

9/27/78

CORINTHIANS - LESSON 1

I. The basic problem - disunity, divisions.

II. The cause: they had not grown.

III. The evidences of the problem:

- Ch. 1 - more attention to men than to Christ.
 - more attention to form than to content.
 - more attention to man's glory than to God's
- Ch. 2 - a setting aside of the work of the Spirit.
- Ch. 3 - confusion as to the work of the Lord.
- Ch. 4 - the setting aside of authority - even the authority of the Apostles and the Word.
- Ch. 5 - a break down in their attitude towards sin.
- Ch. 6 - a loss of the distinctive character of the Church - a growing feeling of being comfortable with the world.
- Ch. 7 - ~~Disatisfaction at home, work, personal affairs~~
~~a lack of concern for the weak in the~~
~~faith.~~
- Ch. 8 - ~~a lack of concern for those who are weak in the~~
~~ministry.~~
- Ch. 9 - criticism of the ministry
- Ch. 10 - self-confidence and self-centeredness (separation)
- Ch. 11 - desecration of holy things
- Ch. 12 - pride in spiritual gifts
- Ch. 13 - a lack of love as to its object
as to its ministers
- Ch. 14 - confusion in service
- Ch. 15 - corruption of doctrine - even of the most essential

IV. The remedy for the problem:

- A. Teaching. Cf. The book. Also 14:20.
including exhortation
- B. The preaching of Christ, the true Gospel.
- C. Seeking the glory of God.
- D. Dependence upon the Holy Spirit.

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1 CORINTHIANS

1:1 "Called" - κλητός, by God, divinely appointed, chosen for his apostleship, not one who could or would have chosen it.

How we need to get back to this in the ministry today! Our choice is to choose what God has chosen for us!

1:2 See Calvin's comments ~~of~~ on "the church of God" - i.e., what constituted this troubled group a church?

"Sanctified" - ἅγιασθείσις, set apart, separated unto God, sep. from sin - made holy.

"Called saints" points to the reason for their sanctification - just as Paul was "called to be an apostle," as all believers are "called saints" - not self-appointed.

How is it evident that people are "called"? They will "call upon the name of our Lord Jesus Christ."

Cf. Rom. 10:13; Gen. 4:16; 12:8. This means for salvation and then for help, or to recognize One as God - worshipping and praising Him. Cf. Acts 2:21; 9:14, 21.

1:4 "Grace" = salvation. God is to be praised for it all. The evidences of salvation, which had assured the Apostle even with all of their problems, follow in vv. 5-7.

1:5 THE EVIDENCES OF SALVATION.

1) "Ye were enriched in him" - ἐπλούτισθε
They were made rich in spiritual blessings - in two ways:

a) "In all intimation" - εν ταῦτῃ νόη. This has reference to the way they were speaking - not only cleared up, but acknowledging the Lord - recognizing Him, praising Him, etc.

b) "In all knowledge" - εν γνώσει γνωστε. This is to possess the ability to know divine things, spiritual truth - the Word of God.

(1:6) 2) "See testimony of Christ was confirmed in you." "Confirmed" - επεβαίνω. This means to be fulfilled. "See testimony of Christ," the witness of Christ, in the gospel. We see this, e.g., in the gospel of John. See point in that they were changed.

(1:7) 3) "Now we came behind in no gift." so come behind - οὐ τέρποι, in to be lacking in. See that not been left out in the bestowal of any gift. They were all to be found in the Corinthian Church - an amazing thing!

(1:8) And, on the basis of these things, Paul is encouraged to write and to be assured concerning the future.

Lord will continue to "confirm your works the and" (the same verb as in 1:6 - βεβαιώει).

On what way? "Unprovable" - ἀγέγκινος, which means "not acquittal merely, but absence as much of a charge or accusation" (of unproven in Greek, p. 381.)

There are plenty to be raised now, but none then - when the Lord has finished His work in us.

His word is found in Col. 1:22; 1 Tim. 3:10; 1 Cor.

1:6,7.*

(1:9) "Lord is faithful" - what He begins, He finishes. What He promises, He fulfills. What He promises, He does not change.

and then Paul comes back to the word he started with: "called" ... "called you."

So we are not only "called-saints," but we are "called into the fellowship of his Son Jesus Christ our Lord." And again - "called" by "God." We would have neither the right
nor the power

to do this for ourselves.

What does this mean?

- 1) It means that God calls us to Christ.
- 2) It means that we participate in all that Christ is. We are in Christ. All that He is, is ours.
- 3) It means that Christ is our life, that He lives in us, that His glory is manifested through us.

Cf. 2 Cor. 3:18.

Illus: Norman Harrison's, "You ought to be very wonderful people, and becoming more wonderful every day - just like God's Son, Jesus Christ, our Lord."

1. One Spirit's ministry through Paul (1-4)
2. " " to Paul (5-16).

1 COR. 2

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(2:1) "Excellency" - ὑπεροχήν. Jesus would be a person who was trying to show himself off either by the way he talked, or by what he said. Sure, he came not with pride, but in humility.

(2:2) "Determined" - ἐκπινά. Paul had reached a firm decision. This was his verdict concerning the nature of his ministry.

(2:4) "Enticing" - τέλοις. Paul's dependence was not on his ability to persuade men by the words he spoke.

v.4
v.10 (2x)
v.11
v.12
v.13
v.14

"An demonstration - εὐ αποστέλλει, to show as prof. One idea seems to be that Paul's dependence was on the power of the Spirit, not on his persuasive ability.

(2:6) "Perfect" - ἐν τοῖς τελείοις. Jesus may be:

1) In contrast with the "Judaean Christ" (3:1), or

2) With reference to those who were initiates - members of Christ's body, as compared with non-members (i.e., the unSaved).

See (2:7)

"Ordained" - ἀπόπλισεν. Jesus was predestined, decided beforehand - "before the ages." See same word in math in Rom. 8:29, 30; Eph. 1:5.
"Unto our glory" - the glorious purpose of our salvation.

(2:9) "Contended" - ἀνέβη. Jesus means have arisen, arisen prompted by something from the outside, of ^{the} self-origin.
"Prepared" - ἤτοι ματέν.

Rutherford (17, 85) feels that this was a combination

of Isa. 64:4; 65:17; 52:15.

2:10 "Searcheth" - ἐπαυγά. This means to examine or to investigate. He penetrates and he comprehends.

"Deep things" - Τὰ βάθη. The most profound. It suggests that there are some things in scripture which are harder to understand than others.

Cf. 2 Pet. 3:15, 16.

BE CAREFUL ABOUT CASTING TRUTHS ASIDE JUST BECAUSE YOU CAN'T UNDERSTAND THEM, OR BECAUSE THEY DO NOT FIT INTO YOUR WAY OF THINKING.

2:15, 12 Three spirits are mentioned:

- 1) "The spirit of man." This would be man's ^{wisdom}.
- 2) "The Spirit of God."
- 3) "The spirit of the world." This would be the world's wisdom, the way the world thinks about things. On this last, cf. Mt. 16:23; Luke 9:55.

What about a person who hits you on one cheek? Or who compels you to go one mile? Or who takes your coat away? How are you to treat your enemies?

2:12 "Freely" - χαροθέρτα, given graciously, not deserved, not earned, not our own to begin with, but "given... by God."

2:13 "Comparing spiritual things with spiritual," "combining spiritual ideas with spiritual words" (Robertson, IV, 89), although he admits other possibilities.

Here is an argument for verbal inspiration. The Lord's people have a vocabulary all of their own.

(2:14) "The natural man" - ψυχικός, from the Greek word for soul - meaning a man without the Spirit, living on the plane of the natural world in contrast with the supernatural. "Foolishness" confirms this. See 1:18, 21, 25, 27

"Receiveth not" - οὐ δέχεται, meaning that he cannot grasp it, he will not receive it. He is totally incapable and unable.

"Spiritually discerned" - την εν μάτικων ἀνακρίνεται. "The word means a sifting process to get at the truth by investigation as of a judge" (Robertson, IV, 90).

A spiritual person is basically one who is indwelt by the ^{Holy} Spirit. See v. 12. He is a saved person.

(2:15) "Judge" and "judged" are both from ἀνακρίνω, as "discerned" in v. 14. On the latter, cf. 1 Jn. 3:1.

"All things" - i.e., cf. v. 10.

"Things" in 1 Cor. 2: vv. 9, (10), 11 (2x), 12, 13 (2x), 14, 15.

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

"We have the mind of Christ" in the teaching of the Spirit and in the things of God.

"Mind" - νοῦν, the truth. Cf. v. 10.

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- I. The problem with the carnal & the carnal (1-4).
- II. The responsibility of the ministry (5-15).
- III. The instruction of the people (16-23).

1 COR. 3

(3:1) "not... as unto spiritual" - οὐκ... ὡς
τὸν εὐπατικόν. I.e., not as to one who

possesses the Holy Spirit.

"But as unto carnal" - ἀλλ' ὡς σαρκίνοις.

A + G (p. 750) say that this means composed of
flesh, consisting of flesh.

The word in v. 3 is σαρκίκοι, which A + G
translate (ibid.) as belonging to the flesh, having
the nature and characteristics of the flesh!

The first (σαρκίνος) is fleshy.

The second (σαρκίκος) is fleshy.

Two further terms are used:

1) "Babes in Christ."

2) "Walk as men."

See 2 Cor. 1:12, where the word is σάρκικος.

Also Rom. 7:14, " " " " σαρκίνος.

That the term does not mean unregenerate we
see from the fact that he calls them "babes in
Christ." And also in v. 1 he calls them "brethren."

Tongues (14:22) were also evidence that they
were still babes in the faith.

(3:2) A definition of milk and meat seems to
be in Heb. 5:11-14 with what precedes and
what follows. Note what they were to leave in
Heb. 6:1, 2.

(3:3) Here are the evidences of their carnality:

1) "Envying" - ζῆλος, which is the desire to
deprive someone else of something he has, but
without having it for one's self.

2) "Strife" - ἐριστική. This is quarrelling, wrangling,
and it would indicate something verbal,

3) "Dissensions" (not in many MSS) - Six or so dissensions, disagreements. (1 cor -

3:4 "Carnal" - σαρκικοί. Some MSS have ἀνθρώποι.

3:5 now Paul begins to talk about the truth re: the ministry.

"Misters" - Σιάκονοι, Helpers, "not heads of schools, not founders of religious societies, as having a work of their own, but simple employees labouring on the work of another" (Godet, I, 172).

This is emphasized by the words, "by whom ye believed," or were brought to faith (Calvin).

3:6 See the "misters" at work as farm-hands.

3:7 In themselves without God they are nothing! no room for glory.

3:8 Fitting in to God's place, they are "one." no competition!

Every servant is rewarded according to his work in his place, not according to what someone else is doing.

3:9 All servants work together with God! What an honor! How really unbelievable!

He works through us; we are utterly dependent upon Him. Paul is not talking about ministers being fellow workers with each other. That is in v.6. Here it is "with God."

This is how God has chosen to work - through us.

The people are:

1) "God's husbandry" - Θεοῦ γεώπυλον, not just a field, but a cultivated field with a crop growing.

2) "God's building," not built, but under construction. It: Θεοῦ οἰκοδομή.

The harvest is God's; the house is His!

Neuchâtel,

Frederick Godet (1812-1900). Born in Switzerland.
I have his commentaries on Luke, Rom., 1 Cor.

"There remains only one interpretation, which is to a certain extent that of Origen, Chrysostom, Augustine, and, in our day, of Osiander. The Apostle means to speak of the religious and more fruits produced in the church by preaching. The spiritual life of the members of the flock is, in a certain measure, the teaching itself received, assimilated, and realized in practice. Either the pastor, by his preaching, his conversation, his example, the daily acts of his ministry, succeeds in developing among his flock a healthy religious life, drawn from communion with Christ, abounding in the fruits of sanctification and love; and it is this strong and normal life which St. Paul describes under the figure of precious materials; or the pastor, by his pathetic discourses, his ingenious explanations, succeeds indeed in attracting a great concourse of hearers, in producing enthusiastic admiration and lively emotions; but all this stir is only external and superficial; with it all there is no real consecration to the Saviour. This faith without energy, this love without the spirit of sacrifice, this hope without joy or elasticity, this Christianity saturated with egoism and vanity: such are the wood, hay, stubble. The apostle himself sets us on the way of this explanation when in chap. xiii he calls ^{then} faith, hope, and love 'the three things which remain'; these are the materials which will survive intact the trial by fire. . . It would be a mistake to think that the gold, silver, precious stones represent three different stages of the Christian life. As, in the figure, these three kinds of materials have their normal place side by side with one another in the temple or palace, they must be taken to represent the different forms of spiritual life which are produced in souls by healthy evangelical preaching."

