Notes

on

First Corinthians

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e-Sword Notes from my Bible

Following the ESV (English Standard Version) Text

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FIRST CORINTHIANS

Introduction

"First Corinthians" ***Pros Korinthos,*** is one of several letters Paul wrote to the Corinthian church. We have two of those letters. A reference to another letter can be found in 1 Corinthians 5:9-13. The background of the church at Corinth can be found in Acts chapters 18 and 19.

Author: Paul's name is given several times (1 Corinthians 1:1, 1 Corinthians 1:12-17; 1 Corinthians 3:3-4, 1 Corinthians 3:22; 1 Corinthians 16:21). The style and language are Paul's and the contents harmonize with what we know of Corinth in Paul's time.

Date: Paul gives the place from which he was writing as Ephesus (1 Corinthians 16:8). It was probably written during the latter part of his stay in Ephesus (Acts 19:1) about AD 57.

Historical Setting: The city of Corinth was strategically located on the isthmus of land that connects the lower peninsula of Greece with the mainland. Descriptions of Corinth found in ancient writings state that there were many temples in Corinth, some devoted to Egyptian deities. There was a temple to Venus (Greek= Aphrodite) where a 1000 female slaves gave themselves in prostitution to the worshippers. They had engraved on the soles of their sandals an inscription that left the words "Follow Me" imprinted in the sand. The term "corinthianize" became synonymous with drunken and immoral debauchery. The materialism of the city left lives empty, but Christianity could fill that need.

To Whom Written: Paul came to Corinth for the first time on his second missionary journey (Acts 18:1-17), with much weakness, fear and trembling (1 Corinthians 2:3), and established the body of Christ. As is so often true, the local culture threatened to affect the church more than the church could affect the culture.

Corinthian Christians were "saints", the "church of God," but they were engaged in things contrary to the Christian life. Reports had been delivered to Paul concerning their conduct and irregular behavior with regard to unity, attitude, life, and worship. Paul therefore wrote to rebuke, correct, and challenge the saints, and what he writes is of great importance to the church in every age.

The Message: The names "Jesus" and "Christ" appear in 1 Corinthians 85 times. The title "Lord" appears an additional 61 times. For Paul, everything is founded in Jesus "through whom all things came and through whom we live" (1 Corinthians 8:6).

The core of Paul's message is Christ. He insists that the most important topic he discussed with these Christians was the death, burial, and resurrection of Jesus (1 Corinthians 15:3-8). When he sums up the essence of his message, it is "Christ crucified" (1 Corinthians 1:23). Paul likes to show how the cross-- which seems to be evidence of weakness and appears so foolish to many-- is really evidence of great power (1 Corinthians 1:18) and wisdom (1 Corinthians 2:6-8; 1 Corinthians 1:18 -2:16; 1 Corinthians 3:18-20; 1 Corinthians 8:1-3).

Background: It appears that after Paul established the church in Corinth about AD 50 and left them that he wrote the church a letter which has not been preserved by the Holy Spirit. In turn, Paul received disturbing news about the disciples at Corinth along with a letter from them about a number of questions they wanted him to answer about the Christian life.

The city of Corinth was as wicked as any city today and like so many churches now the Corinthian church had allowed the world to enter. One writer wrote of them saying:

"They were carnal, immature, immoral, selfish, proud, heretical, and divisive. They were enamored with human philosophy. They identified with little cliques which followed different spiritual leaders. They tolerated sin, fornication, and incest. They took each other to court, abused God's intended role for men and women, and were gluttonous and drunken at the Lord's Supper. They allowed pagan worship ritual to be brought into their own worship, perverted and abused spiritual gifts, and [didn't understand]... the resurrection. They had managed to drag into the church all the old practices of the world. They had not made a clear distinction between the holy and the profane!"

With so many problems at Corinth the letter serves to show us how a church can deal with such problems in the lives of Christians today. It is therefore, an important practical letter for churches in our time.

Outline: Because of the background of the letter noted in the previous paragraph and Paul's response, we want to outline the book in terms of their problems and Paul's response.

Problems In the Church at Corinth

Introduction: -- 1:1-9

Greeting -- 1:1-3

Expression of thanks -- 2:4-9

1. Division in the church -- 1:10 - 4:21
   a. The fact of division -- 1:10-17
   b. The causes of division -- 1:18-2:16
   c. The consequences of division -- 3:1-4:5
   d. The example of Paul -- 4:6-21

2. Scandal--the man who married his step-mother -- 5:1-13

3. Members going to court against members before heathen judges -- 6:1-20

4. Questions of marriage and/or celibacy -- 7:1-9

5. Question of divorce/separation from a non-member -- 7:10-38

6. Question about remarriage -- 7:39-40

7. Question of eating meat offered to idols -- 8:1 - 11:1
   a. Inquire... eat? -- ch. 8
   b. Example of Paul -- ch. 9
   c. Exhortation -- ch. 10

8. Problem of women's behavior in worship (veils) -- 11:2-16

9. Problem with incorrect observations of the Lord's Supper -- 11:17-34

10. Use and misuse of spiritual gifts -- 12:1 - 14:40

Doctrinal problems:

11. Problem of understanding the resurrection -- 15:1-58

12. Regarding the collection on the first day of the week -- 16:1-4

Closing -- 16:5-24
   Paul's plan to visit -- 16:5-9
   Exhortation, greetings, and benediction -- 16:10-24

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SERMON OUTLINE - See 1 Corinthians 11

The Lord's Supper

1 Corinthians 11:23-33

WHAT IS THE LORD'S SUPPER?

1. A ***memorial feast***, Luke 22:19; 1 Corinthians 11:25 b.
2. A ***communion*** with Christ, 1 Corinthians 10:16
3. Surpasses wisdom of men-- contains only two elements.

a. ***Bread***, the staff of life, (Psalms 105:16) represents his body, Matthew 26:26.

b. ***"Fruit of the vine,"*** representing the blood of our Lord shed for the remission of our sins, Matthew 26:28.

4. A ***proclamation***, 1 Corinthians 11:26.

WHY EAT OF THE LORD'S SUPPER

1. He commands us to do so, Luke 22:19.
2. Because we love him, John 14:23; 2 Corinthians 5:14.
3. To keep in contact with him let we forget.

WHEN SHOULD THE LORD'S SUPPER BE EATEN?

1. Jesus said "This do in remembrance of me."
2. We should want to remember him often.
3. The Apostles put it on the "first day of the week," Acts 20:7; 1 Corinthians 16:2; Revelation 1:10.
   a. The day was appropriate, John 20:1,John 20:19; Acts 2:1-4.
   b. They had the authority, Matthew 16:19; Acts 2:42.
4. The "first day" comes once a week.
5. As other services, not to be neglected, Hebrews 10:25.

WHO SHOULD EAT OF THE SUPPER?

1. Citizens of the kingdom, Luke 22:29-30.
   a. Those "born again" into the kingdom, John 3;5.
   b. Those translated into it by "baptism", Colossians 1:13.
2. They who can and do "discern the body," 1 Corinthians 11:29.
   a. Infants and some handicapped can not "discern."
   b. They who can discern, but do not, drink judgment unto themselves, 1 Corinthians 11:29.
3. Citizens who have examined themselves, 1 Corinthians 11:28.
   a. If they have repented of sin, Matthew 5:23-24.
   b. If they put the Lord first, John 21:15
4. We should neither invite nor forbid.

Suggested hymns:

"When We Meet In Sweet Communion"
"Night With Ebon Pinions"

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÷ 1Co_1:1

Paul -- The apostle formerly known as Saul of Tarsus.

called --

by the will of God -- Paul's appointment to the office of apostle was God's decision, not a person's or group's. Paul doesn't need the affirmation of the Corinthians because God chose him.

an apostle -- Literally "a sent one." Paul establishes his authority as an emissary of the Lord Jesus by God's appointment (1 Corinthians 9:1; 1 Corinthians 15:8; cf. Acts 9:3-6, Acts 9:17; Acts 22:11-15), made especially necessary because so much of the message of this epistle is corrective (1 Corinthians 2:1-7). *See notes on* Romans 1:1*;* Ephesians 4:11. Since he was delegated by God to speak and write, resisting him was resisting God.

Sosthenes -- He may be the synagogue leader Sosthenes, who was beaten in front of the judgment seat while Paul was in Corinth (**Acts 18:17**). He was with Paul in Ephesus and was the scribe writing the letter at Paul's dictation. There is evidence he did not join in the composition of the letter (see latter the "I" passages, esp v.4).

÷1 Corinthians 1:2

Church of God -- Term used 9 times in N.T. in English.

Church -- Gr. *ekklçsia* (see on Matthew 18:17).

Corinth. -- For Paul's labors in Corinth and the establishment of the church there see Acts 18:1-18.

Sanctified -- Gr. *hagiazô*, "to dedicate," "to make holy" (see on John 17:17). Later in the verse those who are sanctified are designated "saints" (*hagioi*), literally, "holy ones"
(see on Romans 1:7). *Hagiazô* and *hagioi* are built on the same root. The connection is not so clearly seen in the English, although "sanctify" and "saint" are both built on the Latin root *sanctus*, "holy."

In Christ Jesus -- Those only are accounted holy who have sought and found refuge in Jesus and who are covered by the righteousness of the Saviour.

Called to be saints -- Literally, "called saints," that is, saints who are called. See above under "sanctified."

In every place -- These words may be connected with the phrase "***called to be saints,***" so that the emphasis of the passage is on the fact that the Corinthian believers formed part of the large brotherhood of believers.
Paul is reminding the Corinthians that they are not the sole possessors of the privileges of the gospel.

It is possible also that Paul was using a phrase common in salutations of the time. Two synagogue inscriptions have been discovered containing the greeting, "May there be peace in this place and in all the places of Israel" (see Hans Lietzmann, Handbuch zum Neuen Testament, on 1 Corinthians 1:2).

Not only was the epistle for them, but it is full of instruction for all, and has been preserved in the sacred canon for our instruction and edification (see 2 Timothy 3:16).

Call upon the name -- See on Acts 2:21. To "call upon the name" is to turn to Christ in faith and obedience to the Good News He brought to mankind.

Both their's and our's -- This phrase may refer either to "place" or to "Lord."
If it refers to "place," it adds little to the thought already expressed.
If it refers to "Lord," it is a further emphasis on the fact that the same Lord is worshiped by Christians of all communities (see above under "in every place"), with possible reference to the party spirit in Corinth (vs. 11–31).

÷1 Corinthians 1:3

Grace -- Gr. *charis*, a word occurring about 150 times in the NT, rendered "grace" 130 times.
In the remaining instances it is translated "favor," "joy," "thanks," "thanks," "thankworthy," "pleasure," "liberality," "benefit," "acceptable," and "gracious."
All of these words combined fall short of conveying to the mind the glory, wonder, joy, gladness, and gratitude that are awakened in the mind of him who catches a glimpse of the revelation of all the matchless attributes of God that are manifested in His gracious dealings with man through Jesus Christ. All of these are summed up by the word ***charis***.

The ancient Greeks worshiped beauty. They used *charis* to suggest a feeling of beauty or delight; then this idea was transferred to the object that produced the feeling of beauty. The meaning was extended to include gratefulness, thanks, pleasing gracefulness, and agreeableness. In the concrete sense the word indicated a boon granted or a favor done.

The early Christian church adopted this useful expression and applied the connotation of a kind, affectionate, pleasing nature, a gracious disposition, to the attitude of Christians one to another. More particularly the term was used to express the "relation and conduct of God towards sinful man as revealed in and through Christ, especially as an act of spontaneous favor" (Hermann Cremer, Biblico-Theological Lexicon [1886], p. 574).

This favor of God to man is not in any way dependent on man's own works; that is, neither his efforts to acquire grace by works of the law. See on Romans 1:7.

peace -- Gr. εἰρ νη, the word from which the name Irene is derived.
As used in the NT, εἰρ νη signifies that complete absence of everything that disturbs or interrupts the fullest working of the Gospel in the life of the individual, by which the soul is brought into perfect harmony with its Creator.

Thayer defines the word thus: "The tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is." See on Romans 1:7.

÷1 Corinthians 1:4

grace -- Seen in the "gifts" given them, cf. v. 7, and 1 Corinthians 1:1

I -- The singular is evidence that Sosthenes was not a co-author of the epistle (see on v. 1).

thank my God -- Before dealing with the irregularities that had developed in the church, Paul expressed commendation for what the Corinthian believers had attained in spiritual experience.

Commendation for faithfulness and obedience precedes rebuke or warning. This is well exemplified in the messages to the seven churches (Revelation 2:2-4; Revelation 2:13-14; Revelation 2:19-20).

God encourages the church by making mention of the things that are good, and so prepares the way for necessary warnings and rebukes, which, if heeded, as in the case of the church at Corinth, will result in spiritual growth and blessing.

grace -- . Gr. *charis* (see on v. 3). Here the gifts of grace, the *charismata* (1 Corinthians 12:4) are highlighted (see 1 Corinthians 1:5-7).

÷1 Corinthians 1:5

in every thing [every way] -- God had greatly blessed the Corinthian believers. He had rescued them from the grossly corrupt environment in which they lived, raised them from the depths of vice and sin that do not bear description, and unstintingly conferred upon them spiritual gifts so that they came "behind in no gift" (v. 7).

Thus abundant provision, far beyond actual needs, had been made, so that the church had no excuse for backsliding and apostasy. Compare 2 Corinthians 9:11.

utterance [speech] -- Gr. *logos*, generally meaning "word," but designating also the expression of that word.

Here it probably denotes the ability to express oneself freely and clearly concerning all true knowledge. The gift is probably the same as that designated "the word of wisdom" (*logos sophias*) in 1 Corinthians 12:8.

knowledge -- Gr. *gnôsis*, from which the words "gnostic," "agnostic," etc., are derived. See on 1 Corinthians 12:8.

Knowledge is an essential foundation for Christian faith. The basic facts concerning the existence of God and the plan of salvation must be understood by those who desire to become Christians. It was necessary that there be those in the church who could impart such knowledge.

Paul prided himself in the possession of the gift (2 Corinthians 11:6). By some in Corinth the gift was perverted (1 Corinthians 8).

÷1 Corinthians 1:6

even as -- The force of these words appears to be that the knowledge of the plan of salvation through Jesus Christ was made plain and established by the miraculous working of the Holy Spirit in the church at Corinth, and that power was still working in the Corinthian church, supplying proof of the favor of God and the truth of the gospel in the same measure as when the message of deliverance was first preached in that city.

testimony -- The Gospel -- with miracle, His teachings, death, and resurrection. cf. 1 Corinthians 15:2-4.

of Christ -- Or, "concerning Christ." The result of the abundant outpouring of the Holy Spirit upon the Corinthian believers was the establishment of their faith in the gospel, their deep-rooted conviction and acceptance of the truth of the demonstration of God's love in the sacrifice of Jesus.

Not only was the apostles' testimony concerning Christ believed and accepted, but through the power of the Spirit of God the church received the gifts of the Holy Spirit (see v. 7).

These gifts are enumerated in **1 Corinthians 12:1; 1 Corinthians 12:4-10; 1 Corinthians 12:28; Ephesians 4:8; Ephesians 4:11-13**. The purpose of the gifts of the Spirit is declared to be the development of the church until it reaches unity and maturity in Jesus (**Ephesians 4:12-15**).

confirmed -- Mark 16:20; Hebrews 2:3-4. The confirmation of the gospel was the purpose of the apostolic miracles, signs, and wonders.

confirmed -- Or, "established." The impartation of the gifts of the Holy Spirit to the early church, including that at Corinth, reveals God's intention to provide His people with abundant means to stand firm and to bear witness concerning the faith {Gospel] to the unbelieving world.

÷1 Corinthians 1:7

behind in no gift -- They were not lacking any spiritual gift. These spiritual gifts were to last to the end of the Jewish practice of sacrifice, which ended in A.D. 70 with the destruction of the temple and the fall of Jerusalem. Notice these verses 1 Corinthians 1:6-8 together.

> The **end** in verse 8 is a day of judgment, a "day of the Lord" like the description found in Joel and the Old Testament prophets of a day of calamity upon Israel. In the book of Revelation the "day" is a the day of judgement upon the nation Israel for their rejection of the Christ. cf. Matthew 28:20; Mark 16:20.

any spiritual gift -- The imparting of the Spiritual gifts was "for the common good" (ESV) (1 Corinthians 12:7). The gifts were especially abundant in the Corinthian church

waiting -- Gr. *apekdechomai*, "to await eagerly."

coming [revealing]-- . Gr. *apokalupsis*, literally, "uncovering," "revealing," "laying bare that which has been hidden."

This is the word that is used to describe the coming of Jesus in **2 Thessalonians 1:7; 1 Peter 1:7; 1 Peter 1:13; 1 Peter 4:13.** This word is used to speak of Jesus' Second Coming in final judgment, and also His coming in judgment upon Judea and Jerusalem. (Revelation 1:7).

> A more common word to describe the coming is *parousia* (see on Matthew 24:3). The simple word for "coming," *erchomai*, is also frequently used.
>
> The coming of Jesus was the joyous expectation and hope of the church in the 1st century, and it is still the "blessed hope" of every true disciple of Jesus (Titus 2:13). The Corinthian believers, established in the faith of Jesus by the various gifts of the Spirit, were eagerly looking for the manifestation of the Saviour at His coming.

÷1 Corinthians 1:8

Who -- That is, the Lord Jesus Christ (v. 7).

confirm [sustain] -- Or, "establish."

End -- The ***end*** is a day of judgment, a ***"day of the Lord"*** like the description found in Joel and the Old Testament prophets of a day of calamity upon Israel. In the book of Revelation the "day" is a the day of judgement upon the nation Israel for their rejection of the Christ, and refers to the destruction of Jerusalem in A.D. 70. cf. Matthew 28:20; Mark 16:20.

unto the end -- Compare Philippians 1:10; 1 Thessalonians 5:23; Jude 1:24. This statement must not be construed as teaching that it is impossible to fall away from God's grace and be lost to eternal salvation.

That defection for the believer is possible is clearly revealed in other scriptures (see, for example, Hebrews 6:4-6).

Believers will be confirmed unto the end only if they endure unto the end (Matthew 24:13; see on John 10:28).

blameless [guiltless] -- Believers are assured that Christ will make them firm in the midst of trials and temptations and keep them in the path of holiness throughout life, so that at Christ's coming they will be found unreprovable.

At His coming they will be found guiltless (blameless, unreprovable) because they are covered with His righteousness. "**Blameless**" must be distinguished from we often call "perfect." "**Blameless**" describes those who cannot be charged with any crime, who stand before the Judge unaccused, and against whom there is no ground for accusation.

It is not a promise that they would be perfect in the sense of never having made a mistake, for "all have sinned" (Romans 3:23). Jesus will enable them to live victoriously if they submit to Him constantly, demonstrating that they seek to please Him.

÷1 Corinthians 1:9

God is faithful -- Compare 1 Corinthians 10:13; 1 Thessalonians 5:24; 2 Thessalonians 3:3; etc. The absolute dependability of God is the basis for Paul's statement that the believers will be found guiltless.

God's promises, like His character, are unchangeable. This is a source of constant comfort to the Christian living in the increasingly unstable world of today.

by whom you were called -- See 2 Thessalonians 2:14; Romans 8:30; cf. 1 Corinthians 9:24; 1 Corinthians 11:29. All men are called by God to enter into fellowship, or communion, with Jesus through the preaching of the Gospel. Mark 16:15-16; Matthew 28:19-20.

They are called by the influences that God brings to bear upon them to lead them to renounce sin and accept salvation through Christ by the Gospel.

into the fellowship -- Gr. *koinônia* (see on Acts 2:42; Romans 15:26).

Paul uses the Greek word *koinōnia* here—meaning "to fellowship" or "join together." God intended for the Corinthian believers to join together because of Christ; instead, they focused on leaders and teachers, which (among many other things) caused division within their church (see 1 Corinthians 1:11-12).

÷1 Corinthians 1:10

Problems in the church at Corinth:
1 Divisions - 1:10 - 4:21

(1:10-13' carnal 3:1-3)

Appeal for Change

division -- denominations. (A denominator divides.) cf. John 17:20-21.

DIVISION is Sinful- 1 Corinthians 1:10-13, John 17:20-21.
There is only one body- Ephesians 4:4 & Ephesians 1:22-23, 1 Corinthians 12:13.
To support false teacher is sinful- 2 John 1:10-11, Isaiah 5:20, Proverbs 17:15.

I appeal [beseech] -- Gr. *parakaleô*, literally, "to call to the side of," hence, "to admonish," "to exhort," "to comfort" (see on John 14:16).

Here the former meanings "to admonish," "to exhort" apply. This verse marks the transition from thanksgiving and commendation to rebuke. After a brief introduction Paul launches directly into a discussion of the various problems that require his attention.

brothers -- A common form of address in Paul's epistles. Here the endearing term is probably used designedly to soften the severity of the rebuke Paul is about to deliver.

The term also implies unity, a quality lacking among the Corinthian believers.

by the name -- Literally, "through the name." Jesus is the medium of the appeal (cf. Romans 12:1; 1 Thessalonians 4:2).

The appeal to one name may be a further implied rebuke of the party spirit existing among the Corinthian believers.

speak the same thing [that you all agree] -- . This phrase translates an idiom found in classical Greek meaning "to be agreed."

Its use here has been pointed out as illustrating Paul's acquaintance with classical Greek writings (see on Acts 17:28).

divisions -- Gr. *schismata*, from the word *schizô*, "to rend," "to split." In Matthew 27:51 *schizô* describes the rending of the veil of the Temple. *Schisma* is used in Matthew 9:16 of a rent in a garment.

Paul uses the word in a moral sense for "dissension," "division," with special reference to the party spirit in Corinth.

Our English word "schism" is derived from *schisma*.

be perfectly joined together -- "united in the same mind" ESV. Greek *katartizô*, "to mend [as a torn fishing net]" (Matthew 4:21); ethically, "to perfect," "to complete."

The word rendered *joined together* is literally **fitted together**, as the fragments in a piece of mosaic, in which each minute portion exactly fills its proper place.

This earnest plea for unity in the church strikes a note that is heard repeatedly in the preaching of Jesus and the apostles (see **John 17:21-23; Romans 12:16; Romans 15:5-6; 2 Corinthians 13:11; Philippians 2:2; 1 Peter 3:8**).

The demand is for unity internally in their individual minds and externally in decisions made among themselves—unified in truth by beliefs, convictions, standards, and in behavior by applied principles of living (Acts 4:32; Ephesians 4:3). The only source of such unity is God's Word which establishes the standard of truth on which true unity rests.

same mind … judgment -- Gr. *nous* … *gnômç*. These words may be distinguished as follows: *Nous* denotes the state or frame of mind, *gnômç* the opinion, judgment, or sentiment, that results from a certain frame of mind.

÷1 Corinthians 1:11

reported to me -- Members of Chloe's household brought Paul information concerning the condition of the church in Corinth.

brothers -- See note on 1 Corinthians 1:10.

Chloe's people [ESV] -- The words "which are of the house" are supplied. It cannot be determined whether these were members of Chloe's immediate family, relatives, servants, or slaves.

Chloe -- The name means "verdant," or, perhaps, "blonde." The name was common among freedmen, a fact that suggests that Chloe may have been a freedwoman. It is not know for sure if Chloe was a man or a woman.

The family doubtless lived in Corinth, whence they brought Paul firsthand information concerning the dissensions in the Corinthian church.

Some have sought to identify the delegation mentioned in **1 Corinthians 16:17** with the members here referred to. There is no evidence to support this view.

quarreling [Contentions] -- Gr. *erides* (singular, *eris*), "strifes," "wranglings," "contentions." *Eris* appears in the catalog of sins listed in Romans 1:29-31, also among the works of the flesh (Galatians 5:20).

÷1 Corinthians 1:12

each one of you -- The party spirit had seemingly affected all. The various members of the church registered their support for one party or another.

of Paul -- Paul mentions first the party that claimed to be followers of him.

He shows favor to no party, least of all to his "own." All come in for condemnation. Party spirit of any form is wrong. Comparison of one spiritual leader with another is contrary to the spirit of Christ.

Apollos -- An Alexandrian Jew, a follower of the teachings of John the Baptist, a man "eloquent" and "mighty in the scriptures" (Acts 18:24-25).

He received his instruction in the tenets of the Christian faith at Ephesus from Aquila and Priscilla. From there he journeyed to Achaia, and for a time labored in the church at Corinth (Acts 18:27-28; cf. 1 Corinthians 3:5-7).

His learning and eloquence led certain in the church to exalt him above Paul. When Paul first preached the gospel in that metropolis his labors had been adapted to meet the minds of those ignorant of spiritual truth (1 Corinthians 2:1-4; 1 Corinthians 3:1-2).

Privileged to build upon this foundation, Apollos had been able to give instruction beyond the rudiments of the faith (1 Corinthians 3:6-11). His personality, manner of labor, and the type of message he bore appealed to a certain class, who began to show preference for him. Others refused to swerve from a loyalty they felt toward Paul, the one who had first brought the gospel to them. As far as Paul and Apollos were concerned there was perfect harmony between them (see vs. 5–10).

Apparently when dissensions arose, Apollos left Corinth and returned to Ephesus. Paul urged him to return, but Apollos resolutely refused.

Cephas -- That is, Peter. "Cephas" is a transliteration of the Aramaic *Kepha',* meaning "stone" (see John 1:42). "Peter" is the transliteration of the Gr. *Petros*, also meaning "stone" (see on Matthew 16:18).

Doubtless those belonging to this party believed that there was special merit in claiming attachment to one of the original Twelve. Peter had been intimately associated with Jesus and had been one of the leaders of the twelve apostles. This fact, they believed, ranked him above either Paul or Apollos.

There are those who believe that the presence of this party indicates that Peter at some time must have visited Corinth. However, such a conclusion is not required, nor is there evidence elsewhere that such a visit ever occurred.

of Christ -- Those belonging to this party refused to follow any human leader. They were independent in their attitudes and claimed to only to following the teachings from Christ.

÷1 Corinthians 1:13

Is Christ divided? -- The absurdity of the question is immediately apparent.

Was Paul crucified? -- The form of the question in the Greek implies a negative answer. The force of the question is revealed in the translation: "Paul was not crucified for you, was he?"
Paul tactfully uses himself as an example rather than Apollos or Peter.

baptized in the name of Paul? -- Compare Matthew 28:19; Acts 8:16. The idea "in [or into] the name" of one, means by the authority or command of such person, and "into" a special fellowship or relationship with that person.

The relationship with Jesus is that He is our Savior, our God and Lord who has forgiven us our sins upon our repentance from sin, our confession of faith, and our baptism (Romans 6:3-4) into the likeness of His death, burial, and resurrection.

÷1 Corinthians 1:14

God -- Textual evidence may be cited for the omission of this word, resulting in the translation "I give thanks."

I baptized none -- Evidently Paul had his converts baptized by his associates, perhaps to forestall any special sanctity being placed upon the significance of the individual who did the baptizing.

It is not the fact that it is performed by a certain individual, that makes baptism meaningful, but the obedience and experience of the participant. Compare the practice of Jesus who "himself baptized not, but his disciples" (John 4:2).

Crispus -- The former chief ruler of the synagogue at Corinth (Acts 18:8) Crispus is a Roman name.

He may have been the first convert of Paul there. (Considering that Aquila and Priscilla may have already been Christians when Paul met them Acts 18:1-3.)

Gaius -- Evidently Paul's host and the host of the whole church at Corinth, who is mentioned in Romans 16:23. It is doubtful that he is the same as the Gaius to whom the Third Epistle of John is addressed (3 John 1:1). The name Gaius is also Roman.

÷1 Corinthians 1:15

you were baptized -- Textual evidence favors the reading "you (plural) were baptized" rather than "I baptized".

The meaning is not essentially altered. Apparently the belief was current in Corinth that a special relationship existed between the one baptizing and the one baptized.

Even those claiming to belong to his party could not boast baptism at the hands of their leader. Paul was happy that he had permitted others to do most of his baptizing.

÷1 Corinthians 1:16

I baptized also -- This verse indicates that this epistle was written by dictation. Otherwise Paul would not have added the "household of Stephanas" as an afterthought, but would have editorially inserted it with Crispus and Gaius (see 1 Corinthians 1:14).

Stephanas -- The house of Stephanas was the first fruits of Paul in Achaia (1 Corinthians 16:15). Stephanas was with Paul when 1 Corinthians was written (1 Corinthians 16:17).

Achaia was the term for the southern part of Greece which included Corinth. While he is not recorded as a convert of Paul's preaching in Corinth in Acts 17, he may have been one of he "others" who were. See Acts 17:34.

Household refers to all who lived in the house, which might include more than Stephanas's immediate family.

÷1 Corinthians 1:17

sent me not -- See v. 15 (1 Corinthians 1:15) Paul didn't go to Corinth to baptize people in his own name.

Since some of the Corinthians were claiming to be of his party, he was glad that he had not personally baptized them, lest some of them should say he had baptized in his own name (1 Corinthians 1:15). PNT

not to baptize -- Paul was anxious that Christ alone should be exalted, and that men and women should be won to Him; therefore he made it clear that it was not his business to convert people (or baptize them) to himself, but rather to persuade men to surrender to the Saviour.

Paul wished it to be known that he was not seeking to glorify himself by a large number of baptisms. His argument, as recorded in vs. 13–17, shows his great desire that the human agent in the work of salvation should be lost to the view and sinners should concentrated on Jesus alone.

Paul was aware of the danger that those who were baptized by the apostles might claim superiority over other converts who were not so favored, and thus introduce a party strife into the church.

He declared that his work was to make known to all people the glad news of salvation and to call them to repentance and faith in Jesus. This should ever be the grand objective of all ministers of the gospel.

words of eloquent wisdom -- The Greeks prized highly their subtle and learned methods of disputation and the polished eloquence of their orators. Paul did not seek to emulate their involved, philosophical style of rhetoric.

The success of the gospel does not depend on these things, and the apostle had not exhibited them in his preaching. His teaching and manner of speech were not such as called forth the praise of the sophisticated Greeks. They did not regard his preaching as wise.

be emptied of its power [made of none effect] -- Literally, "emptied," that is, emptied of its essential content.

He was anxious that the glory of the cross of Christ should not be obscured by human philosophy and elegant oratory, and thus the glory be given to man instead of to God. The preaching of the cross depends for its success, not upon the power of human reasoning and the charm of polished argumentation, but upon the impact of its simple truth attended by the power of the Holy Spirit.

÷1 Corinthians 1:18

See Topic Notes "Sermons_Gann" for a sermon on
The Challenge of the Cross – 1 Corinthians 1:18

Preaching [word, ESV] -- Gr. *logos*, literally meaning "word." There is, perhaps, an intended contrast with "wisdom of words" (see on 1 Corinthians 1:17).

of the cross -- That is, concerning the cross. The "preaching of the cross" is the message of salvation through faith in the crucified Lord. Such a message appeared as the height of foolishness to the philosophy-loving Greek and to the ritualistic-minded Jew.

foolish [folly] -- Because they don't realize they are lost and in need of salvation.

foolish -- The message that Jesus had been resurrected.

who are perishing -- They are on the way to perdition, because the one thing that has power to save them, namely, *the word of the cross,* appears like folly to them.

being saved -- Literally, "are being saved." Paul here describes salvation as a present act. The Scriptures represent salvation as a past, present, and also a future act (see on Romans 8:24). "Hope" is "joyful expectaton."

power -- Gr. *dunamis* (see on Luke 1:35). To those who, because of their willingness to believe the unadulterated statement of the gospel, "are being saved," the word of the cross is the "power of God."

This power is demonstrated by the transformation of character that accompanies the sinner's acceptance of the provisions of the gospel. The gospel is much more than a statement of doctrine or an account of what Jesus did for mankind when He died on the cross; it is the

application of the mighty power of God to the heart and life of the repentant, believing sinner, making of him a new creation (see Romans 1:16; cf. 2 Corinthians 5:17).

÷1 Corinthians 1:19

It is written -- The quotation is from Isaiah 29:14, agreeing more nearly with the LXX than with the Hebrew. Paul is giving scriptural evidence for his observation in 1 Corinthians 1:18.

All the efforts of men to find a way of salvation through human philosophy and godless thinking will be rejected by the Lord and brought to nought.

I will confound [destroy] -- In Christ's death and resurrection, those who have understanding (wisdom) according to people's standards— those who deem Christ's resurrection as foolishness— are shown to actually be ignorant.

÷1 Corinthians 1:20

Where is the one who is wise? -- This verse is a rather free quotation combining the ideas from Isaiah 19:12; Isaiah 33:18; cf. 1 Cor 44:25.

By the "**wise**" Paul probably had in mind particularly the **Greek**, with his love for worldly philosophy.

By the "**scribe**," Paul probably had in mind the **Jew** with his emphasis on the authority of the law; and by the "**debater**" ("**disputer**,") both Greek and Jew, who were fond of philosophical argumentation.

This verse points out the complete unreliability of all forms of human thinking and reasoning as a means of achieving salvation.

÷1 Corinthians 1:21

in the wisdom of God -- Although placed where they were surrounded by many evidences of the wisdom of God in the mighty works of creation, the wonders of the natural world, the glories of the stellar heavens, and the wonderful working of providence on their behalf, men did not learn to know God.

