bearers of His love, the interpreters of His wisdom throughout the boundless spaces and unnumbered worlds of the universe. It is by filling them that through them God fills all things" (Godeff, II, pp. 373, 374).

THE SON, CHRIST, ALL SPEAKING OF HIS INCARNATE MINISTRY, WILL DELIVER THE KINGDOM TO GOD + EVEN HE WILL BE IN PERFECT HARMONY WITH THE FATHER

Thus, will the new heaven and the new earth be established!

This verse contains a peculiar proverb from  
the comic Athenian poet, Menander. Cf. Luke 16:8. 1 Cor -  
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The present tense means  
to cease being  
deceived" (Vine, 216).

15:33 "Be not deceived" - πιν πλανᾶσθε. This  
means, Do not be led astray, led into  
error (Thayer, 514). It is used in 1 Pet. 2:25  
as a quotation from Isa. 53:6. Cf. 1 Cor. 6:9.  
It is "to lead away from the truth" (Ibid.).  
Cf. Mt 24:4, 5, 11, 24.

Godet mentions that this verb "does not  
signify: Let not yourselves be misled by  
others; its meaning always is: 'Do not  
deceive yourselves (by false reasonings)"  
(II, 395).

"Evil communications" - ὄπιστα κακά.  
Paul is talking here about fellowship with  
those who are not what they should be,  
those " . . . morally wrong in their "thinking  
feeling, acting" (Thayer, 320).

"Corrupt" - φθείρουσιν. It is translated  
defile in 1 Cor 3:17. When a believer is led  
astray from the truth, he is corrupted - as  
the Jews felt that any misuse of the temple  
defiled it!

"Good manners" - ἀρετή χρήσθ. This refers  
to character or morals.

15:34 "Awake" - ἐκνύψατε, "in the aorist tense,  
signifying that it is to be done immediately  
and once for all" (Vine, 216, 217). It speaks of  
one who has become intoxicated, and who  
needs to sober up.

"Do righteousness" - εἰκαΐως. This means  
righteously, morally pleasing to God. The emphasis  
is practical.

"And sin not" - Καὶ μηδ ἀπάταντε.  
They were not to let their lives follow continuously

in sin - as apparently they were doing. In following error their lives were missing the way of God for them.

DOCTRINAL ERROR OFTEN IS FOLLOWED BY SIN - IN ONE FORM OR ANOTHER THIS IS ALWAYS TRUE.

"For some have not the knowledge of God" is it; some have ignorance, or non-knowledge of God. The word is ἀγνοίαν. Used only here and in 1 Pet. 2:15.

This is more than mere ignorance. It is a deliberate attempt to resist the truth and to substitute false notions of God that lead to loose living.

"To your shame" - Τῷ σας ἐντόπιον ὑμῖν. This is the second time Paul has used this expression. Cf. 6:5.

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(15:35) These are the questions being answered in the remainder of the chapter. They people referred to were evidently following the Sadducees who denied the resurrection because they taught that it meant the restoration of a purely human and physical body.

(15:36) "Fool" - ἀρρεν. The objection to resurrection + the idea of resurrection was senseless, and whoever made this objection was not using his head.

Death is a sowing - a leading to something better and more valuable. Every farmer lives on the basis of death + resurrection.

(15:37) When you put a seed into the ground, you do not get the same back.

(15:38) The outcome of the sowing is in the hands of God. "God giveth it a body."

(15:39) Another thought is introduced here and continues through v. 41. It is that there are various kinds of bodies in the universe today. What makes us think that mans is the only kind + cannot be changed.

Bodies differ on the earth.

(15:40) Then there are heavenly bodies as well as earthly bodies.

(15:41) And even the glory of the heavenly bodies gives evidence of a difference.

(15:42) "Corruption" - φθορά. The idea of sowing goes back to vv. 36, 37. Also v. 53, 54 for corruption. That which is subject to decay, returning to dust (Gen 3:19), is the thought. But speaking of it as being sown is an indication that the corruption is <sup>not</sup> the final state.

"In corruption" - ἀφθαρία. This means that we will then no longer be subject to physical death. This takes into consideration all that leads up to it.

(15:43) "Dishonor" - ἀτιμία. This is disgrace, "use of the unseemliness and offensiveness of a dead body" (Thayer, 83).

"Glory" - δόξη. Here he is talking about magnificence, splendor, majesty, exaltation. Cf. Phil. 3:20, 21; Rom. 4:18; Col. 3:4.