(3:10) now Paul speaks of his work - "as a wise master builder" - ἡγούμενος ἀρχιτέκτων, not the one who has made the plan, but the one who sees that it is carried out the way the plan was made by God.

Note the word, "how" - πώς. This speaks of the manner, or way; the materials; the plan; the finished work.

"Let every man take heed" - Βλέπετε, "let him consider well" (Godet, I, 181). This is a warning.

(3:11) The foundation has been laid - "the preaching of the cross" of Christ. nothing can be built on that which is inconsistent with Him, or with His work, or His Word!

← (3:12) Read Godet, I, pp. 183 1/2 - 184 d.

Thus, it is the preaching, the teaching, the ministry - the way in which the servants of the Lord move the crop toward harvest and the building toward completion.

(3:13) Every man's work is going to be tested.

(3:14) Faithful work will be rewarded.

(3:15) Unfaithful work will be destroyed, but the servant will be saved.

(3:16) The chapter closes with:

- 1) Some information (v. 16).
- 2) a warning (vv. 17-20).
- 3) a command (v. 21 a).
- 4) a promise of encouragement (vv. 21 b-23).

"The Spirit of God" dwells in every believer but together we constitute "the temple of God,"

and it is "holy" (v. 17), set apart for God, from sin
Do you know this?

from the world
 from the flesh

(3:17) "Defile" - "destroy" - from the same verb:
 φειπει - φεπεται. It means to ruin or corrupt.
 God will deal ^{in a similar manner} with those who bring his people into
 a worse state. Paul makes persecuting the church
 as the worst of sins. Cf. 1 Cor. 15:9, 10.

(3:18) The church can be defiled by the wisdom of
 this world. Just because something works
 in the world is no reason at all for bringing
 it into the church.

(3:19) Why? Here is the reason for what was said
 in v. 18.

The quote is from Job 5:13.

(3:20) This quote is from Prov. 94:11.

} Joining together the
 OT & the NT on
 this point.

(3:21) How were they worldly?

(3:23) By gloating in men!

Why should they not?

Because ultimately all goes back to God,
 before them, before God
~~before~~ to Christ, ~~before~~ to us

"Glory" - cf. 1:12, 13; 3:4. It is to boast that we
 are his followers, to take pride in his name, to
 brag that we believe what he believes, perhaps that
 we know him and he knows us. It is absolutely
forbidden! We are not to have any stars because
 all of the Lord's servants are just that! He, the
 Lord, is the only One to get our worship.

Set a servant of the Lord on a pedestal, and he'll
 fall off like Humpty Dumpty fell off the wall -
 especially if he likes it.

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- 1) Paul defending
- 2) Paul reprimanding
- 3) Paul explaining

1 COR. 4

- (4:1) "Account" - λογίσθω. Used by Paul 27x; only 4 elsewhere in the NT. This is the way Paul wanted them to think of him:
- 1) "As of the ministers" - ἡσ. υπηρέτας. They were subordinates of Christ. He was the main One; they were assisting Him!
 - 2) "And stewards" - οἰκονόμοις. They were those to whom the master had committed His affairs - in this case, His Word.
- (4:2) "Faithful" - not flashy, not even fruitful, but πιστός. Cf. Timothy in 4:17; God in 1:9. This is one who carries out what he has been appointed to do.
- (4:3) "judged" used 3x, all from ἀνακρίνω. This means to decide by investigation the merits or defects of a person.
- (4:4) "Judge" - σέ ανακρίνων. ↑
- (4:5) Now he switches to κρίνετε. Cf. 3:21. Both truths must be recognized and observed. Cf. 6:2.
It means to make a final determination. This is the way criticism is often made - like the last word.
- (4:6) The Apostle puts his finger on the main source of their troubles - PRIDE!
"Above (or, beyond) that which is written,"
"which everywhere teaches the nothingness of man" (Godet, I, 217).

4:7 Three important questions which every child of God must answer!

4:8 "At this point the spectacle of the sin of the Church passes before his view with such liveliness that his discourse all at once takes the form of a long sarcasm. He thinks he sees before him the old Pharisaism raised again in the forms of the Christian life. His burning irony does not take end till ver. 13, where it is extinguished in grief" (Godet, I, pp. 220, 221).

Their pride was so strong that it was like they were already perfected - "filled", rich, ye have reigned."

Note: "without us" You are perfect; we are not!

4:9 "For I think" - δοκῶ γάρ. This was Paul's judgment.

"Spectacle" - θέατρον, one who is displayed to public view for people to make fun of - as the crowds delighted in the blood of the gladiators. This seemed to be, from the attitude of the Corinthians, the purpose of Paul's ministry (spoken ironically)

4:10-13 He illustrated what he means. This is what he was then experiencing for the sake of the Gospel. Apparently their experience was quite different.

N.B. → THIS BRINGS US TO A POINT: The major passages in the OT and the NT dealing with suffering are not dealing with sickness, but with suffering persecution for the sake of the truth - such truths as:

- 1) Man's depravity - complete.
- 2) God's sovereignty - absolute.
- 3) God's grace.
- 4) Etc., and more! God's judgment.

4:14 Paul's purpose - now he drops the sarcasm.

(4:15) And this is the reason for his concern.
Never among the teachers you have will you find any with the concern that a father has!

"Instructors" ("tutors" - ASV), *Tai Sayw yōgs*.

These were usually slaves who were to supervise the lives and morals of the children of well-to-do parents.

This is how they were saved!

{ "On Christ Jesus - the source of the POWER - by virtue of God's union with Christ.
"I have begotten you - the instrument
"Through the Gospel - the

(4:16) "Followers" (or, "imitators" - ASV) - *pipuntaí*,
from which we get our word, mimic.

Cf. 11:1.

(4:17) A ~~further~~ further explanation - why he is sending Timothy

"my ways" - *Tāg óSoo's nov.* This includes:

- 1) The way a person thinks.
- 2) The way a person lives.
- 3) The way a person serves.
- 4) The way a person speaks.

notice: They are "my ways" which are in Christ."

(4:18) "Puffed up" - cf. vv. 6, 19; 5:2; 13:4. *ὑπερβολέας*.
It means to be proud, arrogant, conceited.

(4:19, 20) Pride is manifested to a great extent by talk!

(4:21) The warning.

"The first part of the Epistle is closed. The divisions which had arisen revealed to Paul the deep corruption which the gospel had undergone in this Church. He understood it: teachers are not changed into heads of schools, except because the gospel has been changed into a system. To ascend then to the true notion of Christianity, in order to deduce from it that of the Christian ministry, and to restore the normal relation between this office and the whole Church, such was his first task. The flock once gathered

(Over)

(Continued)

under the shepherd's crook, he may with hope of success attack the particular vices which had crept into it. These first four chapters are thus the foundation of the whole Epistle" (Godet, I, p. 238).

1 CORINTHIANS 5

The main problem here is the lack of CHURCH DISCIPLINE. See Grotet, I, pp. 239, 240.

5:1 "His father's wife", i.e., his stepmother. Grotet believes his father was dead - that marriage between a stepmother and step-son was forbidden by both Jewish (Lev. 18:8) and Roman law.

The woman was evidently not a believer or she would have been disciplined, too.

"not so much as named", i.e., not tolerated (although it surely had happened). See Calvin.

5:2 "Puffed up" - Pride blinds us and makes us careless about sin. With all of their divisions and boasting and talk (4:19, 20), they were allowing this condition to go unchecked.

"named" - ΕΤΕΙΔΩΛΑΤΟ, not just personal and inward, but corporately and before the assembling of the church.

"Stolen away" - which Grotet says is an act of God. Cf. 11:30-32. Also Ananias and Sapphira.

This is probably more consistent with the following verses, 3-5.

5:3 "judged" - as a judge would declare his verdict and state the sentence to be imposed. This clearly indicates apostolic authority, but he intends for the church to act and to concur with him.

5:4 This refers to the carrying out of the judgment.

- 1) There is to be an assembling of the church.
- 2) It is to be done "in the name of our Lord Jesus Christ."
- 3) The delivering over is "with the power of our Lord Jesus Christ."

V. 4 and the first part of v. 5 should read as follows:

*"That one
should have
- probably
ever in
an unmarried
state."*

"When ye are gathered together in the name of our Lord Jesus Christ,
and my spirit,
to deliver such an one with the power of our Lord Jesus Christ unto
Satan for the destruction of the flesh, . . ."

Or the last part could read as it does in the KJV without a comma,
"with the power of our Lord Jesus Christ to deliver such an one unto
Satan for the destruction of the flesh . . ."

Cf mt 18:16-20. This seems to be the promise
that Paul is claiming.

(5:5) "To deliver . . . unto Satan" - cf. 1 Tim 1:20.

This is probably apostolic.

Satan has the power to afflict with physical ills
(cf. Job^{2:1-8}; Luke 13:16; 2 Cor 12:7; John 8:44; Heb. 2:14).
"a murderer"

1 CORINTHIANS 6

Vv. 1-8 Trouble between saints.

The lessons of the passage:

- 1) The people of God are certain to have trouble with each other.
- 2) There are three things that can be done:
 - a) Go to law against each other - forbidden by scripture
 - b) Go before the church
 - c) Do nothing -

Vv. 9-11 The reason that Paul expects more from them is because of what he says in v. 11. Their conduct did two things:

- 1) Put them on a level with unbelievers.
- 2) Bring their profession as believers into question.

How are we to be guided in our conduct?

- 1) By what we want to do?
- 2) By what is legally permissible?
- 3) By what we can get away with? OR
- 4) By what glorifies God?

CERTINTHANS TO

Paul's question, "Know ye not . . . ?" we found
twice in this chapter. Cf. v. 2, 3, 9, 15, 16, 19.

- (b:1) note how Paul describes the foolish and the
stupid.

renamed — "foolish" and "stupid".

"Dare any of you" — *Tόπια τις*. It means to bring
one self to do something. The present tense to, to do brave
enough. Since the reference to running has
written off.

- (b:2) note how Paul argues from the Gospel to
the lesson

- (b:3) see above on v. 2.

(b:4) See last part of v. 2 tells what they have
seen during, but it should be a question.
"Jesus estimated" — *Τόις εἰδουσιν πρόβοτος*. They
did not consider this a serious matter and so
left it to those who were poorly qualified.

- (b:5)

- (b:6) note the two terms for believers and non-
believers — "brother" and "nonbeliever."

(b:7) "Suspended" — *ἀποστρέφεται*. Cf. 7:5. It
probably has the meaning here of being reduced.
It means mean, that you do not do what you
have every right to do. just because something
is legal does not mean that it is right for
a child of God!

- (b:8) Instead of taking wrong, they go to the opposite
extreme and commit sin against brethren

(v.9)

Jesus' answer raises again the issue discussed
in ch. 5.

Adultery seems always to involve a married
woman - whether or not she was married or not.

Fornication has a broader term - this would include
(v.10) the public or private. So fornication means to
prostitute. Jesus is probably referring here since
fornication in 1 Cor. 6 when speaking of a harlot,
and how some terms in ch. 5 may mean their the
main function was no longer serving.

cf. 1 Cor. 6:16; 1 Thess. 4:3; 1 Tim. 1:10

(v.11)

"all things": "several" to point to what was
(v.12) legally acceptable in Corinthian society.

Bart Ehrman introduces two other principles to
point to "private" believers:

- 1) Sex is "impure" - superlative? cf. 10:23. What
will it do to others? cf. Rom. 14:19.
- 2) What will it do to me? Jim S尚lave. cf. 1 Cor.
8:34; 1 Peter 5:22; 1 Cor 13:23.