In His love and pity for lost mankind, God proclaimed the glorious news of salvation through faith in Christ. This news, which to worldly-wise individuals was mere foolishness, became, for those who accept it, God's chosen agency for redemption.

world ... through [by] wisdom -- Despite its boasted wisdom and achievements the world had not arrived at a knowledge of the true God.

The Greeks were distinguished for their philosophy, but all their search for strange and new things (see Acts 17:21) had not led them to a knowledge of the "God that made the world and all things therein" (1 Corinthians 1:24).

The Jews, too, boasted of their superior wisdom, but they were sadly ignorant of the essential knowledge of salvation.

did not know God -- That is, they did not attain to a knowledge of Him. Paul is here speaking of the wisdom of salvation such as is revealed in the gospel.

folly of what we preach -- Gr. *kçrugma*, "announcement," "proclamation," with emphasis on the message preached, though not excluding the idea of the heralding itself, to be distinguished from *kçruxis*, "the act of preaching."

The "***foolishness of preachings"*** is the announcement of the gospel of salvation through faith in the crucified Christ, which to the Greek and the unbelieving Jew seemed like sheer folly.

÷1 Corinthians 1:22

The Jews -- Literally, "**Jews**." The absence of the article in the Greek calls attention to the characteristics of the noun so appearing rather than to identity.

Similarly **"the Greeks**" is, literally, "**Greeks**."

demand signs -- Textual evidence attests the reading "signs", plural. For the demand of the Jews for a sign cf Matthew 12:38; [cf. Talmud Sanhedrin 98a, Soncino ed. p. 665.]

By **Jews** and **Greeks** Paul designated the two prominent classes of his day. The Jews looked for outward physical demonstrations in wonders, miracles, and marvelous supernatural happenings.

Greeks -- For centuries this race had been distinguished by their intellectual achievements and by their dependence on reason. They believed that the human intellect was able to penetrate into and to comprehend everything.

÷1 Corinthians 1:23

Paul used pictures of what it meant to preach Christ crucified. See Romans 5:1.

Christ crucified -- See 1 Corinthians 2:2.

stumbling block -- Gr. *skandalon*, "the trigger of a trap," or "the baited stick on a trap," placed in such a way that when an animal stepped on it the trap was sprung and the animal was caught.

Metaphorically, *skandalon* means that which causes sin, error, or offense. The nation of Israel clung to the expectation of a Messiah who would rule as an earthly king and make them the supreme kingdom in the world; to them the message of the crucified Saviour gave offense.

The gospel was directly contrary to their conception of the Messiah, and was therefore rejected by them, to their ruin. Compare Galatians 5:11, where *skandalon* is translated "offence."

To the Jew, the idea of a crucified Messiah was a contradiction in terms because crucifixion expressed not the power and blessing of God but his curse (see Galatians 3:13; cp. Deuteronomy 21:23).

The attitude of the Jews toward the idea that someone crucified might be the Messiah is illustrated in Justin Martyr's Dialogue With Trypho, in which Trypho says, "But this so-called

Christ of yours was dishonourable and inglorious, so much so that the last curse contained in the law of God fell on him, for he was crucified" (32; ANF, Vol. 1, p. 210).

folly to Gentiles [Unto the Greeks] -- To those who relied on philosophy, logic, science, and intellectual discoveries, the idea that one who was put to death by the most humiliating form of punishment used by the Romans— crucifixion— could save them, was sheer nonsense.

The difficulty the philosophical mind experiences in accepting a crucified man as the Son of God is reflected in the following passage from Justin Martyr: "For with what reason should we believe of a crucified man that He is the first-born of the unbegotten God, and Himself will pass judgment on the whole human race, unless we had found testimonies concerning Him published before He came and was born as man, and unless we saw that things had happened accordingly" (The First Apology 53; ANF, vol. 1, p. 180).

÷1 Corinthians 1:24

called -- That is, effectively called. For such, the invitation has not only been given; it has also been accepted. For this meaning of "called" see Romans 8:28; Romans 8:30.

both Jews and Greeks -- See on Romans 1:16. All true Christians, irrespective of nationality or cultural opportunities and privileges, recognize Jesus as the One through whom the power of God is exercised for their salvation. They see that God's plan for man's redemption is wise, that it removes all barriers and brings men of all types and training together into one great community of loving fellowship.

Christ the power of God -- Jesus' death on the cross reveals God's power to save people from sin and death, and thus His power to redeem seemingly irredeemable situations (like the problems at Corinth).

The description of Christ as the power of God also challenges the Roman Empire's use of crucifixion as a symbol of its own power. Resurrection is the evidence of God's power (see 1 Corinthians 15:17, 1 Corinthians 15:53-57; compare Isaiah 53:12).

the wisdom of God -- Christ can be described as the wisdom of God because His death and resurrection uniquely express God's mysterious plan of salvation (1 Corinthians 2:7; 1 Corinthians 4:1). Christ demonstrates the paradoxical nature of God's plan to save people from sin: it requires a death to save people from death (compare Isaiah 53:1.

÷1 Corinthians 1:25

foolishness of God -- The means God has devised for the salvation of man appears to be folly and weakness to those who are blinded by human philosophy.

The language is rhetorical. There is, in reality, no foolishness or weakness with God, but His dealings with the human race seem to the lost man to be utterly foolish.

What the unbelieving world considers ***foolish*** and weak—Christ and the message of the cross—is in reality ***wiser*** and ***stronger*** than anything the world has to offer. It solves the world's greatest problem, the problem of sin, and overcomes all the powers of evil that oppose human beings

weakness of God -- That is, that which appears weak to men (see above under "foolishness of God").

÷1 Corinthians 1:26

Ye see [For consider, ESV] -- Or, "behold."

calling -- See verse 1 Corinthians 1:24.

not many of you were wise -- "The gospel has ever achieved its greatest success among the humbler classes".

In the establishment of His church, God did not take counsel of the wisdom, wealth, or power of this world. He seeks to win all classes, but the so called wisdom of this world leads men often to exalt themselves rather than to humble themselves before God.

Hence it is seen that the proportion of worldly rich and of those regarded as leaders of popular thought, who accept the simple gospel of Jesus Christ, is small.

[are called, KJV] -- These words have been supplied in the KJV, and if retained, should be understood in the sense of "effectively called" (see 1 Corinthians 1:24). It may be better to understand the passage: ***"There are not many wise among you***" in the sense that you rejected the Gospel thinking it foolish.

÷1 Corinthians 1:27

the foolish things -- The mind that is filled with the learning of this world is often confused by the plain simple declaration of gospel truth by one who has been under the instruction of the Spirit of God but who may not have received much education in the schools of the world.

> The Jews were astonished by the wisdom of Jesus, and asked, "How knoweth this man letters, having never learned?" (John 7:15). They could not understand how anyone who did not attend the schools of the rabbis could appreciate spiritual truth.
>
> The same situation still exists today. The value attached to a man's teaching is often calculated simply by the amount of formal education he has had. True education is that which makes the Word of God central and all-important. One who has obtained such an education will be humble, meek, and wholly surrendered to the leading of the God's Word. Compare Matthew 11:25.

weak things -- That is, those things the world considers as weak.

mighty [the strong] -- Paul is likely referencing the upper-class Corinthians who considered themselves superior (compare 1 Corinthians 11:17-34). Those who live by common wisdom rather than God's revelation in Christ are choosing to depend on their own strength over God's.

÷1 Corinthians 1:28

insignificant of the world [LEB] -- Paul is likely referencing God's choice to bring salvation by sending His Son in the way He did--as a poor man from an unimportant region in the frailty of human form--rather than in the triumphant image of a god.

> This emphasizes that God does not value people based on status or wealth; all people are given the opportunity to be saved and have the right to be at God's table and be cared for (compare 1 Corinthians 11:21-22, 1 Corinthians 11:33-34).

base things -- Gr. *agençs*, literally, "of no family," hence used to describe a man of no name or reputation. Here *agençs* signifies those who are held of no account among men.

Paul is emphasizing the thought that God is in no way indebted to human skill or learning for the accomplishment of His purpose in the redemption of men. Humble, fully surrendered instruments are used by the Lord to show how vain and impotent are those who trust in worldly rank, power, and learning.

things which are not -- That is, things that the world considers as nonexistent or of no account.

÷1 Corinthians 1:29

no flesh [no human being, ESV] -- That is, no human being (cf. Mark 13:20; Luke 3:6; etc.). Paul now summarizes the argument of vs. 18–28 by stating that no class of men, whether rich or poor, high or low, learned or ignorant, has any ground for boasting before God.

might boast -- The tense of the Greek indicates that not even one boast can be made.
Some Corinthians may have placed their confidence in their rhetorical skills or spiritual gifts (compare ch. 14). Paul challenges them to depend on God's work in the cross rather than their self-sufficiency.

÷1 Corinthians 1:30

He [Of him] -- That is, of God. Our life, our being, is of God (Acts 17:25; Acts 17:28).

i**n Christ Jesus --** It is our relationship with Christ that makes Christians strong and wise. They do not attain high position, wealth, honor, or power of themselves. God, through Jesus Christ, supplies all things.

Even though men do not recognize the fact, nevertheless all the good things of life that they possess are made available through Christ.

Everything necessary to rescue men from the degradation into which they have sunk as the result of sin is found in Jesus, who is the "fulness of the Godhead bodily" (Colossians 2:9; cf. Colossians 1:15). Through Jesus we become wise, righteous, holy, and redeemed.

wisdom --. See on Romans 11:33.

righteousness -- G1343 By faith the righteousness of Christ is imputed and imparted to the repentant believer (see on Romans 1:17; Romans 4:3).

sanctification -- Gr. *hagiasmos G38* Purification of heart and life. (see on Romans 6:19).

redemption -- Gr. *apolutrôsis G629* Liberated by a price being paid. (see on Romans 3:24).

÷1 Corinthians 1:31

glory [boast] in the Lord -- An abridged quotation from Jeremiah 9:23-24.
There is no cause for exaltation or for boasting in any human achievement. The only thing in which man can find any justifiable ground for glorying is the fact that he knows Jesus Christ as his Lord and Saviour.

The wonder of the love and wisdom of God, revealed in Christ, is an inexhaustible source of praise and rejoicing, before which all human wisdom and achievements fade into total insignificance.

÷1 Corinthians 2:1

Saving Souls Like Paul
1. Paul's Message
2. Paul's Mind
3. Paul's Method

testimony of God -- the "mystery" v. 7 1 Corinthians 2:7

when I came -- Paul is speaking of his arrival in Corinth and of his early ministry there (see Acts 18:1-18). About three years had since passed.

With lofty speech -- Paul did not try to win men by brilliant rhetoric or superior powers of oratory. Neither did he rely on "wisdom," that is, philosophy, in order to prove the truth of the gospel (see on 1 Corinthians 1:17-19).

It was necessary for Paul to instruct the new converts in the very rudiments of the gospel. For this type of instruction brilliant oratory was unsuited.

testimony of God -- Testimony **G3142**. Paul's testimony concerning God; the witness he gave to His combined love and justice, manifested to the world in the Life and Death of Jesus Christ. See note on 1 Corinthians 1:6.

The gospel contains the account of what God has done to rescue man from sin and restore him to harmony with Himself. It records the evidence that God has given, in the life of Christ, of His great love for man.

Textual evidence may also be cited for the reading "mystery." For a definition of the word "mystery" see on Romans 11:25; cf. Ephesians 6:19; Colossians 2:2; Revelation 10:7.

÷1 Corinthians 2:2

For I decided -- Gr. *krinô*, denotes a conscious act of the will. Here it means "to resolve," "to make a definite decision." Paul's decision was not an idea of the moment, but a carefully thought-out approach to sharing the Gospel.

At Athens the apostle had used scholarly argumentation and philosophy to combat the heathen idolatry of the Greeks. His efforts had met with the kind of audience he faced. At Corinth does he adopts a different method of preaching?

He planned to avoid learned discussions and detailed arguments and to present the simple story of Jesus and His atoning death.

to know nothing -- This means always preaching the cross shows how all is "Christ" related to salvation and how we are to live.

save Jesus Christ -- The phrase reads literally, "except Jesus Christ and this one [as] crucified." Paul preached Christ crucified in spite of the fact that the idea of a crucified Saviour was an offense to both Jews and Greeks (see on 1 Corinthians 1:23).

Him crucified -- The words *and Him crucified* may be rendered thus, *and even Him as having been crucified*. See 1 Corinthians 1:23.

÷1 Corinthians 2:3

I was -- Literally, "I became," meaning, "I came [to you]."

fear and with much trembling --Paul draws a contrast between himself and professional public speakers who used eloquence and wisdom to gather an audience. The apostle was a skillful speaker, but his delivery may have been unimpressive by Corinthian standards (2 Corinthians 10:10). Paul declares his manner to be another example of the paradoxical nature of God's strength in weakness

much trembling -- Paul was conscious of his shortcomings and infirmities (see 2 Corinthians 10:1; 2 Corinthians 10:10; 2 Corinthians 11:30; 2 Corinthians 12:5; 2 Corinthians 12:9-10). He was anxious about the success of his mission to Corinth, for he knew that he had many enemies in the city (see Acts 18:6).

However, God had assured him that his work would be successful and that he had nothing to fear (see Acts 18:9-10). The apostle was concerned, also, lest his work should be marked by merely human characteristics.

The true minister of God will ever be conscious of his own limitations and weaknesses. Such an attitude leads him to place greater reliance upon God for strength and wisdom to do His work.

÷1 Corinthians 2:4

my message [preaching] -- Gr. *kçrugma* (see on 1 Corinthians 1:21).

in plausible [enticing[words -- Literally, "with persuasive words." In neither private discussions nor public preaching did Paul rely on the persuasive power found in human reasoning. He did not seek to charm and captivate his hearers with the style of subtle philosophy that so appealed to the Greeks.

wisdom [human...] -- Important textual evidence may be cited for the omission of "man's" or "human". The meaning of the passage is not essentially altered by the omission.

demonstration -- Gr. *apodeixis*, "a showing forth," "certain proof," "evidence," "demonstration." The proof of the divine origin of the message that Paul preached was not to be found in clever argumentation, but in the evidence, or "showing forth," of the Holy Spirit.

Paul's work at Corinth had been accompanied, as it was elsewhere, by miracles (2 Corinthians 12:12 cf. Acts 14:3). The gifts of the Holy Spirit had been imparted to the church in rich measure (see 1 Corinthians 1:5-7; 1 Corinthians 14). The presence of the gifts of the Spirit in the church was a demonstration of the truth of the gospel preached by Paul.

But the greatest miracle was the conversion of many Corinthians from heathenism to Christ (see Acts 18:8). The thief became honest; the lazy, industrious; the licentious, pure; the drunkard, sober; the cruel, kind and gentle; and the miserable, happy. Strife and discord gave place to peace and harmony.

Such evidences of the power of the gospel of Jesus Christ could be observed by all, and could not be denied. The gospel has continued to furnish this kind of proof of its divine origin through the centuries. Every converted sinner provides such a demonstration; and every instance of the gospel's producing peace, joy, hope, and love, shows that God is the source of the message.

power -- Romans 15:19 2 Corinthians 12:12 The Holy Spirit confirming their preaching with signs and wonders.

÷1 Corinthians 2:5

Your faith -- Paul desired that the Corinthians should trust in the mighty power of God to change the lives of men. He did not wish to lead them to place confidence in any form of human power.

In his efforts he had avoided the use of philosophical wisdom to convince his hearers of the truth of the gospel. He sought to hide himself in Jesus in order that the faith of the believers might rest entirely in the Saviour.

It is not by the will or efforts of man that anyone is led to surrender himself to the Lord, but by the convicting power of the Holy Spirit.

might not rest -- Greek, "should not be;" that is, should not rest upon human wisdom.

power of God -- Romans 1:16

÷1 Corinthians 2:6

Howbeit -- Or, "but." This introduces the second section of the argument in 1 Corinthians 2, in which Paul shows that it is only the mind surrendered to God that can understand and appreciate the gospel.

Although Paul had not approached the Corinthians with the excellency of human wisdom, nevertheless he had brought to them a treasure of true wisdom.

perfect -- Gr. *teleioi*, "full grown," "mature" (see on Matthew 5:48).Paul is here describing mature Christians. See Ephesians 4:13-14, where he contrasts a "perfect" (*teleios*) man with "children."

Compare Philippians 3:15, where Paul speaks of himself and others as "perfect" (*teleioi*). In Hebrews 5:14 *teleioi* is rendered "of full age." The Christian should grow in knowledge of the truth and should not require continual feeding with spiritual "milk" (Hebrews 5:12-13).

Jesus Himself hinted that the representation of doctrine should be adapted to the various stages of Christian growth (see John 16:12). Paul reminded the Corinthian believers that he was addressing his instruction to those who had already learned the rudiments of Christianity and should now be able to appreciate the more profound truths of the gospel (see 1 Corinthians 3:1-3).

wisdom of this age [world] -- See on 1 Corinthians 1:21-22.

rulers [princes] of this world -- These are identified in 1 Corinthians 2:8 as the ones who crucified Jesus.

doomed to pass away [come to nought] -- The Greek indicates that the coming to nought is in the process of being accomplished. Worldly-wise great men, with all their learning and achievement, are constantly being proved unreliable in the realm of spiritual truth. In the light of the wisdom taught by Christ, they are found to be ignorant and powerless.

÷1 Corinthians 2:7

We -- The editorial "we" of Paul, cf. 1 Corinthians 2:1-4.

A secret and hidden wisdom -- The Gospel, a ***mystery*** now revealed.

wisdom of God -- Here referring particularly to the wisdom of God as revealed in the plan of salvation (see below under "mystery"). We proclaim the wise plan of God for the salvation of people.

mystery -- Gr. μυστηρίω ̔, *mustçrion* (see on Romans 11:25). The plan of salvation, formulated before the creation of the world was a great mystery to the universe.

> The angels could not fully comprehend it (see 1 Peter 1:12). The prophets, who wrote concerning it, understood only in part the messages they bore to the church concerning salvation through Christ (1 Peter 1:10-11).
>
> Even the dedicated eliever cannot fathom the depth of meaning in the plan of salvation (see Romans 11:33-36).

hidden -- Not only from men but also from angels and heavenly powers. See Romans 16:25; Ephesians 3:10; 1 Peter 1:12.

glory -- ***Cf*** on Romans 3:23.

÷1 Corinthians 2:8

None … understood [knew] -- Because of their false interpretation of the OT prophecies concerning the Messiah, the Jews did not recognize Jesus of Nazareth as the promised Deliverer. Their traditional belief that the Messiah would come as an earthly ruler to make Israel the dominant nation in the world led them to reject the Saviour.

Lord of Glory -- The majesty of the Lord. Some think this is Paul's most lofty title for Jesus. **James 2:1;** Acts 7:2; Ephesians 1:17.

Lord of glory -- Compare Acts 7:2; Ephesians 1:17; James 2:1. Christ is here described as the "Lord of glory" in sharp contrast with the ignominy of the cross. Compare on John 1:14. For a definition of glory see on Romans 3:23.

÷1 Corinthians 2:9

But -- Gr. alla, a strong adversative. Although unconverted men do not understand the "wisdom of God in a mystery" (v. 7), God has made a wonderful revelation of His wisdom to those who love Him. The riches of God's grace are not discerned by the unconverted, but the Christian sees the beautiful things of this world as an expression of God's love to man and an earnest of the future perfect state.

it is written -- Refers to the "mystery" which was being preached. God has now revealed it. This passage is quoted from Isaiah 64:4.

no eye has seen -- The verse reads literally, "The things which eye saw not and ear heard not, and upon the heart of man came not, which God prepared for those who love him."
The physical facts of existence are discovered by the senses, which are used to acquire knowledge of things around us. That neither eye nor ear can understand the things of God proves that other faculties than the physical senses are required to understand spiritual truths (1 Corinthians 2:10).

heart -- Seat of intellect and the inner man - (not the emotions, the word "bowels" is used to suggest the seat of emotions.)

heart -- Gr. *kardia*, a word referring to the center of human faculties (cf. Romans 1:21).
The grand realities of the kingdoms of grace and glory cannot be fully understood either through the avenue of the senses or by the intellect.

things [NKJV] -- Whatever God has planned for His people is included in this comprehensive word.

In its primary application the statement deals with all that is provided through the gospel for the welfare and happiness of God's people while here on earth. This relates to forgiveness of sins, justification and sanctification, the joy and peace that the grace of God imparts to the believer, and his ultimate deliverance from this evil world.

By extension the statement also comprehends the inexpressible wonder and beauty and joy of God's kingdom of glory, the eternal home of the saved. All such knowledge is far beyond anything that men may know apart from the gospel of Christ. See Isaiah 64:4.

prepared -- Compare Matthew 20:23; Matthew 25:34.

÷1 Corinthians 2:10

God has revealed -- By inspired revelation. God has planned a continuing revelation of truth to His people.

To us -- To New Testament prophets for the benefit of all of ***us*** in the church. Paul doesn't say to "me" - but to ***us*** Christians, not to the learned philosophers.

Through the Spirit -- The third member of the Godhead is the one through whom an understanding of truth is imparted to mankind (see on John 14:16). (see Romans 8:5; Romans 8:14; Romans 8:16).

The Spirit searches everything -- Being a member of the Godhead, the Holy Spirit knows all things. He is not in any sense ignorant of anything. He searches, not in order to discover something He did not previously know, but to bring to light the hidden counsels of God.
It is the work of the Holy Spirit to bring the things of God to the remembrance of His people and to guide them in their investigation of truth (John 16:13-14).

÷1 Corinthians 2:11

who knows -- No one can understand another exactly, except that man. No one can read another's thoughts and feelings. It is difficult to judge the moods, feelings, and motives of another and know to react. ***But God knows!***

the spirit of that man -- A man's private thoughts, desires, intentions, and plans are fully known and understood only by himself. No fellow mortal can know them unless the man himself chooses to reveal them. If he does decide to reveal his ideas, thoughts and plans to others, they can know and understand only as much as is opened up to them.

no one comprehends -- Man cannot search into the mind of God any more than one man can search the intentions of another.

the Spirit of God -- The force of this illustration within the contextual argument rests squarely upon Paul's use of the same word spirit (πνε μα, *pneuma*) in both the human and divine side of the illustration. Just as the human spirit serves as the window into a person's inner thoughts, convictions and values, so God's Spirit, and only God's Spirit, serves as a window into the deep and inner thoughts of God.

÷*1 Corinthians 2:12*

we -- Paul and the inspired N.T. preachers and writers.

the Spirit of the world -- John 12:31, This expression is probably closely parallel to "wisdom of this world" (1 Corinthians 2:6). The world is here represented as possessing and imparting a spirit which in its essential nature is evil. The "spirit of the world" is opposed to the Spirit of God. Its possessors find no pleasure in heavenly things, but concentrate on the temporary things of this life.

the Spirit who is from God -- The Holy Spirit. Reference to Paul's inspiration.

that we might understand -- God's purpose in giving us the Spirit is that we may understand the things provided by the grace of God. The result of the Holy Spirit's work will be seen in the life that is lived in harmony with the will of God. In such a life the fruits of the Spirit are seen (see Galatians 5:22-23).

÷1 Corinthians 2:13

Words -- Evidence of ***"verbal"*** inspiration, and not just "thoughts"! 1 Thessalonians 2:13.

Comparing spiritual -- Some think this is referring to the comparison of the revelation of the New Covenant prophets with that of the O.T. prophets.

Words not taught by human wisdom -- The phrase reads literally, "not in taught words of human wisdom." The words, the subtle reasoning, of Greek philosophy could not rightly present the truths of God.

Taught by the Spirit -- Literally, "in taught [words] of the Holy Spirit." Paul was the recipient of instruction communicated by the living Spirit of God. He recognized that he was under the leadership of the Holy Spirit and that his words were prompted by the Spirit.

Comparing-- . Gr. *sugkrinô*. This word occurs in the NT only here and in 2 Corinthians 10:12, where it is also translated "to compare." In the LXX *sugkrinô* has the meaning "to interpret" (see Genesis 40:8; Genesis 40:16; Genesis 40:22; Genesis 41:12-13; Genesis 41:15; Daniel 5:12; Daniel 5:16).

> In classical usage the word means "to join together fitly," "to combine." Its meaning in the papyri does not seem to bear upon the present passage. There it means "to decide [especially in judicial matters]."

Possible translations:
(1) "combining spiritual truths with spiritual words,"
(2) "interpreting spiritual things by spiritual words,"

(3) "interpreting spiritual things to spiritual men,"
(4) "comparing spiritual things with spiritual," that is, the spiritual revelations earlier given,
(5) "clothing spiritual content in Spirit-wrought forms."
There is no way to determine which of these interpretations was uppermost in Paul's mind. All suit the context and all convey significant spiritual truth.

÷1 Corinthians 2:14

natural man -- The verse itself identifies him. A reference to a man who does not discern spiritual things.

NLTSB says "people who aren't spiritual", Unbelievers, whose minds are blinded, function in the natural world and see life only through physical eyes (see 2 Corinthians 4:4). They cannot appreciate the significance of the Good News, for it is essentially a spiritual message.

But the natural man -- The NIV inserts "*the man without the Spirit"* for the Greek **"the natural man**" or "physical man". In 1 Corinthians 2:12-13 the word "know" becomes "understand", and ***erroneously*** teaching that we cannot understand the Scripture without the direct operation of the Spirit.

the natural man -- Literally, "a natural man," that is, a man who is not spiritual minded; one un-converted to Christ, one whose interests are confined to the things of this life.

Such a man depends on human wisdom for the solution of all his problems. He lives to please himself and to gratify the desires of the unconverted heart, hence is incapable of understanding and appreciating the things of God.
To him the plan of salvation, the wonderful revelation of God's love, is folly. He cannot distinguish between worldly philosophy and spiritual truth.

no able to understand -- Man cannot arrive at spiritual truth without being taught the gospel, Romans 10:17.

spiritually -- One who has been taught the gospel of God and has received it into his heart by faith and obedience is spiritually-minded and looks at God and the world in a different light than the carnally-minded man.
.
discerned -- . Gr. *anakrinô*, "to examine," "to investigate," here to arrive at truth after examination and judging. Compare the use of *anakrinô* in Luke 23:14; Acts 4:9; 1 Corinthians 2:15; 1 Corinthians 10:25; etc.

÷1 Corinthians 2:15

The spiritual person -- That is, the spiritually-minded man in Christ who is following Christ in contrast with the one worldly carnal-minded man.

judges all things -- Gr. *anakrinô*, the word that is translated "***discerned***" in v. 14 (see comment there). *Anakrinô* conveys the idea that the spiritual minded man examines, sifts, and carefully judges matters that come to his attention with the correct prospective about life and truth. Consequently draws proper conclusions.

judged by no man -- The worldly-minded or "natural" man (v. 14) does not understand the principles, truths, joy, peace and hope of the spiritual man, because the worldly unregenerate man is not able to appreciate the things that come from God.

The spiritually minded do not need to subject themselves to human condmenation or approval; they recognize that God is their only judge (1 Corinthians 4:3).

÷1 Corinthians 2:16

For who has undestand -- The one coming in faith and obediene\ce to the Lord.

mind of the Lord -- The first part of this verse is a quotation from **Isaiah 40:13**.

No unregenerate man understands the will of God, hence he is not in a position to teach the spiritual man, who is under the teaching of the Spirit of God. Those who are spiritual are following the teaching of the Holy Spirit who knows the deep things of God.

Paul draws from Isaiah 40:13 to emphasize that God needs no advisor and His wisdom is incomprehensible -- yet He enables believers to understand the wisdom of His salvation through the crucified Jesus.

mind of Christ -- We are united to Christ; therefore we "have the mind of Christ" (see **Philippians 2:5**). Through one's faith Jesus dwells in the believer and works in and through him (**Galatians 2:20; Ephesians 3:17; Philippians 2:13**).

÷1 Corinthians 3:1

1 Corinthians 3:1-23
2 *Milk is fit for children*. 3 *Strife and division, arguments of a fleshly mind*. 7 *He that planteth, and he that watereth, is nothing*. 9 *The ministers are God's fellowworkmen*. 11 *Christ the only foundation*. 16 *Men the temples of God, which* 17 *must be kept holy*. 19 *The wisdom of this world is foolishness with God*.

brothers -- The Greek word used here, *adelphoi*, collectively refers to both male and female believers.

could not addess you -- See below under "as unto babes."

people of the flesh -- Gr. *sarkikos*, "fleshly," "with the nature and characteristics of flesh." Textual evidence favors the reading *sarkinos*, "fleshy," "of flesh," "rooted in the flesh." This distinction should probably not be pressed too far. The two words may here and in v. 3 have been used with identical meaning.

as infants in Christ -- The term implies spiritual immaturity.
He was obliged to present the gospel in a simple way because of the incapacity of the Corinthians to understand the deeper features of Christianity. He had to treat the people of Corinth as spiritual babes and to confine his teaching to the more elementary features of religion.

He could not treat them as spiritually mature, qualified to grasp the fuller and deeper truths of the gospel, nor could he consider them to be free from the feelings and ambitions that control and motivate men of the world. Among them were factions and quarreling, distressing evidences that they were still responding to the promptings of the natural heart.

÷1 Corinthians 3:2

I fed you -- Gr. *potizô*, "to give to drink." Compare Hebrews 5:12-14; 1 Peter 2:2.

Milk -- The natural food of babes. "Milk" represents the elementary principles of the gospel.

Meat -- Gr. *brôma*, food in general, here solid food contrasted with milk. "Meat" represents the fuller and deeper truths of the gospel (see Hebrews 6:1-2).

Even now ... not yet ready -- Not only were they unable to comprehend the deeper teachings of the gospel when Paul first visited Corinth, but even now as he writes this epistle they are not far enough advanced in Christian knowledge to do so.

÷1 Corinthians 3:3

Still of the flesh [carnal] -- Evidence was the jealousy and strife in the church.

Which had you rather be -- the soldier who put the spear in the side of Jesus or one who causes division in the church?

v.4 Following men is to be carnally minded.

flesh [Carnal] -- Gr. *sarkikos* (see on v. 1). By this term Paul did not necessarily imply that the Corinthians were wholly given over to the flesh, as were those who rejected the gospel, but rather that they were still partly under its influence.

jealousy [envying] and strife -- Gr. *zçlos kai eris*, "jealousy and contention," listed among the works of the flesh (translated "emulations" and "variance," Galatians 5:20).

> The former gives rise to the latter. The spirit of jealousy and evil imaginings are signs of spiritual immaturity. The desires and feelings that dominate the natural heart must be subdued by following the spirit of Jesus before man is able to grow more spiritual in the likeness (mind) of Christ.

divisions -- Gr. *dichostasiai* (see on Romans 16:17). Textual evidence may be cited for the omission of this word. *Dichostasiai* are also mentioned in Galatians 5:20 as among the works of the flesh.

behaving only in a human way -- Behaving carnally minded is what produces the jealousy, strife and divisions in a congregation.

÷1 Corinthians 3:4

see v.3 - Following men is to be carnally minded.

"I follow Paul" [I am of Paul] -- Factionalism was the divisive product of carnality. See on 1 Corinthians 1:12.

being merely human [carnal] -- Gr. *sarkikoi*, "fleshly." Textual evidence favors the reading *anthrôpoi*, "men," that is, "being mere men" that is, without any godly or spiritual concern.

÷1 Corinthians 3:5

What [Who] is Paul? -- Paul is seeking to set before the people the true position of the minister of Christ. He is not called to be the leader of a schismatic party; he is simply a minister (*diakonos*, "servant") seeking to lead his fellow men to salvation.

Servants -- Paul gives a humble, but accurate assessment of the roles the ministers play.

As the Lord assigned to each -- Probably to be understood in the light of Romans 12:3, "according as God hath dealt to every man the measure of faith" (see comment there). It would thus refer to the Corinthians who believed as a result of the ministry of Paul and Apollos. Or Paul may have been thinking particularly about himself, Apollos, and other ministers of Christ, who, in carrying out their

÷1 Corinthians 3:6

v.6-8 God's field
v.9-15 God's building
v.16-ff God's temple

I planted -- Every one of God's servants has his allotted task to perform. Some ministers do pioneer work, sowing the seed of the Word; others gather in the harvest. Several different

instruments may be used to lead a sinner to Christ, as in the work done by a carpenter many different tools may be used to construct an article.

God gave -- Literally, "was giving." The continued blessing of God is being emphasized.

Growth [Increase] -- Men are only the means employed by God in His soul-winning work, and all the credit for the conversion of sinners must be given to Him. Those who believe through their ministry should center their affections on Jesus and not on those through whom the gospel was imparted to them.

÷1 Corinthians 3:7

he who plants -- Individuals are the spiritual "field" in which God's servants are working.

Anything -- Here is the answer to the questions raised in v. 5, "Who then is Paul, and who is Apollos?" They are not anything like the one (God) who gives the growth.

But God -- He is everything. All success is due to His blessing. Men must not ascribe to themselves the glory for their success.

÷1 Corinthians 3:8

Plants .. waters -- Paul, Apollos, etc. are just servants working in the field.