"Weakness" - ἀσθενία. "nothing is more absolutely powerless than a corpse - it can do nothing and it can resist nothing. The weakness which belonged to it in life, is perfected in death" (Hodge, 347).

"Power" - δύναμις. No one can possibly know the energies, the capacities, of a child of God in his resurrection body.

(15:44) These last two terms may include all that is stated in vv. 42, 43 above. These are the general terms for the present body and the resurrection body. They are "natural" and "spiritual." BUT IT IS IMPORTANT TO NOTE THAT THEY ARE BOTH BODIES.

"Natural" - Φυσικός. Man is "soulish."

There seem to be two dominant ideas in this expression:

- (1) First it speaks of the life that a man has in common with animals, and his need for air, food, and sleep. See Hodge, 341. It is a flesh + blood body.
- (2) It speaks of the moral life of man, so prone toward sin, so inclined toward the emotional,<sup>the mental</sup>, all that he is apart from the Spirit of God; Cf. Eph. 2:3.

"Spiritual" - Πνευματικόν. This is a body dominated by the Spirit. Cf. its use in 1 Cor. 2:<sup>13</sup>15 (cf. vv. 10-12, 14, 16); 3:1; 10:3, 4; 13:1; 14:1.

As in 10:3, 4 the idea is of real meat and drink, so this is a REAL BODY. But it is a SUPERNATURAL BODY, looking like the former body, but with none of the previous physical and moral problems.

The last statement in this verse emphasizes the importance of this verse.

**15:45** Paul continues with the contrast between the spiritual and the spiritual and follows through on the moral consequences of the resurrection.

This relates back to vv. 21, 22.

Only here is our Lord called "the last Adam," indicating that there are only these two categories.

"The first Adam" was created human and through the fall was dominated by the human — which leads to death. Christ, on the other hand is "a life-giving spirit."

Cf. 1 Cor.  
v. 14.

Cf. John 5:26-29. He became this through His resurrection.

Note, "was made" - ἐγενέτο. It speaks of what he became, by sin.

(15:46) Just so everyone would notice the order + not think that the spiritual was first, Paul states the order clearly.

(15:47) Adam was "earthy" - χοϊκός. This means, "made of earth" (Shayer, 669). Only here + in v. 48, 49. Man was "formed out of the earth" (Hodge, 352) - DUST!

What a contrast with, lit., the Lord out of heaven.

One was human; the other, Deity, supernatural.

(15:48) As long as we are the descendants of Adam, we will be like Adam. When we share in resurrection, then we will no longer be like Adam, but LIKE CHRIST. Cf. 1 John 3:2.

(15:49) "We have borne" - ἔφερεν. This speaks of what we continuously and habitually have worn as our body throughout this life. We look like Adam did.

"The image" - τίπ παρείκων. This is a likeness which is derived (French, 50) - like an image on a coin, or like a statue, or like a reflection in a mirror. "inherit" in v. 50.

"We shall also bear . . ." - 2 Cor. 3:18; 1 Jn. 3:2; Rom. 8:29; Phil. 3:20, 21.

Fest.  
first  
(v. 50).

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(15:50) "The kingdom of God" - cf. v. 24. We will not have this to look forward to by being in Adam, but by being in Christ - and it will come by resurrection.

This also raises the question answered in the concluding verses: WHAT ABOUT THE CHRISTIANS WHO WILL BE LIVING WHEN CHRIST RETURNS? WHAT ABOUT THEIR BODIES - since "flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption"? The answer follows.

(15:51) "Behold" - Ιδού. This "is to call to attention" (Goder, II, 435). This is from εἰδω. It has the meaning here of paying attention, observing (Thayer, 173). Paul is calling for their undivided attention.

"I show" - δέγω. This is a word for teaching, even though it is being done in writing.

"A mystery" - μυστήριον. This is "a special point in God's plan, which the Apostle could only know by revelation" (Goder, II, 435). It speaks of truth:

- 1) not previously revealed, but now made known.
- 2) not to be comprehended by the natural mind.
- 3) revealed only to the people of God. Cf. Matt. 13:11.

What is it?

"We shall not all sleep." The verb is κομηθεῖν. Cf. vv. 6, 18, 20. This means all will not die.

But - since "flesh and blood cannot inherit

In 1 Thes. 4 Paul  
is concerned with  
the dead; here  
with the living!