(v.13) Several of difference between legal and
fornication. The body was made to accept
food, and food suitable for the body - but this
is not true of fornication. "The body is... for
the Lord" as a part of the redemptive plan.

- 1) Sex reconnection of Christ indicates
important truths regarding the body - and
it also applies to our bodies because His
reconnection foretells and guarantees our
reconnection.
- 2) A believer who might feel that
1) His body was unimportant in salvation,
or
2) He would not make any diff. if the other
was married,

overlooked the great truth of the body's inclusion

in Adultery.

- 1) Since we have fornication - and so we have adultery - and especially despicable in God's sight.
- 2) Since the command of fornication was to make ourselves one with another. See (v. 16, 17)

(v. 16)

Our view of fornication and adultery (homosexualities being a form of fornication) are especially despicable in God's sight. So there is no alternative for the child of God now. Conclude, on in Scotland: "Free fornication".

What would you do then?

- 1) Don't think about it?
- 2) Don't read about it?
- 3) Don't look at it - movies, TV, or actual acts.
- 4) Don't listen to descriptions of it - even pictures.
- 5) DON'T DO IT! Stay out of places where it would seem to be a possibility.

(v. 19)

Since all Paul's reasoning behind this command that we "glorify God" - which is the only reason for our existence!

- 1) Since Holiness is in you - and always will be you.
- 2) We do not belong to ourselves. Cf Rom 12:1,2. What would we "glorify you" - God? By doing this will so as to PLEASE HIM - THAT HE MIGHT BE EXALTED! What will we always remember in His Word!

COLOSSIANS 7

(7:3) "Render due benevolence" — *τίνοφειν* — *ἀπόστολού*. This means to give one's own that which may be retained — and it is as fulfilling a debt which one owes. This is a mutual debt between a husband and wife. To engage in petual relations before marriage was a grave offense and not to engage in petual relations after marriage was equally grave.

(7:4) "Hed not power" — *οὐκ εξουσία*. The same verb was used in 6:12 b. It means to have authority over, or to exercise authority over. Thus, like the debt in 1:3, via mutual.

(7:5) "Despise" — μὴ ἀποτελέτε. See 6:8. This is to keep from someone that which is rightfully theirs; to not "Incontinency" — *ἀκπασία*, lack of self-control.

"Fatas" — *οἱ Σατανᾶς*, cf. 5:5. Shias has the Adversary:

"Despise" — *τρεπάζω*. This means to treat a person as the less so as to make him fall. *Patet* is quick to take advantage of a bad situation.

(7:6) "Remission" — *κατασυγχώρων*; and a concession, taking into account their circumstances (Yoder, I, 3). He is showing sympathy for their sake, not giving a command for them to marry. In fact, verse 7 shows that he advises them against marriage if they can receive it.

(7:7) "His proper gift" — *ἰσιον*... *Χάρισμα*. Shayer calls this "the natural gift of continence, due to the grace of God as Creator" (P. 667) — "It seems better to call it a spiritual gift, enabling a person to remain unmarried & to be happy about it."

(7:8) Since a person would "contain" — *ἐκπατεῖν*,

The Lord left no command regarding such a situation, so Paul speaking as an Apostle under the direction of the Spirit of God says what must be done

This speaks of one who is able to curb his sexual desires.

"Burn" - ΤΙΠΟῦθαι, from ΤΙΠΩ, in this case "to be inflamed with sexual desire" (Shayer, p. 558)

7:14 This cannot mean that the unbelieving member is passed by the faith of the believing one. See v. 16

"Is sanctified" - ἡγίασται, a perfect passive, suggesting something already done.

2 Cor 6:14 certainly teaches that a believer cannot marry an unbeliever. BUT if two unbelievers are married, and one of them is saved - should the marriage be dissolved? Can they go on and have more children?

Paul's answer:

1) No, the marriage should not be dissolved.

2) Yes, they can have more children.

"Sanctified" and "holy" here do not mean saved, or even that they will be saved, but simply that the marriage can be pleasing to God and all the relationships can continue, even to having children.

7:15 The contrary situation: "But if the unbelieving depart..." Cf. v. 11

7:16 This refers back to vv. 12-14. One of the main reasons for staying is the salvation of the unsaved partner.

7:17 THE PRINCIPLE. Also in v. 24.

"as God hath distributed" - μεριπίκεν, from μερίζω. (Some MSS. read Lord first, then God.)

Each one must see the sovereignty of God in such circumstances and tend to stay (with regard to marriage) as you were when you were saved.

7:21 "Care not for it" - μή οὖτι μελέτω. NASB:
"Do not worry about it."

1 CORINTHIANS 7:1-24.OUTLINE

This begins a new division - "concerning the things whereof ye wrote unto me." It is apparent that the biggest problems had to do with marriage and divorce.

All of this must be understood in the light of their background - which was a culture obsessed with sex!

It is a chapter in which Paul enunciates several spiritual truths or principles. They are in vv. 1, 2, 7. In applying this third, he speaks:

- 1) To the unmarried and widows (vv. 8, 9).
- 2) To the married (vv. 10, 11) - who are having a hard time with each other. This could be two believers, or where one is and the other is not.
- 3) To the rest (vv. 12-17) - where one is saved and the other is not.

And this all leads to the last part (down to v. 24) where he shows that it is the Lord's will for us ^{to} remain in our relationships after salvation as we were before.

What is Paul after?

- 1) To show that in such matters the Lord leads us differently - one to marry, another, not to marry.
- 2) Salvation does not need to disrupt marriage. "God hath called us to peace" (v. 15b).
- 3) The truths of Scripture are interrelated; what Paul says about marriage applies to a person's calling when saved.
- 4) We need to beware of Satan's devices even in spiritual matters.

1 CORINTHIANS 7:25-40

7:25 "judgment" - γνώμη, opinion or judgment.
 But he gives this as one who has
 "obtained mercy" - which must be interpreted in
 the light of the same expression in 1 Tim. 1:13, 16,
 which speaks of:

- 1) His salvation, and also
- 2) The ministry which he received from the Lord.

"Obtained mercy" - ἀπέκεινος, a perf. pass. part.
 from ἀπέκειναι. So mercy had been bestowed on
 Paul from God "to be faithful" - Τιστός εἶναι.
 This means that he was not only a believer,
 but a believer who could be trusted because of his
 fidelity to God and to His Word.

7:26 "I suppose" - ρωτῶ, to think, believe, or
 consider (A + G, p. 543).

The idea seems to be that since it is good
 for a man to be single, it is even more so
 in "the present distress" - Σίᾳ τὴν ἐπειώνα
 ἀνάγκην. Ἐπειώνα is from ἐπίστημι. See
 it in Gal. 1:4, "this present evil age."

Heb. 9:9, "the time then present."

So it speaks of what is going on NOW - a
 "distress" - ἀνάγκη, the outer and inner
 troubles which a child of God experiences
 because he is what he is, and the world is
 what it is.

Godet writes:

". . . the apostle had no idea that there could be a time
 when the world would be outwardly Christianized and Christianity
 secularized. . . If history has followed another course, and
 if the war already kindled in the apostolic time has given
 place to a false peace, this is due in great measure to the
 weakening of the heavenly virtues of the Church" (Commentary
on 1 Corinthians, Vol. I, p. 371).

7:27 "Art thou loosed from a wife?" would mean
 in the sense of never having been married
 sans. Paul is not putting spiritual life more
 with the unmarried than with the married, but

he is emphasizing the importance of staying as you were when you were saved.

7:28 Now Paul goes on to say that if a believing man or woman goes ahead and marries, ^(as she) he has not sinned! What he is talking about is not a matter of sin or righteousness, but of being able to serve the Lord most effectively.

7:29 "But this I say" - Τοῦτο δέ φησι. "Say" = mean.

It means that this is the main point, the thing he wants to get across to the Corinthians.

"The time is short" - ὁ καιρός εὐεργάτης πένθος ἐστίν. Godet says that Kairos points to time, not in its duration, but as to "its character, season, opportunity" (Op. cit., p. 375). The point is that this time, with its problems as well as its opportunities (and this especially) is limited - very limited! Εὐεργάτης is from εὐεργέλω, to limit, or shorten - probably the first. Life is not always going to be like it is now. The world is passing away, and believers must not live like it will be like this forever. An urgency should be seen in our lives.

Then begins a series of ⁵ prohibitions regarding:

1) Waves. See vv. 32 b, 33.

7:30

2) Sleeping.

3) Rejoicing.

4) Buying.

7:31 5) Paul world.

"Abusing" means to use up (or to try to), or to misuse.

"The fashion" - Τὸ σχῆμα. This is the outward appearance, its present form. Cf. 1 Jn 2:17.

7:32 Lit., I will you to be without care.

"Without care" - ἀπεριπένθος, like the worries, the anxieties, of 1 Pet. 5:7.

This has
to do with
the time
we have
until the
return

Godet
speaks of
ETTACHMENT!

This verse and (7:33) have to do with men;

(7:34) This verse has to do with women.

(7:35) "Profit" - σύμποσις, spiritually, eternally, but also now!

"Snare" - βόλων, like throwing a lasso to capture an animal.

The "profit" is twofold - the first refers to their condition; the second, to their service:

1) "Comely," or seemly, or "perfect fitness" (Gk, I, 386). ISK: εὐσχημόν.

2) "Without distraction" - ἀπεριστάσως. This is to be pulled in many directions. We need to "lay aside every weight" - ὡρκόν is the word for "weight." This is anything that slows us down. This is PAUL'S WHOLE POINT IN THIS PASSAGE.

(7:36) This probably refers to the father - "if any man."

He may be forced by the daughter and her suitor, or by his own wife - to let their daughter marry. This is the father who has decided that his daughter shall not marry.

(7:37) But if a father is not under such pressure, "having no necessity, ... doeth well. Paul commends this as the best route to take.

(7:38) It is not a case where one is good and the other is bad, but where one is good and the other is better.

(7:39) The case of the widow - she can remarry, "only in the Lord." (7:40) But she will be happier if she stays unmarried, in Paul's opinion.

Special points:

1) We can go to heaven first class, or second class - or even farther down the line -

and yet not be guilty of sin as such.

2) What are the distractions in our lives which keep us from giving ourselves more wholeheartedly to the Lord?

- Possessions -
- Pleasures'
- Ambition

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1 CORINTHIANS 8

8:1 "Things offered to idols" - ^{τῶν} $\epsilonἰσωλθίτων$. Cf. also v.v. 1, 4, 7, 10. This "denotes the flesh left over from the heathen sacrifices" (Thayer, 174).

"We all have knowledge" - although Paul is not intimating that we all have the same degree of knowledge.

But the knowledge referred to seems to be:

- 1) Knowledge concerning idols. See v.v. 4, 5.
- 2) Knowledge concerning God. See 1. 6.

But then he tempers the statement above with, "However, there is not in every man that knowledge."

The point is that knowledge alone is not sufficient for deciding such questions. "Knowledge puffeth up." Our knowledge must be exercised in love because "love edifieth."

N.B. { As believers we must not be concerned primarily with our rights as a result of what we know, but with what will edify our brethren.

"Puffeth up" - $\phiύειται$, like with bellows. See 4:6, 18 ff.; 5:2; 13:4. It is to be swelled up with pride.

"Love edifieth" - $\eta \delta\acute{e} \alpha\gamma\acute{t}n oikosper$. There is an increase in both. Pride is false, empty. Love produces that which is solid, permanent, spiritual.

N.B. { It is not love without knowledge that Paul is talking about, but knowledge without or with love!

On edifying, cf. 3:9, 16 ff.; 10:23; 14:4, 17. ^{8:10} Edifying means a building up in the faith - including knowledge, life changes, spiritual character - growing in grace!

8:2 This is the person who prides himself in what he knows.

Matthew Henry comments (VI, 545):

"He that knows most best understands his own ignorance, and the imperfection of human knowledge. He that imagines himself a knowing man, and is vain and conceited on this imagination, has reason to suspect that he knows nothing aright, nothing as he ought to know it. Note, It is one thing to know truth, and another to know it as we ought, so as duly to improve our knowledge. Much may be known when nothing is known to any good purpose, when neither ourselves nor others are the better for our knowledge. And those who think they know any thing, and grow vain hereupon, are of all men most likely to make no good use of their knowledge; neither themselves nor others are likely to be benefited by it."