Are one -- He who plants and he who waters are not working at cross-purposes. They are united in their aims and objectives. It is ridiculous to set them up as rival leaders.

His own wages [reward] -- Each one will receive compensation that is fitting for the service he has performed in the cause of God. All the redeemed receive the reward of eternal life, but beyond that the blessing bestowed on the redeemed in the kingdom of glory is related to the nature of their service in this life. That there are degrees of reward seems to be a reasonable deduction from the parable of the Pounds (Luke 19:16-26;)

÷1 Corinthians 3:9

God's fellow workers -- The Greek places the emphasis on "God." The work is God's. Men are merely the hands of the heavenly agencies. As workers in association with the great Master Workman, men must be willing to labor in His way even though that may be altogether contrary to their natural ideas (Colossians 3:23).

God's field -- Gr. *geôrgion*, "tilled land," "a cultivated field." The word does not appear elsewhere in the NT. Paul is continuing the figure begun in v. 7. The church at Corinth is represented as a field that God cultivates in order to produce fruit for His kingdom. God is the Master Husbandman.

God's Building. Gr. *oikodomç* from *oikos*, "house", and *demô*, "to build." Paul introduces a new metaphor. God is the Master Architect of the spiritual building of the church. Compare the use of this metaphor in Romans 15:20; Ephesians 2:20-22.

÷1 Corinthians 3:10

Grace of God given to me -- Paul acknowledged that everything he had accomplished in founding the church in Corinth had been by the favor of God. God appointed him to his work as the apostle to the Gentiles (see Acts 9:15-16; Acts 26:16-18; 2 Corinthians 1:1; Galatians 1:1). A special feature of his work was the founding of new churches (see Romans 15:20).

Skilled [wise] -- Gr. *sophos*, here meaning "skilled."

Master builder -- Gr. *architektôn*, from which our English word "architect" is derived. *Architektôn* comes from the word *archi*, meaning "chief" (compare the term *archaggelos*, "archangel"), and *tektôn*, "a craftsman," derived from *tiktô*, "to beget," "to produce."

Architektôn occurs nowhere else in the NT, but the phrase *sophos architektôn* occurs in the LXX of Isaiah 3:3, where the KJV reads "cunning artificer"

Paul had proceeded with the work of establishing the church by laying a firm foundation, as would a skillful architect in the erection of a building. On such a foundation other gospel workers could continue the work of building, knowing that the believers were firmly grounded in the fundamental principles of truth.

Foundation -- Figuratively refers to Jesus Christ (1 Corinthians 2:2; 1 Corinthians 3:11), who is essential to the stability of the church community.

Take care how he builds upon it -- Paul's successors were to be careful how they built upon the foundation the apostle had laid. There is an implied warning also against false teachers. Paul's work was frequently interfered with by those whose teaching was not based upon the simple truths of the gospel (see Acts 15:1-2; Acts 15:24; 2 Corinthians 11:26; Galatians 1:8-9; Galatians 2:4-5).

Not only is it essential that new converts be faithfully instructed in the basic doctrines of the church, but also that they be carefully protected against erroneous teachings of misguided fanatics who might arise.

÷1 Corinthians 3:11

Foundation -- Paul did not design the foundation, he only laid it down by preaching Christ. Cf. 1 Peter 2:6-8. Matthew 16:18

Other -- Gr. *allos*, "another [of the same kind]," "one more" (see on Galatians 1:6). There is only one Saviour. Others whom men proclaim as saviors are not "another of the same kind." They are not saviors at all (see John 14:6; Acts 4:12).

Is laid -- Or, "is lying." "He does not say τεθέντα, *laid*, but κείμενον, *lying*, of His own accord." Wordsworth. Isaiah 28:16; Ephesians 2:20; Psalms 118:22.

Jesus Christ -- "The Apostle preached Christ—Christ the Example—Christ the Life—Christ the Son of Man—Christ the Son of God—Christ risen—Christ the King of Glory."—Robertson.

÷1 Corinthians 3:12

If anyone builds -- Paul's primary reference is to the leaders of the church at Corinth, not all of whom were carrying on their work commendably (see 1 Corinthians 2:10).

Gold, silver, precious stones -- The O.T. lists gold, silver, and precious stones as building materials of the temple, which Paul mentions in 1 Corinthians 3:16-17 (e.g., 1 Chronicles 22:14-16; 1 Chronicles 29:2; 2 Chronicles 3:6)

Gold, silver -- The figure of building materials described in this verse may be understood as representing (1) the spiritual instruction of the leaders, or (2) the persons composing the building of God's spiritual house. These two ideas are closely related and were perhaps both in the mind of Paul when he used this metaphor.

Proper spiritual instruction leads to the formation of healthy Christian characters; inferior instruction, to defective characters. For the picture of church members represented as "lively stones" of a "spiritual house" see 1 Peter 2:5.

Precious stones -- Durable building materials, such as granite and marble, or perhaps simply ornamental stones. If Paul meant the former, he was emphasizing durability; if the latter, preciousness. These building materials represent either sound instruction or church members of vigorous spiritual life.

Wood, hay, straw -- These inferior building materials represent defective instruction or Christians of defective experience.

There are many erroneous beliefs and doctrines that will not endure the searching test of God's Word and will not contribute to the formation of characters that will endure in the judgment.

Such building materials would burn up easily. 1 Corinthians 1:1-15.

÷1 Corinthians 3:13

New converts are like building blocks being tried by fire. Some will stand, and some will not.

Become manifest -- The real nature of a man's work is not always apparent in this life, but it will be revealed in its true light "when God shall judge the secrets of men by Jesus Christ" (Romans 2:16). The character of the spiritual instruction imparted will then be fully revealed in the results the teaching has produced in the lives of those who have received it. Some will be weighed and found wanting. Others will receive the crown of immortality.

The day -- That is, the day of judgment, the day of the Lord, referred to as "that day" in 1 Thessalonians 5:4.

Revealed by fire -- Only fireproof materials are left when a building is burned down. The fire represents times of crisis, including the "hour of temptation," that will come upon all the world "to try them that dwell upon the earth" (Revelation 3:10).

...the fire of God's judgment, fire being one of His many attributes (Hebrews 12:29; Deuteronomy 4:24; Deuteronomy 9:3; Psalms 50:3; Psalms 97:3; Isaiah 66:15-16; Malachi 3:2-3; 2 Thessalonians 1:8). As fire does, so does God in the end thoroughly search out and destroy all that is vile or refuse, all that is not thoroughly genuine and durable.

Though "fire" may purify or refine the quality of something, in this context it tests and exposes the quality of the builder's materials.

The fires of the last day are apparently not referred to here, for the fire here represents a testing work and men may be saved who pass through it (see 1 Corinthians 3:14-15.

For the faithful Christian the fires of persecution and trial will only cause their faith to grow stronger and their love for the Lord to shine out more brightly. If, on the other hand, they have received faulty instruction, composed of a mixture of human philosophy and worldly

compromise, their faith will not stand the test of trouble, and they will fall away from Christ and His church.

Only those who have built faithfully on the true foundation, Jesus Christ, and have used durable materials will see their work endure to the end.

1 Corinthians 6:5

Shame -- Refers to a sense of humiliation. It may also involve a loss of public honor within a community.

Shame -- Such conduct as suing a fellow believer is not only a sinful shame (v. 5), but a complete failure to act obediently and righteously. Christians who take fellow Christians to court suffer moral defeat and spiritual loss even before the case is heard, and they become subject to divine chastening (cf. Hebrews 12:3 ff).

Can it be [Is it so] -- This was biting sarcasm to this intellectually arrogant church. This is an emphatic double negative question, which expects a "yes" answer

Is it true that in an assembly that boasted of its wisdom and of the rich bestowment of gifts on its members, **not** one **wise man** could be found to settle these quarrels **between his brethren?**

Settle a dispute [render a decision] -- Although the Corinthians claimed to be wise (1 Corinthians 3:18; 1 Corinthians 4:10), no one among them was wise enough to resolve disputes between believers. Paul uses sarcasm to expose the absurdity of this situation. These disputes may have involved adultery or incest (1 Corinthians 5:1-13; 1 Corinthians 6:12-20).

Corinthians 3:14

If the work ... survives [endures] -- (See v. 13. 1 Corinthians 3:13)

The context identifies those who suffer loss as being Christians who seek to build the church with materials that fail to withstand God's assessment.

Those Christians whose works stand the test of fire (cf. 1 Peter 1:7) will be rewarded (cf. Matthew 25:14-30; Luke 19:11-27). Those whose works are consumed by the fire will themselves escape the flames (as if they were jumping out of the burning wooden structure they had built) and be saved, but without any works of praise to present to Christ. - EBCNT

Receive a reward -- See v. 8 (1 Corinthians 3:8) The New Testament writers spoke of these rewards symbolically as crowns elsewhere (cf. 1 Corinthians 9:25; Philippians 4:1; 1 Thessalonians 2:19; 2 Timothy 4:8; James 1:12; 1 Peter 5:4; Revelation 2:10; Revelation 3:11). It is perfectly proper to serve Christ to gain a crown. We will one day lay it at the feet of our Savior. It is a symbol of a life of faithful service that we performed out of gratitude for His grace to us (cf. Revelation 4:4, Revelation 4:10).*

* If the idea of serving God for a reward makes you uncomfortable, may I suggest that you read again the Sermon on the Mount (Matthew 5–7)? There Jesus repeatedly appealed to His hearers to follow His teaching with the prospect of receiving an eternal reward for doing so. For a helpful introduction to the study of the Christian's rewards, see Wall, or Zane C. Hodges, *Grace in Eclipse*.

Reward -- Daniel 12:3; Matthew 16:27; 1 Corinthians 3:6, 1 Corinthians 3:9, 1 Corinthians 3:12-15.

A builder only received payment upon the completion of a project. Although Paul does not specify the reward here, it may include greater responsibility (Matthew 25:21), praise from God (1 Corinthians 4:5), and the satisfaction of having one's work endure testing by fire. - FSB

÷1 Corinthians 3:15

Work is burned up -- Though a man's work (converts, etc) does not survive but become lost by going back into the world, etc., he will suffer loss (reward) but he himself will be saved. A man is not responsible if others turn back into the world after he has taught and converted them to the Lord.

They may have been deceived by false teachers or given in the pursuits of this world and turned their backs on Christ. Galatians 6:7.

He will suffer loss -- Implies that the builders (leaders or teachers) will not receive payment because their work was consumed. Builders not using sound instruction but instead using their own wisdom will result in the weakening of believers rather than their strengthening and growth.

He himself will be saved -- A superficial reading of vs. 12–15 has led some to the erroneous conclusion that Paul here teaches individual predestination, irrespective of personal choice. That such is not the case becomes evident upon a careful reading of the context (vs. 3–15). The apostle here discusses his labors as an apostle and those of other "ministers" (v. 5) who had served the church at Corinth. The "reward" here spoken of (v. 8) is a reward for service rendered in the gospel ministry, not for one's personal life as a Christian. For comment on predestination see Romans 8:29; Ephesians 1:4-6.

Through fire -- Literally, "through fire." Fire is pictured as a purging agent that purifies metal. The "dross" is cast aside, but the metal itself is rescued or salvages.

÷1 Corinthians 3:16

You [Ye] are -- *plural*. The Church. Lesson: Don't destroy the church, don't divide it! It is the temple of God, the dwelling place of Deity.
(Cf. 1 Corinthians 6:19, where Paul speaks of the individual's body as the temple of the Holy Spirit.)

God's temple -- Gr. *naos*, a word used by the ancient Greeks to describe the innermost cell or shrine in the temple, where the image of the heathen god was placed. In the NT *naos*, distinguishes the Temple building from the Temple complex—the Temple and related structures—the *hieron* (cf. on Matthew 4:5).

God's Spirit dwells in you -- Paul uses the plural form of a Greek term to emphasize that the entire Church community is God's temple (His dwelling place on earth), not just select individuals.

Paul turns his attention to those who constitute the spiritual building. Collectively they make up the spiritual temple of God in which resides the Spirit of God. Paul is here speaking primarily of the church and is warning his successors at Corinth against bringing injury to the church in any way (1 Corinthians 3:17).

For **HOW** God, Christ, and the Holy Spirit dwell in a Christian and in the church, see the more detailed study at **Ephesians 3:17**.

The church, like the individual Christian, is to display the spirit (or "likeness") of God in their life and character. "God" (Christ and the Holy Spirit) are to be seen in the Church and the Christian's life.

÷1 Corinthians 3:17

Destroys [defiles] God's temple -- Gr. *phtheirô*, the word translated "destroy" later in this verse. This word play in the Greek is preserved in the English by translating both occurrences of *phtheirô* by "destroy": "If any man destroy the temple of God, him shall God destroy."

Paul's warning is primarily directed toward those who by their schismatic policy were destroying the Corinthian church. In a secondary sense Paul's warning may be understood as applying to the individual believer who himself should be manifesting the Spirit of Christ and building up the church, is instead causing destruction.

It is a fearful thing to bring injury to the church of God. Those who by word or example tear down that which God has built up are denounced as worthy of the most severe punishment.

Holy -- (**G40**) God's church is "holy" and it is a fearsome thing to destroy it with division and false doctrine.

You are that temple -- The word "temple" has been supplied, and probably correctly so, although grammatically "which" may refer to "holy," so as to make the clause read, "of which holy character ye are." The idea would then be that, even as the building in which the presence of God was manifested was holy, so are believers in whom can be seen the Holy Spirit.

÷1 Corinthians 3:18

Deceive himself -- The Greek implies that deceived persons, such as are here described, were parading their wisdom in the Corinthian church. Paul urged these self-deluded, self-styled "wise" members to practice humility and to cease relying upon their supposed wisdom (cf. Proverbs 3:5-6).

Thinks that he is wise -- Their dependence upon their own learning and knowledge had led to the confusion that existed in the church Those who have the reputation among men of being wise are in particular danger of self-exaltation, and need to humble themselves before God in grateful acknowledgment that all true wisdom comes from Him

In this age -- This man thinks he is far ahead in wisdom beyond those of his own peers.

Become a fool -- Both in his own eyes and in the eyes of the world. Let him realize that his opinion of himself as a wise man is a deception, and that his so-called wisdom is valueless in relation to salvation.

That he may become wise -- Let him humbly submit himself to the guidance of God's Spirit, even though he may be regarded by the world as a fool. If he does this, then he will obtain true wisdom, that which comes from God alone.

÷1 Corinthians 3:19

Wisdom of this world -- All the efforts of men to find peace and happiness apart from God are doomed to failure. The study of human philosophy does not lead to God, but to the exaltation of the creature.

The vain, self-confident opinions of the Greeks regarding religion are looked upon by God as folly (see 1 Corinthians 1:19-21). God sees the imperfection of all human wisdom, for He sees everything as it really is.

Anything that men seek to add to the simple gospel of Jesus is naturally marked by their own imperfect appreciation of the mind of God. The false teachers who had troubled the church at Corinth doubtless mixed their own speculations with the Scriptures.

Is folly with God -- Paul is asserting that the "wise" are really without understanding, a point he makes similarly in 1 Corinthians 2:8. Compare Job 5:13. Psalms 94:11;

It is written -- A quotation from Job 5:13.

In their own craftiness -- However cunning, clever, or skillful men may consider themselves to be, they cannot improve upon the Word of God. They cannot deceive God, nor can they produce a better plan than the divine plan.

God can defeat their purposes and bring their plans to nothing. He does this by permitting them to demonstrate their folly and become entangled or ensnared by it (cf. Job 5:12; Isaiah 8:10). The many different religious and pagan philosophies found in the world today illustrate the force of this statement.

÷1 Corinthians 3:20

Again -- A quotation from Psalms 94:11.

They are futile [vain; nothing; useless; worthless] -- By contrast the man who gladly recognizes his insufficiency and submits to the guidance of God has true wisdom (see Psalms 94:12; Proverbs 3:5-8).

Man thinks he is expounding great words of wisdom, but God views it as just "breath." Psalms 94:11.

÷1 Corinthians 3:21

Therefore [So then] -- Paul now proceeds to state the conclusion drawn from the preceding arguments. Because true wisdom does not come from any man, whoever he may be, but from God. There is no reason why any believer should exalt human wisdom above the Truth that God gives.

All things are yours -- So the ministry of Paul, Apollos, Cephas (Peter), and any other Christian worker belongs to God's people. Everything is for the believers' benefit and belongs to them.

Paul reminds them that the ministers actually belong to the people being taught, not the other way around (1 Corinthians 3:22).

÷1 Corinthians 3:22

World of life or death -- The world that now is (life) and the world (death) awaiting us in the future.

Things present -- Everything the believer has or experiences in this life (cf. Romans 8:37-39).

Or things to come -- All the blessings of heaven. Cf. 1 Peter 1:3-4.

All things are yours -- So the ministry of Paul, Apollos, Cephas (Peter), and any other Christian worker belongs to God's people. Everything is for the believers' benefit and belongs to them.

Paul reminds them that the ministers actually belong to the people being taught, not the other way around (1 Corinthians 3:22).

All are your's -- All apostles, prophets, ministers, or any other type of messenger whom God uses, serves the entire church, not merely one section of it. Therefore it is wrong to claim allegiance to any particular leader or agent such as Paul or Apollos.

They are only the instruments whom God uses to accomplish His purposes on earth. The attention of believers must be fixed upon God and upon Jesus, from whom, as God, all wisdom comes (see Colossians 2:2-3).

÷1 Corinthians 3:23

You [ye] are Christ's -- This is the grand climax to which Paul has been directing his argument. If all the believers belong to Christ, there must be only one great party in the church, not many groups.

It is the statement of the grand unity that our Saviour desires to see in His church and which will ultimately exist (see John 17:9-11; John 17:21; John 17:23; Ephesians 4:13).

Christ is God's -- Compare 1 Corinthians 11:3; 1 Corinthians 15:28. See on John 1:1;

Knowing that believers belong to Christ and therefore to each other is the greatest incentive for unity in the church John 17:23.
(1 Corinthians 6:17; John 9:9-10, John 9:21-23; Philippians 2:1-4).

÷1 Corinthians 4:1

How one should regard us -- Paul counsels the Corinthians to regard him and his fellow workers as ministers and stewards, not of men, but of God.

Being called by God to their work in the ministry of the gospel, they were not to be considered as leaders of various factions in the church or as heads of conflicting parties. Christ has given to His workers the responsibility of dispensing His word to the world (see Matthew 28:19-20).

They are not permitted to preach and teach the opinions and beliefs of men, but are charged to present to men the pure message of salvation, unadulterated by worldly philosophy (see 1 Timothy 6:20-21; 2 Timothy 4:1-3).

Servants -- Greek *hupçretai*, "servants," "attendants," "ministers."
The word was originally used for the rowers on the war galleys, and distinguished these rowers from the soldiers who stood on the deck and fought. Later it came to be used with reference to any subordinate who engaged in hard labor and, in military terminology, of orderlies who served their commander in chief.

This use of *hupçretai* as the military servants whose duty it was to attend the highest officers in the army may be reflected in Paul's use of it in this verse.

Those who are entrusted with the work of the gospel ministry are, in a special sense, the attendants of the great heavenly Commander in Chief, Jesus. They are the official, human representatives of Christ, the royal officers of His spiritual kingdom (see John 18:36, where this word is translated "servants").

Stewards -- Greek *oikonomoi*, "managers," "stewards." Literally, **house-ruler**, or **house feeder**. Cf. German *Hauswalter* from *walten* to rule, and the English *house-keeper*. The Greeks used this word in connection with the management of property, either of a household or of an estate, and applied it to the slaves or freedmen who were entrusted with the care and management of the house and land belonging to their master.

The steward not only presided over the affairs of the household, but also made provision for it. This was an office of considerable responsibility. The application of this word to Christ's ministers is singularly appropriate. The gospel minister is charged with caring for the church of God on earth and providing that which is necessary for its well-being (see John 21:15-17; 1 Peter 5:1-3).

In stewardship, the matter of supreme importance is faithfulness. Matthew 24:45. Man has absolute ownership of nothing at all in this world, not even his physical and mental strength.

The earth and everything in it belong to God; He is the supreme owner. He has entrusted the care of His property to man, who thus becomes His steward, the one charged with the responsibility of using his Master's goods in such a manner that benefit will accrue to God.

Mysteries. of God -- Greek *mustçria* (see on Romans 11:25; 1 Corinthians 2:7). The plans of God for the restoration of man to harmony with Himself were formerly but dimly understood, but now they are revealed through Jesus Christ (see Ephesians 3:9-11; Colossians 1:25-27; 1 Timothy 3:16).

Christ's workers are commissioned to make plain the sublime truths of the gospel to all men (Matthew 28:19-20; Mark 16:15). This responsibility of dispensing the good news of salvation rests upon every believer, for all are stewards, entrusted with the bread of life for a hungry and starving world.

÷1 Corinthians 4:2

Stewards -- We are stewards of the truth. (See the previous verse for the picture of this word.)

Trustworthy [faithful] -- Greek *pistos*, "trusty," "dependable," "that can be relied upon." The quality of dependability is one of the most valuable assets a man can have. It is highly esteemed by God.

Failure in this respect means failure to qualify for eternal life (Luke 16:10-12;). Only those will receive inheritance who can be relied upon by God under all circumstances. We prove ourselves faithful stewards by continually seeking to glorify God in all the details of our lives.

÷1 Corinthians 4:3

With me -- Paul.

Very small thing -- Paul is referring to the criticism that had been directed against him and against his methods of labor by certain self-styled "wise" (1 Corinthians 1:20; 1 Corinthians 1:27) men in the Corinthian church. In his capacity as a steward of the "mysteries of God" (1 Corinthians 4:1) Paul was not responsible to men, but to God, in the conduct of his stewardship.

He was not troubled by the opinions of men in this respect so long as he had the commendation of God. He did not despise the good counsel and judgment of his fellow men (see 1 Thessalonians 4:12; 1 Timothy 3:7), but his principal aim and objective in life was to serve and please the One who had called him to be an apostle (see Philippians 3:13-14; 2 Timothy 2:4).

Judged by you or by any human court -- Literally, "human day [of judgment]." Paul is contrasting human judgment with God's judgment in the day of the Lord (see 1 Corinthians 3:13).

Not even judge myself - - Paul does not even consider his own opinion of himself valuable. Only God can correctly appraise men.

If the apostle realized that he could not correctly appraise himself, it was not to be expected that he would set a high value on the opinions of his critics no matter what their qualifications for judging might be.

No man is qualified to evaluate properly the motives and attitudes of his fellow men, because he cannot read their hearts and know their thoughts. Therefore God has not made us judges (see Romans 2:1-3), we are only, as Marshall Keeble says "fruit inspecters".

÷1 Corinthians 4:4

Against myself -- *"against"* ASV, NIV "my conscience is clear."

We can hardly suppose that one who was so conscious of his many infirmities (see ch. 1 Corinthians 9:17, 1 Corinthians 15:9; Ephesians 3:8; 1 Timothy 1:13; 1 Timothy 1:15) supposed himself to be altogether free from faults. The next verse implies the contrary, and we read in an Epistle written long afterwards (Philippians 3:13), that he did not consider himself 'already perfect,' but as pushing on towards his only ideal of perfection, the character of his Master, Jesus Christ.

Anything against myself -- The apostle was not aware of any error in his manner of labor or of any defect in his manner of life (see Acts 20:18-21; Acts 20:26; 2 Corinthians 7:2). Every minister of the gospel ought to be able to make such an appeal to the integrity of his public life.

Paul knew the danger of indulging in a self-confident spirit and thus being led to believe that one is right when actually he is in error. It was not with any pharisaical boast that Paul made the statement that he was ignorant of any fault in his service. This is clear from the next statement, "yet am I not hereby justified." He knew that he was but a fallible human being, likely to pass faulty judgment, so he pointed out that he was not in any sense vindicated thereby or set forth as right.

He understood that the fact that he could not find any indication of unfaithfulness in his stewardship of the "mysteries of God" was not sufficient to declare him free from blame. He knew that God might see imperfections where he could not, that his own opinion of himself might easily be distorted by partiality.

The Lord who judges me -- God alone is able to make a thorough investigation of the apostle's life and stewardship. He only can read the heart and understand the motives that prompt every word and act (see 1 Chronicles 28:9; 1 John 3:20).

Paul was not disturbed by the judgment passed upon him by his critics, nor did he rely upon his own estimation of himself, but he willingly submitted his case to the Lord, knowing that God's judgment would be infallibly correct.

This declaration of reliance on God's judgment could have been regarded by the Corinthians as wise counsel to them. They were too prone to accept their own judgment of their fellow men, not realizing that "the Lord seeth not as man seeth" (1 Samuel 16:7).

÷1 Corinthians 4:5

Do not pronounce judgment -- Paul makes it plain that it is wrong to entertain a harsh or unkind opinion regarding our fellow men. Being imperfect ourselves, we are not qualified to form correct estimates of the characters of others (see Matthew 7:1-3; Romans 2:1-3; James 4:11-12.

It is particularly dangerous to indulge in destructive criticism of God's workers (see 1 Timothy 5:1; 1 Timothy 5:17; 1 Timothy 5:19; cf. Numbers 16:3; Numbers 16:13-14; Numbers 16:29-35. The Christian cannot avoid noticing defects of conduct in his fellow men, but he must refrain from judging motives and from passing judgment upon our fellow men in the area of their spiritual relationship to God.

Before the time -- Don't form premature judgments. Romans 14:4. ***Time*** is in the Greek, . *kairos*, "the proper season," "opportune time" (see on Mark 1:15). Paul refers to the time appointed by God for judgment.

Bring to light -- It is possible for men to hide their true characters from their fellow men, but at God's duly considered season, when Christ comes again, nothing will remain covered, not even the most carefully guarded secret thoughts and purposes that are harbored in the minds of men (see Psalms 44:21; Ecclesiastes 12:14).

His commendation [praise] -- Literally, "the praise," that is, the reward. At that time when the plans and purposes of men are revealed, every worker for God will receive his just measure of approval.

We can safely leave the apportioning of praise to the righteous Judge, who never errs. Men should beware of giving praise or criticism to God's servants. God's ministers are merely His instruments and it is God who uses them to accomplish His purposes; therefore it is God alone who should be praised and exalted.

÷1 Corinthians 4:6

Figuratively applied [NKJV, NASB] -- The Greek word "***figuratively applied***" (i.e., *meteschçmatisa*) is very hard to translate in this context. In other contexts, Philippians 3:21, the active voice means to "transform," and in 2 Corinthians 11:13-15, the middle voice means "to disguise." The basic idea is to transfer a set of circumstances from one group to another group. Paul is using himself and Apollos as examples for all leaders.

Applied .. to myself [transferred] -- The things he has written concerning religious teachers (see 1 Corinthians 3:5-6; 1 Corinthians 3:21-22), Paul applies to himself and to Apollos, who was closely connected with him.
The principles that he had set out are generally applicable, but not universally true in practice. But of the ideals set forth Paul and Apollos were examples. This was not true of the leaders of the factious Corinthian parties.

Not to think [KJV] -- Some Greek texts omit this phrase. If it is omitted, the counsel is more general: the Corinthians are to conduct themselves according to the rules laid down in the Word of God.

Beyond what is written -- That is, the general instructions found in Scripture— here meaning the OT. In all matters pertaining to religion the Scriptures are to be final authority. The principle applies to NT Scripture as well. (cf. 1 Corinthians 1:19; 1 Corinthians 1:31; 1 Corinthians 3:19)

Be puffed up -- Gr. *phusioô*, from *phusa*, "a pair of bellows," hence, "to be self-exalted," "to be self-conceited." Paul condemns the pride of those who exalted their party above others, or their party leader over other party leaders.

This was a major spiritual problem for the church at Corinth. Paul uses this word in 1 Corinthians 4:6; 1 Corinthians 4:18-19; 1 Corinthians 5:2; 1 Corinthians 8:1; 1 Corinthians 13:4 and in a list of sins in 2 Corinthians 12:20. It is only used outside the Corinthian letters in the NT in Colossians 2:18, where it refers to Gnostic visions of special knowledge.

Believers should consider themselves to be "brothers" together and no Christian should regard any other as inferior to him or as deserving of contempt.

÷1 Corinthians 4:7

For who sees -- That is, sees such a pre-eminence in you. "For who regards you as superior" NASB.

Receive -- No man has any cause for boasting, because he owes everything to God. The talents he possesses are from God, who gives power and wisdom for their development. Therefore no teacher in the church has any ground for pride or for assuming preeminence. His gifts and the power by which they were developed came from God.

Paul is reminding these proud leaders that they were not the originators or discoverers of truth, but recipients of other's ministry.

If -- This "if" assumes the statement to be true. This is the third rhetorical question of 1 Corinthians 4:7. Some leaders and their followers were acting as if they were the source of the truths they proclaimed.

Boast [glory] -- Gr. *kauchaomai*, meaning also "to boast," and thus repeatedly translated (Romans 2:17; Romans 2:23; 2 Corinthians 7:14; etc.). Another problem of Corinth was human boasting (cf. 1 Corinthians 1:29; 1 Corinthians 1:31; 1 Corinthians 3:21; 1 Corinthians 4:7; 1 Corinthians 13:4).

÷1 Corinthians 4:8

Already [Now] -- Rather, "already."

All you want [full; filled] -- Gr. *korennumi*, "to satiate oneself." The word occurs elsewhere in the NT only in Acts 27:38. Paul here is using irony. The statement is ironic as are the following two statements. For other examples of Biblical irony see 1 Kings 18:27; Job 12:2.

Paul's aim is forcefully to awaken the Corinthian Christians to a realization of their true condition, and to lead them to a state of mind in which they would be ready to accept counsel and help from experienced leaders, such as himself, in a spirit of true humility.

The Corinthian believers were altogether satisfied with their own knowledge and did not feel their need of anything more. They did not realize that they could be helped by Paul to any greater extent than they had already been helped by other teachers at Corinth.

Have become rich -- Paul continues his irony, but in a different form. He says that the Corinthians esteemed themselves to be rich in spiritual things. Compare Hosea 12:8; Revelation 3:17.

Kings .. reign -- Rather, "have begun to reign as kings." The climax of this ironical passage is reached in this statement. Paul compares his self-conceited readers with those who have reached the greatest elevation, where there is nothing more exalted to be reached or desired.

BKC; The Corinthians thought they had all they wanted (1 Corinthians 4:8), but they should have been hungering and thirsting for the practical righteousness they so desperately needed (Matthew 5:6). They thought of themselves as kings in need of nothing when in fact they were as needy as the foolish king in the children's tale of the emperor's new clothes, who blithely paraded nakedly before his subjects (cf. Revelation 3:17-18).

Have reigned as kings -- v. 8-13, the arrogance of the Corinthians. Paul's sarcasm. See Cambridge Greek N.T.; Barnes;

Without us -- That is, without Paul and his associates. The Corinthian believers felt well qualified to conduct their lives successfully and to care for the interests of the church They had disregarded Paul's authority and supposed that they could get along as well without him as with him.

Would that you did -- Gr. *ophelon*, "would that," used to express a fruitless wish. The remainder of this verse may be understood in two ways: (1) as an expression of a fervent wish that the kingdom of glory might be established, when all God's redeemed will reign as kings and priests with Jesus (Revelation 20:4; Revelation 20:6); (2) as a continuation of the irony of the earlier part

of the verse. Paul is saying, "Would that your imagined reigning as kings were an actual fact and that we might join with you in this felicity."

÷1 Corinthians 4:9

Last -- Last of God's long line of prophets through the ages who revealed His word come the apostles. At the end of the Jewish Age (cf. John's use of "last")

This verse is an illustration taken from a Roman Triumphal March (cf. Colossians 2:15), where condemned prisoners (i.e., usually later killed in the Roman arena, cf. 1 Corinthians 15:32) were displayed last in a Roman victory parade. - Utley

Exhibited us apostles as last -- The figure is that of the amphitheater, in which participants who were brought out at the conclusion of the program were doomed to fight with each other until they were killed, or to be torn to pieces by wild animals. There was no hope of escape for them.

These inhuman games were carried on in many places in the Roman Empire, and an allusion to them would be readily understood. Paul frequently drew illustrations from the games (see 1 Corinthians 9:24-26; 1 Corinthians 15:32; 1 Timothy 6:12; 2 Timothy 4:7-8).

Sentenced [appointed] to death -- Compare Romans 8:36; 1 Corinthians 15:30-31. The apostles are presented as though they were reserved to provide the greatest entertainment for a cruel audience.

Spectacle -- Gr. *theatron*, "a show," "a spectacle." Our English word "theater" is derived from *theatron*. The word refers either to the place of amusement or to the thing exhibited.

World, to angels, and to men -- God's servants who witness faithfully for Him become centers of interest for this world and of heaven (see Hebrews 10:32-33; Hebrews 12:1; This whole world of ours is a stage on which the conflict between sin and righteousness, truth and error, is being carried on before an intensely interested audience composed of the inhabitants of the universe.

The phrase "to angels" may be linked to Ephesians 2:7; Ephesians 3:10. God has revealed Himself to the angelic world by His actions towards humans (cf. 1 Peter 1:12).