V.50 "might  
be raised to crush  
all evil" (Madan,  
v. 22)  
until we  
get to v. 51 ff.  
men cannot  
now live on a  
poisonous  
planet  
now be saved  
of their own  
before.

Cf. Eph. 3:3, 3:3a;  
Col. 1:26

the kingdom of God" (v.50), we shall all be changed" - Τάντες δέ ἀλλαγόμεθα. The same verb is used in v. 52.

(15:52) Now quickly -

When -

And the nature of the change is now explained.

"On a moment" - ἐν αὐτόπει. This speaks of a period of time so short "that it cannot be cut in two or divided" (Shayer, 83). Hodder calls it "an indivisible moment" (II, 438). THERE WILL BE NO TIME FOR ANYONE TO DO ANYTHING THEY MIGHT WANT TO DO.

"In the twinkling of an eye" - ἐν πιττή ὄφθατοῦ. It is lit. the blow of the eye, or in no more time than it takes the eye to blink closed & then open again.

This should be a reminder to us of the Lord's coming.

There will be no signs ahead of time. The signs in scripture have to do with His second coming.

"At the last trumpet" - ἐν τῇ ἑρξάτῃ σάττι. Dr. M'Gee said that the terms in 1 Th. 4:16 were used to describe the Lord's voice. Cf. Rev. 1:10.

This may be. But it is calling the people of God together. Cf. Num. 10:1-3.

It is the "last" one because with it this church age will suddenly be brought to a close.

In the last part of this verse he prepares us for vv. 53, 54. He is talking about two groups of believers:

How startling  
this will be!

Cf. Ex. 19:19; 20:18.  
The first,  
a sign of  
God's presence?

1 Th. 4:13-18  
had already  
been written  
so it is clear  
that this speaks  
of the Lord's  
coming -

Cf. 1 Cor.  
15:52  
- is it  
any  
question.

- is it  
any  
question.

- 1) Those who die before the Lord comes.
- 2) Those who are living when He comes.

The first has already been explained: "the <sup>note his</sup> dead shall be raised incorruptible". See v. 42. <sup>same order</sup> <sub>in 1 Cor. 4:16</sub> The second is now to be explained: "and we shall be changed." Paul expected to be with the living.

(15:53) Following the same order he will now use another name for the change of the living ones.

<sup>he</sup> preserves the order as in v. 52: the dead first; the living second!

THE LIVING: "This mortal" -  $\tauὸν ὄντα τὸν τοῦτο$ . This is a body "subject to death", and so still living" (Thayer, 291). It is used in Rom. 6:12; 8:11; 2 Cor. 4:11; 5:4; and here in vv. 53, 54.

"must put on" -  $\epsilonὐθύρασθαι$ . This means to "clothe with a garment" (Thayer, 214). Our bodies are tabernacles, as was the Lord's (cf. John 1:14). See also 2 Cor. 5:1-4. Our soul's presently are immortal, but not our bodies.

"Immortality" -  $\alphaἰδανοία$ . The word is used only here, in v. 54, and in 1 Tim 6:16. This speaks of a body that will not die.

THERE IS NO DIFFERENCE BETWEEN AN INCORRUPTIBLE BODY AND AN IMMORTAL BODY. THE TERMS SIMPLY INDICATE WHAT THE PERSON WAS BEFORE THE COMING OF THE LORD.

(15:54) When v. 53 is fulfilled, then Isa. 25:8 will be fulfilled: "He will swallow up death in victory."

"Swallowed up" -  $\kατεγγόνει$ . This is used of the death of the Egyptians crossing the Red

Here is real excitement!  
Moving words  
of the old people  
must enter it  
now" (Mark  
H., 250)

Sea in Heb. 11:29. Also 1 Pet. 5:8. Death will be consumed, destroyed, no longer a threat. AND IF DEATH IS DESTROYED, THEN ALL THAT CAUSED DEATH WILL LIKEWISE BE ENDED; sin, etc. (Cf. a possible relationship between this verse and Heb. 2:9.)

"In victory" - ἐν νίκῃ. This is similar to the Heb., נִיצָחָה, "to everlasting, forever" (Thayer, 426). Gorder says it "is one of the most beautiful terms in the Hebrew language (netsach). It denotes the state of perfect inward vigour which excludes all possibility of outward decay" (II, 442).

Comment on how  
of present re:  
resurrection  
can be to  
addict to  
the grave  
like & perfect  
Death had  
been prevailing  
wth men since  
Adam's day?