8:3 This is of the man who knows and loves!

And it is significant that Paul speaks of loving God first before our love for our fellow-believers. This is in harmony with what the Lord said were the two greatest commandments!

"The same is known of (or, by) God" - οὗτος εἴναι ταῖς ἑαυτοῦ. Cf. Gal. 4:9. This must be:

- 1) An evidence that one is truly saved - that a man loves God, as the first part of the verse states.
- 2) An indication that a person is being led by the Lord, blessed by the Lord, used by the Lord, acknowledged by the Lord, and so with evidence of divine approval in his life.

8:4 Returning to the subject, Paul now identifies the two things that "we know."

"An idol is nothing" - οὐδὲν, i.e., it represents nothing, its "meaning and use" are non-existent (Calvin, I, 276). It was meant to represent something which does not exist.

On idols, cf. Psa. 115: 4-8; 135: 15-18.

Idols and idol worship are all vanity.

The OT as well as the NT besides the two truths of this verse.

(8:5) Paul does not deny that there are many who are "called gods," and so we must take this into consideration with reference to our conduct. Note the difference between the words "idols" in v. 4 and "gods" here.

(8:6) This is a verse which gives us a great affirmation of truth, where the emphasis is on prepositions!

There is just:

- 1) "One God" And then he adds, "the Father."
- 2) "One Lord Jesus Christ."

In connection with "God" Paul uses ἐκ first, and then εἰς.

In connection with "Christ" Paul uses εἰς both times. Both ~~are~~^{take} the genitive to indicate the cause or instrument through whom something has been done.

"The Father" is:

- 1) The source of everything
- 2) The reason for which all things exist, unto him, i.e., or for His glory.

Do we know these things?

(8:7) not every believer has this knowledge.

He may be including unbelievers, but his use of the word "weak" in vv 7, 9, 10, 11, 12 would seem to indicate an emphasis on believers.

"With conscience" - τῇ οὐνότητῃ. Thayer translates this as "a being used to" (p. 604).

"Their conscience" - ἡ συνείδησις αὐτῶν. It means to be aware of something and to make a

moral decision about it, and to act with a "weak" conscience is to defile it.

A conscience is "weak" because of a lack of knowledge. (Conscience itself means) weak knowledge.) And it can be a lack of knowledge either regarding ideas, or regarding fact.

"Defiled" - PROVETAL. It is the conscience, already weak, is further defiled (which would mean that it is rendered even less capable of rendering down a right decision - right in God's eyes.) Cf. 1 Tim. 4:2. See "conscience" in v. 10, 12.

(8:8) Eating (as Paul uses the term here) is morally like marriage (as discussed in ch. 4:7) - they do not fall, as such, into the category of right and wrong.

Cf. Rom. 14:17-19.

"Commandeth...to hot" shows that this should be our first consideration - not what we can do, or what we want to do, nor even what others want us to do, but what will please God!

"Commandeth" - TRAPORTHOS, which means to present us to God for a more complete acceptance or a more intimate fellowship. The verb is used and translated "present" in Rom. 12:1; 2 Cor. 4:14.

(8:9) Our freedom to eat is defined by Paul as "true liberty". We are governed by a higher principle than by what ~~we~~ have a right to do, or what we are free to do.

"A stumbling block" - TROKOPPA, having to do with another person's walk, placing an obstacle in the way which could ~~cause~~ him to fall into sin. Cf. Rom. 14:13.

"Take heed" - Βλέπετε. It means to beware. In such circumstances we are to look at ourselves, and our conduct, not at others.

8:10 This is where the problem is stated. You go to a feast at a heathen temple because you have knowledge!

BUT - what about "the conscience of him who is weak"?

You are going to affect him. Shall he "be emboldened to eat"? The verb is οἰκοδομηθῆσθαι. This is the same word translated edify in v. 1. In other words, we always strengthen people for either good or evil - one way or the other.

8:11 "Perish" - ἀπόλαυσται. This is used in 4:9.

It is used of the lost sheep in Luke 15:4. It cannot mean the loss of salvation because he is a "brother," even though he is "weak." But the idea is of run, of a fall (see v. 9). See also the idea of offending in v. 13. Or even wounding in v. 12.

8:12 "Ye sin per against the brethren." So, while not eating is not sin, yet the eating can be sin if it wounds their conscience. And then all sin is "against Christ." This makes it the worst possible action, "Wound" - ΤΥΤΤΟΥΤΕΣ.

"In what way a weak conscience may be wounded has been already explained -- when it is built up in what is evil (verse 10) so as daringly and rashly to rush on farther than the individual thinks to be lawful for him" (Calvin, I, 284).

8:13 Paul's conclusion - because he could do the same.

"offend" - σκαρσάζει, "to entice to sin" (Shayer, 516).

1 COR. 8 - CONCLUSION

What would be a comparison today?

Colvin likened it to attending mass. Cf Cor. I, 28(6).

Practical applications:

- 1) The importance of knowing what we should know.
- 2) The need for a love for people - their spiritual results might be obtained.
- 3) Our rights vs. our opportunities.
- 4) The recognition that there is always an influence.

1 CORINTHIANS 9

Paul's use of himself in ch. 9 indicates how great our concern should be for whatever ministry we have.

Outline:

- I. vv. 1-14, how the Lord's servant is to be supported.
- II. vv. 15-18, what Paul did about it. Here he speaks of his ministry as a trust.
- III. vv. 19-23, the true gain - not money, but people.
- IV. vv. 24-27 - the illustration.

What will safeguard us from being ruined by an undue emphasis on money?

- 1) vv. 15-18, the message.
- 2) vv. 19-23, the purpose, the means.
- 3) vv. 24-27, the messenger.

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1 CORINTHIANS 9 - The Rights of Paul.

(9:1) Gr.: "Am I not free? Am I not an apostle?"

"Free" - ἐλεύθερος. Cf. v. 19 where ἐκ πάντων is added, meaning from all men. Thayer (p. 204) says that this means "no longer under obligation to, so that one may now do what was formerly forbidden by the person or the thing to which he was bound."

"Have I not seen...?" - 15:8; Acts 9:17, 21; 16:9; 22:14, 17 ff.; 1 Cor 12:1 ff.

(9:2) "Seal" - σφραγίς. This means the proof, the confirmation, the authentication.

(9:3) "Mine answer" - Η επὶ αὐτολογίᾳ. This is a defense. Peter uses it in 1 P. 3:15.

"Examine" - ἀνακρίνοντι, meaning that Paul was under investigation by his enemies, like he was going to trial in court. All words and actions were being carefully scrutinized with a view to disproving his claim to be an apostle.

(9:4) "Power," or right - ἐξουσίας, authority.

He was free to eat and drink anything.

(9:5) "A sister, a wife," i.e., a sister in the Lord as a wife. He had the right to be married if he chose to do so. He had discussed this in Ch. 7.

Other apostles were married - even Peter! Cf. Mt. 8:14, 15.

(9:6) And then with regard to working - "forbear" - μὴ εργάζεσθαι, i.e., not to work.

(9:7) Then he illustrates the principle that the Lord had established in the ministry:

- 1) from a soldier going to war - who is supported by his government.
- 2) from a vine dresser - who eats from his vineyard
- 3) from a plebeian, who drinks milk from his animals.

9:8 Is this mere human reasoning ("as a man" - see 3:3, 15:32), or "will not the law the same thing also?" I.e., is it according to the Word? This is the highest authority. Note: how the OT is cited as authoritative in the NT.

9:9 This is Deut. 25:4, quoted again in 1 Tim 5:18.

"Take care" - μέτει. It means to be concerned about, to be thinking about.

Yes, God is thinking about them. Note what great principles are in very simple statements.

9:10 "Altogether" - Τάντως, does not mean exclusively, but certainly, surely, for us, too. NIV: "Surely he says this for me, doesn't he?" note again the present-day validity of the OT.

"In hope" meaning anticipation. And then Paul adds "partaker of his hope" - ἐπ' ἑταῖς, τοῖς μετέχειν. "Partakers" used again in v. 12. So this is of the farmer.

9:11 Now he likens the ministry to the work of a farmer.

"Spiritual things" - the Gospel, the teaching,

"Carnal things" - Τὰ σαρκικά, things for the flesh, i.e., the body - such as food, drink, clothing.

(9:12) Evidently they were supporting others - why should they not do so even more for Paul when he was:

- 1) an apostle, and
- 2) the founder of the church in Corinth?

BUT HE DID NOT DO WHAT HE HAD ABSOLUTE AUTHORITY TO DO.

"Bew all things" - Τάντα στέγομεν, as in 13:7. He even covered up the fact that they were not doing anything for him. He now brings it up to them, but not to others - and only to them because he was forced to by the charges brought against him.

"Hinder" - Τίνα ἐκρόττιν σύμπεν. It is a cutting, like tearing up a road to make travel more difficult. Paul did not want to introduce his need because that would bring accusations against him and so hinder his message and his work.

(9:13) For the ~~third~~ second time Paul goes to the OT - this time to the priests and Levites.

Cf. Num. 18:8-31; Deut 8:1-8

(9:14) This is the climax - the final authority -

"Even as Seth the Lord ordained" - διέταξεν, just as v. 13 was God's will for the OT economy, so this is His will for the Church. Cf. Mt 10:10; Luke 10:7,8. But this also could be the revelation. Διατάσσω as compared with merely τάσσω suggests a final, irrevokable order. God has put it this way, and this is the way He intends for it to remain.

"Of the gospel" - ἐκ τοῦ εὐαγγέλιου, i.e., from those who are saved, from the fruits of the Gospel. Not a license to take advantage of the

people, not even the right to set what they shall do. Much less to take from the world of the unsevered.

This is a primary scriptural principle - OT and NT!

9:15 Paul had not used that God-given right. Nor was it his purpose to do so now. "My glorying" - *Τὸ καυχητικόν μου*. See v. 18. He was governed by a principle which actually went above and beyond what scripture taught so that no one could charge him with being mercenary.

9:16 He is not referring to just the fact of preaching the Gospel. He could not glory in that because of what God had done in his heart.

Note:

1) "necessity" - *ἀνάγκην*, where Paul really had no choice. "Laid upon me" - *μοι ἐπίκειται*, Cf. *ἐπίκειμαι* in Acts 27:20, like the pressure of a violent tempest. It was out of his control. He really had no choice in the matter.

2) "Woe" - *οὐαὶ*, because it would be the calamity of all calamities if he could not preach. He could never be happy doing anything else.

9:17 "Willingly" - *ἐκλιών*, of my own accord so that he would be choosing the ministry.

"But if against my will" - *εἰ δὲ ἀκλιών*, that is, it was not his idea, it was not an act of his "free" will.

"A dispensation" - *οἰκονόμιαν*. He uses this in the sense of an office, a responsibility, a task, a position, a calling, an appointment - "is committed unto me" - *τιμητέμεναι*, perfect of *τιμένω*, "to be intrusted with a thing" (Shayer, 512).

Rom 3:2,

Cf., Gal. 2:7; 1 Thess. 2:4; 1 Tim. 1:11; Tit. 1:3. men do not choose the ministry; they are chosen for the ministry. We do not take it; we are entrusted with it.

We are responsible to God alone. Therefore, we cannot be concerned about what men think of our message.

(9:18) "my reward" — πού... ἐ μισθός. Probably used here of pay, wages.

His pay was no pay (as far as the church of Corinth was concerned!).

"Without charge" — ἀδαπτάρον, without any return from them, gratuitous, free. "Freely ye have received, freely give." (Mt. 10:8b).

What does this do to our seminar charges, our counselling fees, our pledges, etc.?

"Abuse not" — εἰς τὸ μὴ καταχρῆσθαι. The danger Paul saw was that of over-using a God-given right — from καταχρᾶμαι. See also 7:31.

(9:19) BUT ALL OF THIS WAS NOT TO MAKE HIMSELF INDEPENDENT OF PEOPLE (as some might think) — and so he turns now to show what it means that he had made himself "servant unto all, that I might gain the more." The verb: εὐθύνω, from εὐθύνω, to give one's self to serve the needs and interests of others; one who forgets his own desires to live for other people.