÷1 Corinthians 4:10

We are fools -- "The preaching of the cross is to them that perish foolishness" (1 Corinthians 1:18). Because the apostles persisted in presenting the good news of salvation through simple faith in Jesus Christ, they were regarded as stupid and dull of understanding.

Nevertheless they did not dare to mingle worldly wisdom with the simplicity of the gospel. They were content to depend on the power of God rather than on the wisdom of this world (see Romans 1:16-17).

Faithful Christians must expect to be misunderstood by the world, but that should not disturb them; they know that God's way is contrary to man's way, and must therefore seem strange to the carnal heart (see Isaiah 55:8-9; Romans 8:7-8; James 4:4; 1 John 2:15-17).

You are wise in Christ -- This is biting sarcasm (irony) which continues from 1 Corinthians 4:7-8 Paul is speaking ironically as in v. 8.

We are weak -- It is scarcely necessary to explain that this language is ironical. Paul still speaking with sarcasm and irony. (2 Corinthians 11:23).

But You are strong -- What a contrast between the self-distrustful, humble, consecrated apostle, who had come to the church at Corinth "in weakness, and in fear, and in much trembling" (1

Corinthians 2:3), and the self-confident, arrogant Corinthian believers who felt that they were strong and wise in Christ

You are held in honor -- Because of their assumption of worldly wisdom and their display of spiritual attainments, they held themselves in high esteem. (Still ironical.) The apostles, who did not presume to draw attention to themselves or their own excellent qualities, were despised.

Paul's design in these contrasts was to emphasize the folly of self-flattery and self-exaltation and to induce the Corinthians to exalt Christ and to think humbly of themselves (cf. Matthew 23:12).

We in disrepute -- α᾽τιμοι *atimoi*. Not only actually condemned, but worthy to be so. This was irony also. And the design was to show them how foolish was their self-confidence and self-flattery, and their attempt to exalt themselves.

÷1 Corinthians 4:11

To the present hour -- [*Even unto this present hour we both hunger, and thirst*] The Apostle would point out to his converts the true glory of the Christian minister. Labour and suffering for Christ's sake are the marks of the servants of God, not self-conceit and self-praise.

This phrase indicates that throughout their ministry the apostles had experienced all the trials listed in 1 Corinthians 4:11-13. They cheerfully accepted everything that happened to them, knowing that they were being used of God for the preaching of the gospel and the salvation of sinners (see 1 Thessalonians 3:3-4; 1 Thessalonians 3:7-9; 1 Peter 2:20-21).

Poorly dressed [naked] -- That is, scantily clad (see on Mark 14:52). These verses reflect Paul's own experience (cf. 2 Corinthians 4:7-12; 2 Corinthians 6:3-10; 2 Corinthians 11:23-30, also notice Hebrews 11:34-38).

Buffeted -- Gr. *kolaphizo*, "to smite with the fist," "to mishandle." Struck with the hand; see the note at Matthew 26:67. Probably it is used here to denote harsh and injurious treatment in general; compare 2 Corinthians 12:7.

Homeless [no dwelling place] -- No fixed or permanent home.

The apostles wandered from country to country, and accepted the hospitality of those among whom they labored. They did not have the privilege of enjoying the comforts and convenience of a settled home.

They loved the Lord, and were glad to be wanderers on the earth in order that the work of preaching the gospel might advance.

÷1 Corinthians 4:12

We labor -- Paul worked manually at Corinth (Acts 18:1-3) and at Ephesus (Acts 20:34) and in this letter written from Ephesus he states that he labored with his own hands.

Our own hands -- Although called by God to give himself to the ministry of the gospel, Paul supported himself by manual labor (see Acts 18:3; Acts 20:34; 1 Thessalonians 2:9; 2 Thessalonians 3:8-9).

Being reviled, we bless -- The apostles put into practice the teaching of Jesus in the Sermon on the Mount (Matthew 5:11-12; Matthew 5:44). When they were ill-treated they did not retaliate, but

suffered patiently. Compare Matthew 5:5; Matthew 5:38-45; St Luke 23:34; St John 18:23; 1 Peter 2:23.

The term "**reviled**" (i.e., *loidoreô*) is also included in the list of sins in 1 Corinthians 5:11; 1 Corinthians 6:10 (i.e., *loidoros*). Vincent, *Word Studies*, says this term refers to personal verbal abuse, while the term "slandered" (i.e., *dusphçmeô*, cf. 1 Corinthians 4:13) means public defamation (cf. 1 Corinthians 4:13; 2 Corinthians 6:8).

We bless - In this they followed the explicit direction of the Saviour; see Matthew 5:44. Not only did they refrain from seeking revenge, they returned good for evil (see Acts 27:33-36). The quality of bearing abuse patiently, and doing good to one's persecutors, is a prominent feature of real Christianity.

Being persecuted -- Afflicted for the faith (**Acts 14:19**; **2 Corinthians 11:23-27**). (cf. Matthew 5:10-12; 1 Peter 2:23).

We endured [suffer it] -- We patiently bear up under it without retaliation. Christians are taught to leave the matter of revenge to the justice of God, Romans 12:19-21.

÷1 Corinthians 4:13

When slandered [being defamed] -- Gr. *dusphçmeô*, "to slander," "to calumniate," "to defame." Spoken of and to, in a harsh, abusive, and reproachful manner. The original and proper meaning of the word is to speak in a reproachful manner of anyone, whether of God or man. It is usually applied to God, but it may also be used of people.

This paragraph (1 Corinthians 4:8-13) shows Paul's personal pain involved in preaching the gospel. He felt humiliated and rejected not only by the unbelieving, but by these arrogant Corinthian leaders.

We intreat -- Gr. *parakaleô*, a word with various meanings; "to speak in a friendly manner," "to plead." Compare the use of *parakaleô* in Luke 15:28; Acts 16:39. It may mean to speak to God in their behalf, praying Him to forgive them. Or to entreat them to turn form their sins.

The scum [filth of the world -- Gr. *perikatharmata*, "dirt that collects from cleaning something." ***Scum*** refers to what is left over after the cleaning of kitchen utensils. ["dregs" NJB]

Jesus sought to prepare His disciples for such experiences when He warned them that the world would not receive them kindly but would subject them to many kinds of ill-treatment (see Matthew 10:16-18; Matthew 10:21-22; Matthew 10:36; John 15:18-19;). This was particularly true in Paul's case (see 2 Corinthians 11:23-27).

The word is also used (LXX Proverbs 21:18) of a cleaning made by ransoming, and could be understood as "scapegoat". Bauer, Arndt, Gingrich, and Danker's *Greek/English Lexicon*, p. 647, and A. T. Robertson's *Word Pictures*, p. 108.

The refuse [offscouring; scum; trash] of all things -- This word (περίψημα *peripse ̄ma*) occurs no where else in the New Testament. It does not differ materially from the word rendered "filth." It denotes that which is rubbed off by scouring or cleaning anything; Gr. *peripsçma*, "the dirt that collects in the cleaning process." *peripsçma* is synonymous with *perikatharmata*, "filth" (see above under "filth").

÷1 Corinthians 4:14

v. 14-21 - The warning and prevention (of arrogance).

To make you ashamed -- Paul feared that he may have spoken too harshly, and sets about to mitigate his severe remarks. There was reason for the Corinthian church members to be put to shame on account of their striving and party quarrels, and of their conceited ideas of their own importance.

It was not Paul's design to put them to shame by showing how little they suffered in comparison with himself.

With true Christian courtesy Paul was considerate of their feelings. When those who are in error are led to see their sin, care must be exercised to prevent them from becoming angry.

But to admonish you -- Paul's design was to warn and correct their attitude. His object is not to reproach them and leave them hanging, but to help them amend their ways. Literally, "to put in mind," hence, "to admonish," "to exhort."

My beloved children -- Paul claimed the believers at Corinth as his spiritual children for whom he had labored. He addressed them as a father, one who desired only their good, and who would not wish to give them pain.

÷1 Corinthians 4:15

Countless guides in Christ [instructors; tutors; teachers] -- Gr. *paidagôgoi*, "tutors," "guardians." The word has been adopted into English as "pedagogue." Originally the *paidagôgos* in a Greek household was the slave whose duty it was to take the boys to school and to look after them outside of school hours; he was not necessarily a teacher. Men of various occupations were assigned to this task. Some of them did teach the children. In English the term has been applied to teachers in general.

Not have many fathers -- Spiritual fathers. That is, you have but one. You are to remember that however many teachers you have, yet that I alone, says Paul, am your spiritual father.

Fathers -- We have here an interesting example of the fact that the *spirit* rather than the letter of Christ's commands is to be observed, and that one passage of Scripture is not to be strained so as to contradict another. 'Call no man your father on earth,' says Christ (St Matthew 23:9): that is, as explained by the present passage, in such a spirit as to forget Him from whom all teaching proceeds.

In Christ -- By the aid and authority of Christ. In the spiritual realm and doctrine of Christ.

I became your father [begotten you] -- The word is here only used in a secondary and metaphoric sense, as in Philemon 1:10; Galatians 4:19. In the highest sense we are only begotten by the will of God, by thatWord of truth, *(James 1:18)* to which he alludes in the words "through the gospel." (**1 Timothy 1:2; Titus 1:4; Philemon 1:10**), (Literally: "for through the gospel of Jesus Christ I *became* your father."

As in the natural sphere there can be only one father, so there could be only one spiritual father of the church at Corinth, namely, the apostle Paul, for it was in response to his preaching that they were led to forsake idolatry and to turn to the living God (see Acts 18:10-11; Acts 18:18; 1 Corinthians 3:6). He was the instrument of their conversion.

Through the gospel -- By means of the gospel; by preaching it to you, that is, by the truth. By preaching the gospel of Christ Paul was the instrument of their conversion to the Lord, and not a direct operation of the Holy Spirit.

÷1 Corinthians 4:16

Imitators [followers] -- Literally, "mimics," "imitators." Paul is saying, copy my example, listen to my admonitions.

This is a bold statement for any Christian minister to make. But it is true that every worker for God should live a life that reflects the image of Jesus, so that he may, with confidence, call upon those to whom he ministers to follow his example.

It is natural for children to imitate their parents and copy their mode of life. Since the Corinthians were Paul's spiritual children, it was logical that they should be expected to imitate the apostle in his relationship to God.

While church members should look to Christ as their example, men are prone to look to their leaders. This makes it imperative for ministers to be extremely careful about setting a right example before the members (see Titus 2:6-8).

÷1 Corinthians 4:17

This is why (For this cause; reason) -- In order to remind you of my teaching and my manner of life. Since I am hindered from coming myself, I have sent a fellow laborer as my messenger, well acquainted with my views and feelings, that he might do what I would do if I were present.

I sent -- In letter writing the Greeks sometimes used the past tense to describe present action, because the action, when the letter would be read by the recipient, would be in the past. According to 1 Corinthians 16:10 Timothy was probably on his way but had not yet arrived, nor apparently was he expected to arrive ahead of the letter.

The letter was doubtless sent in order to advise the church to welcome the apostle's representative fittingly, and to give heed to his counsel and instruction as though it came from Paul himself.

Timothy -- Or, "Timotheus" (see Acts 16:1; Acts 19:22; Philippians 2:19; 1 Thessalonians 3:2; 1 Timothy 1:2). Timothy was a trusted associate upon whom Paul relied in his work of caring for the churches that he had established.

This was probably when Paul was at Ephesus. He sent Timothy and Erastus into Macedonia, probably with instruction to go to Corinth if and when convenient. Yet it was not quite certain that Timothy would come to them, for in 1 Corinthians 16:10, he expresses a doubt whether he would.

My beloved and faithful child (son) -- Literally, "my beloved child." Paul considered Timothy his "son" in the gospel (Acts 16:1-4; 1 Timothy 1:2.) Paul saw in the young man Timothy a useful worker for God, so he chose him to be one of his traveling companions and helpers.

My ways in Christ -- Paul's teaching and manner of life.

In every church -- The message of Paul was the same wherever he preached. He had not taught the Corinthians anything different from what he had taught the Ephesians or the Bereans.

His public preaching and his personal conduct were the same everywhere. He desired the church at Corinth to be in harmony with all the other churches. Christ prayed for unity among His followers (see John 17:21-23), and doctrinal faithfulness contributes to such unity (Romans 15:5-6; 1 Corinthians 1:10; Ephesians 4:3-6; Philippians 2:2).

÷1 Corinthians 4:18

Arrogant [puffed; proud; conceited] -- G5448, *arrogant.* rather, *were puffed up;* Puffed up with vain confidence.

Paul has uses this term three times in this chapter (i.e., 1 Corinthians 4:6; 1 Corinthians 4:18-19) and several times in the Corinthian letters (cf. 1 Corinthians 5:2; 1 Corinthians 8:1; 1 Corinthians 13:4 and 2 Corinthians 12:20). This was a special problem for this church. See note at 1 Corinthians 4:6.

Paul says in effect, "Because I have been delayed in my plans to visit you, some of you are inflated with pride, believing that I dare not come to Corinth. You no doubt feel that your declaration of allegiance to other leaders has made me afraid, and that all I will do is write letters of rebuke and warning."

The fact that he sent Timothy, and Titus (see 2 Corinthians 7:6-7; 2 Corinthians 7:14-15), to Corinth may have influenced his enemies to believe that he himself was afraid to venture among them.

As though I were not coming to you -- Paul was on the eve of starting for Macedonia on his way to visit them, *(1 Corinthians 16:5)* but, owing to the grievous situation, he subsequently changed his purpose. *(2 Corinthians 1:15, 2 Corinthians 1:23)*

When he left them he had promised to return, "if God wilt". *(Acts 18:21)* His many enemies and critics were likely to say, "He is afraid to come himself, and so he sends Timothy." They flattered themselves that he was alarmed by their culture and intellectualism.

÷1 Corinthians 4:19

But I will come -- Paul planned to stay in Ephesus till after Pentecost (1 Corinthians 16:8). In 2 Corinthians 1:23 he explains the unexpected delay in his coming.

If the Lord will -- It was Paul's constant desire to do nothing save that which was in harmony with the will of the Lord. All his plans were subject to divine intervention. He considered the matter of setting out on a journey as dependent on the will of God, and was ready to go or stay, as the Lord might indicate (cf. Acts 18:21; 1 Corinthians 16:7; Hebrews 6:3).

All our plans should be made with the thought in mind that they will be followed out or laid aside according to God's will (see Proverbs 27:1; James 4:13-15).

not the talk -- The vain empty boasting of those opposing Paul and his work there in Corinth.

But their power -- The apostle would visit Corinth and examine, not the empty boasting of those who confidently asserted that he was afraid to come, but their real power. It includes, no doubt, the power of working miracles. (To see Paul's power in meeting such opposition, cf. Acts 13:8-11).

This sentence reveals the confident courage of the apostle, courage born of the knowledge that he was doing God's will and teaching truth. (Deuteronomy 1:17; Isaiah 50:7; Acts 5:29).

÷1 Corinthians 4:20

Kingdom of God -- The reign of God in the church, meaning here, probably the power or authority which was to be exercised in the discipline of the church. ***[cf.*** Acts 5:3-5***]*** (see on Matthew 3:2; Matthew 4:17; Matthew 5:3).

(cf. Romans 14:17; Matthew 6:10; 1 Corinthians 4:20; 1 Corinthians 6:9; 1 Corinthians 15:24; 1 Corinthians 15:50)

Not consist in talk [word] -- The boastful, proud claims of the false teachers in the Corinthian church. Something more is required than assertions of authority by those who, not abiding by the gospel message, who add to it their own interpretations and exalt themselves to positions of leadership and authority (Daniel 7:25; Daniel 11:36; 2 Thessalonians 2:3-4; Revelation 13:5-6).

To put this truth in an American proverb, "actions speak louder than words" or "the proof is in the pudding."

In power -- Gr. *dunamis*, "force," "might," "strength." Our English word "dynamite" is derived from *dunamis*. 1) The power of the gospel message itself; 2) the power of the Holy Spirit, operating in the lives of believers and changing their manner of living; 3) the power of the Holy Spirit in the miraculous spiritual gifts that existed in the church at Corinth.

The false carnal teachers could not match any of this power. Every addition to the church of God is brought about by the regenerating power of the Holy Spirit.

÷1 Corinthians 4:21

What do you wish? -- This is Paul's appeal to the unruly believers. It reveals the apostle's reluctance to adopt severe measures in dealing with the unruly members of the church at Corinth.

This church had to decide if Paul was to come as a disciplining father or a forgiving father. Their actions determined his approach.

Rod -- The symbol of fatherly severity 1 Corinthians 4:15. It shows that Paul as an apostle had authority to administer discipline to the rebellious members at Corinth. (1 Corinthians 5:5; 1 Corinthians 11:30).

The "rod" which he would use may be his words. There are occasions when it is necessary for the apostles to use some severity in demanding situations. (Matthew 18:15-17; Acts 5:3-4; Acts 5:8-9; Acts 13:8-11;)

With love -- Correction should always be administered in love, with the ultimate welfare and happiness of the offender in view (cf. Galatians 6:1-2).

Love, which has as its object the best interests of the beloved, must underlie every phase of Christian life and duty, for God Himself is the personification of love (1 John 4:8; 1 John 4:16).

Spirit of gentleness [meekness] -- That is, mildly, in an attitude of tenderness. Paul here reveals that he wished to avoid the necessity of exercising severe discipline toward them. He hoped that their "puffed up" hearts would soften and that they would readily accept his loving advice without making it necessary for him to resort to harsh disciplinary measures.

The Jerome Bible Commentary, NT, p. 260, mentions that this last sentence in 1 Corinthians 4:21 may be an allusion to Job 37:13.

With a yearning appeal the apostle closes this part of the epistle. In this section Paul has dealt candidly with the facts of the situation, placing them in contrast with the pride and pretense that were clouding the spiritual vision of many members of the church at Corinth.

÷1 Corinthians 5:1

1 *The incestuous person* 6 *is cause rather of shame unto them, than of rejoicing*. 7 *The old leaven is to be purged out*. 10 *Heinous offenders are to be shunned and avoided*.

Moral Disorders In The Church at Corinth
A. Incest in the church. 5:1-12
5:1-2 - Problem stated.
5:3-13 Action proscribe
B. Fellowshiping the ungodly - ch. 5:9-14
C. Going to court with brethren - ch. 6:1-8
D. Immoral Conduct - ch. 6:9-20

Lesson: Sin in the church should grieve us.
Lesson: Ignoring a problem will not solve it.
Lesson: Christians must remain pure from worldly sins. (v.9-10)

It is actually reported -- The new subject, dealing with the case of scandalous incest in the church, is abruptly introduced. This case, like the matter of the factions, had not been mentioned in the letter written by the church to Paul (see on 1 Corinthians 7:1). It was probably reported by the members of Chloe's household (see 1 Corinthians 1:11).

Commonly -- Gr. *holôs*, "actually," or "generally." The report given to the apostle was beyond question a statement of absolute fact. It was a matter of general knowledge among the believers, and this made their attitude toward the offender the more reprehensible.

Sexual immorality [fornication] -- Gr. *porneia*. This word, appearing twice in this verse, is a general term describing illicit sexual relationships whether between married or unmarried persons (see Matthew 5:32; Acts 15:20). The word is here used to denote incest.
The Greek term "*porneia*" was the general term for sexual looseness. We get the English word, pornography, from this Greek word.

Tolerated -- (named. Textual evidence attests the omission of this word.) The reading then would be "such fornication as is not among the Gentiles."
It would be bad enough if the report concerned *any* form of immorality, but that which existed at Corinth was of a nature that even heathen people condemned. This was indeed a cause of amazement and wonder to Paul, and to any person who knew the exalted standard of purity held before the believer in Jesus (see Exodus 20:14; Matthew 5:8; Matthew 5:27-32; 1 Corinthians 6:9-10; Galatians 5:19-21; Ephesians 5:5; Revelation 21:8).

Among pagans -- That a crime which even heathen people would regard with abhorrence should be tolerated in a Christian church greatly aggravated the offense, and called for immediate and drastic action.

For a man has [one should have] -- The wording may mean that he had either married her or that he was simply maintaining her for immoral purposes. The father may earlier have died or his wife may have run away or have been divorced by him.

His father's wife -- Not his mother, but another wife of his father's. The two are distinguished in Leviticus 18:6-8. (In spite of the gravity of the crime, it would seem (2 Corinthians 7:12) that it

was committed while the father was alive. The language of the apostle seems to imply that she had been divorced by the father and married to the son.)

Under the Mosaical Law the crime was punishable by death (Leviticus 20:11). The penalty was not relaxed in the Mishnaic period. The Mishnah contains the following: "The following are stoned: he who commits incest with his mother, his father's wife, or his daughter-in-law …" (*Sanhedrin* 7. 4, Soncino ed. of the Talmud, p. 359). Roman law also forbade the relationship (Gaius *Institutes* i. 63).

÷1 Corinthians 5:2

Lesson: Sin in the church should grieve us.
Lesson: Ignoring a problem will not solve it.

And you are arrogant! [puffed up] -- The surprising thing was that the church members were self-complacent, proud of their spiritual status, instead of hanging their heads in shame that such great wickedness had broken out in their midst.

From the general context it is possible that this was seen by the church as an example of the radical newness (Christian liberty) which the gospel brought and superseded the Old Law.

It reflects the Jewish background of Rabbi Aqibah illustrating how a new convert was a totally new person (i.e., A. T. Robertson, *Word Pictures in the New Testament*, p. 111), therefore, in the Corinthian setting this was not incest, but Christian freedom in Christ.

Puffed up -- This does not mean that they were elated or proud because of this evil thing in the church, but they were filled with spiritual pride in spite of it. They should have humbled themselves before the Lord and taken steps to remedy the situation.

Mourn -- This Greek word (i.e., *pentheô*, cf. Matthew 5:4; Matthew 9:15; 2 Corinthians 12:21; James 4:9) was used of mourning for the dead (cf. Revelation 18:8; Revelation 18:11). In Jewish society mourning was done for the dead, for some tragedy, or for blasphemy (cf. Mark 14:63).

The presence of gross wickedness in the church is always a cause for sorrow to those members who have the best interests of their brethren at heart, and who are jealous for the good name of the church (see Jeremiah 13:17).

The Corinthian believers should have been much concerned over the evil in their midst and should have proceeded to remove the offender from the church. (see Romans 15:1; Galatians 6:1; James 5:19-20).

Removed [taken away] -- A person living in such deliberate and dreadful immorality should be expelled from the church God does not bless His people when they knowingly permit open transgression of His law to continue among them (see Joshua 7:1; Joshua 7:5; Joshua 7:11-12; Acts 5:1-11).

÷1 Corinthians 5:3

5:3-13 Action proscribe.
a) church action - v.3-8

For though absent in body -- Since I am not personally present with you, says Paul.

I am present in spirit -- Paul was in Ephesus when he wrote the epistle but his knowledge of the situation as it had been revealed to him by the household of Chloe (1 Corinthians 1:11) and the authority and revelation given him by God enabled him to judge the case as if he had been actually present.

Colossians 2:5; 2 Kings 5:26; 2 Kings 6:12.

Already pronounced judgment -- κέκρικα *kekrika*. Or, "have passed sentence." Paul had given careful thought to the case, the facts of which were well known (v. 1), and he makes known the action to take.

The course that should be followed was plain, and the apostle gave authoritative instructions to the church regarding the treatment of the offender. Immediate and drastic action was called for in this well-established case of open defiance of God's law.

We may be certain that Paul had the fullest information as to this case; and that the circumstances were well known. Indeed, it was a case about the facts of which there could be no doubt. They were everywhere known 1 Corinthians 5:1.

÷1 Corinthians 5:4

Assembled in the name -- The believers are to **assemble in the name of the Lord Jesus**. The sentence against the incestuous person was to be made by the authority of Jesus Christ, the head of the church (Ephesians 5:24). His power was to be called on to make the sentence effective both in its spiritual application and in its relation to the physical separation of the guilty one from the church

The expression **"in his name,"** referring to Christ, is found in Matthew 12:21; Luke 24:47 with the idea of Jesus being the source of power and authority (see on Acts 3:16). Paul, as the divinely appointed apostle to the Gentiles (Acts 9:15; Acts 13:2; Acts 13:4; Acts 22:21; Galatians 2:7-8), exercised the authority delegated to him by Christ to tell the church at Corinth what should be done regarding this particular case.

This is Christ at work in His church. This passage proves that discipline belongs to the church itself.

My spirit is present -- You are doing this as if I were with you, one of you.

It cannot mean that Paul's soul would be really present with them, but that, knowing his views and feelings, and what he would do, and knowing his love for them, they could act as if he were there.

With the power of our Lord Jesus -- With the Corinthian church assembled in the name of the Lord Jesus, with the teaching of Christ as their authority, they were to carry out the the action declared by Paul in the next verse (**1 Corinthians 5:5**.) This was not the action of one man, but the action of the whole church on Christ's authority.

Jesus promised that His power would be present with His church when they "gathered together" in His name (see Matthew 18:18-20).

÷1 Corinthians 5:5

Deliver -- "Deliver**"** is the Greek term *paradidômi*, which is used in the Gospels of turning someone over to the authorities for appropriate punishment (cf. Matthew 4:12; Matthew 5:25; Matthew 10:4; Matthew 10:17; Matthew 18:34; Matthew 20:19; Matthew 26:15; Matthew 27:2; Matthew 27:18; Matthew 27:26) and in Romans (cf. Romans 1:24; Romans 1:26; Romans 1:28) for turning someone over to evil spiritual powers. This usage fits this context best (i.e., Satan being identified).

Deliver this man to Satan -- Give him back unto Satan. Paul now states his carefully considered opinion regarding the sentence that the church ought to pass on such a wicked member. This is generally understood to be a sentence disfellowshiping (excommunication) the man from the church

> There are only two spiritual kingdoms in this world, the kingdom of God and the kingdom of Satan. If a person leaves the kingdom of God, he must naturally enter the kingdom of Satan (see John 12:31; John 16:11; 2 Corinthians 4:4). This defiant and abandoned sinner had, by his own sinful conduct, withdrawn himself from the kingdom of God, and this was to be recognized by his official expulsion from the church. Compare 1 Timothy 1:20.

Destruction of the flesh -- The Scriptures term immoral practices "works of the flesh" (Galatians 5:19; cf. Colossians 3:5). Christians are admonished not to live "after the flesh" (Romans 8:13). The "destruction of the flesh" may therefore be understood as a mortification of the fleshy desires.

> This is not any kind of corporeal punishment, but an encouragement for him to "put to death" the desires of the flesh and realize his sin. The design is to recover him to his spiritual life.
>
> Some think idea of bodily suffering, which Satan often inflicts, may also be involved. Paul called his own affliction "the messenger of Satan" (2 Corinthians 12:7). Satan is the author of disease and suffering (see on John 9:2). The wicked person would be left to suffer the consequences of his evil course.

His spirit -- The eternal part of man, sometimes called the "inner" man. The moral body is put into the grave but men are given new bodies in the resurrection (see on 1 Corinthians 15:50). Our present bodies return to dust at death (see Genesis 3:19). It is the "spirit" (soul) of man that will will forever.

May be saved -- Church discipline must always be redemptive and restorative, not vindictive (cf. 2 Corinthians 2:5-11; 2 Thessalonians 3:14-15).The purpose of the action here described was remedial.

> Church discipline is intended to awaken offenders to a realization of their dangerous situation and to reveal to them their need of repentance and contrition. Having been corrected and humbled by his punishment, the sinner may be recalled to a life of virtue and faith.
>
> This was true also in the case of Hymenaeus and Alexander, whom Paul "delivered unto Satan, that they may learn not to blaspheme" (1 Timothy 1:20).
>
> The aim of church punishment should never be vengeance, but recovery from ruin. The disfellowship member should be an object of deep concern to the church, and strenuous efforts should be made for his spiritual restoration (see Matthew 18:17; Romans 15:1; Galatians 6:1-2; Hebrews 12:13).

Day of the Lord -- The day of final judgment. (1 Corinthians 3:13, 1 Corinthians 4:5, and Romans 2:5; Romans 2:16.)

Also notice that OT phrases referring to YHWH have now been transferred to Jesus (cf. 1 Corinthians 1:8; 2 Corinthians 1:14; 1 Thessalonians 5:2; 2 Thessalonians 2:2; 2 Timothy 4:8). This is one of the literary ways that NT authors assert the deity of Jesus of Nazareth.

÷1 Corinthians 5:6

Lesson: Sin tolerated in the church will spread.

Boasting [glorying] -- Gr. *kauchçma*, "that which is boasted about," Your boasting; or confidence in your present condition, as if you were eminent in purity and piety. This comment helps interpret the attitude of the Corinthian church. They were claiming a freedom and license based on the gospel and were spiritually blind.

Is not good -- What they were "glorying" in was not good. They seem to be flaunting their new freedom instead of recognizing the purity of life that Christ expected.

Do you not know -- This is a characteristic phrase used often by Paul to refer to things believers should have known, things previously communicated to them, but which they often apparently (i.e., because of their actions and attitudes) have forgotten (cf. Romans 6:16; Romans 11:2; 1 Corinthians 3:16; 1 Corinthians 5:6; 1 Corinthians 6:2-3; 1 Corinthians 6:9; 1 Corinthians 6:15; 1 Corinthians 6:19; 1 Corinthians 9:13; 1 Corinthians 9:24).

A little leaven -- This refers to a Jewish proverb often alluded to in the N.T. (cf. Matthew 16:6; Matthew 16:12; Galatians 5:9).

As a small amount of leaven, or yeast, placed in a large quantity of dough affects the entire amount, so the presence of one defiant transgressor in the church has a corrupting influence on the whole body. Matthew 13:33.

Leavens the whole -- A small quantity of leaven or yeast will pervade the entire mass of flour, or dough, and diffuse itself through it all. This is a proverbial saying that also occurs also in Galatians 5:9.

A similar figure occurs also in the Greek classic writers - By leaven the Hebrews metaphorically understood whatever had the power of corrupting, whether doctrine, or example, or anything else. Matthew 16:6.

The sense here is plain. A single sin indulged in, or allowed in the church, would act like leaven - it would pervade and corrupt the whole church, unless it was removed. On this ground, and for this reason, discipline should be administered, and the corrupt member should be removed.

÷1 Corinthians 5:7

Cleanse out [purge] -- Gr. *ekkathairô*, "to cleanse thoroughly." This is a Greek imperative, the tense of commands. Paul calls for a complete removal of that which is harmful to the church.

It is not only a question of disfellowshiping the licentious person; it is an exhortation to awaken all to the seriousness of being complacent and self-satisfied while such evils exist in the church

Old leaven -- "Leaven" is here used to represent sin (cf. Matthew 16:6). The Jews had been instructed to search their houses carefully before eating the Passover supper, to make sure that there was not even a particle of leavened bread in their homes (see Exodus 12:19; Exodus 13:7).

This annual search ritual among the Jews was a symbol of repentance.

Similarly the Christian church at Corinth was instructed to make certain that sin was put away, particularly all forms of immorality.

A new lump -- By expelling the offenders from the church and turning away from all sin, the church would become pure and free from the corrupting influence of cherished wrongdoing. It would be like a fresh portion of flour, or dough, before the addition of any leaven. They would then partake of the regenerating power of the Holy Spirit.

As ye are unleavened -- That is, ideally speaking. The Corinthian believers had been cleansed from sin. They were to keep this fact in mind and ever strive to maintain their purity. All who accept the provision made for their salvation through Jesus Christ are obligated by their profession of faith in Him to be pure, "even as he is pure" (1 John 3:2-3; cf. 1 Corinthians 2:6). The perfect example of Christian living had been set before them in Jesus, and their lives should have been continual illustrations of victorious living in the power of Christ (see 1 Corinthians 1:4-8).

Passover -- Paul uses the "unleavened bread" of Passover as a symbol *of purity.* During Passover week, Jews got rid of every trace of yeast from their houses, so that the Passover bread would be completely without leaven.

Christ our passover -- In Jewish practice, all the yeast would have been carefully removed before the Passover lamb was killed. Paul is saying: "Our Passover lamb is already killed, but you have not removed the leaven (yeast) of sin from your lives. This is a contradiction!"

Christ, our passover .. sacrificed -- Literally, **was sacrificed**, i. e. once for all. Cf. Hebrews 7:27; Hebrews 9:25-26; Hebrews 10:10. Paul relates the death of Christ to the OT concept of the Passover Lamb (cf. Exodus 12:15 ff; Exodus 13:7). This is one of the few places in the NT that this connection is specifically stated:

1. John the Baptist saw this connection and called Jesus "the Lamb of God who takes away the sin of the world" in John 1:29.
2. John 19:36 uses a quote from the Exodus Passover from Exodus 12:46.

÷1 Corinthians 5:8

Symbolism of Leaven

(And why we eat unleavened bread) see the NCV/

Therefore celebrate [Let us keep] -- The Greek means, "let us continue keeping." The Christian should continually keep himself free from the defilement of sin. That is, "old leaven" should ever be kept purged out of his soul. It was in the spring of the year, probably near the Passover season, that the epistle was written.

Festival (feast) -- ἑορτάζωμεν *heortazo ̄men.* "holy day". While the language of the paschal feast is used by Paul it is simply to carry out and apply his illustration. He is not meaning for them to literally keep the paschal supper.