**(15:55)** This verse appears to be a ref. to Hosea 13:14.

On the basis of what will be we can now say — The best MSS have "death" 2x, and not "grave" in the second part.

"They sting" - οὐ... τὸ κέντρον. Death is like the deadly sting of some creature, but so often the sting is gone when used once. "This word denotes the murderous power which death exercises over men" (Gorder, II, 444).

Where is death's "victory" - τὸ νίκη? What right has death to claim the final triumph. And yet some men believing the lie of Satan will say, When you're dead, you're dead!

**(15:56)** We have three things here: "death... sin... the Law."

"Sin" is what has given "death" its deadly sting. And "the Law," instead of taking away sin, added to sin's "strength" - η δὲ σύνεστις.

Cf. Rom. 5:12; 4:15; 5:19-21.

Death could not touch Adam + Eve until they sinned. Then when the Law was given the strength of sin became more apparent than ever.

Who could deal with sin and death? V. 57 gives our answer.

**(15:57)** "Thanks be to God" is lit., Grace to God! The Grk: Τῷ δὲ Θεῷ χαρισ. HE is the One who deserves our constant praise for deliverance from death and all related enemies. Cf. Rom. 7:25.

"who giveth us" - Τῷ δόθει ἡμῖν. We do not win it, nor do we deserve it; He gives us - continuously, presently - we can rejoice in its future realization as though already accomplished because IT IS ABSOLUTELY CERTAIN.

"The victory" - described as in v. 54.

"Through our Lord, Jesus Christ" - Σίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. This is the second time our Lord's full name has been used in this chapter. Cf. v. 31.

Such deliverance can come through no other. Cf. John 11:25, 14:19; Rev. 1:5, 17, 18.

**(15:58)** This is the practical conclusion, beginning with, "Therefore" - οὖτε. Paul has used this frequently in 1 Cor. Cf. 3:21; 4:5; 7:38; 11:33; 14:39 - "the practical conclusions to which the doctrines led up" (Godet, II, 448). TRUTH DOES NOT BENEFIT US UNTIL IT HAS PRACTICAL RESULTS. This conjunction expresses "consequence or result" (Thayer, 683).

"Be ye steadfast" - ἐσπαιοῖ γίνεσθε. Though

Cf. 2 Pet.  
5:14.

Paul has spoken with great severity, note his tenderness in, "my beloved brethren." He is one with them, and he loves them <sup>the Lord's</sup>. There is no other way that we can move people to obedience and ministry.

"Steadfast" speaks of those who have a fixed purpose. Cf. Thayer, 168f. In Col. 1:23 it is translated, "settled," like a house on a firm foundation. Or, Cf. Eph. 4:14.

This means the elimination of doubt. An uncertain, untaught Christian will be unstable.

"Be" = become.

"Unmovable" - ἀμετακίνητοι. It speaks of the tendency in men's hearts to give up, to move away, to lose heart, to be discouraged.

"Always abounding" - πάντοτε πλούσιοι... πάντοτε. This verb "strictly signifies: to flow over the edges all around" (Godet, II, 448). Cf. Psa. 23:5b.

This was to be their delight.

"The work of the Lord" - ἐν τῷ ἔργῳ τοῦ Κυρίου. It is the Lord's work; we are sharing with Him in it. Cf. 3:9, 13-15. Also 16:10. SO IT IS THAT WHICH OCCUPIES OF LORD, THAT WHICH IS HIS BUSINESS.

"Forasmuch as ye know" - εἰδότες. This one word means, being assured (because of ch. 15).

"Your labor" - a different word from "work" above. Here it is ὁ κόπος σπῶν. This word emphasizes the weariness which one will experience in the work. Cf. Gal. 6:9

"Not in vain" - οὐκ ἔστιν κενός. If this were not the case, then we would be busy about "labour which yields no return" (French, 180).

"In the Lord" - ἐν κυρίῳ. This "denotes in the sphere and under the direction of His authority and control" (Vine, 228).

Chapter 16 - Has to do with "the work of the Lord."

11/15/69  
 military  
 expressions  
 are frequent  
 in this chapter.  
 on the  
 reason  
 for the  
 - Poverty" Calvin  
 cities Acts 11:28  
 16:1) The Jews of Jerusalem were singled out for special opposition because they were in the headquarters of Judaism. Cf. Jas 2:6; 5:1-5. Since it seems that many of the early Christians in Jerusalem were from the poorer class, the rich Jews for whom the poor worked could easily cut them off so they would have nothing.