The Paul was A BONDSERVANT WHO CHOSE TO HAVE NO PAY — "that I might gain the more." "Gain" — κερδίω. He wants his pay in people who will trust the Lord.

(9:20) Then Paul mentions four classes —

two in this verse:

- (9:21) 1) "The Jews" - Some were not keeping the Law.
 2) "Stern that are under the Law" - which would include many Jews and even some Gentiles.
 3) "Them that are wild at law" - predominantly Gentiles. He is NOT describing lawless people, but people unconcerned about God's Law and Christ.
- (9:22) 4) "The weak" - ἀσθενής, cf. 1:27, the lowly, the despised - not the wheels, the prominent - because Paul knew the nature of God's calling. It was through the weak that God would "confound the things which are mighty" (1:27).
 Why did Paul do this? "That I might by all means save some."

- (9:23) Furthermore - "that I might be a partaker . . ." - συνκοινωνός.

With all that he had said about himself, he had no idea that he was in the work alone. He generously includes the Corinthians as his fellow-workers, participating together in the work of the gospel.

- (9:24) Now Paul turns to sports - to track (running). Everyone should run to win!

- (9:25) What does winning require? Paul calls it, striveth for the mastery - ἴστρινθεντις γέμπεντος, from which we get our word, agonize. It means to enter a contest with every intention to put out all the effort, regardless of the difficulties encountered or struggles to be faced, so as to win. It will call for:

- 1) "Is temperate" - ἐγκρατεῖται, to have self-control, self-government - with regard to eating,

drinking, resting, training, etc. A person needs first to win the battle over himself - by the Spirit (Gal 5:23).

Our race is much more important ("corruptible ... incompletable"), so it deserves greater attention, and time, and effort.

(9:26)

- 2) "not uncertainly" - οὐκ ἀσύντονος. He knows where he is going and how to get there.

It takes knowledge.

To change the figure, he refers to boxing. This really is not shadow-boxing, but getting into the ring and thrashing around with your fist hoping to hit something! It cannot be like that.

(9:27)

"But I keep under my body" - with the verb, οἵτινι αἴρω. If I ^{am} going to win over others, I must defeat myself. To beat black and blue.

"And bring it into subjection" - Σουλαγώνω, related to Σουλός, it means to lead the defeated away as a captive and slave.

Paul did not want to be "a castaway" - ἀσόκηπος. Although Paul knew he was secure in Christ regarding his salvation, yet he feared being rejected for ministry, for service, even after he had "preached to others."

1 CORINTHIANS 10

This continues the theme of chs. 8, 9.

Paul's fear for himself (see 9:27) was actually experienced by "many" (10:5) in ancient Israel.

1 Cor. 10:1-4 shows the great blessings which the Lord placed upon Israel. In spite of what Godet (II, 50) calls their "extraordinary favours," they fell - as the Corinthians were in danger of doing.

Thus the OT contains spiritual lessons for us today.

10:1 "I would not that ye should be ignorant" - not that he thought that they did not know the facts, but he wanted them to know the meaning of the facts.

"Brethren . . . all our fathers" - not making Israel and the Church the same, but indicating that salvation in the OT and NT are the same.

"All" - ΤΑῦτες here + in vv. 2, 3, 4. They all received the same blessings, had the same standing with God.

Here are two:

1) "Were" - ήραν, an imperfect showing "a state which is prolonged" (Godet, II, 52). "Under the cloud" - ὑπὸ τῆς υφέδην. This is to be under the care of, or under the power of, the Lord, since the cloud was the visible manifestation of His presence. This was permanent.

2) Then that which was temporary - "all passed through the sea" - with σύνθον, an aorist - they "passed through" and that part was over.

10:2 Paul now likens this to baptism - its continuing meaning, and ~~it's~~ the way it points to the past.

It speaks of an acceptance into something

+ as well as a severance from something else
 - ~~except~~ as by God, severance from Egypt (a
 type of the world).

Note: The above, pictured for us in baptism
 ($\epsilon\beta\alpha\tau\tau\acute{\iota}\sigma\alpha\tau\circ$), happened to "all" - with
 no exceptions.

But also - "unto Moses" - $\epsilon\ig\tau\circ\mu\omega\circ\eta\circ\circ$. Here
 is a curious blending of the divine
 the human.

They were baptized into the God-given authority
 which was granted to Moses.

God set Moses here as a type of Christ.
 See II, 53. On p. 54 he says,

"No doubt, faith, according to the scriptural view, can only have
 a Divine object, God-Himself, His word, His promises, His work;
 but when a servant of God is absolutely identified with the
 Divine will and work, as Moses was, then the absolute confidence
 which attaches to that which is Divine may also be extended to
 him. Without faith in the Divine mission of Moses, Israel would
 not have followed him to the wilderness."

(10:3) Then Paul turns to that which points to
 the Lord's Supper - again "all" participated,
 and so "all" benefited.

"Spiritual" - $\pi\tau\epsilon\nu\mu\alpha\tau\cdot\kappa\circ\circ$ is used here and
 in v. 4 to depict two truths:

- 1) That this was a miraculous, supernatural provision.
- 2) That they had typical significance - referring to types.

And so it would indicate that there are in these
 elements that which pointed to "Christ" (v. 4) and
 His work for us.

(10:4) "That Rock was Christ," i.e., it represented
 Christ. And it "followed them" in the
 sense that the provision was always there - not
 that there was one particular rock that went
 every place with them - which would be ridiculous.

Note:

- 1) The baptism took place, and was over, but with continuing results.
 - 2) The food and drink ~~continued~~ day after day. This we see too in the ordinances: 1) We are baptized once; 2) We observe the Lord's Supper over and over.
- And we need to remember the "all" - 5x!

(10:5) now the "all" is changed to "many" - $\epsilon\nu$ $\tau\sigma\gamma\pi\lambda\epsilon\iota\sigma\tau\in$.

And here is the main problem: with the "many ... God was not well pleased"!

The majority were wrong - were sinning.

Do you suppose that the same is true today? It must have been the same in Corinth in Paul's day - most were wrong! Only 2 out of 1,500,000 to 2,000,000 entered the Lord!

What we need to be concerned about is what is pleasing to the Lord! Cf. 2 Cor. 5:9.

"Well pleased" - $\epsilon\nu\delta\acute{o}k\nu\tau\epsilon\nu$.

How do we know? "They were overtaken in the wilderness." Cf. Num. 11:4, 34; 14:26-45. "Over-taken" - $\kappa\alpha\tau\epsilon\sigma\tau\acute{p}\omega\theta\nu\sigma\alpha\tau$. It is used in classical Greek of soil being plowed under.

(10:6) Lit., these became our types, or types to us - $\tau\acute{u}t\tau\omega\iota$, as Calvin says, "that God has in that people presented a picture for our instruction" (I, 322). The word is used again in v. 11. It is an example used as a warning, to dissuade us from doing the same thing.

Specifically, that we should not lust after evil things. "So basic to the sin was what they desired for - $\epsilon\pi\iota\theta\nu\pi\tau\acute{a}\gamma\ldots\epsilon\pi\iota\theta\nu\sigma\alpha\tau$.

It means to set your passionate desires upon

something.

"Evil" - Κακόν, that which "is contrary to law, either divine or human" (Shayer, 320). We would pay any violation of the will of God!

(10:7) Idolatry is excluded by Commandment #2.

Here Ex 32:6 is quoted - referring to the time when Moses was in the mount getting the Law.

(10:8) This is against Commandment #7. And the reference is to Num. 25:1-9, called "fornication" because that is the way it started. God's abhorrence is indicated by the extent of the judgment - 23,000 died.

(10:9) This is a reference to Num. 21:1-9.

(10:10) Cervi links this with Num. 16.

These four are cited as examples of lust and sin which led to different kinds of judgment of those who enjoyed the spiritual privileges mentioned in vv. 1-4.

(10:11) Again, "examples." See v. 6.

"Our admonition" - Τι πος νοοῦσιν ἡμῖν. This is like something which is put in our minds as a warning.

"Upon whom the ends of the ages have come."

Cf. 1 P. 1:20; 1 Jn. 2:¹⁸. Things are moving toward a climax. This is not the time for believers to grow lax, or to think that God will be lax concerning sin. Cf. Heb. 10:25. It speaks of the end of a series of ages or dispensations.

(10:12) There is no time for pride or carelessness

in "the ends of the ages." See how "Wherefore" -
NOTE unites v. 12 with v. 11. Cf. 2 Tim. 3.

"He standeth" - lit., Let him who seems to stand...

"Fall" - not out of salvation, but into sin, and so be
disapproved as in q. 27.

(10:13) History can repeat itself

Past blessings do not guarantee present blessing.

"Temptation" - ΤΕΙπαροῦς. This is a trial or
testing of man's faithfulness. It can be an entice-
ment to sin.

"Satan you" - εἰνέψεν, perf. act. indic. of λαυθάνω,
to lay hold of.

"Who will not suffer you" - ὃς οὐκέται ἵπας,
from ἵπω, to permit, allow.

"A way of escape" - τίποτες ἔκβασιν, the way out.

"To bear (it)" - οἴτησεν, from οἴτηση, to
bear up under, or to endure.

With all that has gone before, there might be
a feeling of hopelessness on the Corinthians, and
so v. 13 is for their encouragement. Their hope
is in the faithfulness of God. Paul does not
encourage self-sufficiency. Instead, they must
now realize concerning the future, their baptism
according to v. 2.

Paul's recommendations in this passage:

- 1) Learn (vv. 1-11)
- 2) Beware (v. 12).
- 3) Believe (v. 13)

1/31/79

1 CORINTHIANS 10

(10:14) "wherefore" - Διότιπε, used only here and in 14:13; Drayer: "on which very account."

See p. 152. This points to a strong application (Robertson, IV, 154).

"flee" - φεύγετε, and keep fleeing.

Cf. 6:18 of fornication

We are not to try to change it, or even to resist it, but to stay completely away from it.

"Idolatry" is the worship of any false god.

(10:15) "Is wise men" - φρονίμοις, one who is capable (and even quick) in recognizing the truth, and then coming to proper practical conclusions.

"judge ye" - κρίνατε. He calls upon them either to approve or disapprove, with the idea dominant that they will approve.

(10:16) Paul now speaks of the Lord's Table and its complete incompatibility with idolatry.

"The cup of blessing which we bless," i.e., we ask the Lord to bless to our use the cup which has been consecrated for us.

There is to be blessing in drinking from the cup, but the blessing is sought by prayer.

"Communion" - κοινωνία, fellowship, which is a participation in something - in this case, to participate in the benefits achieved by the shedding of "the blood of Christ" - pointing as it does to His life given up in death.

In the same manner.

"The bread which we break" - with at least two ideas:

1) First, that we are responsible for His death

2) Second, that we accept it by faith.

This second is our participation in "the body of Christ." The NIV is better here than the NASB.

(10:17) See GR - Because there is one bread
the many are one body
for all partake of the one bread.

This explains the last part of v.16.

So the point is that our eating unites us
to that which we eat, expressing our dependence
on that which we eat.

(10:18) The same principle applied to Israel in the
OT, "Israel after the flesh." Their eating
of the sacrifices made them participants in
the altar. So two things were true.

- 1) The sacrifices were substitutionary.
- 2) The merit of the sacrifices were taken by
the one who ate.

(10:19) Cf. 8:4. He is not saying that the idol
is anything, nor that the sacrifice is
anything.

(10:20) The Gentiles in worshipping idols are
sacrificing to demons - so that they are
participating in demons. Idolatry places
the same meaning upon demons that the
Lord's supper attributes to the Lord.
Lev. 17:7

Cf. Deut 32:17; Psa. 106:37; Rev. 9:20.

"I would not" - οὐ θέλω, lit., I am not willing.

(10:21) This prohibition obviously would stand
in the church, but also with the
meaning explained above it is impossible

This is
the only
passage in
Paul where he
speaks of
demons

to be depending upon the Lord and upon demons.

(10:22) The answer to the first question, Yes!
The answer to the second, No!

It does away with the idea that it is just up to us. God steps in with judgment when things are displeasing to Him.