He will later indicate the manner in which Christians are to remember, celebrate, or "keep" a memorial each first day of the week in a communion of unleavened bread and fruit of the vine. 1 Corinthians 11:23-27; Acts 20:7; 1 Corinthians 16:3;

Keep the festival -- While the Passover time may have been literally approaching, Paul is not urging Christians in any way to celebrate it or remember any Christian "holy day" in conjunction with the Passover.

Not with old leaven -- A call to abandon the old way of life, with the corrupt feelings and passions that are prompted by the desires of the unrenewed heart.

Leaven of malice -- Gr. *kakia*, "ill will," unkindness" "wickedness," or "evil" in general. Probably the use of the word here refers primarily to the ill feeling that had caused the factions or parties in the church at Corinth (1 Corinthians 1:11-13).

Division into separate groups within the church, each at variance with the others and contending for supremacy, increases such envy and ill feeling.

Evil [wickedness] -- Here, probably a special reference to the immorality for which the apostle had reproved the Corinthians (see 1 Corinthians 5:1; cf. 2 Corinthians 12:21).

Unleavened bread -- Here used metaphorically of a way of life, a way of purity from sin.

Sincerity and truth -- The Christian's life is to be straightforward, pure, and true and genuineness with no hidden taint of sin, which, like leaven, affects the entire man.

As the Passover bread was free from even the smallest particle of leaven, so the character of the true child of God is completely free from all compromise with evil.

÷1 Corinthians 5:9

b) we should not fellowship with immoral Christians -cf. 1 Corinthians 5:9-13

In my letter -- Literally *"in the epistle"*. The Greek has *the* Epistle, and as in 2 Corinthians 7:8. This may refer to a previous letter that Paul wrote to the Corinthians which is now lost

That it was the apostle's habit to write letters to the churches is evident from 2 Corinthians 10:9-10. The letters preserved in the NT for our benefit form only part of the total instruction given through Paul to the many groups of believers whom he had organized into churches. We can only add that God has preserved for us what is needed, Matthew 24:35; 2 Timothy 3:16-17; 1 Peter 1:3;

Some think Paul is referring to such passages as 1 Corinthians 10:1-22, in this letter. Others think if Paul was referring to "this letter" it would be unnecessary to use the phrase "in my letter." In 1 Corinthians 5:11, he expressly makes a distinction between the Epistle which he was then writing and the former one. "But now," that is, in this Epistle.

Not to associate [company with] Gr. *sunanamignumi*, "to mix up together," "to have close or habitual association with." (Ephesians 5:11; 2 Thessalonians 3:14.) Compare the use of the word in 2 Thessalonians 3:14. God does not want His people to be exposed to the corrupting influence of rebellious sinners in the fellowship of the church.

Sexually immoral [fornicators] -- Many of these new Christians at Corinth had come out of paganism. Corinth was noted for its pagan temples that were associated with drunkenness and sexual acts as a part of worship to their gods.

The followers of Christ were not to be a part of that culture. (see 1 Corinthians 6:9-10; Galatians 5:19-21; Ephesians 5:5; 1 Timothy 1:9-10; Revelation 21:8; Revelation 22:15).

÷1 Corinthians 5:10

b) we should not fellowship with immoral Christians - 5:9-13
Lesson: We should not fellowship with immoral Christians - 5:9-13
Lesson: Christians must remain pure from worldly sins.

Not at all meaning -- Paul clarifies his meaning and makes it plain about our associations.

sexually immoral [fornicators] -- πορνοις, G4205, The same word as used in the previous verse.

Of this world -- That is, the unbelieving sinners who are outside the church and make no profession of acceptance of the way of Christ. Paul is not teaching that Christians should not have any dealings at all with non-Christians or unbelievers. That would be altogether impracticable.

Licentiousness was so common among the Corinthians that it would not be possible to carry on the ordinary affairs of life, such as buying and selling, without coming in contact with it.

In His prayer for His followers Jesus made it clear that His people will remain in contact with the unbelieving world around them, but they are not to partake of its spirit (John 17:14-16).

Greedy [covetous] -- Gr. *pleonektai*, from *pleon*, "more," and *echô*, "to have." It describes those who want more and more.

Swindlers [extortioners] -- This refers to that class of persons who, in their greed for material wealth, oppress the poor and unfortunate. They are devoid of pity and compassion. They are so enslaved by their own selfish lust for money that they will use any method to gain their objective.

Idolaters -- The vast majority of the inhabitants of Corinth were idol worshipers. Like Athens, there were many temples and many "gods" worship in Corinth.

You would need to go out of the world -- The world is full of such persons and it would be necessary to leave the world to get away completely from such.

We are not to be companions with them in their wickedness, or in their evil vices lest we become corrupted by them.

÷1 Corinthians 5:11

But now I am writting -- Or, "I write." The Greek may be understood two ways. "I have written" would refer to Paul's previous letter (see v. 9); "I write," to his present letter.

Not to associate [keep company] -- Gr. *sunanamignumi*, "to mix up together," "to have close or habitual association with." (Ephesians 5:11; 2 Thessalonians 3:14.) Compare the use of the word in 2 Thessalonians 3:14. God does not want His people to be exposed to the corrupting influence of rebellious sinners in the fellowship of the church. (The same word as in verse 9.)

A specific example Paul gives of what it means to **"not associate with"** is "**to not eat with**" given in the last part of this very verse.

Who bears the name of a brother [called a brother] -- A brother in Christ; one who is confessing to be follower of Christ, taking on that name. (Acts 11:26; Ephesians 5:3; Romans 10:9-10; Philippians 2:11).

Taking on Christ's name means taking on His character also. One's life-style must match his profession.

Guilty of sexual immorality -- See 1 Corinthians 5:10**.**

Greed [covetous], or an idolater -- . See 1 Corinthians 5:10.

Reviler [railer] -- Or, "reviler," one who heaps abuse or reproach upon others. See note at 1 Corinthians 4:12.

Christians who have the habit of using abusive language are to be excluded from our fellowship. The natural tendency to meet insult with insult, reproach with reproach, abuse with abuse, unkindness with unkindness, is directly opposed to the spirit of Christ, who, "when he was reviled, reviled not again" (1 Peter 2:23). Compare 1 Corinthians 6:10; Ephesians 4:31; 1 Timothy 6:4; James 1:26; James 3:5-6; James 3:10; James 3:14; James 4:11; 1 Peter 3:8-10.

Drunkard -- μεθύω, G3184. Drunkenness is one of the works of the flesh (Galatians 5:19; Galatians 5:21). See Proverbs 20:1.

Swindler [extortioner] -- See 1 Corinthians 5:10.

Not even to eat -- A specific example of the more general prohibition "***not to associate with"*** earlier part of the verse. It means therefore to not have any close fellowship with such a person.
Christians should do nothing that would give observers in the world reason to believe that such a man was recognized as in good standing with the church.

÷1 Corinthians 5:12

Judging outsiders [that are without] -- Paul stated that he had no right to claim jurisdiction over anyone outside the church. His instruction were for church. His apostleship did not entitle him to discipline those who were not Christians. He addressed himself only to "them that are within."

Those inside the church -- The church family is to discipline its own members, but it is the Lord who will "judge" those outside 1 Corinthians 5:13. (1 Corinthians 6:1-3).
Paul made it clear that it was the duty of the church in Corinth to use its authority to deal effectively with the openly and defiantly erring member.

To judge -- κρ νετε, G2919, to pass sentence upon, to condemn, or to punish. (This word is found 17 times in 1 Corinthians and 4 times in this chapter. ESV, 1 Corinthians 2:2; 1 Corinthians 4:5; 1 Corinthians 5:3; 1 Corinthians 5:12; 1 Corinthians 5:13; 1 Corinthians 6:1; 1 Corinthians 6:2; 1 Corinthians 6:3; 1 Corinthians 6:6; 1 Corinthians 7:37; 1 Corinthians 10:15; 1 Corinthians 10:29; 1 Corinthians 11:13; 1 Corinthians 11:31; 1 Corinthians 11:32)

÷1 Corinthians 5:13

God judges those outside -- It is God who will examine the thoughts, words, and deeds of all men. God is the one who evaluates all the details of his life and approves or condemns according to His all-wise justice (see Genesis 18:25; Psalms 50:6; Psalms 75:7; Psalms 94:1-10; Acts 10:42).

This knowledge of the certain justice of God helps the believer to be calm under abuse and ill treatment. He knows that God is watching over him and will ultimately vindicate him (Matthew 5:10-12; Luke 6:22-23).

Purge -- Paul clinches his argument by appealing the writings of Moses (cf. Deuteronomy 13:5; Deuteronomy 17:7; Deuteronomy 17:12; Deuteronomy 19:19; Deuteronomy 21:21; Deuteronomy 22:21; Deuteronomy 22:24; Deuteronomy 24:7).

Purge [put away] -- If the church tolerates immoral members they will affect the whole church (cf. 1 Corinthians 5:11). They are to be removed, like leaven was to be removed from the house during passover.

÷1 Corinthians 6:1

Problems in the church at Corinth:
3 **6:1–11** Paul counsels the Corinthian church regarding lawsuits between its members. He urges them to resolve matters internally rather than appeal to authorities outside the church.

III. Moral Disorders In The Church
A. Incest - ch. 5
B. Going to court with brethren - 1 Corinthians 6:1-8
C. Immoral Conduct - 1 Corinthians 6:9-20

B. The Problem of Taking Fellow Christians Into Court Before Non-Believers. ch. 6:1-8

Lesson: We should suffer wrong rather than parade our complaints against fellow Christians before unbelievers. v. 7

A grievance against another [matter] -- Refers to a dispute that leads to a trial in court. The context is more comparable to civil litigation rather than a criminal case.

Since elsewhere Paul certifies that the powers of government have authority to punish criminal behavior (Romans 13:1-7), these disputes likely refer to lawsuits brought against another person that deal with financial loss (see 1 Corinthians 6:7).

The unrighteous -- In this context, the word used here is closely related to "unbeliever" in v. 6. It is also an antonym for "the saints."

Saints -- Christ gave a precept concerning the settlement of differences in the church.
"Saints" (*hogioi*) is from the OT term "holy," (*kadosh*) which meant "set apart for God's service" (cf. Exodus 19:6; Deuteronomy 7:6; 1 Corinthians 1:2; 2 Corinthians 1:1; Romans 1:1; Ephesians 1:1; Philippians 1:1; Colossians 1:2). It is always plural in the NT except for one time in Philippians (Philippians 4:21), but even there, it is used corporately.

÷1 Corinthians 6:2

Do you not know -- The object of this verse is evidently to show that Christians were qualified to determine controversies which might arise among themselves.

Saints - "Christians," for the word is evidently used in the same sense as in 1 Corinthians 6:1. See vs. 1.

Saints will judge the world -- A great variety of interpretations has been given to this passage.
Although Jesus mentioned specifically that the Apostles will act as judges, the logical extension of that truth is that saints will also judge (cf. Daniel 7:22; Daniel 7:27; Matthew 19:28; Luke 22:28-30; Revelation 2:26; Revelation 3:21; Revelation 20:4). The difficult question is "when and how".

Saints will judge the world -- Probably refers to the judgment on the Day of the Lord (1 Corinthians 1:8; 1 Corinthians 5:5) when Jesus Christ returns to judge the world.
How will they judge? It may be that by the saint's example of obedience, it condemns those who had opportunity but rejected God's word.
Matthew 19:28, and Luke 22:30. Matthew 11:23-24; Isaiah 49:23; Daniel 7:18; 1 Corinthians 2:13, 1 Corinthians 2:16;

Trivial cases [smallest matters] -- Matters of least consequence.

÷1 Corinthians 6:3

Judge angels -- Paul reinforces the idea that the Corinthian believers should not seek legal resolution from authorities outside the church community (1 Corinthians 6:2).

Judge angels -- The Greek word can mean "rule or govern." Since the Lord Himself will judge fallen angels (2 Peter 2:4; Jude 1:6), it is likely this means we will have some rule in eternity over holy angels. Since angels are "ministering spirits" to serve the saints (Hebrews 1:14), it seems reasonable that they will serve us in glory. - FSB

> **Judge angels --** Evidently God had not revealed the fact that believers will play a role in judging angels earlier in Scripture. He apparently revealed that for the first time here through Paul (cf. Jude 1:6).
>
> Is this a reference to the final day of judgment, or more likely to the way that saints by their life and obedience are an example, and a ***condemnation*** of the wayward angels in the same sense that is spoken of in Matthew 12:41; Matthew 12:42; Luke 11:32; Romans 2:27; Hebrews 11:7; (WG)
>
> Some think it could mean that Christians will have a part with Christ in judging the devil and the fallen angels at the Second Coming (cf. Revelation 19:19-20; Revelation 20:10).
> Or Paul may mean that Christians will sit with Christ (cf. Matthew 19:28) where Jesus speaks about sitting "on twelve thrones," with his apostles.

How much more -- To make his argument even stronger for the validity and competence of Christians to settle cases at Corinth, Paul teaches that Christians will even judge angels, though he does not specify any details.

÷1 Corinthians 6:4

If you have such cases [why do you lay them ...] -- This is a difficult verse to translate, as suggested by the widely varying English renderings. But the basic meaning is clear: when Christians have earthly quarrels and disputes among themselves, it is inconceivable that they would turn to those least qualified (unbelievers) to resolve the matter. The most legally untrained believers, who know the Word of God and are obedient to the Spirit, are far more competent to settle disagreements between believers than the most experienced unbeliever, void of God's truth and Spirit.

Who have no standing in the church -- Probably refers to the unrighteous judges (see note on 1 Corinthians 6:1). These judges held a high social status, but Paul suggests that their status means nothing in the church community (*ekklēsia* in Greek).

÷1 Corinthians 6:6

Brother goes to law -- Certainly a part of Paul's concern in this issue was the harmful effect such legal wrangling would have on the cause of the gospel in Corinth (1 Corinthians 9:23). Such lawsuits certainly did not glorify God (1 Corinthians 10:31-33).

Before unbelievers? -- "Beside the scandal of such a proceeding, as exposing their internal differences to the eyes of the heathen, there were certain formularies to be gone through in the

heathen law-courts, such as adjurations by heathen deities, which would involve them in idolatrous practices." (Wordsworth. Cf. also Blunt, *Lectures on Ch. History*, pp. 110, 149.)

There is no article, therefore, the emphasis is on the worldly quality of "pagan" judges.

Josephus says that the Romans (who were now masters of Corinth) permitted the Jews in foreign countries to decide private affairs, where nothing capital was in question, among themselves. And Dr. Lardner observes, that the Christians might have availed themselves of this permission to have settled their disputes in the same manner. (Credibility, vol. 1:p. 165.)
(cf. John 18:31; Acts 18:14-15;)

÷1 Corinthians 6:7

Lesson: We should suffer wrong rather than parade our complaints against fellow Christians before unbelievers. v. 7

To have lawsuits at all -- These believers have presented fellow Christians to the authorities with lawsuits, hurting the social standing of the church in Corinth. Paul insists that they must handle such matters within the church community, not the public courts.

Why not rather suffer wrong? -- The implied answer is because of the shameful sin (v. 5) and the moral defeat (v. 8) that result from selfishness, a willingness to discredit God, His wisdom, power, and sovereign purpose, and to harm the church and the testimony of Christ's gospel.

Defrauded [cheated] -- Christians should not insist on legal recourse in a public court. It is far better to trust God's sovereign purposes in trouble and lose financially, than to be disobedient and suffer spiritually (*cf.* Matthew 5:39-40*;* Matthew 18:21-35).

÷1 Corinthians 6:8

Yourselves wrong and defraud -- Paul addresses the defendants in the dispute, urging them not to defraud other believers and provoke a legal dispute. Believers should be willing to suffer financial loss rather than take fellow Christians to court unless the behavior involves criminal activity (v. 1).

You yourselves do wrong and cheat -- He is referring to those who sue their brothers in Christ being as guilty of the same misconduct they are suing to rectify.

Even you own brothers -- Your fellow Christians. As if they had injured those of their own family - those to whom they ought to be attached by most tender ties.

÷1 Corinthians 6:9

Vs. 9-20 Warning Against Immoral Conduct
1. Sinners will not go to heaven vs. 9-11
2. Moral sins against the body are condemned. v. 12-20

Lesson: All kinds of sinners can be forgiven. v. 11
Life in Christ is different from the way of the world.

See **Romans 1:27** note on **GAYS (Homosexuals, Sodomites) and Lesbians** In The Bible

Do you not know -- Paul introduces the declaration in this verse to show the evil of their course and to assure them that the unjust could not be saved.

The unrighteous -- The unjust α᾽δικοι *adikoi* - such as he had just mentioned - they who did injustice to others, and attempted to do it under the sanction of the courts.

Will not inherit -- Such will not possess; shall not enter into. The kingdom of heaven is often represented as an "inheritance;" Matthew 19:29; Matthew 25:34; Mark 10:17; Luke 10:25; Luke 18:18; 1 Corinthians 15:50; Ephesians 1:11, Ephesians 1:14; Ephesians 5:5.

In v. 11, Paul writes about the transformation that should occur when someone chooses to follow Christ; people should not continue in their former sinful ways of life.

Paul further clarifies why believers should attempt to settle disputes among themselves: Those outside the faith community will not be part of God's kingdom. The description of unbelievers in vv. 9–10 reveals their unrighteous character; such persons are not qualified to judge God's holy people.

The kingdom of God -- The reign of God in the church, meaning here, probably the power or authority which was to be exercised in the discipline of the church. ***[cf.*** Acts 5:3-5***]*** (see on Matthew 3:2; Matthew 4:17; Matthew 5:3).

(cf. Romans 14:17; Matthew 6:10; 1 Corinthians 4:20; 1 Corinthians 6:9; 1 Corinthians 15:24; 1 Corinthians 15:50)

Do not be deceived -- A warning that they were in danger of being deceived, either by their own hearts or by others leading them.

Sexually immoral [fornicators] -- All who indulge in sexual immorality, but particularly unmarried persons.

Idolaters -- See 1 Thessalonians 1:9: cf. Exodus 20:3-6. Those who worship any false god or follow any false religious system. **adulterers.** Married persons who indulge in sexual acts outside their marriage.

Adulterers -- μοιχοι; G3432, adulterers.

Men who practice homosexuality [sodomites] -- These terms refer to those who exchange and corrupt normal male-female sexual roles and relations. Transvestism, sex changes, and other gender perversions are included (cf. Genesis 1:27; Deuteronomy 22:5). Sodomites are so-called because the sin of male-male sex dominated the city of Sodom (Genesis 18:20; Genesis 19:4-5). This sinful perversion is condemned always, in any form, by Scripture (cf. Leviticus 18:22; Leviticus 20:13; Romans 1:26-27; 1 Timothy 1:10).

The two Greek words used at the end of 1 Corinthians 6:9 are *malakos* and *arsenokoitēs*.

1) Translated literally, *malakos* can mean "soft" or "effeminate." (This word occurs in Matthew 11:8, and Luke 7:25, where it is applied to clothing.) The term was used to describe a person— often a young boy— in a passive role in same-sex relations.

2) The precise meaning of the second word, *arsenokoitēs*, is less clear, but it could be used to refer to the dominant role in same-sex intercourse. If these basic definitions are correct, then the two terms function together as a condemnation of same-sex relations (compare Romans 1:26-27).

Not inherit the kingdom. The kingdom is the spiritual sphere of salvation where God rules as king over all who belong to Him by faith (*see* Matthew 5:3, Matthew 5:10). All believers are in that spiritual kingdom, yet are waiting to enter into the full inheritance of it in the age to come. People who are characterized by these iniquities are not saved (v. 10). *See notes on* 1 John 3:9-10. While believers can and do commit these sins, they do not characterize them as an unbroken life pattern. When they do, it demonstrates that the person is not in God's kingdom. True believers who do sin, resent that sin and seek to gain the victory over it (cf. Romans 7:14-25).

÷1 Corinthians 6:10

Nor thieves … covetous -- Both are guilty of the same basic sin of greed. Those who are covetous desire what belongs to others; thieves actually take it.

The greedy -- See "covetousness" note on Ephesians 5:3. See 1 Corinthians 5:10.

Nor drunkards -- See 1 Corinthians 5:11, μεθύω, G3184. Drunkenness is one of the works of the flesh (Galatians 5:19; Galatians 5:21). See Proverbs 20:1.

Nor revilers -- People who try to destroy others with words. See 1 Corinthians 5:11, where the same word is translated *reviler* [*railer]*, we have the inevitable conjunction between drunkenness and strife.

Nor swindlers [extortioners] -- Swindlers and embezzlers who steal indirectly, taking unfair advantage of others for their own financial gain. See 1 Corinthians 5:10.

This refers to that class of persons who, in their greed for material wealth, oppress the poor and unfortunate. They are devoid of pity and compassion. They are so enslaved by their own selfish lust for money that they will use any method to gain their objective.

÷1 Corinthians 6:11

Lesson: All kinds of sinners can be forgiven. v. 11
Life in Christ is different from the way of the world.

Such were some of you -- Some members of the church there had come out from practicing such sins as had just been mentioned in the previous verses.

This assures us that people can change, even homosexuals, and all kind of sins can be forgiven.

Some of you -- Though not all Christians have been guilty of all those particular sins, every Christian is an ex-sinner, since Christ came to save sinners (cf. Matthew 9:13; Romans 5:20). Some who used to have those patterns of sinful life were falling into those old sins again, and needed reminding that if they went all the way back to live as they used to, they could never inherit the kingdom of God (cf. 1 Corinthians 6:9; 2 Corinthians 5:17).

You were washed -- Implies that God cleansed the Corinthian believers from their sin (1 Corinthians 6:9-10). See the note at Ephesians 5:26; Paul alludes to the imagery of baptism, Romans 6:3-6; Titus 3:5; John 3:3-5; Hebrews 10:22;

See **Romans 1:27** note on **GAYS (Homosexuals, Sodomites) and Lesbians** In The Bible

Sanctified -- Greek *hagiazô*, "to dedicate," "to make holy" (see on John 17:17). Later in the same verse in 1 Corinthians 1:2 those who are sanctified are designated "saints" (*hagioi*), literally, "holy ones".

(See on Romans 1:7). *Hagiazô* and *hagioi* are built on the same root. The connection is not so clearly seen in the English, although "sanctify" and "saint" are both built on the Latin root sanctus, "holy."

Following the gospel results a transformed life-style, in new behavior. Sin's total domination is broken and replaced by a new pattern of obedience and holiness. Though a Christians i not perfect, this is a new direction (see Romans 6:17-18, Romans 6:22).

You were justified -- God acquitted them of their wrongdoing and accepted them as righteous in His sight (cf. 1 Corinthians 4:4).

This refers to a new standing before God, in which the Christian is clothed in Christ's righteousness. In His death, the sins of His obedient disciples were put to His account and He suffered for them, so that His righteousness might be put to an account, so that we might be blessed for it (Romans 3:26; Romans 4:22-25; 2 Corinthians 5:21; Philippians 3:8-9; 1 Peter 3:18)

÷1 Corinthians 6:12

6:12–20 Paul continues to address the conduct of the Corinthian believers. Here he denounces them for using a distorted understanding of freedom in Christ to validate their visitations of prostitutes.

Vs. 9-20 Warning Against Immoral Conduct
1. Sinners will not go to heaven vs. 9-11
2. Moral sins against the body are condemned. v. 12-20

Lesson: The body is a temple of the Holy Spirit and we should keep it pure.
False slogan, "Everything is lawful."
Wrong:
1. Some things are not expedient
2. Some things are enslaving
3. Some things are out-right wrong.

All things are lawful [permitted] for me -- The Corinthians likely used this slogan as an excuse to mistreat and abuse the physical body (e.g., specifically sexual immorality; 1 Corinthians 6:19). Paul cites it negatively in 1 Corinthians 10:23. He also says in this verse that it is not beneficial for people to elevate their desires above God's.

All things are lawful -- As one who is washed, sanctified, and justified by God's grace, the believer is set free from sin (cf. Romans 8:21, Romans 8:33; Galatians 5:1; Galatians 5:13).

The Corinthians had done with that freedom just what Paul had warned the Galatians not to do: "Do not *use* your liberty as an opportunity for the flesh" (Galatians 5:13). So in this section, Paul exposed the error in the Corinthian Christians' rationalization that they were free to sin, because it was covered by God's grace.

Enslave [under the power] -- Sin has power. The word means "mastered" "dominate" (cf. Romans 6:14), and no sin is more enslaving than sexual sin.

Recurring or habitual sinning saps joy, peace, usefulness from one's life and brings God's chastening (cf. 1 Corinthians 5:1 ff). *See* 1 Thessalonians 4:3-5. Sexual sin is controlling, so the believer must never allow sin to have that control, but must master it in the Lord's strength (*see*

1 Corinthians 9:27). Paul categorically rejects the ungodly notion that freedom in Christ gives license to sin (cf. Romans 7:6; Romans 8:13; Romans 8:21).

÷1 Corinthians 6:13

Foods … stomach -- Perhaps this was a popular proverb to celebrate the idea that sex is purely biological, like eating. The influence of philosophical dualism may have contributed to this idea since it made only the body evil; therefore, what one did physically was not preventable and thus inconsequential. Because the relationship between these two is purely biological and temporal, the Corinthians, like many of their pagan friends, probably used that analogy to justify sexual immorality. - MSB

Food ... for the stomach -- Describes a person's sexual appetite using a well-known euphemism from the ancient world. The logic of the metaphor is that just as the stomach's appetite is meant to be satisfied with food, so the body is meant to be satisfied through sexual activity.

God will destroy [abolish] both of them -- Many Greeks rejected the idea of a bodily resurrection because they believed that death separated the body and spirit permanently (see Acts 17:32).. Bodies and food are temporal relations that will perish.
sexual immorality -- Paul's argument against sexual immorality relates to his teaching on the Christian's unity with Christ (see 1 Corinthians 6:15-20). See 1 Corinthians 5:1.

The body … the Lord. Paul rejects the convenient justifying analogy. The body is not formed to serve a purely material end, but is the instrument of the spirit, and its end the glory of God, through Christ

The body. . .for the Lord, and the Lord is for the body -- These phrases are in a parallel relationship. The point is that believers belong to the Lord (cf. 1 Corinthians 6:20; 1 Corinthians 7:23; Acts 20:28). Their bodies should be used for His service and His purposes.
This may be a word play on the human body and Christ's church as a body.

÷1 Corinthians 6:14

God raised the Lord -- Acts 2:32;

Raise us up -- Cf. Bodies of believers and the Lord have an eternal relationship that will never perish. He is referring to the believer's body to be changed, raised, glorified, and made heavenly. See 1 Corinthians 15:35-54; cf. Philippians 3:20-21.

And will also raise us up -- Believers should not misuse their bodies for sexual immorality because God cares about their bodies that will be resurrected; rather, they must recognize that their bodies belong to the Lord, who will resurrect them (1 Corinthians 15:35-41).

This phrase is an excellent opportunity to show that the NT often attributes the works of redemption to all three Persons of the Godhead.

1. God the Father raised Jesus (cf. Acts 2:24; Acts 3:15; Acts 4:10; Acts 5:30; Acts 10:40; Acts 13:30; Acts 13:33-34; Acts 13:37; Acts 17:31; Romans 6:4; Romans 6:9; Romans

10:9; 1 Corinthians 6:14; 2 Corinthians 4:14; Galatians 1:1; Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10)

2. God the Son raised Himself (cf. John 2:19-22; John 10:17-18)
3. God the Spirit raised Jesus (cf. Romans 8:11)

By his power -- Ephesians 1:19-20.There seems to be a distinction implied in the Greek of this verse between the raising of Christ, who saw no corruption, and the raising us from our state of corruption through the power of Christ.

Our version has rendered definite here what in the original is indefinite. It is impossible to say for certain whether the word "His" refers to the Father or to Christ; but the analogy John 5:21; John 5:25; John 5:28; John 11:25, and especially 2 Corinthians 4:14, would lead us to the conclusion that Christ is here meant.

÷1 Corinthians 6:15

Do you not know - This exact expression is used by Paul some 14 times in this epistle. (Six times in this chapter; Two times in ch 9; once each in ch 3 and ch 5; And four times in Romans.)

(ESV) Romans 6:3; Romans 6:16; Romans 7:1; Romans 11:2; 1 Corinthians 3:16; 1 Corinthians 5:6; 1 Corinthians 6:2; 1 Corinthians 6:3; 1 Corinthians 6:9; 1 Corinthians 6:15; 1 Corinthians 6:16; 1 Corinthians 6:19; 1 Corinthians 9:13; 1 Corinthians 9:24;

Members of Christ -- The individual members of the Church comprise the body of Christ (the Church as a unit). If a believer visits a prostitute, the person not only joins their entire self to a prostitute, but the whole body of Christ. Ephesians 1:22-23; 2 Corinthians 6:16. 1 Corinthians 6:18.

Therefore, when a believer commits a sexual sin, it involves Christ with a harlot. All sexual sin is harlotry.

Never [Certainly not!] -- These words translate the strongest Greek negative—"may it never be so." cf. Romans 3:4;

God forbid [Certainly not; Not at all;] -- **μὴ γ νοιτο.** Literally, "Let it not be," that is, "Away with such a thought"--a favorite expression of Paul. The sense is, "let not this by any means be supposed."

Prostitute -- This is the Greek term *pornç*, which comes from the verb "to sell" (i.e., *pernçmi,* cf. Kittel, *Theological Dictionary of the New Testament*, vol. 6, p. 580).

In Corinth (and the Ancient Near East) there were two kinds of prostitutes, one cultic (i.e., pagan worship) and slaves (i.e., for profit).

Paul repeatedly discussed *porneia* (cf. 1 Corinthians 5:1 [twice]; 9,10,11; 1 Corinthians 6:9; 1 Corinthians 6:13; 1 Corinthians 6:15-16; 1 Corinthians 6:18; 1 Corinthians 7:2; 1 Corinthians 10:8; 2 Corinthians 11:21). Pagan fertility worship was expressed in sexual acts. Paul's hearers had grown up and participated in these rituals and rites, but they are now Christians!

÷1 Corinthians 6:16

Becomes one body with her -- Paul quotes the Septuagint version of Genesis 2:24 to support his prohibition of sexual relations with prostitutes. Sexual intercourse creates a unique bond between two people.

Septuagint The Greek translation of the Hebrew Old Testament (Genesis— Malachi) begun around 250 bc. Sometimes abbreviated with the Roman numeral for 70 (lxx) based on the tradition that 70 translators participated.

Paul uses an analogy from Genesis 2:24 as a basis for a warning about believers' oneness in sexual immorality of any kind. Believers are one with Christ (cf. 1 Corinthians 12:20; 1 Corinthians 12:27; Romans 12:5; Ephesians 4:12; Ephesians 4:16; Ephesians 4:25).

One flesh -- Paul supports his point in the previous verse by appealing to the truth of Genesis 2:24 that defines the sexual union between a man and a woman as "one flesh." When a person is joined to a harlot, it is a one flesh experience; therefore Christ spiritually is joined to that harlot.

÷1 Corinthians 6:17

Joined to the Lord -- κολλ μενος G2853; Literally, **cleaves to the Lord**. The words here pictures the close union between Christ and His faithful disciple similar to that in which a man and his wife are one body. The sense here is that they are united in spirit, intentions, disposition, etc.

A good example of this theological concept is Romans 6:1-11. Believers die with Christ, are buried (in baptism) with Christ, and are raised with Christ.

Paul draws from the OT, which describes the union between God and His people (Jeremiah 50:5; Zechariah 2:11). When people enter into covenant with God, they become united with Him in spirit by the Spirit. This union, like a marriage, restricts them from engaging in other unions that would defile their covenant relationship with God.

One spirit with Him -- Further strengthening the point, Paul affirms that all sex outside of marriage is sin; but illicit relationships by believers are especially reprehensible because they profane Jesus Christ with whom believers are one (John 14:18-23; John 15:4, John 15:7; John 17:20-23; Romans 12:5). This argument should make such sin unthinkable.

÷1 Corinthians 6:18

Run away from sexual sin -- See note on 1 Corinthians 5:1.

Outside their bodies -- The Corinthians may have assumed that their physical bodies were not subject to moral instruction (see note on 1 Corinthians 6:13); thus, they believed that everything is permissible. There is a sense in which sexual sin destroys a person like no other, because it is so intimate and entangling, corrupting on the deepest human level.

Against his own body -- Paul counters their assumption; he argues that those who sin sexually also sin against their own bodies (cf. 1 Corinthians 7:4). Some think Paul may be alluding to venereal disease, prevalent and devastating in his day. No sin has greater potential to destroy the body, something a believer should avoid because of the reality given in 1 Corinthians 6:19-20.

÷1 Corinthians 6:19

(cf. 1 Corinthians 3:16 Where Paul speaks in the plural of the church as the temple of God.)

Do you not know -- Paul asks a question to explain his association of the physical body with holiness (1 Corinthians 6:13-17). The nature of this question suggests that the Corinthian believers should already know about this truth.

Your body -- Refers to the body of each believer. Paul's use of the singular form of "body" may emphasize that each believer is a temple of God. Paul also described the entire church community as the temple of God in 1 Corinthians 3:16.