Therefore, WE HAVE THIS PROMINENCE OF OFFERINGS FOR "the saints" in "Jerusalem" (v.3). Cf. Rom 15:26 (Hk).

"The collection" - Τὴς λογίας. This is a word found only here in the NT. It is from λογεῖν, to collect (Cf. Robertson, IV, 200).

"Saints" - used 6x in 1 Cor: 1:2; 6:1, 2; 14:33; 16:1, 15.

"As I have given order" - Ήσπέδηται. This is what Jesus did with His disciples in Mt. 11:1. Cf. 1 Cor. 7:17; 9:14A; 11:34. THIS CARRIES THE IDEA OF A MILITARY ORDER.

"To the churches of Galatia" - While no record is given in the NT of this "order," we can be sure that it was given, and the assumption seems to be that it was successful.

They would  
 be encouraged  
 by the  
 example  
 of their  
 sentiles helping  
 their Jewish  
 brethren.  
 16:2) "Upon the first (day) of the week" i.e.,  
the first of the Sabbath. It might be translated the first day after the Sabbath.

Cf. Mt. 28:1; Mark 16:2; Luke 14:1; John 20:1, 19;  
Acts 20:7.

But in at least two verses  $\sigma\alpha\beta\pi\alpha\tau\circ$  is used to indicate a week. Cf. Mk 16:9; Luke 18:12.

WITH EITHER APPROACH THE DAY IS SUNDAY -  
commemorating the resurrection of our Lord,  
the new creation.

"lay... in store" -  $\tau\iota\theta\acute{e}tw \delta\nu\sigma\alpha\rho\pi\zeta wv$ . This means to place in the treasury - indicating there was some place to put it. Some people have taken this to mean that it should be kept at home, but the very end of the verse, "that there be no gatherings when I come," means that there was to be a gathering before he came - on the first day of each week.

"as (God) hath prospered him" -  $\epsilon\nu\sigma\omega\tau\alpha$ . NO MENTION IS MADE OF THE TITHE. We are not to legally give  $\frac{1}{10}$ , but we are to give proportionately as we are able.

Cf. 2 Cor. 9:7; 8:5, 11, 12.

The only places where tithing is mentioned in the NT, they have to do with OT standards.

Cf. Mt. 23:23; Luke 11:42; 18:12; Heb. 7:5, 6, 8, 9.

\* 2 Cor. 8, 9 give us the details for NT giving.

"Gatherings" - the same word as "collection" in v. 1.

(16:3) Note how scrupulous Paul is in the handling of money. He does not hesitate to teach them what they should do, but he wants them to handle it by those who are approved!

"Approve" -  $\sigma\omega\kappa\rho\mu\alpha\gamma\pi\tau\epsilon$ . This word is used for the testing of coins. It speaks of a

Reliable handling  
of funds is  
an encouragement  
to give.

Mt. 6:20  
Q Matt. 19:17.

person, tested, approved, and selected because they are completely above reproach. Spiritual standards extend to every phase of the ministry.

"Your liberality" - Τὴν χάριν ὑπὸ. This certainly indicate the absence of legal obligation. It is a gift, an act of grace on the part of the Corinthian church.

(16:4) Paul will decide as to whether he will go when he learns how large the gift is.

(16:5) Both this + v. 8 seem to indicate that Paul was in Ephesus. He planned to go NW to Macedonia, then south to Corinth. This had been one of the criticisms leveled at him — that he had not been back to Corinth.

(16:6) When he did come he would stay with them, in all likelihood for several weeks.

(16:7) An immediate visit was out of the question.

(16:8) The reason for not going to Corinth immediately is now explained.

"Pentecost" — so called because it was 50 days after the Passover. Cf. Acts 2:1; 20:16. It shows that this day was being remembered in the early church:

- (1) The day when the church came into being.
- (2) The day when the Holy Spirit was given to abide in the heart of every child of God.

(16:9) Why did he was to remain at Ephesus?  
For two reasons:

(1) "A great door, and effectual, is opened unto me." Cf. Acts 19:10.

"Door" - θύρα. This "is used of the opportunity of doing something" (Thayer, 293). Cf. Acts 14:27; 2 Cor. 1:12; Col. 4:3. See also Rev. 3:7.