Cf. Deut 32:21.

(10:23) The last paragraph of the chapter begins here. Godet says it is the recapitulation of chs. 8-10.
Cf. 1 Cor. 6:12.

"All things are lawful" - Τάπτα ἔξεστιν.
A&B (p. 274) translate "lawful" as meaning "it is permitted, it is possible, proper".

But Paul is not saying that idolatry is OK, or that fornication is OK. He is using Τάπτα with limitations - and the context shows this.

He is talking about eating meat offered to idols - BUT THERE ARE EVEN LIMITATIONS ON THIS:

- 1) "all things are not expedient."
- 2) "all things edify not."

Hodge believes that the first of these refers to others; the second, to ourselves. But both may refer to others.

"are not expedient" - οὐ... οὐ πρόφεσι. It means to help, or to be profitable.

Instead of seeing how far we can go toward sin, Paul turns us in the other direction: what can we do that will be profitable spiritually to others? What can we do to edify?

(10:24) This is the guiding principle. See v. 33.

(10:25) From this point down through v. 29 a the Apostle speaks of the main principles to be observed when eating meat.

They are:

- 1) Eat any food that is sold in the market.
But don't ask any questions. This is possible because (10:26) of the truth of Psa. 24:1.
- 2) (10:27) The same applies to being invited to the home of an unbeliever.
- 3) (10:28) BUT - if anyone tells you that it is meat offered to an idol, DON'T EAT IT!

The quotation from Psa. 24:1 is not here in some of the better MSS.

(10:29) Paul explains that the "conscience" is not often believer involved, but of the one who told the believer about the meat.

And then there are two questions - one in v. 29; the second in (10:30):

- 1) "Why is my liberty judged by another man's conscience?"
- 2) "Why am I evil spoken of for that which I give thanks?"

The answers come in the three last verses:

- 1) (10:31) Because all we do is to be primarily for the glory of God.
- 2) (10:32) The second rule: "Give no offense" - απόσκοττοι. This means to avoid doing anything that would cause someone else to stumble into sin.
- 3) (10:33) The third rule: for the unsaved - "that they might be saved."

THE SUBJECT: AUTHORITY.

1/17/79

1 CORINTHIANS 11

- (11:1) There is a question as to whether v. 1 belongs with ch. 10 or ch. 11.

But two things are no problem:

- 1) Paul sought to live so his life would be an example for others to follow. Here he is setting the pace for all true, spiritual leaders
- 2) He did not want them to follow him except as he followed Christ. Even as an apostle they were not to follow him blindly. There was nothing about the office that guaranteed his perfection. Christ was his pattern.
Therefore, the people should know Christ.

On being followers, cf. 1 Cor. 4:16

Eph. 5:1

1 Thess. 1:6; 2:14

2 Thess. 3:7, 9

Heb. 10:12; 13:7

1 Pet. 3:13

3 John 11.

See also Phil. 4:9.

- (11:2) When Paul rebukes he looks for things to commend - showing that he is not just finding fault with them.

"Ordinances" - Tag Tapaðoreis, which points to the doctrine which Paul had taught them. So this is one area where they had been following Paul.

- (11:3) Where, however, they had not followed, was in the matter of headship, which speaks of authority, and of responsibility, which is the meaning of "κεφαλή".

Special note: In this passage Paul ~~does~~ not discuss the word husbands and wives (although the words here can be so translated), but men and women (single, married, widowed, or divorced).

There are three headships mentioned in this ~~verse~~ chapter. And so you have "four gradations," as Paul says (I, 35):

- 1) God.
- 2) Christ.
- 3) Man.
- 4) Women.

This does not mean that the woman is excluded from contact with Christ because she is under her husband, but this shows the divinely established order. A husband by his submission to Christ because a proper head for his wife.

See an example in 1 Cor. 14:35.

(11:4) For a man to be bareheaded is a symbol of his headship. To cover his head is to dishonor his headship.

"Dishonorable" - KATAOXIVEI. This means to be ashamed of. "His head" (the second time) may refer to Christ.

(11:5) Later (in ch. 14; 1 Tim 2:12) Paul prohibits the ministry of women in the church.

Here he seems to be speaking of how they were speaking, or perhaps rebuking them for the how while admitting that there would be times when the women could teach, i.e., with other women, or children.

It was just as disgraceful for a woman not to have a covering on her head as it would be to be completely shaven.

(11:6) Paul suggests that a woman has one of two alternatives:

- 1) Be shaven.
- 2) Be covered.

- (11:7) From this verse down through v.10 Paul refers back to creation - Gen 1,2.
- Man's authority is a reflection of God's authority. The woman's submission is for "the glory of the man" - and so, in line with the first part of the verses, glorifies God! This is because she recognizes her husband's authority.
- (11:8) This is a statement of creation - man first, and then the woman "of the man."
- (11:9) See account of creation continues - the woman was created because the man needed her - "the woman for the man."
- (11:10) The reference to "angels" takes us back to the beginning of S.I.D - which originated not with man, but with angels, and then was introduced into the human family. The first was due to Satan's rebellion against authority. The human sin began when the woman acted independently of her husband. In the church the proper order is to be re-established - and by divine revelation Paul indicates that the angels are being taught the power of God's grace in this very way!
- (11:11) Now - to show that Paul is not putting down the woman, he points out another very obvious fact in v.11, and still ~~two more~~ ^{two more} in v.12: "On the Lord" means in the plan of the Lord, in His will. The man and the woman need each other. God has a distinctive place for both!

11:12 The second fact: The ^{first} woman was made from man, but every man (including our Lord) since Adam (and with him as the only exception) is "by the woman" - Σια της γυναικός.

The third fact: "all things" are "of God." Gr: ἐκ τοῦ Θεοῦ.

11:13 The point here is this: God has placed in both man and woman ^{the recognition of} two truths:

- 1) There is a difference between men and women.
- 2) There is a God-given relationship between the two - with man in the responsible position
the woman in the submissive position.

Therefore, the question: "Is it comely" (seemly, proper [NASB, NIV]) "that a woman pray unto God uncovered?" i.e., like a man?

The answer Paul anticipates is, NO!

11:14 A second question: If God made us different, doesn't the very nature of things teach us that it is a shame for a man to look like a woman?

11:15 A woman's hair is her glory and a covering - crowning her beauty and femininity as a woman.

11:16 Paul recognizes that some would not accept this - BUT, there was no other teaching of the Apostles, nor of the churches. So any who were "contentious" - φιλόβεικος, one who loves to strive, they love an argument, they are always on the opposite side. "Custom" - συνήθεια, pointing to the habit

in the churches of women going unveiled.

Thus even here Paul asserts a twofold authority:

- 1) That of himself as an Apostle.
- 2) That of the churches.

It is not argued from the standpoint of what the world was doing, but by what was done in the churches! So it is possible that this would make the unregenerate Christians say, "Why are you doing that?" - as they would in the case of the Lord's Supper in the following passage.

So we have in this passage, the authority

- 1) Of the man over the women.
- 2) Of the church over the saints.
- 3) Of the apostles over the churches.

What are we to conclude?

- 1) There is a God-given difference between men and women which must be maintained in the church.
- 2) There is a God-given authority of the man over the woman which must be maintained in the church.
- 3) There is a need to recognize all divinely established authority, and to submit to these authorities:

Of the apostles over the church

Of the church over the saints

Of the man over the woman

Of Christ over the man

Of God over Christ

Even angels (v. 10) are involved, interested, and instructed

1/23/79

1 COR. 11:17-34

11:18 "Divisions" - σχίσματα, as in 12:25; 1:10,
"schisms."

11:19 "Heresies" - αἵρεσις.

Calvin says the two words above differ in intensity: "divisions" being mainly inward; "heresies" an outbreak of trouble into groups.

Shayer's interpretation:

- 1) "Divisions" - cf. John 7:43; 9:16; 10:19. And it is used only in 1 Cor in addition to John.
- 2) "Heresies" - a separating into groups.

The two are very close although Calvin's idea of it being "secret judgments" (Commentaries, I, 366) may not hold - although the fact that they are individual (instead of organized into groups) may.

2/7/79

1 COR. 12

12:1 At least 4 chapters begin with Τέπι
εἰς: chs. 7, 8, 12, 16. They may be indicative
of separate headings.

Paul did not want them to be "ignorant" -
ἀγνοεῖν on this subject.

There are several points that he makes about
"spiritual (gifts)" - ΤΥΕΡΨΑΤΙΚΩΝ, "gifts" being
supplied because they are given by the
Holy Spirit. Both the NASB + NIV translate it
this way.

12:2 v. 1, what they did not know; v. 2, what
they did know.

Note the passives: "carried away ... were
led." Cf. this as a work of the devil in 2 Tim.
2:18b.

12:3 "Wherefore" - οὐδὲ ties this verse with v. 2.
While they were "carried away" to idols,
all they could say about the Lord was Ἐνάθεμα
Ἰησοῦν. Paul sought to make Christians blas-
phemous see Acts 26:11. What Paul is saying
is that a person who says this CANNOT have
"the spirit of God." It means, Jesus, be cursed
probably in hell, eternally.

On the other hand, nobody can say, really
say from the heart, "Lord Jesus," "but by
the Holy Ghost."

12:4 "Diversities" (v. 4), "differences" (v. 5),
"diversities" (v. 6) are all the same word
in the GR: Διαφέρεις. Variety is a possible
translation.

"Gifts" - χαριτωτῶν. These are freely and

graciously given by God. All have some (or one), but all do not necessarily have the same.

(12:5) "Administrations" - Διακονία, which speaks of the way the gifts are used - the ~~ministers~~.

(12:6) "Operations" - ἐργασία, which speaks of the results.

Note: v. 4 - the Spirit

v. 5 - the Lord (Jesus)

v. 6 - God

And though the results differ, all of the results come from God "which worketh all in all."

This was basic to the problem that the ~~Corinthians~~ had. Paul had touched on this in 3:6.

(12:7) One way in which there is unity in gifts is in the purpose: "to profit with all." Gr: Τῆς τοῦ συνδέποντος. Cf. 6:12; 10:23. So they are to be used to help, to profit, to be of advantage to others - and the context would mean, SPIRITUALLY.

(12:8) Next Paul proceeds with a list of the gifts:

1) "The word of wisdom" - λόγος σοφίας. Cf. 2:7.

This probably refers to divine revelation - the ability to speak the truth in a reasonable, logical, practical way.

2) "The word of knowledge" - λόγος γνώσεως, which Robertson says is insight, or illumina-

Xion - the ability to expound what has been revealed.

- (12:9) 3) "Faith" - Πίστις. Cf. 13:2. All believers have faith, but some have a special ministry of faith.
- 4) "The gifts of healing" - χαρίσματα ιαπάτων. Paul had this. So did Peter.
- (12:10) 5) "The working of miracles" - ἐνεργήματα συνένεστον. This would be miracles other than healing. Cf. 8:14.
- 6) "Prophecy" - προφητεία. This is basically preaching.
- 7) "Discerning of spirits" - διακρίσις τηνεπιστών. Cf. 1 Tim. 4:1 ff.; 1 Jn. 4:1-3; 2 Cor. 11:13-15; Mt. 7:15.
- 8) "Kinds of tongues" - γένη γλωσσῶν. See v. 28. This means different languages.
- 9) "Interpretation of tongues" - ἀπειρνεία γλωσσῶν. We get our word hermeneutics from this word. This here means translation.

- (12:11) The Holy Spirit "worketh" all of these, and He gives them to believers "severally as he will." Thus, while we can "covet...the best gifts," yet ultimately the ~~most~~ bestowing of gifts is according to the sovereignty of the Spirit.

- (12:12) At this point Paul launches into a closely related subject: The body of Christ. But he begins by using the human body to illustrate what he is talking about, and then applies it: "so also is Christ."

- (12:13) Here is Paul's definition of the baptism of the Holy Spirit.

Note: 1) All are baptized, lit., "were baptized."
 2) There is just "one body."
 3) The body has "many members" -
 who are different and perform different
 functions.

"Drink into one Spirit" - εἰς ἕν Πνεύμα ἐστο-
 Τίσθητε. This is past, like the baptism.
 We have been placed by the Spirit into the
 body, but we also have the Spirit in us.