Temple for the Holy Spirit -- In this context Paul focuses on individual believers instead of the entire church community. See 1 Corinthians 3:16, and cf. 2 Corinthians 6:16; Ephesians 2:21-22; 1 Timothy 3:15; 2 Timothy 2:20; Hebrews 3:3; 1 Peter 2:5. So 'we are the temple of God' because 'the Spirit of God dwells in us.'

See the points made in the note at Ephesians 3:17 as to how the Spirit dwells in us.

The Holy Spirit who is in you -- This is an emphasis on the indwelling Holy Spirit. Believers are God-possessed people. All three persons of the Trinity indwell the Christian.

1. the Spirit (cf. John 14:16-17; Romans 8:9; Romans 8:11; 1 Corinthians 3:16; 1 Corinthians 6:19; 2 Timothy 1:14)
2. the Son (cf. Matthew 28:20; John 14:20; John 14:23; John 15:4-5; Romans 8:10; 2 Corinthians 13:5; Galatians 2:20; Ephesians 3:17; Colossians 1:27)
3. the Father (cf. John 14:23; 2 Corinthians 6:16)

You have received -- God teaches us how to live and manifest spiritual living in our lives.

Some think Paul may be referring to the miraculous spiritual gifts the Corinthian members has received through the laying on of Paul's hands.

Belong -- The Scriptures frequently remind us that we have passed from slavery to sin into slavery to Christ, which in reality brings freedom. 1 Corinthians 7:22; Romans 6:18; Romans 6:22; St John 8:30; also Romans 14:8.

Do not belong to yourselves -- A Christian's body belongs to the Lord (v. 13), is a member of Christ (v. 15), and is the Holy Spirit's temple. *Cf.* Romans 12:1-2. Therefore, every act of fornication, adultery, or any other sin is committed by the believer in the sanctuary where God dwells.

÷1 Corinthians 6:20

Bought -- [# 3 REDEMPTION - Picture of a Freed-Man.
1 Corinthians 7:23; 1 Peter 1:18-19; 2 Peter 2:1;
NIV "purchased" Note the song in Revelation, Revelation 5:9
Illustration of a slave and belonging to a pagan god.
(next Paul's Pic from History, Redeemed Colossians 1:14)

Because [For] you were bought -- In Paul's time, masters purchased slaves from other masters, thereby issuing a change in ownership for a slave. Paul reminds the Corinthians that God purchased them from slavery to sin and death through the sacrificial death of Christ. Therefore, they belong to God, not to themselves (1 Corinthians 6:13; cf Galatians 2:19-20).

A price -- The purchase price was the precious blood of Christ (Acts 20:28; 1 Peter 1:18-19; 2 Peter 2:1; Revelation 5:9).

So honor (glorify) God -- Honor God; live to him; see the Matthew 5:16 note; John 12:28; John 17:1. The Christian's supreme purpose (1 Corinthians 10:31).

In light of the context, how is Paul wanting the Corinthians to honor, glorify, God? 1. by not being contentious; 2. not taking brother to law; 3. being honest; 4. being pure and holy; 5. remembering they now belong to the Lord.

÷1 Corinthians 7:1

Problems in the church at Corinth:
#4 Questions about marriage and/or celibacy - ch. 7:1-9
1) 1 Corinthians 7:1-7, Is marriage itself all right before God?
2) 1 Corinthians 7:8-9, Should widowers and widows remain unmarried?
3) 1 Corinthians 7:10-11, Should marriages be disrupted?
4) 1 Corinthians 7:12-13, Should the Christian who is married to a non-Christian leave the non-Christian?
5) 1 Corinthians 7:14-16, What is the unbelieving companion departs upon his own?
6) 1 Corinthians 7:17-24, Does one's becoming a Christian make it necessary for him to change his cultural situation (situations which are right and scriptural within themselves)?
7) 1 Corinthians 7:25-38, What about those persons who never have been married?
8) 1 Corinthians 7:39-40, What is God's will about the remarriage of a widow?

Now I will discuss [concerning] -- In reply to your inquiries. The first, it seems, was in regard to the propriety of marriage; that is, whether it was lawful and expedient.

Possibly the issues addressed in chapters 1-6 were related to Paul by Chloe's people. The phrase "now concerning" refers to specific questions that the church at Corinth sent to Paul probably by Stephanas, Fortunatus, and Achaicus (cf. 1 Corinthians 7:25; 1 Corinthians 8:1; 1 Corinthians 12:1; 1 Corinthians 16:1; 1 Corinthians 16:12). It is very difficult to interpret this chapter without knowing exactly what questions the Corinthians asked and who asked them (i.e., the faithful believers, the libertine group, the ascetic group, or one of the factious house churches). - Utley

It is good -- This phrase is most likely a direct quote from a letter Paul received.

Good -- i.e. acceptable, approved (for a man not to have any relations with a woman. Jewish scholar.)

It is good -- It is well. It is fit, convenient, or, it is suited to the present circumstances, or, the thing itself is well and expedient in certain circumstances.
The apostle did not mean that marriage was unlawful, for he says Hebrews 13:4 that "marriage is honorable in all." But he here admits, with one of the parties in Corinth, that it was well, and proper in some circumstances, not to enter into the marriage relation; see 1 Corinthians 7:7-8, 1 Corinthians 7:26, 1 Corinthians 7:28, 1 Corinthians 7:31-32.

Not to touch [have sexual relations with]a woman -- Not to be connected with her by marriage. Xenophon (Cyro. b. 1) uses the same word (α῾πτω *hapto*¯, "to touch") to denote marriage; compare Genesis 20:4, Genesis 20:6; Genesis 26:11; Proverbs 6:29.

A man does well not to marry. -- Note: Paul does not denounce marriage. What he is doing is to defend celibacy as an option .Paul's concern in 1 Corinthians 7:2 is the pervasive immorality of first century Graeco-Roman culture. Not only is marriage affirmed, but the proper responsibility of each partner is affirmed.

÷1 Corinthians 7:2

The text and structure of 1 Corinthians 7 make it clear that Paul is addressing the issue to believers of both genders. The following display makes this plain:

7:2 each *man* should have his own *wife*, and each *woman* her own *husband.*

7:3 The *husband* should fulfill his marital duty to his *wife*, and likewise the *wife* to her *husband.*

7:4 The *wife's* body does not belong to her alone but also to her *husband*. In the same way, the *husband's* body does not belong to him alone but also to his *wife.*

But because sexual sin is a danger -- Greek *on account of,* διὰ *dia fornication*. The word fornication is used here in the large sense of licentiousness in general.

Gentile society was so sexually permissive and immoral. Since sex was used in pagan fertility worship practices that Paul felt it necessary to address the program.

But because of the temptation to sexual immorality, -- Someone apparently in regard to current matters in serving the Lord had written to Paul that celibacy was better than being married.

Let each have ... -- Paul uses the phrase "have a wife" and "have a husband" in referring to the state of marriage and not "having sex" in marriage, the latter idea being discussed in 1 Corinthians 7:3-5. Paul here in 1 Corinthians 7:2 affirms marriage as an acceptable relationship over celibacy (mentioned in 1 Corinthians 7:1) which might lead to sexual immorality.

Marriage is not the exception; it is the norm, not a concession (cf. 1 Timothy 4:3; Hebrews 13:4). Polygamy is unlawful under the gospel; and divorce is unlawful.

÷1 Corinthians 7:3

A mate gives to the partner a "deed of trust" over one's own body.

The husband ... likewise the wife ... -- Paul is even-handed in the parallel structure in dealing with sexual intimacy in marriage. This verse shows Paul's ability to balance the impropriety of his own culture (cf. Ephesians 5:21-33).

All that he owes her [due benevolence] -- οφειλομενην, due G3784, V-PPP-ASF ευνοιαν, benevolence G2133 N-ASF The word "***due***" could rightly be translated "*debt*" as it means "to owe something, to be in debt for, that which is due, the debt". And the word "***benevolence***" means "good will, kindness"

The reading of the T. R. [KJV], ***due benevolence***, is a paraphrase substituted for Paul's real words, *the debt*, with the view of avoiding what might be offensive in the latter in public reading. - Godet

Paul in using the term "*duty*" [G3784, "debt"] highlights the importance attributed to sexual intimacy in God's framework for marriage.

Many modern version here go to the liberty of giving an "interpretation" instead of a strict "translation". (Example: "her conjugal rights" ESV, RSV; "sexual needs" NLT).

In Paul's day wives had few rights. Paul addresses both married partners with a mutual responsibility. Sexual needs are not evil. They are a God-given desire.

In Paul's wording there is no coarseness or vulgarity but his meaning is clear.

1 Corinthians 7:2-3 It is just possible that Paul is dealing with two problems in this area of human sexuality

1. promiscuous Christians who continued their previous pagan sexual patterns, particularly at pagan temples and feasts (i.e., libertines)
2. Christians who have made even married sex a spiritual taboo (i.e., ascetics, cf. 1 Corinthians 7:5 and thereby 1 Corinthians 7:1 becomes a slogan or one of the factions) (Utley)

÷1 Corinthians 7:4

not have full rights [authority; power;rule] -- ουκ G3756, PRN-T; εξουσιαζει G1850, V-PAI-3S, authority, right and power. To have or exercise power in the sense of permitting (1 Corinthians 7:4), meaning that one has no separate power or liberty over his own body to use it as he will (Sept.: Ecclesiastes 5:18; Ecclesiastes 6:2). To exercise authority, rule, reign (Luke 22:25; Sept.: Nehemiah 5:15; Nehemiah 9:37; Ecclesiastes 10:4). - WordStudy

In married life each spouse should be concerned with the comfort, well-being, and happiness of the other before their own and not exhibit any selfishness.

And the husband -- The equal rights of husband and wife, in the Scriptures, are everywhere maintained. They are to regard themselves as united in most intimate union, and in most tender ties.

His wife shares them -- In many cultures in Paul's day wives had few rights. Paul addresses both married partners with a mutual responsibility.

÷1 Corinthians 7:5

Do not deprive one another, -- Of the right mentioned above. A mate is not to withdraw from the society of each other.

Except perhaps by agreement for a limited time [except it be with consent for a season; unless by agreement for a time; except by mutual consent;] -- This phrase begins with *ei mçti*, which means "unless perhaps" or "unless it be" (cf. Luke 9:13). It is giving one possible exception to the stated norm. This type of structure (i.e., a rule then an exception) is used throughout this chapter.

Only by mutual understanding, that you may engage in the practice or devotion of one's faith, i.e, prayer,

Fasting and prayer -- "Fasting" in found in the Textus Receptus but now in many other MSS.

The NT principle on voluntary fasting periodically for spiritual purposes is paralleled here with sexual abstinence within marriage periodically for spiritual purposes. As fasting focuses the mind on God's will, so too, can limited sexual abstinence.

Afterward you should come together again -- Even by mutual consent, the apostle would not have this separation to be perpetual, since it would expose them to many of the evils which the marriage relation was designed to avoid. - BN

That Satan -- That Satan take not advantage of you, and throw you into temptation, and fill you with thoughts and passions which the marriage compact was designed to remedy. - BN

Human sexuality, while a gift from God, is a powerful human drive. Satan uses this aspect of biological need as a tool to alienate man from God.

Self-control [incontinency] -- α᾽κρασία, *akrasía*; gen. *akrasías*, fem. noun from *akrate ̄s* **G192;** N-ASF**;** incontinent. Lack of strength, want of power to regulate one's appetites, intemperance, incontinence (Matthew 23:25; 1 Corinthians 7:5, the latter referring to sexual incontinence), **lack of self-control,** because of you not being together. - WordStudy

÷1 Corinthians 7:6

But this I say -- This phrase comes first in the Greek, not at the end as the ESV puts it.

This -- It is not quite certain whether the word "**this**" (του το, *touto*), in this verse, refers to what precedes, or to what follows. On this commentators are divided.

Barns says, "The more natural and obvious interpretation would be to refer it to the preceding statement. I am inclined to think that the mare natural construction is the true one. and that Paul refers to what he had said in 1 Corinthians 7:5. Most recent commentators, as Macknight and Rosenmuller, however, suppose it refers to what follows" - BN

Concession [permission; concurrence] -- συγγνωμην G4774; N-ASF. This word means "indulgence," or "permission," and stands opposed to that which is expressly enjoined.

Command -- G2003; N-ASF, an injunction, mandate, command. Not by express instructions. See 1 Corinthians 7:25.

This is no restriction whatever upon Paul's inspiration. He is simply stating a matter that is allowable but not a command. It is written by inspiration as all other subjects by Paul (Ephesians 3:3-5; 2 Timothy 3:16-17; 2 Peter 1:19-21; 2 Peter 3:15-16).

÷1 Corinthians 7:7

For I would [wish; desire] --

That all men -- From 1 Corinthians 9:5 it appears that Paul was unmarried, but he does not refer to this fact here. When he wishes that all people were like himself, he evidently does not intend that he would prefer that all should be unmarried, for this would be against God's plan and against Paul's own precepts elsewhere. But he would be glad if all people had control over their passions and propensities as he had, the gift of self-control.

But each one has his own gift from God, -- Each man has own special gift, ability, capability or talent, or excels in a certain matter from God.

We are not to judge others by ourselves, or measure their virtues or abilities by ours. We may excel in some one thing and they in another.

Paul here is referring to his own continency, or sexual self-control, as "his own gift from God."

From God, -- Either bestowed by God through the faculities of our body or mind, or by his grace.

Paul apparently had strength of discipline or by his resolution, manner of life, his fastings and trials, or "by the abundant employment" which God gave him in his apostleship. (Matthew 19:12; 1 Corinthians 7:32-38; 1 Corinthians 9:5; 1 Corinthians 9:15).

This chapter seems to have been written by one who knew something of the intimacies of the married life. And combined this with the fact of Paul's voting in the Sanhedrin (Acts 26:10), for which it was said, marriage was a prerequisite, make these the two reasons for supposing that Paul had been married. While it was almost a universal tradition of the early church that Paul

was never married, that tradition appears to be weak. Farrar stated that it "has no certain support of tradition."

÷1 Corinthians 7:8

2) 1 Corinthians 7:8-9, Should widowers and widows remain unmarried?

To the unmarried and to the widows: -- Paul agains answers the question whether unmarried persons should marry or not. "Due to the present distress" (1 Corinthians 7:26, whatever that was) his advice was that if the were able to live chastely without marriage, it would be better for them.
Most believe that a savage persecution was raging against the church at this time and that it was an inopportune time for marring, but even so marriage was not forbidden.

It is good for them -- The term "***good***" has a wide semantic field, but in this context it means "profitable" or "to one's advantage" (cf. 1 Corinthians 7:1; 1 Corinthians 7:8; 1 Corinthians 7:26).

Abide even as I -- This seems evidence that Paul was not married at the time of this writting. Paul has just mentioned his "proper gift of God" which seems to have been his contentment to lead a single life.

÷1 Corinthians 7:9

But if they cannot exercise self-control, let them marry. -- Paul advises the unmarried who have the gift of self-control to remain unmarried, but those lacking it should avoid unlawful lusts by marriage. - McGarvey

Better to marry than to burn [be aflame] *with passion* -- This has reference to being on fire with raging and consuming passion.

In this reference he invokes the imagery of burning sexual passion and argues that marriage is far better than a life of celibacy or attempted celibacy compromised by a lack of sexual self-control. - CPNIV

To burn -- πυρουσθαι, G4448, V-PPN, to burn. The phrase "to burn" most naturally fits the contextual imagery of sexual passions aflame; moreover, Paul, unlike Jesus, is not known for referring to the flames of hell.

÷1 Corinthians 7:10

Problems in the church at Corinth:
3) 1 Corinthians 7:10-11, Should marriages be disrupted?

DIVORCE -- Matthew 19:8-9 & Matthew 5:31-32; 1 Corinthians 7:10-11, Luke 16:18, Romans 7:1-3, Mark 6:16-18, Ezra 10:1-3.

To the married -- Paul turns from speaking to the "unmarried" and his wish for them in the distressful time in which he was writing (1 Corinthians 7:26) to speak to those "married" and their conduct in that "present distress."
Paul addresses three groups: 1) the unmarried; 2) the widowed: and 3) now the married.

Not I -- Paul declares here that it is unnecessary for him to give any inspired utterance on such a subject, because the Lord himself had given specific instructions on this very thing.

But the Lord: -- The Lord Himself had something to say about the husband-wife relationship. (Matthew 5:31-32; Matthew 19:9; Mark 10:11-12; Luke 16:18).

Not I but the Lord -- What Paul writes to these believers was already made clear by Jesus during His earthly ministry (Matthew 5:31-32; Matthew 19:5-8; cf. Genesis 2:24; Malachi 2:16).

Separate [depart] -- Literally, **be separated**. Not meaning divorce, but she is not to leave her husband. The proof that the word "depart" does not mean "divorce" is seen in the next verse (1 Corinthians 7:11) where if she leaves ("departs") her husband she must remain unmarried or be reconciled.

Many who today take liberal views on marriage-divorce-remarriage would like for "depart" here to mean "divorce" but the context of this full chapter will not allow this liberal view.

Separate [depart] -- χωρισθηναι depart. G5563 V-APN-M

÷1 Corinthians 7:11

Even if she does -- Paul has just said a wife is not to depart [separate] from her husband, but now writes what she must do should she find in necessary to leave him (perhaps because of abuse or persecution.)

Depart -- χωρισθη she depart G5563 V-API-3S-M

Remain unmarried or be reconciled -- Divorce is not an option for her. The ONLY option for divorce is stated by the Lord in Matthew 19:9.

And a husband is not to divorce [ESV] [leave, ASV] his wife -- the exact same rule applied to a husbands about leaving a wife.

Put away [divorce, ESV] -- αφιεναι, put away. G863 V-PAN ; 1 Corinthians 7:12 and 1 Corinthians 7:13. It is implied in the grammatical construction that he too must remain unmarried or be reconciled.

÷1 Corinthians 7:12

4) 1 Corinthians 7:12-13, Should the Christian who is married to a non-Christian leave the non-Christian?

But to the rest -- Paul now turns his attention to speak to Christians who are married to unbelievers. This is the case of a pagan couple where one has become a follower of Christ.
This refers to a situation where both were originally unbelievers. One had received Christ and hopefully in time, so would the other (cf. 1 Corinthians 7:16).

I, not the Lord, -- While the Lord Himself had much to say about marriage (Matthew 5:31-32; Matthew 19:9; Mark 10:11-12; Luke 16:18) the Lord did not deal specifically with mixed marriages. Apparently these marriages were where one mate became a Christian after their marriage and the other did not.
On such mixed marriages Paul now give inspired teaching.

"The meaning here is not that Paul's injunction here had any less inspiration and authority behind it, but that its authority derived from his own apostolical commission, and not from any direct commandment uttered by Jesus during his ministry, such as that he had just cited." - Coffman

"In this instance Paul cannot refer to any direct command of Christ, as he could for the previous case; but his words carry the full weight of inspiration and authority." - Marsh

To try to minimize Paul's instruction by claiming he was not inspired is to dispute all internal evidence from the Scriptures about the Holy Spirit guiding the apostles and NT prophets in their doctrine.
Consider: 2 Timothy 3:16-17, 2 Peter 1:19-21, 1 Corinthians 14:37, 1 Thessalonians 2:13, Galatians 1:11-12, Matthew 17:5, Luke 1:68-70; Ephesians 3:3-5; 2 Peter 3:15-16; Remember Jesus' words to the apostles, John 16:13-14.

Brother has a wife -- A Christian (believer) married to a non-Christian (unbeliever). Paul now deals with mixed marriages, which Jesus himself did not have anything specific to say John 16:13.

It reads as though in this marriage one has been converted to become a Christian and the other has not. This shows the effectiveness of Paul's preaching and the difficulty of being married to an unbeliever.

She consents to live with him -- She is willing and ready to live with him though he is not a follower of Christ.

Not divorce her -- μη let him not G3361 PRT-N; αφιετω put her away G863 V-PAM-3S [divorce, RSV, ESV, NKJV; send her away, YLT; leave, NLT; LITV] This is a present active imperative, like the parallel in the next verse.

÷1 Corinthians 7:13

Any woman -- The same rule given in 1 Corinthians 7:12 for a "brother" applies to the woman (wife).

A newly converted wife might think it her duty to separate from an unbelieving husband but the apostles counsels her not to do this.

Even in the conversion of one mate the marriage tie is not dissolved and neither party is at liberty to marry again.

÷1 Corinthians 7:14

5) 1 Corinthians 7:14-16, What if the unbelieving companion departs upon his own?

The unbelieving husband ... wife -- consecrated [sanctified; made holy; brings holiness to his marriage, NLT] -- This is speaking of the relationship between the husband and wife. Their marriage union is a valid relationship before God and is not adulterous.

Otherwise your children would be unclean -- Their children are not the product of an adulterous relationship, but are clean.

÷1 Corinthians 7:15

If the unbelieving partner separates -- There might be instances in which a non-Christian spouse would be so antagonistic to the gospel, and so violent in her opposition, that he/she would not wish to live with their Christian mate. In such cases the believer may not be able to prevent the separation.

Not under bondage [enslaved[-- to dwell with him/her (v.12) and to forsake Christ to do so. Let him/her go. [Nothing here about re-marriage, the word of 1 Corinthians 7:11 would apply.]

Separate [depart] -- v.11 Not meaning divorce, but leaving or deserting. The believer is not under bondage [enslaved] to seek reconciliation at the expense of faith.

Not enslaved [under bondage] -- to fulfill the duties mentioned in v.3 [Nothing about divorce and remarriage.] If the unbeliever separates 1 Corinthians 7:11 the believer is to remain unmarried or be reconciled.

Enslaved [bondage] -- The word here is *dedoulotai*, perfect passive indicative, third person singular of the word *douloo*. In three passage where the bond referred to is unquestionably the marriage bond (1 Corinthians 7:27; 1 Corinthians 7:39; and Romans 7:2) the word used is ***deo***, not *douloo*. In this very chapter, in referring to the marriage bond, Paul twice used ***deo***, but in verse 15 he uses a different word. This fact is significant!

> Paul "simply means that the believer is not so bound to the unbeliever that he must give up Christ to hold the unbeliever." - Roy Lanier, Sr.
>
> "Paul uses *dedoulotai* in 1 Corinthians 7:15 because he wishes to say that for a Christian to yield to pressure to give up his Christianity to preserve his marriage would mean slavery of the most abject kind. The Christian must never consider himself in such bondage." - Harvey Floyd
>
> The doctrine that a 1 Corinthians 7:15 gives the deserted believer the right of remarriage contradicts the universal law of Christ given in Matthew 19:9. Such an interpretation would mean that "except" (of Matthew 19:9) does not mean "except." - Roy Deaver
>
> If "except" does not mean "except" in Matthew 19:9, (ει G1487 COND μη G3361 PRT-N) how do we know "except" doesn't mean "except" in John 14:6, (ει G1487 COND μη G3361 PRT-N) and Matthew 18:3, **except --** (G3362, εαν G1437 COND μη G3361 PRT-N); etc. - WG

Called to peace -- Or "in peace". Paul means to say, that if the unbelieving depart, he is to be allowed to do so peaceably rather than to have contention and strife, for God has called us to a life of peace.

÷1 Corinthians 7:16

Wife -- Here Paul addresses individually the wife and the husband and what they may be able to achieve in their married relationship.

You will save your husband ... wife? -- The Christian mate may be the instrument of converting the unbeliever. How this can be done is stated in 1 Peter 3:1-2; The believer can be an example of how a Christian behaves, 1 Thessalonians 1:7; 1 Timothy 4:12. Doing what is good and right usually wins approval, Romans 13:3.

An alternative idea is that by staying with your mate you may prevent that one from going off into an adulterous relationship (see 1 Corinthians 7:3-4) to seek sexual satisfaction.

÷1 Corinthians 7:17

1 Corinthians 7:17-24, Does one's becoming a Christian make it necessary for him to change his cultural situation (situations which are right and scriptural within themselves)?

Lead the life [walk; continue to live) -- This is literally "walk", which is a biblical metaphor for lifestyle.
(cf. Ephesians 2:2; Ephesians 2:10; Ephesians 4:1; Ephesians 4:17; Ephesians 5:2; Ephesians 5:15; Colossians 1:10; Colossians 2:6). Paul explains what he means in 1 Corinthians 7:18-20.

The life the Lord has assigned [distributed; divided] to him -- ε’μέρισεν *emerisen*; that is, *given*, *imparted* to anyone.

Paul states the general principle that ought to rule everywhere; that people who become Christians ought not to seek to change their social condition or calling in life, but to remain in that situation in which they were when they became Christians, and to show the excellence of their religion in whatever calling they found themselves. (BN)

The general rule is, *remain in the condition in which you were called*. That was the rule which Paul was giving to his converts wherever he went. He now proceeds to give two remarkable illustrations of his principle. He applies it to the relations of Jew and Gentile; and to those of slave and freeman, and shows that Christianity was not intended to introduce a violent revolutionary element into society, but to sanctify existing relations until the time came that they could be amended. (CBSC)

Rule (so I directed) in all the churches -- This phrase is repeated often in 1 Corinthians (cf. 1 Corinthians 4:17; 1 Corinthians 7:17; 1 Corinthians 11:16; 1 Corinthians 14:33; 1 Corinthians 16:1). The Corinthian church perhaps thought of themselves as "special," "privileged," and "uniquely gifted." But Paul counteracts this arrogance by asserting that he teaches the same truths in all the churches.

÷1 Corinthians 7:18

At the time of his call -- The general rule is, *remain in the condition in which you were called.* That was the rule which Paul was giving to his converts wherever he went. He now proceeds to give two remarkable illustrations of his principle.

1) He applies it to the relations of Jew and Gentile (1 Corinthians 7:18-19); and
2) to those of slave and freeman (1 Corinthians 7:20-22).

Paul shows that Christianity was not intended to introduce a violent revolutionary element into society, but to sanctify existing relations until the time came that they could be amended. (CBSC)

Whatever their life situation when they were called, saved and gifted, they are now to serve (i.e., "stay as you are," 1 Corinthians 7:8; 1 Corinthians 7:17; 1 Corinthians 7:20; 1 Corinthians 7:24; 1 Corinthians 7:26; 1 Corinthians 7:40). Bloom where you are planted with God's help.

÷1 Corinthians 7:19

See notes on 1 Corinthians 7:17 and 1 Corinthians 7:18.

Circumcision counts for nothing -- It is of no consequence in itself. It is not that which God requires now. And the mere external rite can be of no consequence one way or the other. The heart is all; and that is what God demands; see the notes at Romans 2:29.

This was the very issue brought up at the Jerusalem Council of Acts 15 and exploited by the Judaizers in the churches of Galatia and other places. Paul's teaching on this point is very clear. Gentiles do not need to perform Jewish rites, rituals, and cultic procedures.

But keeping the commandments of God -- This is the main thing in everything, and this can be done whether a man is circumcised or not. Luke 6:46.

This is the emphasis of the O.T. prophets that obedience is more significant than the ritual (cf. 1 Samuel 15:22; Isaiah 1:11-17; Hosea 6:6; Amos 5:21-27; Micah 6:6-8).

÷1 Corinthians 7:20

Remain in the same calling -- Paul is talking about cultural situation which were right within themselves.

About being slaves or free, about being married or single. And not about being in a situation that was wrong, such as a temple priest or prostitute, a thief or an assassin for hire, etc.

A thief would have to show repentance and stop thieving, etc. A wrong-doer would have to stop his sinning. Paul is not legitimazing one to remain in a sinful situation.

Each man must remain in that condition in which he was called (NKJV) -- The NKJV is more literal and keeps the word play on "calling" and "called", (cf. Ephesians 4:1; Ephesians 4:4). This is a present active imperative. It is the recurrent theme of Paul throughout this context (1 Corinthians 7:8; 1 Corinthians 7:17; 1 Corinthians 7:20; 1 Corinthians 7:24; 1 Corinthians 7:26; 1 Corinthians 7:40). The term "called" refers to when they had accepted to follow Christ, 2 Thessalonians 2:14.

÷1 Corinthians 7:21

Slave -- (δου λος *doulos*). A slave. Slaves abounded in Greece and in every part of the pagan world. Athens, for instance, had in her best days, 20,000 freemen, and 400,000 slaves.

Slaves could argue that accepting Christ made them equal to their former masters in every way, and now being "free" in Christ, they ought to be "free" in society from *all* enslavement.

But Paul's word to them is not to be anxious or distressed but to be content with their lives.

But if -- This is a first class conditional sentence. **If** one gets the chance to be free, (followed by an aorist middle imperative). "do it!" There are two possible interpretations.

1) that a slave should remain in the station in which he is called, 1 Corinthians 7:20; 1 Corinthians 7:24

2) that if he has an opportunity to become free, he/she should take advantage of this opportunity (cf. NASB, TEV, JB)

If you can gain your freedom -- If by some means you are set free or your freedom can be purchased take advantage of that. The apostles does not speak of insurrection or violence.

Christianity would teach masters to be kind, tender, and gentle; and the tone of Christian society would eventually lead to way to the abolishment of slavery.

÷1 Corinthians 7:22

In the Lord ... a freedman -- ἀπελε θερος. G558; (The Latin is *libertus*.)
Though the convert is a slave in society, in Christ he is endowed with liberty, i.e., liberty, or freedom, (for the Jew, free from the Law of Moses) and both Jew and Greek are made free from the wrath of God against sin.

Who was free ... is a slave -- The man who was a free-man in society, is now a slave (δου λος *doulos*) of Christ, and has bound himself to the law and authority of Christ.

- In the Lord all believers are free; and in the Lord all believers are servants, (cf. 1 Corinthians 6:20; 1 Corinthians 7:23; Romans 6:6-9; Colossians 2:16-23).

÷1 Corinthians 7:23

Bought with a price -- 1 Corinthians 6:20;
(Acts 20:28; Titus 2:14; 1 Peter 1:18-19, 1 Peter 3:18; Revelation 5:9).

Do not become slaves of men -- Factions in the Corinthian church were trying to control all believers, and Paul is urging the believers not to become enslaved to the ideas of these false teachers. Do not become enslaved to servicing "parties" or schism.
For though man may enslave the body he cannot enslave the soul.

While some see this as admonishing free men not to sell them selves into social-slavery, it is better to keep this in the context of Paul's purpose in the epistle.

÷1 Corinthians 7:24

So, brothers -- This is the summary of Paul's arguments in vs. 17-24.
A repetition of the precept of 1 Corinthians 7:20.

With [before] God -- The believer is reminded Who it is that has called him in his condition, and this is *sufficient reason that he should be contented with it*.

÷1 Corinthians 7:25

1 Corinthians 7:25-38, What about those persons who never have been married?
The begins the "third" subject about which Paul has been asked.

Now concerning -- This is like a textual marker by Paul to show he is moving on to another written question which he had received from the Corinthians (cf. 1 Corinthians 7:1; 1 Corinthians 7:25; 1 Corinthians 8:1; 1 Corinthians 12:1; 1 Corinthians 16:1; 1 Corinthians 16:12).

Concerning the betrothed [virgins] -- παρθ νων G3933; I.e., pure unmarried young women.
It seems there were some in the church at Corinth advocating celibacy, perhaps on two grounds:
1) Some thought because of the present state of things, persecutions and trials, etc.
2) Some may have advocated celibacy thinking it was more favorable to piety, and to be preferred.

While Paul only mentions the female sex, the following words show his advice extended to both men and women.

No commandment from the Lord -- Some have tried to use Paul's statement in 1 Corinthians 7:6; 1 Corinthians 7:10; 1 Corinthians 7:25 to lower his authority as an Apostle or make this a disclaimer of inspiration. It is neither. This is an idiomatic way of admitting that he does not know whether Jesus ever addressed this issue specifically.

I give my judgment --- 1 Corinthians 7:25; 1 Corinthians 7:40 show that Paul felt his apostleship and call gave him the authority to address issues that a rose in the life of the early Gentile church.

By he Lord's mercy is trustworthy -- This is a humble idiomatic way of Paul asserting his apostolic authority and Spirit-led insight. By God's mercy he had been pardoned and called to be an apostle of Jesus Christ, 1 Corinthians 1:1.

Paul desired to be faithful in the discharge of the trust God had given him. 1 Timothy 1:12; 1 Timothy 1:15; 1 Timothy 4:9.

÷1 Corinthians 7:26

The present distress [necessity] -- (Translated ***necessity*** in 1 Corinthians 7:37. But it frequently in the New Testament, as in the Septuagint, it has the sense of distress, as in Luke 21:23; 2 Corinthians 6:4; 2 Corinthians 12:10; 1 Thessalonians 3:7.)

Just what precisely Paul calls a ***"present distress***" is unknown to us, but there may have been a local persecution that was prevailing, or even a more general government persecution against the Christians. Remember that Nero is the current emperor and he was capricious.

What is really evident however is that by no means this was to be a "permanent arrangement" in the church.

It is good -- (See 1 Corinthians 7:1 for Paul's use of "good"). It is well. It is fit, convenient, or, it is suited to the present circumstances, or, the thing itself is well and expedient in certain circumstances.