"Great" - μεγάλη. This means great as to its extent, a great opportunity to reach a vast number of people. God had opened this.

"Effectual" - ἐνεργής. This speaks of the results. Not only was there an unusual opportunity to preach the Gospel, but there were unusual numbers who were receiving Christ! THIS IS WHAT HAPPENS WHEN THE LORD OPENS THE DOOR!

(2) "many adversaries" - ἀντικείμενοι πόλλοι. As long as the door was open, the "adversaries" were not a reason for leaving, but for staying. The fruitful preaching of the Word always brings opposition.

Cf. 1 Cor. 15:30-32.

See Phil. 1:28.

(16:10,11) Paul's instructions regarding Timothy.

(16:12) Paul's words regarding Apollos.

(16:13) "Watch" - ύπνωπεῖτε. "These words have a military tone; the believers must be as sentinels on guard, must maintain their position, must manifest courage, and must

become strong" (Vine, 233). Then he adds, "The verbs are all in the present continuous tense.

- \* First, they were warned "against insensibility to spiritual dangers" (Ibid).

This means prayer (Col. 4:2).

This means a refusal to be lulled to sleep by the world (1 Th. 5:6): separation.

Cf. Satan in 1 Pet. 5:8.

It concerns the coming of the Lord according to 1 Th. 5:6 and Rev. 3:2.

- \* Secondly, "stand fast in the faith" - οὐκέτε ἐντίστοι. "The faith" amounts to a technical term in the NT for doctrine.

THE WORD OF GOD WAS NOT TO BE CALLED IN QUESTION. ITS AUTHORITY IS A SETTLED, ESTABLISHED FACT.

Cf. 1 Cor. 15:1; 1 Pet. 5:12.

See Eph. 6:11, 13

It means one who does not hesitate, one who does not waver.

How many times this has come before us recently.

- \* Thirdly, "quit you like men." The lt is one word: αὐτίστοτε. This means "to show oneself self to be a man, be brave" (Thayer, 43). This "is opposed to cowardice, effeminacy" (Godet, II, 464, 465).

"Quit" has an archaic meaning acquitting or conducting oneself (Random House, p. 1181). The conduct here is that opposed to what you would expect from women or children. Be courageous.

- \* Fourthly, "Be strong" - κραταύτοτε.

These last two expressions are lifted right

lit., stand  
in the  
faith.

out of the OT - cf. 1 Sam. 4:9; 2 Sam. 10:12.

The verb actually means to become strong, to increase in strength (Thayer, 358, 359).

For its use, cf. Luke 1:80, of John the Baptist, and in Luke 2:40, of our Lord - concerning their growth in strength physically.

The first three lead to the fourth.

(16:14) How easy it is to forget "love" - ἀγάπη, to forget 1 Cor. 13, when in the midst of conflict!

Cf. W. 20, 24  
THIS WAS THE GREATEST NEED IN THE CORINTHIAN CHURCH. It can almost be read here without notice. The divisions, the pride over spiritual gifts, etc. show how much love was needed.

(16:15-18) Deals esp. with Stephanas and his family.

Two words are given by Paul concerning this family:

(1) "Submit" - οὐτοτάσσονται. This is another military term. It speaks of obedience, doing what they say.

Cf. 1 Cor. 1:16.

The church has always needed godly leaders + people who would follow them. Cf. 1 Cor. 11:1.

(2) "Acknowledge" - επιγνώσκετε (v. 18).

Paul is encouraging the church at Corinth to become thoroughly acquainted with them and their ways!

(16:19-24) All the concluding verses are salutations except v. 22.

In v. 22 "love" is φιλεῖ. He speaks of tenderness, real devotion which is personal.

"The Lord Jesus Christ." The MSS vary here, but it is interesting to consider all that is involved in His name.

"Anathema" - ἀνάθεμα. Thus it is a transliteration (as is Maran-atha). This means separation from God - final + eternal!

Cf. Gal. 1:8,9; 1 Cor. 12:3; Rom. 9:3.

"Maranatha" is two words in the Aramaic: μαραὸν ἀθά. This word "belongs to the Aramaic language spoken in" Israel "at that period" (Beder, II, 471). "Maran" = Lord, our Lord; "has come" - a perf: has come.

It is questionable as to whether or not this refers to His first coming, or His second coming. There are wonderful possibilities in considering it either way:

- 1 - as an accomplished fact.
- 2 - as a certain, coming event.

End