(12:14) The very fact that we have a body speaks
 of diversity of members - not all the same.

(12:15-17) Contrast with v. 21. Here is what a
 member says about himself; in v. 21,
 what a member may say about other members?

(12:18) Again - the sovereignty of God! As in
 v. 11, the sovereignty of the Spirit.

(12:19) Still emphasizing the point which was
 evidently the problem then as it is
 today - the tendency to want to be alike!
 Relate this to what the world does in Rom 12:
 1, 2.

Here we have diversity. In (12:20) our unity,
 "one body."

(12:21) See on vv. 15-17 above.

ἀρθεόρτεπα

(12:22) "Feeble" - ἀπορτέπα, A + G (p. 115) says
 this can mean "less important" - in
 this case, because they cannot be seen, such
 as, the heart, lungs, brain, kidneys, etc.

They "are necessary" - ἀνάκαί ἔστι,
 absolutely essential, indispensable. We cannot

"Helps" - ἀντιληφεῖς, "helpful deeds" - used
only here in the NT.

"Government" - κυβερνήσεις, administration,
leadership - used only here in the NT.

do without them. And it is like this in the body of Christ.

12:23 "Less honourable" - ἀτιμότερα, or insignificant.

"Uncomely" - Τὰ ἀοχίποντα. These are the private parts, unpresentable.

12:24) The "comely," or presentable, parts have no special need like the "uncomely." But the Lord has "tempered" - συνέκέπασεν - "the body", putting it together so things are balanced.

12:25) By divine design there is no reason for a "schism in the body" - whether speaking of the human body, or the body of Christ.

12:26) The body rejoices or sorrows together. There is no room for competition, pride.

12:27) Paul's summation.

← **12:28**) Note the sovereignty of God again: "God hath set."

Two points are made:

- 1) God has given us what we have in the church - and has placed us where we are.
- 2) He has not gifted all of us in the same way. See **12:29,30.**

12:31) Note that Paul agrees that some are better than others.

Also - there seems to be some relationship between what we desire and the gift God intends to give us.

1 Cor. 12 What are Paul's main points about spiritual gifts?

- 1) A person's attitude toward Christ is an indicator of what the Spirit has done in his life.
- 2) Spiritual gifts in their entirety are under the direction of the Godhead.
- 3) The purpose of spiritual gifts is spiritual blessing.
- 4) The Apostle lists 9 spiritual gifts - all different.
- 5) The Holy Spirit sovereignly uses, as He sovereignly gives, spiritual gifts.
- 6) Spiritual gifts have to do with our place in the body of Christ.
- 7) It is an essential characteristic of a body that it have different members with different functions.
- 8) ~~The~~ God has made us the members of the body that He wants us to be.
- 9) The unseen members of the body are often the most important.
- 10) God has made the body (human and church) so there should be no division.
- 11) Indeed, there ~~should~~ will be mutual sympathy and concern.
- 12) Our desires are related to the gifts we have.

Note: Nowhere does he say that we should find out what our spiritual gift is. It seems that it would be manifested under the sovereign dealing and blessing of the Lord.

2/14/79

Eternity of love (v. 13)

1 CORINTHIANS 13

Cf. John 13:34,35; Rom. 13:8-10; Gal. 5:22; Col. 3:14; 1 Tim. 1:5

The problem in Corinth was not a lack of gifts, but a lack of love.

(13:1) The thought here shows how the gift of tongues was being overemphasized. A person was to be esteemed the greatest because of the gift he had.

But Paul responds by saying that -

if you knew all human languages,

and if you could speak the language of angels,

BUT YOU DO NOT HAVE LOVE - or "I" (hypothetical)

"I am become" - γέγονα, or have already become.

1) "As sounding brass" - χαλκὸς ἕχων, "a noisy gong (A+G, p. 883).

2) "A tinkling cymbal" - κύμβαλον ἀλαζόνη, a loud sounding cymbal. See Robertson, IV, 177.

Together these make it mean a noisy, loud sound which really means nothing.

(13:2) Here Paul emphasizes what you say (the content) whereas in v. 1 it was how - languages, and perhaps even eloquence. Note the words, "all" - pointing it seems to all of revealed truth.

And since "faith" comes from hearing the Word, it seems that that is the reason Paul adds "faith."

And the faith speaks of removing mountains - on a miracle working faith. Cf. Mt. 17:20. Without love - "I am nothing" - οὐδέν εἰμι.

(13:3) Two other very excellent virtues are given here.

- 1) "Bestow all my goods..." - cf. Mt. 19:21.
- 2) "Give my body..." - martyrdom.

Without love, these are without profit.

What is love? A description follows.

(13:4) Calvin says that Paul is mainly showing "how necessary it (love) is for preserving the unity of the Church."

"Suffereth long" - πάκροθυμέτι, is patient, forbearing, will wait.

"Kind" - χρηστεύεται, merciful, easy to get along with.

"Envieth not" - οὐ γνιθότι, is not jealous. This is the person who wants to be first like James and John.

"Vaunteth not itself" - οὐ τερπτερεύεται, he does not always insist on having his own way, is not insolent, overbearing, disrespectful.

"Is not puffed up" - οὐ φυσιούται, proud, despising others.

(13:5) "Doth not behave itself unseemly" - οὐκ ἀογνοῦσθετι, were not haughty to the point of going to extremes. Positively it would mean reasonable.

"Seeth not her own" - as a person who is primarily interested in what is going to be to his advantage. Cf. Phil. 2:4. Self-centered.

"Is not easily provoked" - οὐ παροξύνεται, he does not become quickly angered. He does not "have a short fuse. In fact, he will tend to be a peace-maker.

"Thinketh no evil" - does not plan on revenge. He does not keep a record of wrongs, hoping and waiting for the chance to retaliate.

Be

"Done away," or "fail" - *Katapynθίσοντα.*

See also v. 10, & v. 11. It means to bring to an end.

"Cease" - *πάύονται*, or stop.

"Vanish away" - *Katapynθισεται*. So this verb
is used 4x in the chapter.

(13:6) "Rejoiceth not in iniquity" - never rejoicing when things go wrong, when things are not right in God's sight, "but rejoiceth in the truth" - when things are right before God. Love recognizes the absolutes of wrong and right - is grieved over the wrong; rejoices with what is right.

(13:7) "Bearith" - στέψει, "throws a cloak of silence over what is displeasing in another person" (A + G, p. 773). So he will protect rather than expose.

"Beliebeth" - θιστεύει, is encouraging in the presence of failure.

"Hopeth" - ἐλπίζει, does not give up.

"Endurith" - υπομένει, remaining under the load, patient, continuing to work at the problems + with the people.

← (13:8) "Love never faileth" - Ἡ ἀγάπη οὐδέποτε τίττει. It will never come to an end. It endures forever. There will always be love - even in heaven. So the #1 + #2 commandments are eternally significant - and embody all of the Law.

This is not true with:

- 1) "Prophecies"
- 2) "Tongues"
- 3) "Knowledge"

(13:9) notice how Paul omits "Tongues" here, but includes the other two.

"In part" (2x) - ἐκ μέρους, imperfectly - for two reasons:

- 1) We do not know all that has been revealed.
- 2) ~~not~~ not all that we will one day know has been revealed. Cf. Dent. 29:29.

(13:10) "that which is perfect" - ἡ τέλειον, when God's purpose has been achieved, attained, completed.

"that which is in part" - i.e., the remaining gifts, such as prophecy, knowledge.

(13:11) This illustration shows that "tongues" belonged to the infancy of the church. See Eph. 4:14; 1 Cor. 14:20.

With maturity we put away the ~~ways~~ of childhood: speaking,
understanding,
thinking.

(13:12) "In a glass;" - οἵ αντίτροποι, a mirror of polished metal, not glass. Corinthian mirrors were famous. (See Robertson, IV, 179.)

This is the Word. See Jas. 1:22-25.

"Face to face" - πρόσωπον πρὸς πρόσωπον,
clearly, fully, perfectly. Cf. 1 Jn. 3:1,2
As the rest of the verse indicates, our knowledge and our perfection are inseparably linked.

(13:13) "now" they remain - "faith, hope, love."
But love is superior because it will endure forever -

- when faith has been turned to sight
- when we cease hoping because we all what we have been hoping for.

"God is love" - 1 Jn. 4:8,16 }
John 13:34,35 } 1 Jn. 3:1,2

"God is light" - 1 Jn. 1:5 }

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1 COR. 14

(14:1) "Follow after" - Διώκετε, "a singular concern to obtain it" (M. Henry, VI, 577). The idea of bastining is here, too. Whatever it takes, we are to seek after "love" - and along with it, "spiritual gifts," especially "that ye may prophesy." This is the gift of interpreting Scripture. How do you "follow after love"?

(14:2) In vv. 2-5 Paul teaches that prophesying is greater than tongues - because prophesying edifies; tongues do not.

In vv. 6-11 he shows the weakness of tongues.

In vv. 12-19 Paul shows that interpretation must accompany tongues in order to edify.

In vv. 20-22 he exhorts them to be mature in their understanding.

By tongues alone we may minister to God, but not to men. "no man understandeth" probably must be taken to mean, none of the Corinthian believers.

(14:3) Here is the keynote of the chapter.

Prophesying is the greatest gift because it is for:

1) "Edification" - οἰκοδόμην, which means to build up - which means strengthening and growth. Cf. # 1 Pet. 2:1-5.

This is Paul's emphasis in spiritual gifts. They are primarily for the edification, or profit, of other believers - not for ourselves, and certainly not for us to parade before others.

OUT
OF
LINE
1-22

So Paul places special priority on Bible teaching.

- 2) "Exhortation" - Ταπάκλησις. This includes application of what is taught, appealing to people to believe and to obey. It also is a common word for comfort. But note the following word.
- 3) "Comfort" - Ταπαύθισμα. This is encouragement as well as consolation. The teacher must have a tender heart, and he must seek to stimulate his hearers.

(14:4) As verse 2 deals with God or others, so this verse deals with us or others. And the others are believers - "in" the church. This is where the emphasis must be.

(14:5) Paul is not downgrading tongues as much as he is upgrading prophecy because it leads to edification.

(14:6) Profit (meaning edification) comes in four ways:

- 1) "Revelation" - ἀποκαλύψει, the Apostolic ministry whereby truth is made known by God for the first time.
- 2) "Knowledge" - γνώσει, which was probably truth that had been revealed previously, divinely inspired.
- 3) "Prophesying" - Τρόπητεία.
- 4) "Doctrine" - διδασκαλία, referring to the ministry of teaching.

We may not be able to distinguish between these, but they certainly emphasize and re-emphasize the ministry of the Word!

(14:7) Even in music we must hear different sounds in order to understand what is being played.

(14:8) See some holds for sounding an alarm for war.

(14:9) This is Paul's appeal for prophesying - because it can be understood - otherwise it is wasted, meaningless - "into the air."

(14:10) "Without signification" - ἀδύνατος, incapable of conveying meaning, as a language normally does" (A + P, p. 127). Paul is probably including here the instruments in vv. 7, 8 as well as languages.

(14:11) Thus, if the meaning is not clear then those who do not understand each other become barbarians to one another. "Barbarian" - βάπταπος, foreigners, unable to understand each other. It was usually a person who did not know Greek.

(14:12) Cf. v. 1.

Paul is concerned about "edifying." And even "that ye may excel," ἵνα περισσέωτε. This means to abound, to have more than enough, to succeed and then some.

(14:13) Here Paul encourages prayer for the gift of interpretation.

(14:14,15) These verses show that tongues and interpretation must always be kept together.

(14:16) Others are to be able to enter into our praying or our praise, but they cannot do this if they do not understand.

(14:17) Note it is good to praise God, but it must be edifying to all present.

(14:18,19) Note Paul's humility regarding his gifts.

He spoke in tongues more than all of them put together (M. Henry).

(14:20) Here is his appeal - and this was (and was) the problem with tongues.