There is a play on the word "good" (cf. 1 Corinthians 7:1; 1 Corinthians 7:18; 1 Corinthians 7:26), meaning "advantageous."

remain as he is -- The recurrent theme of "stay in the same condition as when you were saved" (cf. 1 Corinthians 7:8; 1 Corinthians 7:12-13; 1 Corinthians 7:18; 1 Corinthians 7:21; 1 Corinthians 7:24; 1 Corinthians 7:26-27; 1 Corinthians 7:37; 1 Corinthians 7:40)

÷1 Corinthians 7:27

Are you bound to a wife? -- Are you already engaged to be married? Engagement, or "betrothment" was considered binding. and a kind of “tie,” or “bond.”

If betrothed (1 Corinthians 7:25), he is to remain true to the bond; if un-committed, at present it seemed best to remain so.

Even though Paul explicitly states that he is dealing with virgins in 1 Corinthians 7:25 ff, many translations and interpreters have Paul abandon his stated topic and begin to discuss the issue of divorce and remarriage. ...

Paul's first question, in Greek, is, "Are you obligated to a woman?" Paul's answer is, "Do not seek [your] freedom." The apostle's second question is, "Are you free from a woman?" Paul's answer is, "Do not seek a wife." Paul is writing to those who are obligated by ***engagement*** to a woman. He is not requiring that they terminate this relationship. "Are you free from a woman?" refers to being free from a relationship of engagement. To those at present unengaged, Paul counsels them not to enter such a relationship with a woman. - CPNIV (College Press Commentary on the NIV)

Bound -- This is a perfect passive indicative from the tern *deo*, which means to tie or bind. It is used in a metaphorical sense for marriage (cf. 1 Corinthians 7:27; 1 Corinthians 7:39; Romans 7:2). There is a parallel to this phrase in the same verse, which is also a perfect passive indicative, "Are you released from a wife?" Paul wants his hearers to stay as they are. - Utley

Do not seek to be free [loosed] -- Seek not a "dissolution" (λύσιν *lusin*) of the connection, by breaking off the engagement or by putting it on "hold".

Loosed [free] -- (μὴ ζ τει, *me ¯lusin*). Present active imperative with negative *me ¯*, "Do not be seeking release" (*lusin*) from the engagement bond (this construction here only in N.T.).

Do not seek a wife [Are you loosed [free] from a wife?] - Are you unmarried? If you are not betrothed "It should have been rendered "free from" an engagement; or are you single?

Neither the "engaged" or "betrothed" (those "bound to a wife") nor the unmarried (those not engaged, or "loosed from a wife") are to "seek" a change of state (compare 1 Corinthians 7:20, 1 Corinthians 7:24).

÷1 Corinthians 7:28

If you do marry ... not sinned -- The Corinthians may have assumed that marriage was somehow sinful, possibly based upon Paul's example or suggestion that they remain celibate when possible. Paul corrects them—the virgin who marries has not sinned.

His main motive in dissuading the unmarried from marriage is to spare them the hardship and suffering in physical life that accompany times of trouble and persecution.

Of a betrothed woman marries -- A woman (virgin) engaged to be married.

Worldly troubles -- Paul does not consider marriage sinful, but he does acknowledge that married couples will face difficulties (v. 26).

I would spare you that -- This seems to indicate that Paul would not go into detail what all kinds of troubles, or "distress" that would be coming very shortly 1 Corinthians 7:29.

÷1 Corinthians 7:29

This is what I mean -- The conclusion of the whole matter.

The appointed time -- It is a specific time that Paul has in mind.

1) Some think Paul thought the Lord's return was imminent. This would mean that Paul was mistaken, and this view cannot be adopted.

2) Paul may have been aware of the horrific persecution coming from Nero very soon. All of Paul's languages fits some persecution, either locally at Corinth, or more universal as from the Romans.

Time has grown very short -- Human life is brief (cf. James 4:14; 1 Peter 1:24) The word translated ***short*** is rather shortened. "Compressed."

> Paul may have been anticipating severe persecutions and a resulting curtailment of freedom to preach Christ. So for the time remaining Paul admonishes them not to be overwhelmed by the social and material problems of the world but to live for the Lord.

From now one -- In whatever condition a man is, let him live in a constant state of readiness to serve God. Let him keep his soul unfettered by the ties and the cares of this life.

Who have wives -- Those married are encourage to live for the Lord in their marriage. Christians ought not let marriage and the things of the world be their dominant concerns. Their primary concern should be Christ and eternity.

Live as though they had none -- This does not teach that marriage is no longer binding or treated with seriousness (cf. Ephesians 5:22-33; Colossians 3:18-19), nor should there be any physical deprivation (vv. 3–5); but Paul is teaching that marriage should not at all reduce one's devotion to the Lord and service to Him (cf. Colossians 3:2). He means to keep the eternal priority (see 1 Corinthians 7:31).

÷1 Corinthians 7:30

Those who mourn ... -- Paul alludes to Ecclesiastes 3:1-8. We are to be calm, cheerful, self-possessed.

> The mature Christian does not get so swept up in the emotion of this life, so as to lose motivation, hope, and purpose.
>
> The Christian should use the world and everything in it to serve the Lord, but we must not get completely wrapped up in the things of this world.

÷1 Corinthians 7:31

Deal with the world -- Believers are not to be swept up in earthly enterprises so that heavenly matters become secondary.

The present form -- This refers to a manner of life, a fashion, or way of doing things.
Most like Paul is alluding the the changing culture that was going on in the world as anti-semitism and Christian persecution was rapidly spreading under Nero and making this hard on all Christian, but especially Jewish Christians.

Is passing away -- Jewish dominance in commerce was diminishing because of Roman jealousy and anti-semitism. Christian persecution was coming to the forefront. (cf Revelation 18:11-18 ff)

÷1 Corinthians 7:32

Free from anxieties [cares] -- The words translated here ***'anxieties***,' '***care***,' '***carefulness***,' have the idea, as in Matthew 6:25, Matthew 6:27-28; Matthew 6:31; Matthew 6:34

> A single person is free from concern about the earthly needs of a spouse and therefore potentially better able to set himself apart exclusively for the Lord's work.

The unmarried man -- Married Christians must be "concerned about the affairs of this world" (v. 33), supporting their spouse and children.

Paul thought it preferable to stay unmarried because unmarried Christians can focus more consistently on "the Lord's affairs", particularly edifying the church (1 Corinthians 3:10-14; 1 Corinthians 14:12) and preaching the gospel beyond Corinth in the entire province (2 Corinthians 1:1).

÷1 Corinthians 7:33

The married man -- (See 1 Corinthians 7:32 also.)

A married man also needs to think about his family responsibilities. This is true of women as well as men.

Some interpreters put more emphasis on the negative anxiety feeling while others stress the positive legitimate care that each person needs to show. Both aspects of concern are probably in view.

÷1 Corinthians 7:34

Interests are divided -- See notes on 1 Corinthians 7:28, 1 Corinthians 7:31-32.

The unmarried or betrothed women - The "unmarried" would a reference to those single or "widows" mentioned in 1 Corinthians 7:8 and the "betrothed women" to the single girls who were engaged 1 Corinthians 7:25 ff.

Holy in body and spirit -- This refers to the entire person, a whole.

÷1 Corinthians 7:35

Not to lay any restraint [restriction] -- Paul recognized the tension of attempting to please both a spouse and the Lord. Paul hoped that his instruction would free the Corinthians from anxiety—not cause them more of it.

Marriage does not prevent great devotion to the Lord, but it brings more potential matters to interfere with it. Singleness has fewer hindrances, though not guaranteed greater spiritual virtue, or distraction.

÷1 Corinthians 7:36

His betrothed -- Paul may be addressing the man engaged to a virgin, but more like to the virgin's parents. It seems that in Corinth some of the fathers thought it best to keep their daughters from marrying.

The ESV addresses this as to the intended husband, while other translations see it as addressed to the father of the virgin.

If his passions are strong -- This ESV translations views this address as to the intended husband and encourages the couple to go ahead an married.

Past the flower of youth -- Fully matured as a woman capable of child-bearing.

It must [ought to] be -- Let the wish of both parties be carried out; it would be harsh to act otherwise.

Some think that the reference is to the disgrace incurred by a maiden, especially a Jewish maiden who had passed the age of maturity, and was still unmarried--a disgrace which also attached to a Jewish father who had not provided a suitable marriage for her. Cf. Sirach 7:25 [RSVA] "Marry thy daughter, and thou hast performed a weighty matter." See also Sirach 42:9. [RSVA].

÷1 Corinthians 7:37

Keep her as his betrothed -- The questions is: Is this speaking from the father's viewpoint, or the groom-to-be? Two different interpretations emerge according to how one considers the viewpoint.

1) It seems to me that Paul is saying the man who is engaged to the young woman but does not marry her but continues his engagement does well. ESV.

Paul seem to be encouraging those in firm control of their sexual desires to choose the celibate life.

There may be external pressure from the ascetic Corinthians upon the man not to marry, but ultimately Paul says the man should follow his own convictions about marrying or not marrying. 1 Corinthians 7:38.

2) The father who is determined to not marry his daughter off (and not under constraint by the daughter to change his mind) does well. 1 Corinthians 7:38.

CBSC suggests 3 possible reasons for this: 1) she doesn't want to get married; 2) no one has sought to marry her; 3) if sought she is unwilling to accept the proposal.

Being under no necessity [compulsion]-- Refers to outward pressure to marry.

÷1 Corinthians 7:38

(cf. notes on 1 Corinthians 7:37 and 1 Corinthians 7:38.)

÷1 Corinthians 7:39

What is God's will about the remarriage of a widow? 1 Corinthians 7:39-40,

Bound ...as long as he lives. -- The marriage bond is for life, not to be broken or disrupted by man. Malachi 2:16; Luke 16:18, Romans 7:1-3; Matthew 10:9; Matthew 19:6.

But if her husband dies [be dead] -- The only situation that dissolves the marriage vows made for life, in the sight of God, is the death of one of them.

Only in the Lord -- Adverbial phrase - modifying "marriage" and not, an adjective, modifying "man".

(xxx See James Meadows in Studies in 1Corinthians, Denton Lectures, 1982, Dub McClish.)

Interpretation:

1) Some interpret it that when a Christian remarries, he/she must marry one who "in the Lord", i.e., a Christian.

2) The marriage must be one that would be permissible (authorized) by the Lord! That is, not a marriage that would be considered as "adultery" (Matthew 19:9); and not a marriage of a "believer" with an atheists, or Moslem, Hundi, etc., or of a "faith" that is contrary to the True God of heaven! (2 Corinthians 6:14-15; 1 Corinthians 6:16;)

"And to marry in the Lord is to marry with the Lord's *favor, in harmony with his will*." - Deavers

÷1 Corinthians 7:40

Yet in my judgment [in my opinion] -- No doubt in the apostle's mind because of the present situation (1 Corinthians 7:26), this is his opinion.

If she remains as she is -- As a widow without any entanglement with marriage because of the "present distress" 1 Corinthians 7:26.

I too have the Spirit of God -- He believe that this advice is what the Holy Spirit would advise, but we understand the parameters "for the present distress" 1 Corinthians 7:26.

÷1 Corinthians 8:1

Problems in the church at Corinth:
7 Eating meat offered to idols - ch. 8:1 - 11:1
ch 8 Inquire -- Eat?
ch 9 Example of Paul (giving up a right)
ch 10 Exhortation

Two NT questions about meat.
1. Romans 14 meat strangled (blood not drained)
2. 1Cor about meat offered to idols.

Now concerning food -- This verse introduces another topic on which the Corinthian church had sought Paul's advice, namely, the propriety of eating food that had been presented by heathen worshipers to their idols.

When animals were sacrificed to the gods in the heathen temples, part of the animal was given to the officiating priests, who sold the meat. Some of this meat found its way into the public markets. Two questions were thus raised: Was it proper to buy such foods in the public markets and eat it, and was it right to eat such food when visiting in the home of a heathen friend? For the stand taken by the Jerusalem Council on meats sacrificed to idols see on Acts 15:20.

We ... possess knowledge -- Perhaps the Corinthians had boasted of this in their letter of inquiry (see on 1 Corinthians 7:1). The believers in Corinth were aware of the true nature of idols, that they were of no importance (1 Corinthians 8:4).

Puffs up -- That is, leads to pride and to an exaggerated idea of one's own opinion, and to uncharitable acts toward others.

Love builds up -- Greek **ἀγ πη,** "love" in its highest form, not sensual or biological attraction, but love based on principle; love as a real interest in one's fellow man as a being for whom Christ died (see on Matthew 5:43).

Such love "is not puffed up" (1 Corinthians 13:4). It builds up rather than tears down; therefore it seeks constantly to do those things that will help others (see 1 Corinthians 13).

The solution of the question regarding meats offered to idols should not be based upon abstract knowledge alone, but upon the demands of real love for others. It will find its chief concern to be the consideration of what best contributes to the peace, purity, happiness, and salvation of one's fellow men. This love is the solution for most social problems.

÷1 Corinthians 8:2

Imagines that he knows -- Paul here condemns the pride of one's intellectual attainments that leads to contempt and neglect of the interests of others who are less learned.

He does not yet know -- He who is so proud of his knowledge that he disdains others and ignores their real interests demonstrates that he has not yet learned the first rudiments of true knowledge.

If a man does not use his knowledge to contribute to the happiness or well-being of others, that proves that he is unaware of one of the fundamental purposes of knowledge, which is the benefit of mankind in general.

(See Proverbs 2:1-6; James 1:5). Full and really valuable knowledge is possessed only by those who know and practice love (see 1 Corinthians 13:2).

The teaching in this verse is that knowledge without feeling is nothing, because it leaves out of consideration the most necessary item, namely, the right application of that knowledge to the interests one's fellow men.

÷1 Corinthians 8:3

Loves God -- The first great commandment is, "Thou shalt love the Lord thy God with all thy heart," (Matthew 22:37; cf. Proverbs 1:7). Where such love exists, it is seen also in love for one's neighbor (see 1 John 4:19-21).

Known by God -- It may be argued that God knows all men; therefore why should Paul specify a certain class as being known by Him? But those who "know" God and is "known" by God are those who keep His commandments (John 10:14; Galatians 4:9; 2 Timothy 2:19).

On the other hand, God declares He does not know those who do not love and obey Him (see Matthew 7:23).

÷1 Corinthians 8:4

Food offered to idols -- Paul digressed from the main topic of discussion to show that the problem could not be solved by knowledge alone, that something else was necessary, namely love (see vs. 1–3). Now the question of the propriety of Christians using food that had been offered to idols is resumed.

No real existence -- In the Greek this word is in the emphatic position, thus stressing the nothingness of the idol. The idol is only lifeless wood, stone, or metal, and has no real significance either in heaven or on the earth. (cf. Isaiah 37:19; Isaiah 41:29; Jeremiah 2:11; Acts 14:15).

It should be borne in mind that by the word "idol" is meant, not merely the image, but the idol god it is supposed to represent. Paul's statement denies this idol god in all reality.

Nothing -- The belief that various deities existed in the world was only a fantasy of the mind of the worshipers. (One of the names given to heathen gods in the OT is *'hebel'* H1892 "nothings." Used some 70 times in the OT.)

But one -- The Scriptures repeatedly stress the fundamental truth that there is only one God, the Creator and Father of all mankind (see Nehemiah 9:6; Isaiah 43:10; Isaiah 44:6; Isaiah 44:8; Malachi 2:10; Mark 12:29-30; 1 Corinthians 8:6; Ephesians 4:6).

÷1 Corinthians 8:5

So-called gods -- Idol worshippers believe in and worship many imaginary beings that they call gods, but they are really not gods; they do not even exist (see on v. 4)

The Apostle does not say there *are* many gods or lords, but only that the gods of the heathen are *called* so.

Lacking the inspired revelation of truth that the Christian possesses, the heathen knows not that there is only one God, who is the Creator, and in his ignorance he attributes divine qualities to many things both imaginary and real.

Heathen peoples deify the sun, moon, stars, fire, water, earth, certain animals and birds, as well as mythological beings such as Jupiter, Apollo, Venus, etc. (Many of the "gods" had a Greek name and a Roman name.)

In heaven or on earth -- Paul here states that although there are representations of things in heaven and on earth that the heathen call gods, they have no divine power.

But because the Christian scorns the idea that these gods are real, he does not therefore hold that there are no supernatural beings who can affect human destiny. Satan and his angels have power to manifest themselves to men in various forms (see 2 Corinthians 11:13-15). Through this power the devil is able to delude millions of people in the worship of false gods.

Gods … lords -- The Corinthian idol-worshipers believed that heaven and earth were peopled with gods and lords of many different ranks and powers. But they were only imaginary deities.

÷1 Corinthians 8:6

Yet for us -- Whatever the heathen might do or think, Christians should know that there is only one God, and He alone has the right to demand their worship.

There is not one God who rules over a portion of the human family and others who govern other sections of the world's population. One God created all things, and by virtue of this act He has power and authority over everything on the earth.

On God, the Father -- This title brings out the contrast between the Christian and the heathen view. The Christian believer knows God as his loving, compassionate, and understanding Father. He created all men; He provides all things needful for their happy existence; He protects them as a father does his children; He pities them in their sorrows, helps them to endure their trials, and in every way reveals Himself as their loving Father and a friend (see Psalms 68:5; Psalms 103:13; Jeremiah 31:9).

The pagans have no idea of God as a father, but only as a mighty being who has great power and who must be placated.

From whom -- God is the Creator of all things. See on Romans 11:36.

For whom we exist -- Greek. *eis auton*, "unto him." It is for God's pleasure (satisfaction) and His good will toward us that we exist. Philippians 2:13; Luke 12:32.

Through whom are all things-- It is through the God-head that all things in our material universe have come into being (see John 1:1-3; John 1:14; Colossians 1:16-17; Hebrews 1:2).

The heathen claimed that there were many rulers and lords of the universe, but the Christians said there was only one. Paul here sets forth the great truth that God, and God alone, brought "all things" into existence, and that He did this through the active agency of Jesus Christ, the Son, who is the second person of the Godhead. (cf. **Acts 17:24-29**).

Through whom we exist -- Not only is God our Creator, but we are redeemed from sin through Him. All things, both creation and salvation, and everything that is included in those terms, come out from the Father through the mediation of Christ the Son.

÷1 Corinthians 8:7

However -- Although most of the Corinthian believers might, indeed, understand an idol to be nothing at all, and that there is only one God, it was difficult for some to throw off immediately all their former superstitions and moods.

Through former association -- Some of the believers at Corinth had been deeply involved in idolatry in their past.

Their conscience being weak -- There were some among the Corinthian members who could not regard food that had been sacrificed to idols as ordinary food, even though they no longer worshipped such idols. As a result of lifelong custom they could not completely dissociate themselves from the past. Partaking of such food placed them strongly in a former setting that they now wished to renounce.

> Textual evidence is divided between this and the reading "according to habitual use," or "from force of habit." With the latter reading the passage may be translated, "But some, through being hitherto accustomed to idols" (RSV).

Being weak -- The conscience was not sufficiently strong to enable such persons to overcome all their former prejudices and superstitious beliefs.

> A *weak* conscience is one which either regards as wrong what is not in fact so; or one which is not clear and decided in its judgments. (Hodge)

Defiled -- *(polluted, stained, contaminated, besmeared, soiled;* **G3435**) Their conscience is defiled because it is violated. Such were not able to eat with a clear conscience and they did not feel right about eating such offerings, Romans 14:23. (1 Corinthians 10:19-20)

÷1 Corinthians 8:8

Food will not commend [bring us closer] -- The favor of God is not obtained by the use of, nor by abstention from, food that has been offered to idols. There is no advantage to us.

> God does not make His favor depend on unimportant things like the eating, or not eating, of food offered to idols. The worship that is acceptable to God does not center in such matters; it is more spiritual.

No worse off -- Literally, "do we lack," or "do we come short," that is, in credit.
It is not by refusing to eat such food that believers increase their moral worth or excellence.

No better off -- Literally, "do we abound," that is, in credit. To abstain for the sake of abstaining is a matter of indifference in God's sight. The only question of real importance is, what effect will our conduct have on others?

> There is some textual evidence that may be cited for reversing the order of the clauses, in which instance Paul takes up, first, the case of those who do not eat.

÷1 Corinthians 8:9

But take care [heed] -- Knowledge of the truth regarding the nothingness of the idol does not of itself constitute an unlimited excuse for the exercise of the privilege of pleasing oneself without regard for the influence of one's acts upon others.

This right of yours [liberty] -- Greek, ε'ξουσία, *exousia*, "right," or "authority," that is, to eat the meat offered to idols. It is often true that a Christian has the right or authority to do a certain thing, but that it is not wise, or considerate of others, to exercise that right (see on 1 Corinthians 6:12; cf. 1 Corinthians 10:23).

> It is possible that the conduct of some, who fully understand that these idol gods are not real, could lead others with less knowledge into a wrong course of action. They may conclude that worshipping these idol gods is all right, and go back into the practice of idol worship itself.

Stumbling block -- That is, anything that causes another to fall from the path of truth, and thereby commit sin.

> There was danger that those whose consciences were not troubled by the eating meat offered to idols might cause others to sin by indulging in something that conflicts with their conscientious scruples (Romans 14:13; Romans 14:20).

Weak -- See on 1 Corinthians 8:7; cf. on Romans 14:1. The believer must always remember his brother. We should so live that that no word or deed of ours make it more difficult for others else to live in harmony with the will of God.

> Personal convenience and choices must not be the first consideration; one must give thought to the effect of his acts upon others.

÷1 Corinthians 8:10

Who have knowledge -- One who knows that idols are not real gods.

Easting in an idol's temple -- That is, attend a banquet in an idol's temple. Perhaps the occasion would be some official function, associated with which would be some meal within the precincts of the idol temple.

> The fact that Paul would use an example of this kind shows the laxity into which some of the Corinthian believers had fallen.

Encouraged [emboldened] -- Greek, G3618, *oikodomeô*, literally, "to build up." The word is perhaps used ironically. Paul replies that instead of "building up," the "weak" by such actions they were destroying them (v. 11).

> Paul is saying, But now, by your example, he will be fully confirmed in the belief that an idol is to be regarded with respect and homage. He will see you in the temple, partaking of a feast in honor of the idol; and he will infer that honoring this "god" is the right thing to do.

÷*1* Corinthians 8:11

By your knowledge -- It is "knowledge" you have, but the "weak" brother may not have that knowledge, or understanding.

This weak person [brother] -- The weak brother is the one who should be treated with considerate patience and forbearance. (See on Romans 14:1; 1 Corinthians 8:9.)

He is a brother in the faith, one who is united to the Lord by the same tender family tie that unites those whose faith is stronger. He has a claim upon the love and tender helpfulness of all others in the church. Everything possible should be done to avoid endangering the spiritual interests of such a person.

Destroyed [perish] -- The word α'πολει ται *apoleitai* properly and usually signifies , be destroyed; ruined; lost; see John 10:28. The sense is, that the tendency of this course would be to lead the weak brother into sin, to apostasy, and to ruin.

This fearful result shows the serious nature of the matter under discussion (Romans 14:15).

For whom Christ died -- Paul's argument is that if the Lord Jesus Christ loved this man so much that He was willing to die for him, we should not dare to hinder his spiritual progress by doing anything that would stumble him.

÷1 Corinthians 8:12

(There is a general similarity between this chapter and Romans 14.)

Sinning against your brothers -- The word sin here is to be taken in the sense of "injuring, offending, leading into sin."

He who has the love of Jesus in his heart will not wish to use his liberty in such a way that his brethren are misled. On the contrary, he will be glad to deny himself privileges and pleasures if by so doing he can avoid giving offense to anyone.

There is a fallacious idea entertained by some that every man has the right to do what he pleases irrespective of the effect of his conduct upon others, so long as he does nothing contrary to law (cf. Romans 14:13; Romans 14:16; Romans 14:21; 1 Peter 2:15-16).

Strong Christians should be careful to avoid doing that which will offend weak believers, or lay a stumbling block in their path. By causing others to be wrongly influenced, one violates the law that instructs Christians to love their brethren and seek their welfare (see Matthew 22:39; John 15:12; John 15:17; Romans 13:10; Galatians 5:14; James 2:8).

Wounding -- The word "wound" here (τύπτοντες *tuptontes*, "smiting, beating" here to mistreat") is taken in the sense of injure. Their consciences are ill-informed. They have not the knowledge which you have. And by your conduct they are led further into error, and believe that the idol is something, and is to be honored.

Weak conscience -- See 1 Corinthians 8:7.

You sin against Christ -- Christ identifies Himself with His people, including His weakest brethren. He informed Saul on the Damascus road that persecution of the saints was indeed persecution of Himself (Acts 9:5; cf. Matthew 25:40).

Christ has commanded you to love them, and seek their good, and not to lead them into sin.

÷1 Corinthians 8:13

If food [Meat] -- (βρ μα *brôma)* food in general; not only flesh, but all kinds of food.

Paul here shows them how he would act in these circumstances.

Never eat meat [flesh] -- Here the Greek word is κρ α *kreas*, G2907, "flesh" particularly of a sacrificed animal. This verse has a very strong triple negative construction.

The word occurs only here and in Romans 14:21. Flesh-foods were particularly involved in sacrifices to idols. Paul was willing to do without such food that he might lawfully have eaten, rather than lay a stumbling block in a weak brother's way.

Freedom in Christ should edify, not destroy. The unstated implication is that Paul will not eat meat sacrificed to an idol or in an idol's temple. This does not imply that Paul became a vegetarian.

The denial of self for the good of others is a prominent feature of the disciple of Jesus (see Matthew 16:24; John 3:30; Romans 12:10; Romans 14:7; Romans 14:13; Romans 14:15-17; Philippians 2:3-4). This principle is the essence of the spirit of Jesus.

While the world stands -- Literally, "forever, eternal" here meaning a lifetime (Matthew 25:41).

÷1 Corinthians 9:1

This chapter regards Paul's Apostolic Authority

Free -- That is, am I not a Christian, invested with all the liberties wherewith Christ has made his people free? Am I not as free as any other believer to regulate my conduct according to my own convictions of what is right; free from any obligation to conform to the opinions or prejudices of other men?

An apostles - One chosen my Jesus Himself to be a special representative, His ambassador, to receive His teaching directly from Him.

Am I not an apostle -- Probably some at Corinth had though Paul had not qualified be an apostle.

Seen Jesus our Lord -- No man could be an apostle who had not seen the Lord Jesus after his resurrection, because that was one of the essential facts of which they were to be the witnesses, Acts 1:22.

Neither could any man be an apostle who did not receive his knowledge of the gospel by immediate revelation from Christ, for the apostles were the witnesses also of his doctrines, Acts 1:8; Acts 10:39; Acts 22:15. Galatians 1:12.

Paul had seen Jesus on the road to Damascus (Acts 9:4-5). He had received the message he taught from Jesus himself by revelation (Galatians 1:1; Romans 1:1; Romans 1:5). He had spend 3 years (the same as the twelve) in preparation to preach Christ. (Galatians 1:17-18).

You my workmanship -- He also points to the Corinthians themselves as proof of his apostleship by asking the question, **"Are you not my work in the Lord?"** If they had any doubt as to his apostleship, they should examine themselves. Were they saved? Of course they would say they were. Well, who pointed them to Christ? The Apostle Paul did! Therefore, they themselves were proof of the fact that he was a genuine apostle of the Lord.

÷1 Corinthians 9:2

If to others I am not -- If any Church had less right to question his Apostolic authority, it was the Church of Corinth, which he had founded (1 Corinthians 4:15), and on which so many spiritual gifts had been poured forth (1 Corinthians 1:5; 1 Corinthians 1:7, 1 Corinthians 14). The Corinthians needed no other proof of the genuineness of his mission.

You are the seal -- A ***seal*** was to authenticate a matter. 2 Corinthians 12:12.

A seal in the ancient world was a warm blob of wax into which a signet ring was pressed to seal a letter or package. It was an assurance that the contents had not been opened; it showed who owned the contents; and it showed the genuineness of the contents, that it was sent by the right person. This type of seal became a metaphor of Christian certainty (cf. John 3:33; Romans 4:11).

The sense here is that the conversion of the Corinthians was a clear demonstration that he was an apostle, and should be so regarded by them, and treated such by them.

÷1 Corinthians 9:3

My defense -- My "apology" The same word occurs in Acts 22:1; Acts 25:16; 2 Corinthians 7:11; Philippians 1:7, Philippians 1:17; 2 Timothy 4:16; 1 Peter 3:15; Here it means his answer, or defense against those who sat in judgment on his claims to be an apostle.

Examine me -- To those who "inquire" of me; or who "censure" and condemn me as not having any claims to the apostolic office.

÷1 Corinthians 9:4

This begins a series of questions (cf. 1 Corinthians 9:4-7) where Paul asserts his right as an Apostle to be supported by the local churches. However he personally chose not to exercise his rights (cf. 1 Corinthians 9:15; 1 Corinthians 9:18; 1 Thessalonians 2:6), but he affirms the rights of other Christian workers.

The right [power] -- G1849, "right, power, authority", cf. John 1:12.

To eat and drink -- I.e. at the expense of the Church, cf. Luke 10:7. Paul's opponents seems to have argued that this privilege was confined to the original twelve Apostles of the Lord.

÷1 Corinthians 9:5

A believing wife -- Literally, " sister wife"**.** The double pair of nouns in the Greek, ***"a sister a wife,***" was an idiomatic expression for "a believing wife."

Wife -- If Paul was married he didn't take his wife traveling with him. However, 1 Corinthians 7:7-8) indicates that he didn't have a wife. Paul apparently either never married, or was a widower. The clue that he was a widower would involve the idea that he was a member of the Sanhedrin when he gave his ***"vote"*** or ***"voice"*** against the Christians. (Acts 26:10) (and this involved the necessity of being married.) He appears to have received the training of a Rabbi, Acts 22:3.

Other apostles -- The term "apostles" can refer to the Twelve or the wider usage of the term (cf. Acts 14:4; Acts 14:14; Romans 16:6-7; 1 Corinthians 4:9; Galatians 1:9; Ephesians 4:11; Philippians 2:25; 1 Thessalonians 2:6). It is evident from this that the apostles generally were married.

The phrase used here is οἱ λοιποὶ ἀπόστολοι *hoi loipoi apostoloi* ("the remaining apostles," or the other apostles).

The context is not directly asserting the right of the Apostles to have wives, although this is surely implied, but the right of the Apostles to have the church support them and their wives.

Brothers of the Lord -- Mary had further children after Jesus (cf. Matthew 12:46; Matthew 13:55; Mark 6:3; John 2:12; John 7:3; John 7:5; John 7:10; Acts 1:14; Galatians 1:19).

James and Jude were well known brothers of Jesus. James was a leader in the church in Jerusalem.

Cephas -- This is the Aramaic form of the Greek *Petros*. It meant a large boulder or rock (cf. Matthew 8:14; John 1:42). He name was "Simon" but Jesus gave him the nick-name of "Peter". He was married (cf. Mark 1:30).

Paul calls Peter "Cephas" in 1 Corinthians 1:12; 1 Corinthians 3:22; 1 Corinthians 9:5; 1 Corinthians 15:5 and Galatians 1:18; Galatians 2:9. But in Galatians 2:7-8; Galatians 2:11;

Galatians 2:14 he calls him Peter. He is called Peter everywhere in the Gospels except John 1:42 where he is introduced to Jesus who then gives him his nick-name "Peter."

÷1 Corinthians 9:6

To refrain from working -- Paul worked as a tentmaker in Corinth (Acts 18:3). He may have wanted to be an example for them since many Greeks despised work (see 2 Thessalonians 3:11-12).

Some Corinthians may have considered this kind of work to be unfit for an apostle. Paul's labor also alleviated his need for financial support for his ministry from the Corinthian church.

Except for help from a few churches (e.g., Philippians 4:15-16), they paid their own expenses not because of obligation or necessity, but voluntarily.

÷1 Corinthians 9:7

Who serves as a soldier at his own expense -- The charge is now refuted on five different grounds. The first argument is derived from the analogy of human conduct. Three instances are given, (1) the soldier, (2) the vine-dresser, (3) the shepherd, who all derive their subsistence from their labours.

Who plants a vineyard -- Cf. 2 Timothy 2:6. Compare Deuteronomy 20:6; Proverbs 27:18. Deuteronomy 25:4;
cf. Isaiah 28:28; Isaiah 41:15; Hosea 10:11.

÷1 Corinthians 9:8

Human authority ... he Law -- Paul does not base his instruction on people's judgment; instead, he bases it on God's law.

If one looked at it from a purely human point of view, Cf. Romans 3:5 and Galatians 3:15. But Paul emphasizes that his argument is drawn from the law of Moses, and its force would be admitted by his Judaizing opponents.

÷1 Corinthians 9:9

It is written -- A quotation from Deuteronomy 25:4, which prohibited farmers from muzzling or closing their animal's mouth while it worked. Since the ox performed the threshing, Deuteronomy indicates that it should be allowed to eat grain and derive some benefit from its labor. Paul uses this as an analogy for ministers of the gospel who, he argues, are entitled to material benefits for their service. Compare Luke 10:7.

This is among the passages used to shoe that God does care for the oxen an all such creatures. "God cares for all" and note such examples as Psalms 36:6; Psalms 147:9; Jonah 4:11;

÷1 Corinthians 9:10

For our sake -- As in agriculture, men should earn their living from their labor.