M. Henry has an excellent comment here. See VI, p. 530:

"Children are apt to be struck with novelty and strange appearances. They are taken with an outward show, without enquiring into the true nature and worth of things. Do you not act like them, and prefer noise and show to worth and substance; show a greater ripeness of judgment, and act more manly part; be like children in nothing but an innocent and inoffensive disposition. A double rebuke is couched in this passage, both of their pride upon account of their gifts, and their arrogance and haughtiness towards each other, and the contests and quarrels proceeding from them."

"Understanding" - $\tau\alpha\gamma\delta\sigma\pi\acute{v}$, Robertson says intellect.

This is different from $\nu\circ\gamma\delta$ in vv. 19, 14, 15.

"Be not children," meaning child-like in understanding, immature.

"Malice" - $\tau\hat{\eta}\ \kappa\acute{a}kia$, evil, wickedness.

"Be children" - $\nu\gamma\pi\acute{a}\zeta\epsilon\tau\epsilon$, cf. 1 Cor. 13:11, like a very small child, even a newborn infant.

"Men" - $\tau\acute{e}\lambda\epsilon\iota\omega\iota$, complete, mature.

(14:21) A reference to Isa 28:11,12 + Deut. 28:46,49.

"To both these passages, it is thought, the apostle refers. Both are delivered by way of threatening, and one is supposed

to interpret the other. The meaning is this view is that it is an evidence that a people are abandoned of God when he gives them up to this sort of instruction, to the discipline of those who speak in another language. And surely the apostle's discourse implies, 'You should not be fond of the tokens of divine displeasure... God can have no gracious regards to those who are left merely to this sort of instruction, and taught in a language which they cannot understand. . . And should Christians covet to be in such a state, or to bring the churches into it? Yet thus did the Corinthian preachers in effect, who would always deliver their inspirations in an unknown tongue" (M. Henry, VI, 581).

(14:22) The primary purpose for tongues and prophecy:

- 1) Tongues - for unbelievers
- 2) Prophecy - for believers

However, the context of ch 14 shows that tongues could be edifying, and prophecy could be a means of salvation.

2/28/79 - I COR. 14:23-40 - WHEN THE CHURCH COMES TOGETHER -
i.e., the meeting of the local
N.T. church:

I. The purpose of the meeting (14:23-26): Stated
in v. 26 - "Let all things be done in to edifying."
A. Prophesying must be preeminent over tongues
(vv. 23-25) - for two reasons:

1. Because uncontrolled speaking in tongues
with bring contempt from the "unlearned"
and "infidels." See v. 23.
2. Because prophecy will bring concord
(vv. 24, 25). Cf. Heb. 4:12; John 16:7-11.

Paul does not mean that all who hear
the Word preached will be saved, but that
if they are to fall down and "worship
God," this will be the means.

B. Prophesying can be done in different ways
(v. 26a). This gives the main ^{essentially} parts of a
proper NT service:

1. A psalm - singing by the church, from
the Word, music that is distinctively
Christian.
2. A doctrine - teaching, and its application.
3. A tongue - a message of the Gospel in
a foreign language.
4. A revelation - truths in that day which
were just being made known.
5. An interpretation - of the foreign language.

Note: Obviously there would be prayer and
giving (see ch. 16), but what Paul
mentions comes into the area of
prophesying.

Note also: From what follows in vv. 27-33,
we can see that there could be
more than one Psalm, etc.

II. The conduct of the meeting (14:27-35).

A. Concerning Tongues (vv. 27, 28). Notice that tongues are not required as prophesying is in vv. 29-31.

1. Two may speak, but no more than three.
2. Those who speak must do so one after the other (consecutively), not all at once (simultaneously).
3. Each tongue has to be interpreted.

B. Concerning prophesying (vv. 29-32).

1. Again, only two or three in a meeting.
2. ~~Each~~ message is to be judged as to its truth.
3. If a revelation is suddenly given, the one speaking must stop and give the person who has received the revelation an opportunity to speak.
4. All are to learn and all are to be encouraged - so one does not do all of the speaking!

Vv. 30, 32 go together.

V. 31 would not mean that all prophesy in a single meeting, but over the course of time.

Note: V. 33 is almost parenthetical, anticipating v. 40.

5. Women are excluded from ministering in the meeting of the church (vv. 34, 35).

III. Concluding remarks on the subject of the gifts of prophecy and tongues (14:36-40).

A. Words of rebuke - the need for humility (vv. 36-38)

B. Words of exhortation (vv. 39, 40)

1. "Covet to prophesy."

2. "Forbid not to speak in tongues."

3. "Let all things be done decently and in order."

One
for purpose
of course was
set limits to
the meeting.

Another outline of 1 Cor 15.

- I. The resurrection of Christ
- II. What if there is no resurrection?
- III. The resurrection of Christ reaffirmed
- IV. How will the dead be raised
- V. Why will the

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- I CORINTHIANS 15 - v. 12 probably indicates that which led to the writing of this chapter.
- Why did Paul wait until the end to discuss such an important doctrine?
- 1) In a sense, he did it! He began with the Gospel.
 - 2) For emphasis.
 - 3) This logically leads to his emphasis on "the end."

Outline:

- I. The proof of Christ's resurrection (vv. 1-11).
- II. The problem in Corinth regarding resurrection (vv. 12-19). Here he shows the importance of resurrection to the believer.
- III. The ultimate purpose of resurrection - leading to "the end" (vv. 20-28).
- IV. Additional proofs of belief in resurrection (vv. 29-32).
- V. Practical dangers to be avoided - the effect of denying resurrection (vv. 33, 34).
- VI. The manner of the resurrection (vv. 35-49).
- VII. The time of the resurrection (vv. 50-56).
- VIII. The Practical Results (vv. 57, 58).
 - A. Praise. (v. 57)
 - B. Service. (v. 58)

The proofs (vv. 1-11)

First, of the facts

1. His death — according to the scriptures
Proof: He was buried

2. His resurrection — according to the scriptures
Proof: He was seen (emphasis here - 6x).

What Paul had received - by divine revelation

what it had done in their lives.

What it had done in his life.

(vv. 12-19) There is no resurrection:

The problem: If that had not been raised:

- 1) Christ is not raised (2x). Where is He then?
- 2) Our preaching is vain.
- 3) Your faith is vain.

- 4) We are false witnesses
- 5) Ye are yet in your sins
- 6) Those who have died are gone.
- 7) We are of all men most to be pitied - Why?

Calvin gives three reasons:

- a) Because of the way believers suffer.
- b) Because of the way believers feel uneasy in the world.
- c) Because in those days, to be a believer was to run the risk of death - as Paul says in v. 31, "I die daily."

Take away the above, we have nothing.

(vv. 20-28)

The ultimate purpose: an affirmation of our hope.
"That God may be all in all."

v. 22 - all who are
in Adam; all who
are in Christ.

Enemies -

men - Phil. 3:18

The Devil - Mt. 13:39

Friends of the world - Jas. 4:4

Carnal mind - Rom. 8:7

Death - 1 Cor. 15

1 COR. 15:29 - 58

Concerning the resurrection Calvin says,
"There is nothing that is more at variance with human reason than this article of faith" (II, 46).

It complex two ideas:

- 1) The very fact of resurrection.
- 2) The additional fact of a perfect immortality.

Obviously, this calls for:

- 1) The exercise of supernatural power.
- 2) Change (from things as we now know them. See v. 50.

And so, while Paul is dealing with the doctrine of resurrection

- so vital to our faith,
- so strongly denied in Corinth,

he is showing three changes that are traceable to the resurrection of Christ:

- 1) Regeneration - which is a spiritual resurrection - illustrated both by Paul and also by the saints in Corinth - vv. 9-11.
- 2) The resurrection and transformation of the saints who die before the Lord returns. This is from corruptible to incorruptible.
- 3) The transformation of the saints who are alive when Christ returns. This begins in v. 48 and continues to v. 57.

Note: The first is inward and spiritual manifesting itself in a changed life. The second and third are outward and physical, manifesting themselves in a changed appearance.

(15:29) Here Paul cites 2 ~~additional~~ additional proofs for resurrection - taken from:

- 1) The baptismal practice of the Corinthians
- 2) The willingness of Paul to face death each day.

Calvin believes this refers to catechumens who expected to die before they could make ^{a profession} and be accepted, having completed their catechizing.

Other interpretations.

It must have been a proper practice or Paul would have condemned it.

Hodge does not believe that we can really say what it was.

15:33 Two bad effects of false teaching:

- 1) See corruption of a person's life. See the end of v. 34.

15:34 2) A lack of concern for others. Note how salvation is described: "a knowledge of God." Cf. Gal. 4:9.

15:35-54 Really raises and answers the question, what kind of a body will we have?

Several answers are given:

- 1) It is illustrated in nature (v. 37).
- 2) It is determined by God (v. 38)
- 3) There will be differences (vv. 3)
- 4) There will be similarities

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1 CORINTHIANS 16:

The two verses which are key to the chapter are:

- 1) v. 9 - "many adversaries" (pl.) always go with "a great door, and effectual, is opened unto me." This undoubtedly was in Ephesus. But the same adversity applied in Corinth.
- 2) v. 14 - "Let all things be done with love." The two together are needed in every church, i.e., as a warning, and as an exhortation.

What about the adversaries? How were the Corinthians to be helped?

- 1) By the coming of Paul (vv. 5-7).
- 2) By the coming of Timothy (vv. 10, 11).
- 3) By the eventual coming of Apollos (v. 12).
- 4) By the ministry of Stephanus (vv. 15, 16).
- 5) By greetings from other churches (vv. 19, 20a).
- 6) By Paul's prayers (v. 23).
- 7) By Paul's love (v. 24).

What were the Corinthians themselves to do?

- 1) minister to the Jerusalem saints (vv. 1-4).
- 2) minister to Timothy (vv. 10, 11) - three things they are told to do.
- 3) Be watchful (v. 13).
- 4) Be loving (v. 14) - in what they do. Also v. 20b.
- 5) Be submissive (v. 16).
- 6) Be steadfast and discerning (v. 22).

(16:1) Cf. the prophecy of Agabus in Acts 11:28.

(16:2) "Lay by him in store" = treasure up in the sense of Mt. 6:20; Prov. 19:17; 28:27; 2 Cor. 9:6-8
make the principles of giving.

(16:3, 4) Cf. 14:40.

16:5-8 Paul's plans - which included 2 things:

- 1) ministry to the saints.
- 2) ministry to sinners.

16:9 "Great" - μεγάλη, a strategic opportunity for reaching many people.

"Effectual" - ἐπεργίας - indicating that it would be fruitful. Siegen points out that this word is usually used of superhuman powers - here, of the power of God.

"Adversaries" - ἀντικείμενοι, those who withheld him and opposed him.

16:10 Timothy - Paul asked the church to do three things:

- 1) Protect him from the adversaries in Corinth - "that he may be with you without fear."
- 2) "Let no man... despise him" - Εξουθενόντες meaning to treat him with contempt, or simply not pay attention to him.
- 3) "Conduct him forth in peace," i.e., send him forth to his next ministry

16:12 "Apollos," "the office of watering." Cf. 1 Cor 3:6

16:13 Paul's exhortations here are termed by Calvin as the perseverance of the saints.

- 1) "Watch" - Γρηγορεῖτε, which would include praying (Mt. 26:41), not sleeping (1 Thess. 5:6; 1 Pet. 5:7,8), and both 1 Pet. 5 + 1 Cor. 16:13 would bring in the Word - knowing it and living it.
- 2) "Stand fast in the faith" - i.e., holding faithfully to the truths of scripture.
- 3) "Smit you like men" - ἀνθίζεσθε, to be brave, to act like men.

4) "Be strong" - Κραταίωθε, strength was needed as well as courage.

(16:14) Cf. with 1 Cor. 14:26 b, 40.

Conflict and opposition threatens fellowship. Therefore, love must be maintained.

(16:15) Calvin (I, 77) is excellent here.

Stephanas was the first to be saved (i.e., his household).

He had persevered. (note the doctrine.)

(16:16) Therefore, he was to be submitted to.

(16:17, 18) The ministry of three men to Paul.

(16:19, 20a) Greetings

(16:20b) A practice, not a doctrine.

(16:21-24) The salutation and concluding words.

(16:21) Signature

(16:22) Warning

(16:23) Prayer

(16:24) His love.