In hope -- The one who plows the field hopes to partake in the crop.

Thresher thresh -- In this verse we may observe that the word translated *treadeth out* in 1 Corinthians 9:9 is here rendered ***threshing***, because the usual Eastern mode of threshing corn was by means of oxen.

See Art "Agriculture" in Smith's *Dictionary of the Bible*, and Kitto's *Biblical Cyclopædia*. The flail appears to have been occasionally used for the lighter kinds of grain (Ruth 2:17), and threshing instruments are occasionally mentioned in the later books of the Old Testament, e.g. 2 Samuel 24:22; 1 Chronicles 21:23; Isaiah 41:15.

÷1 Corinthians 9:11

Spiritual things -- Refers to the gospel message, cf. Romans 15:27.

Material things [carnal] -- Financial support. *See* 1 Timothy 5:17. Cf. 2 Corinthians 8:1-5.

Paul's third argument is drawn from the principles of natural gratitude. If we have conferred on you such inestimable benefits, it is surely no very burdensome return to give us our maintenance.

Estius [an eminent theologian of the 16th century] said that the two matters are not unequal: but that the one who receives a gift so much more valuable is certainly under an obligation to him who imparted such -- an obligation which he should requite by ministering to his benefactor in such trifle ways as food and drink. (see Acts 16:32-34; Act_29:8-10 Cf. Romans 15:17; Galatians 6:6.)

÷1 Corinthians 9:12

Others -- Apparently, the church had financially supported other ministers. May refer to Apollos, or Cephas ?, or other faithful teachers who could make such a claim. (see note on 1 Corinthians 1:12).

It is doubtful that "Cephas" [Simon Peter] had ever been to Corinth, just some Judaizing teachers probably held to him.

we endure -- False teachers sought money. Paul wanted to be certain he was not classed with them, so he endured not accepting support, so as not to offend. Cf. Acts 20:34; 2 Thessalonians 3:8.

We have not made use of this right -- Paul did not want anyone to question his motives for preaching the gospel, so he did not accept financial support. He also did not want to become socially indebted to potential benefactors because of their financial support.

Any obstacle [hindrance] in the way of the gospel -- Paul did not accept financial support from the Corinthians to emphasize the gospel's "free" status (1 Corinthians 9:18)

÷1 Corinthians 9:13

Temple -- The Jerusalem temple was still standing when this letter was written.

Employed in the temple -- May refer to the Levites who performed duties as door-keeper and caring the wood and cleaning the altars, etc.
Gentiles were familiar with such practices from their religious ceremonies.

serve at the altar -- The sacrifices were apportioned out according to rule. Part was consumed on the altar; part was given to the priest; part was consumed by the worshipper.

OT priests were supported by the tithes of crops and animals, as well as of financial gifts (Deuteronomy 18:3-4; Numbers 18:8-24; cf. Genesis 14:18-21).

÷1 Corinthians 9:14

Living by the gospel -- Here we see a divine mandate for ministers to be supported by churches. Matthew 10:10; Luke 10:7.

÷1 Corinthians 9:15

Made no use -- Of the six reasons given in vs. 1-14 that indicate his right to financial support.

Nor am I writing -- He was not underhandedly hoping that, despite his protest, the Corinthians would feel obligated to pay him (2 Corinthians 11:8-9; cf. 1 Thessalonians 2:9; 2 Thessalonians 3:8; 1 Peter 5:2).

Any of these rights -- Refers to the rights Paul mentioned in 1 Corinthians 9:4-5.

Would rather die -- He preferred death to having anyone think he ministered with a financial motive. See Acts 20:33-35; 1 Peter 5:2.

My ground for boasting [glorying]-- Refers to Paul's refusal to accept any payment for his gospel ministry in Corinth. He can boast because he did not jeopardize the integrity of the gospel message (1 Corinthians 9:12).

> The term "***boast***" refers to that in which one glories or to the basis of one's glorying, and carries the idea of rejoicing. It is a statement of sincere joy, not pride (cf. 1 Corinthians 1:31; Romans 15:17). He was genuinely overjoyed for the privilege of serving the Lord and did not want material support to rob him of it in any way.

÷1 Corinthians 9:16

No ground for boating -- That is to say, his boast (1 Corinthians 9:15) was not personal. He was not proud as if it were his gospel; nor was he proud about the way he preached it, as if it were his ability.

Necessity is imposed on me -- Paul did not preach from personal pride, but from divine compulsion. He had no other choice, because God had sovereignly set him apart for service (see Acts 9:3-6, Acts 9:15; Acts 26:13-19; Galatians 1:15; Colossians 1:25)

> God set apart Paul to proclaim the gospel message (Galatians 1:15; Acts 9:15). Therefore, he is compelled to preach it even in the face of opposition (see 2 Corinthians 11:23-28).

Woe is to me -- Implies that if Paul does not preach the gospel, he will face an undesirable consequence. Paul draws on language from the prophet Jeremiah to express the serious nature of his calling (Jeremiah 10:19; Jeremiah 20:9; Jeremiah 45:3).

÷1 Corinthians 9:17

This of my own will -- Whether Paul did his work willingly or unwillingly, he could not escape his responsibility. He had been chosen (Acts 9:15, Acts 13:2; Romans 1:5, Romans 15:16; Galatians 1:15-16; 1 Timothy 2:7; 2 Timothy 1:2) to bear the good tidings to the Gentiles, and no man can disobey God and be guiltless.

If he willingly obeyed God, he had a reward in the consciousness of having done his duty (1 Corinthians 9:18); if not, he still had been entrusted with the task. Cf. Luke 17:10.

Not of my own will -- This does not indicate that Paul was unwilling to obey but that his will had no part in the call itself. Since it was God's sovereign choice and call, he received not a "***reward***," but a "***stewardship***" (a valuable responsibility or duty to be carefully managed).

A reward -- Rather, **wages**. Cf. John 4:36; Matthew 20:8, and Luke 10:7, where the same word is used.

stewardship [dispensation] -- Literally, **stewardship**, the work of one who has to dispense provisions or stores.

dispensation -- The original meaning of the word dispensation (which is akin to *spend*, is *the giving forth*, as out of a store) would be proper, but it came to have the meaning of *a course, or order, of God's providence, distributed or appointed by Him to man.* But this is not the meaning here. Tyndale renders the word *office*.

÷1 Corinthians 9:18

My reward -- Literally, **wages**. Not money, but the privilege of preaching the gospel without support, was Paul's reward.

Free of charge -- Paul didn't preach for money, note his comment to the elders of Ephesus in Acts 20:33-34.

Paul preached the gospel without demanding or expecting payment from the people whom he sought to reach with the gospel.

÷1 Corinthians 9:19

Made myself a servant -- By choice, he set aside his right to be supported, and thus literally "***enslaved myself***" to self-support, in order to remove a potential offense and win more people to Jesus Christ (cf. Proverbs 11:30).

Going beyond his right to financial support, he says strongly "I am free from all men, but I have enslaved myself to all."

That I might win -- Paul put himself at the service of others in order that God may use him to bring people to Jesus (compare Philippians 2:5-8; Galatians 4:4-5).

He regarded himself as an instrument through which someone might hear the gospel and be saved (compare 1 Corinthians 7:16). He adapts to his audience (but not by compromising the gospel or his message) to remove any obstacles to their acceptance of the gospel message.

÷1 Corinthians 9:20

To the Jews -- In discussing his self-sacrificing concern in 1 Corinthians 9:20-23, Paul mentions three groups: 1) the Jews, 2) the Gentiles, and 3) those whose consciences are weak.

I became as a Jew -- For the Jews' sake Paul became like a Jew. That is, when necessary and regarding indifferent matters, he conformed to the practice of Jewish law (cf. Acts 16:3; Acts 18:18; Acts 21:20-26) to win the Jews.

Those under the law -- This is not be taken as a separate group such as proselytes to Judaism, but as reference again to Jews.

Though not being -- In the parenthetical phrase "though I myself am not under the law," Paul means that in his freedom he was not obligated to practice such Jewish laws.

÷1 Corinthians 9:21

Those outside the law -- From a Jewish perspective, all Gentiles.

I became as one outside -- Paul was not suggesting that he violated God's moral law, but, as he explained, he was not being lawless toward God, but abiding by the law of Jesus Christ (cf. James 1:25; James 2:8; James 2:12).

The law of God -- That Paul lives like a Gentile does not mean that he engages in sinful behavior that characterizes Gentile lifestyles (1 Corinthians 6:9-10).

Under the law of Christ -- Paul did not think it necessary to observe the ceremonial commands of the law in relation to food (see his instructions in 1 Corinthians 10:27), but he did maintain the law of Christ (see Galatians 6:2).

Law of Christ -- Paul follows the law, which has been modified as a result of the coming of Jesus, Israel's Messiah and Savior of the world, and his death on the cross that atones for sins. The "law of Christ" is the Gospel.

The prohibition of idolatry continues to be binding for Paul and all believers, as he will argue in 1 Corinthians 10:1-22.

÷1 Corinthians 9:22

Weak -- Refers to Christians who felt tempted to regress to idolatrous practices. See 1 Corinthians 8:7 ; Romans 14:1.

I might win the weak -- Paul demonstrated sensitivity to such believers, but he also desired that they mature in their faith (see 1 Corinthians 8:7-13).

All things to all people -- Paul is not advocating syncretism or compromise of the gospel message. Not changing Scripture or compromising the truth, he would condescend in ways that could lead to salvation.

Rather, he is promoting a considerate evangelistic approach—one that accounts for different social circumstances, ethnicities, and religious convictions.

Paul here summarizes his approach to missionary work. He preaches the gospel to all people, excluding no ethnic, religious, or social group. He adapts to the culture of each group without reserving privileges for himself.

I might save some -- See note on 1 Corinthians 7:16.

÷1 Corinthians 9:23

I do it all -- He has forfeited his freedom for the sake of all, that by all these means some may be saved.

The work of the gospel was the great axis around which everything in Paul's life revolved.

For the sake -- He does this for the sake of the Gospel, that he might share in the blessings of the Gospel personally and see others come to Christ.

÷1 Corinthians 9:24

24–27 *The Need for Self-Discipline.* Paul uses athletic metaphors to picture the Christian life as rigorous, requiring self-discipline and perseverance.

1) v. 24 Energetic attempts
2) v. 25 Eternal reward
3) v. 26 Empty actions
4) v. 27 Exercise restraint

In a race -- The Greeks enjoyed two great athletic events, the Olympic games and the Isthmian games, and because the Isthmian events were held in Corinth, Christians there were quite familiar with this analogy of running to win.

Runners who compete in games go into strict training: they exercise self-control when they train for a competition. Athletes who competed in the games in Olympia had to swear an oath confirming that they had abstained from wine, meat, and sexual intercourse in the previous ten months.

One receives the prize -- Runners focus on winning the prize, which in the games in Olympia and in Isthmia was a crown, a wreath made of foliage (in the games in Isthmia, controlled by the city of Corinth, the wreath was made of celery). See 2 Timothy 4:8; James 1:12; 1 Peter 5:4; Revelation 2:10. The goal of winning determines an athlete's lifestyle.

The prize -- Refers to life in the age to come, especially the resurrection of the dead and the presence of Christ (compare 1 Corinthians 15:51-55; Philippians 3:12-14).

÷1 Corinthians 9:25

This series of extended athletic metaphors is intended to show the discipline necessary for Christians. This links back to 1 Corinthians 9:19, where Paul mentions his voluntary enslavement for the sake of his evangelistic efforts. Paul is willing to do whatever it takes to proclaim the good news of Christ's salvation.

Exercises self-control [strick training; temperate] -- "Strict training" refers to the athlete's self-control in diet and his rigorous bodily discipline.

Paul now gives a strong exhortation for Christian self-denial, using himself as an example and employing athletic figures familiar to the Corinthians at their own Isthmian athletic games,

hosted every other year by the people of Corinth. The particular events he refers to are running and boxing.

A perishable wreath [corruptible crown] -- A wreath of greenery given to the winner of the race. Cf. 2 Timothy 4:8; 1 Peter 1:4.

Corinth itself hosted major games for all Greece every two years on the isthmus; these were the best-attended Greek festivals next to the Olympic games, which were held every four years. The pine (or celery) garland was awarded at these Isthmian games (wild olive at the Olympic, parsley at the Nemean, etc.).

An imperishable [incorruptible; last forever] -- Contrasts the perishable crown of celery leaves that athletes won in the Isthmian games. Paul sought an imperishable crown, which here serves as a metaphor for the reward: eternal life and the glory of sharing in Christ's work

÷1 Corinthians 9:26

Run aimlessly [uncertainly]-- i.e. *with no definite object*, but "looking to some goal."

The Corinthians were familiar with their own Isthmian athletic games, hosted every other year by Corinth. The particular events he refers to are running and boxing.

Every one of the Corinthians believers should run as these runners do, with an all-out effort to get the prize.

Beating the air -- Shadowboxing or "beating the air" was insufficient preparation for a boxing competition; a boxer had to discipline his body better than that to win.

In the same way, Paul had to discipline his life to sacrifice what he needed to sacrifice for the sake of the gospel, lest he himself be disqualified from the race and fall short of the wreath of eternal life (1 Corinthians 9:25).

÷1 Corinthians 9:27

I discipline my body -- Literally, ***I strike under the eye, I beat black and blue***. The same word is used in Luke 18:5 of the effect of the repeated complaints of the poor widow.

Under control [into subjection] -- Literally, **lead it into slavery**. The body was to be the absolute property of the spirit, to obey its directions implicitly, as a slave those of its master. Romans 6:19. (NCV "make it my slave").

Be disqualified [castaway] -- The Greek ἀδόκιμος, one regarded as unworthy. Except in Hebrews 6:8, this word is everywhere else translated ***reprobate*** in the New Testament.

Literally, one who was not worthy to compete in the games, and was rejected from the competition because it was evident he had not trained or was prepared.

In the Greek games there was a herald who announced the rules of the contest. But Paul is not only a Christian herald (i.e, preacher), he is also one who plays in the game. That is, he not only preached the Gospel but he also lived by the Gospel's rules.

See **James 5:19** note on APOSTASY

÷1 Corinthians 10:1

10:1–13 Paul appeals to examples from Israel's history to warn the Corinthian church of the dangers of idolatry.

For -- In the Greek, (NA26 **γὰρ**; TR **δέ**) The word ***"for"*** connects these verses (vs. 1-5)with the argument in chapters 8–9. Having challenged the Christians in Corinth to self-discipline, Paul now looks back to Israel, who were in the race described in 1 Corinthians 9:24-27.

I want you to know [would not that you should be ignorant] -- A characteristic expression of Paul to introduce an important truth. Cf. 1 Corinthians 12:1; Romans 1:13, Romans 11:25; 2 Corinthians 1:8; 1 Thessalonians 4:13.

Our ancestors [fathers] -- Paul is referring to the exodus generation that came out of Egypt (see Exodus 12:33-42).

All under the cloud -- The cloud demonstrated God's presence with them by day and a column of fire at night (Exodus 13:21**;** Exodus 14:24**;** Psalms 105:39).

All -- (Note how ***all*** is used.) vs. 1, 2, 3, 4. The emphasis on ***'all'*** here— it is repeated five times— serves to point out the moral that though all without exception received the privileges, the greater number were very far from using them aright. The lesson is still more closely driven home in 1 Corinthians 10:11-12.

Went through the sea - Refers to the Red Sea, which God parted so that Moses and the Israelites could escape from the Egyptian army. See Exodus 14:21-31; Psalms 78:13.

÷1 Corinthians 10:2

Baptized into Moses -- (Exodus 14:21-28) Paul draws a parallel with the baptized Corinthians. Just as Christian salvation is pictured by being baptized into Christ (see Galatians 3:27), Israel's salvation from Egypt is pictured through their committment to the prophet Moses.

He parallels the experience of salvation in the first exodus and salvation in Jesus to show that salvation does not render one invulnerable to falling (1 Corinthians 10:6-12).

Cloud ... sea -- see notes on 1 Corinthians 10:1

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Eight Baptisms in the New Testament

1. Unto Moses in the Red Sea - 1 Corinthians 10:1-2

2. Fire - John in Matthew 3:10-11
   a. Many fail to understand these are NOT the same thing.
   b. Notice the context of "baptism with fire" vs. 11-12
      1) Baptism with "Fire" was a "threat" John 15:6; Hebrews 10:27
      2) Baptism with the "Holy Ghost" a promise (Luke 24:49; Acts 1:4-8; Acts 2:1-4; Acts 2:38

3. John's baptism - Matthew 3:5-6

Apollos and disciples in Acts 18:24-24 & Acts 19:1-5

4. Holy Spirit's - (6) John 1:33

5. Suffering - Matthew 20:22-23
Figurative of an overwhelming in suffering and pain.

6. For the dead - 1 Corinthians 15:29

7. Jesus' disciples - John 4:1-2

8. Great Commission - Matthew 28:19-20, Mark 16:15-16

Ephesians 4:4-5 - **The "ONE BAPTISM" today.**

One Baptism for ALL BELIEVERS still in force when Paul wrote Ephesians in AD 62 and that was the baptism Jesus commanded in Matthew 28:19-20; Mark 16:15-16.

1. What was the significance to the Jews and the Gentiles who received this letter? They were ALL baptized:

(1 upon believing the same truth -- John 1:1
(2 on making the same confession -- Romans 10:8-10
(3 baptized the same way -- Colossians 2:12
(4 for the same purpose -- Acts 2:38
(5 into the same relationship with Christ-- Galatians 1:1-28

2. The "ONE BAPTISM" for all believers today MUST be the same "one baptism" that Jews and Gentiles accepted in becoming Christians in the first century.

÷1 Corinthians 10:3

All -- See the note on "all" in 1 Corinthians 10:1.

Same spiritual food -- Describes the food miraculously provided by the LORD. When the people of Israel complained about the lack of food (Exodus 16:3), God provided them with quail and manna (Exodus 16:13-15). Manna became their staple food as they wandered through the desert for 40 years.

÷1 Corinthians 10:4

Spiritual drink -- The miracle of the water from the rock (Exodus 17:1-7; Numbers 20:7-11). The two miracles are interpreted typologically in terms of the salvation provided by God through Jesus Christ.

Same spiritual rock -- During the wilderness wanderings, the Israelites drank water from the rock in Rephidim (Exodus 17:1-6) and Kadesh (Numbers 20:1–11). Paul's message in this chapter follows the flow of Deuteronomy 32, which chronicles Israel's journey through the wilderness.

Spiritual Rock -- When Paul speaks of a "spiritual" rock, he indicates that he does not think of the physical rock in the desert that gave water. **That rock was Christ.** The rock is interpreted symbolically:

That followed them -- The Jews had a legend that the actual rock Moses struck followed ("accompanied") them throughout their wilderness wanderings, providing water for them.

Jewish Targums speak of a 'well' which followed the Israelites in their wanderings. In the *Bemidbar Rabbah* it is a Rock, in shape like a bee-hive, which rolled. continually forward to accompany the Israelites on their way.

Some rabbinical scholars reject this interpretation, and believe that the expression refers, not to the ***rock***, but the ***streams*** which issued from it, and which were gathered into pools wherever they encamped. It was to this, and not to the rock, that the words in Numbers 21:17 are supposed to be addressed. Some cite Psalms 78:16 and Psalms 105:41 in support of the same view. (cf. Deuteronomy 9:21, "the brook that descended from the mount").

Rock was Christ -- Paul identifies Christ as the rock in a figurative sense, based on his reading of the descriptions of the rock in Exodus 17 and Numbers 21:16-20.

Despite the provision of water in the desert, the people still complained and rebelled against His leadership. Paul urges the Corinthians not to follow the Israelites' example of complaining about provisions given by the rock (Christ).

÷1 Corinthians 10:5

Most of them -- The first generation whom Moses delivered from Egypt experienced God's mighty power and glory.

Cf. Hebrews 3:17. Joshua and Caleb only, Numbers 14:38, were permitted to enter the promised land. See also Numbers 26:64-65.

God was not well pleased -- Because of Israel's extreme disobedience, God allowed only two of the men who had originally left Egypt (Joshua and Caleb) to enter the Promised Land; all the others died in the wilderness, including Moses and Aaron who were disqualified from entering the Land (Numbers 20:8-12, Numbers 20:24).

Five sins here mentioned. vs. 5 ff.
1. lust --
2. idolaters -- Exodus 32:1 ff
3. fornication -- Numbers 25:9
4. tempting Christ -- Numbers 21 ff
5. murmuring -- Numbers 16, 8, 10

Overthrown [struck down] in the wilderness -- Paul here warns the Corinthian believers to avoid idolatry lest they, too, come under God's wrath. See Numbers 14:28-30; Psalms 78:30-31.

÷1 Corinthians 10:6

These things took place -- The recorded experiences of the Israelites in the wilderness.

Examples for us -- They died in the wilderness because of their failure of self-discipline and consequent indulgence of evil desires.

That we might not -- The events recorded in the law were meant as a sign or warning to others (Numbers 26:10).

Desire evil -- The Israelites' *evil desires* consisted in desiring "better" food than the manna, the spiritual food God had provided (Numbers 11:4-6); they wanted meat (Numbers 11:18; cf. comment on 1 Corinthians 8:7).

Five sins here mentioned. vs. 6- ff.
1. lust -- (1 Corinthians 10:6)
2. idolaters -- (1 Corinthians 10:7) Exodus 32:1 ff
3. sexual immorality [fornication] -- (1 Corinthians 10:8) Numbers 25:9
4. testing God -- (1 Corinthians 10:9) Numbers 21 ff
5. complaining [murmuring] -- (1 Corinthians 10:10) Numbers 16, 8, 10

÷1 Corinthians 10:7

Do not be idolaters -- See Exodus 32:4-6, where the Israelites fashioned a golden calf and worshiped it.

These idolaters were killed. Paul uses this event to warn the Corinthian believers to avoid participating in pagan festivals and meals. He argues that such festivals lead to idolatry.

Some of them were -- The Israelites were barely out of Egypt when they fell into idol worship. Exodus 32 records the story. Some 3,000 were executed for instigating an immoral orgy at Sinai (Exodus 32:28).

See Exodus 20:3; Ezekiel 14:3; 1 John 5:21;

The people ... eat and drink -- See Exodus 32:4-6. Just as Israel had once eaten in God's presence (Exodus 24:11), so in Exodus 32:6 they ate and drank before an idol whom they called God.

Rose up to play -- Later rabbis considered this the most embarrassing episode in Israel's history (eventually some even found ways to blame it on the Gentiles traveling with the Israelites). Jewish interpreters rightly took "play" in this text to mean idolatry (cf. "***pagan revelry***"—NIV).

Play -- A euphemism for dancing and the gross sexual relations which followed the idolatry and excessive feasting. Such formed part of the worship of the heathen deities. (cf. CBSC).

÷1 Corinthians 10:8

Indulge in sexual immorality -- The occasion referred to may be that related in Numbers 25:1-6, (See note on the 23,000 below) when Israelite men engaged in sexual relations with Midianite female religious prostitutes.

The temple of Aphrodite, on the Acro-Corinthus, contained a thousand priestesses devoted to the same licentious worship as seen in the worship of Ashtaroth, or Astarte, the Syrian Venus.

We must not -- The warning Paul gives is therefore a strong needed one against idolatry.

Twenty-three thousand fell -- Having just quoted from Exodus 32:7, this very likely also refers to the incident in Exodus 32, not to the incident at Shittim in Numbers 25. Apparently 3,000 were killed by the Levites (Exodus 32:28) and 20,000 died in the plague (Exodus 32:35).

This is close to the number who died from the plague in the incident at Shittim. See Numbers 25:1-9. In Numbers 25:9 we find 24,000. The actual number would no doubt be between the

two, so that both here and in the book of Numbers only round numbers are given. "Our Apostle saith not definitely three and twenty thousand perished, but three and twenty thousand at the least." Lightfoot.

÷1 Corinthians 10:9

We -- With the use of the plural pronoun "we," Paul includes himself in cautioning the Corinthians against complaining like the Israelites and against testing the Lord to see what he will do.

Put Christ to the test -- Paul is referring to committing evil to see whether God will respond in judgement.

The people questioned the goodness and plan of the One carrying them through the wilderness, the Protector and Provider, the spiritual Rock. Paul again sees Christ as being spiritually present with Israel during the desert wanderings.

Destroyed by serpents -- Numbers 21:4-9. Israel complained about the manna God had given them (Numbers 21:5); as judgment, snakes killed many of them (Numbers 21:6). But those who looked at the bronze snake on a pole lived (Numbers 21:8-9).

÷1 Corinthians 10:10

Nor grumble -- Refers to Korah's rebellion and the Israelites' grumbling against Moses and Aaron (see Numbers 16:1 – 17:13). Grumbling against God, despite His continued provision and protection, was typical of the Israelites in the wilderness (Exodus 15:22–17:7; Numbers 11:1-35; Numbers 14:1-12, Numbers 14:26-35; Deuteronomy 1:27).

Destroyer [destroying angel] -- cf. Exodus 12:23; 2 Samuel 24:16. Paul seems to be implying that God's judgment in Numbers 16:41-50 was carried out by an angel figure (see Exodus 12:23; 2 Samuel 24:16; Psalms 78:49; the 70,000 men because of David's census (2 Samuel 24:15-16), and the entire Assyrian army that was besieging Jerusalem (2 Chronicles 32:21).

From such passages some of referred to "*the angel of death"* but such a phrase does not occur in the scriptures thought the sentiment may be accurate.

The same Greek word is used in the Septuagint as here. Cf. also Genesis 19; 2 Samuel 24:16; 1 Chronicles 21:12, 1 Chronicles 21:15-16, 1 Chronicles 21:20; 2 Kings 19:35; 2 Chronicles 32:21; Acts 12:23.

Some Catholic scholars especially have concluded from Jude 1:5, Jude 1:9, that this was the Archangel Michael, but the passage does not seem to warrant the conclusion.

÷1 Corinthians 10:11

All these things -- Cf. Romans 15:4

Ends of the world -- Hebrews 9:26; 1 Peter 4:7; Paul indicating to the Corinthians that the end was in their generation. cf. Matthew 24:3 for notes there. The ***end***, as used in the N.T. often refers to the end of the Jewish nation, or dispensation, or temple age.

Culmination of the ages -- Jesus' coming fulfilled God's promises and marked the beginning of the last days of Israel as a Jewish nation favored by God. (Hebrews 9:26; see 2 Corinthians 5:1-5; 1 Thessalonians 5:4-8; Hebrews 1:2; 1 Peter 1:20).

÷1 Corinthians 10:12

Take heed [watch out] lest he fall -- Some Corinthian believers did not consider themselves in danger while participating in idol feasts. Proverbs 16:18.

The "strong" who felt free to participate in pagan feasts seem to be those he had in mind. Self-confidence could lead to a spiritual fall, as it had so often in Israel's history.

The Bible is filled with examples of overconfidence (see Esther 3:1-5; Isaiah 37:36-38; Luke 22:33-34, Luke 22:54-62; Revelation 3:1-3, Revelation 3:17).

See **James 5:19** note on APOSTASY

÷1 Corinthians 10:13

Temptation -- "Temptation" (G3986) is not itself sinful. God allows it as a way of purifying us (James 1:12), but the devil uses it to entice us into sin (cf. Matthew 4:1). This word is used three times in this verse and means to tempt with a view toward destruction.

Overtaken you -- (G2983); Seize you by force, to assault and carry you away.

God is faithful -- The believers' faith rests on the character of God. Our hope is in His gracious character, His sure promises and His redemptive plan.
This aspect of God's character is stated in Deuteronomy 7:9, and amplified in Deuteronomy 5:10.

Will not let [suffer; allow] -- (cf. The permissive will of God, Acts 14:16 ff. vs. the causative will of God, 1 Corinthians 10:13.)

Common to man -- One Greek word (*anthrôpinos)* meaning "that which is human." The temptations that come to the Christian are like those that all human beings face.

A way of escape -- The use of the definite article "the" with both "temptation" and "way of escape" points to a particular way of escape that is available in each temptation.
This Greek word was used of a way of escape for a trapped military unit

Able to endure [bear] it -- The good news is that God is with us in our problems (Psalms 23.4). God will not forsake us. The possibility of victory is clear here.

Quibble: "I don't want to become a Christian til I can live it."
Answer:
1) Does God Love you?
2) Do you believe God want you to be saved?
3) Will God help you live right? YES, 1 Corinthians 10:13
4) With God's help do you believe you can live the Christian life?

÷1 Corinthians 10:14

Therefore -- Paul is concluding the previous discussion and moving on to a conclusion.

My beloved -- NJB "by dear friends" Paul's letters to the Corinthian and Galatians are his hardest words to churches. Therefore, he wants to remind them how precious they are to him even when he

speaks so harshly to them (cf. 1 Corinthians 4:14; 1 Corinthians 10:14; 1 Corinthians 15:58; 2 Corinthians 7:1; 2 Corinthians 12:19).

Flee from idolatry -- (1 Corinthians 6.18) "Flee" is an imperative command. This applies not only to the weak who through eating might be led into idolatry but also to those with a strong conscience who, by leading the weak into sin, might fall into sin themselves.

"Idolatry" in the OT was the image and worship of pagan gods. In our day it is anything that replaces God in our priority structure (cf. 1 Corinthians 10:7; 1 Corinthians 10:14).

÷1 Corinthians 10:15

I speak -- Paul's purpose is to persuade the Corinthians, not merely to rebuke them.

Sensible people -- (G5429); Literally "As intelligent people".

Judge for yourselves -- Paul asks the Corinthians to use good sense and to determine the truth of what he says.

÷1 Corinthians 10:16

Cup of blessing -- The term *cup of blessing* is a Hebraism for the cup over which a blessing is to be pronounced, whose characteristic it is to be blessed. It was the name given to the cup over which thanks were given at meals in general and at the Passover. (The "cup of blessing" was a technical term for the third cup drunk at the Jewish Passover.)

Here it is a reference to the cup in the Lord's Supper, a symbol to memorialize the blood that Jesus shed (see Matthew 26:27-28).

The Lord's Supper is a memorial where the bread and fruit of the vine (wine) represent Christ's body and blood (1 Corinthians 11:17-34). Also called communion or the Eucharist. The sharing of it is based on Jesus' Last Supper with His disciples (Matthew 26:17-29).

Participation [communion) -- "*participation, sharing,* a sharing in the benefits it provides.: Reference is to the Lord's Supper. The word means *"to have in common, to participate and have partnership with*." The same Greek word is used in 1 Corinthians 1:9; 2 Corinthians 8:4; Philippians 2:1; Philippians 3:10.

Participation in the blood of Christ -- By partaking of the cup's contents in the Lord's Supper (see previous note), believers identify themselves as members of the new covenant (see Matthew 26:28).

Bread that we break -- Breaking and eating unleavened bread together as a family or group of friends when celebrating the Lord's Supper was something similar to the observance of the Passover.

Participation in the body of Christ The other part of the Lord's Supper, the bread memorializing the bodily sacrifice of Christ on the cross (Matthew 26:26). By partaking of the bread, believers demonstrate their union with Christ—not just His death, but also the achievements brought about by His resurrection.

÷1 Corinthians 10:17

Because [since] -- Paul states that observing the Lord's Supper together reinforces the unity of the "one" body in Christ (Ephesians 4:4)

One bread -- The bread which memorialized and symbolized the Lord's sacrifice on the cross . "Breaking bread together" was a idiom referring to a shared meal.

Many are one body -- Since all believers in the new covenant partake of that one bread, they are one, united in their profession of faith, in sharing the accomplishment of Christ's sacrifice.

we all partake -- Paul emphasizes the love and unity in the spiritual body of Christ and our spiritual union with Christ Himself.

the one bread -- An emphasis on unity in sharing this celebration together.

÷1 Corinthians 10:18

Consider [Observe; Think about; Look at] -- Give attention to this matter. Paul gives a second reason (1 Corinthians 10:16).

Alford points out, "In a strict and peculiar sense—the altar having part of the animal, the partaker another part."

The people of Israel -- When Israelites offered sacrifices in the temple in Jerusalem they "participated in the altar" when they eat a portion of the sacrifice "in the presence of the LORD" (Deuteronomy 14:23, Deuteronomy 14:26)

Those who eat the sacrifices -- Paul is reminding them that in the OT sacrifices, the offering was in behalf of all who ate (see Leviticus 7:15-18; Leviticus 8:31; Deuteronomy 12:17-18). By such action, the people were identifying with the offering and affirming their devotion to God to whom it was offered. Paul was, by this, implying how any sacrifice made to an idol (1 Corinthians 10:7, 1 Corinthians 10:14) was identifying with and participating with that idol. It is completely inconsistent for believers to participate in any such worship (1 Corinthians 10:21).

Participants in the altar -- The priests ate some parts of the offerings in the temple and some were eaten by the rest of the people. "Sharers in the altar" (NASB) means that Israel was bound together in their sacrifice to the one God.

÷1 Corinthians 10:19

I imply -- Paul was implying that eating a sacrifice made in an idol temple or feast (1 Corinthians 10:7, 1 Corinthians 10:14) was identifying with and participating with that idol.

Just as sharing ***one loaf*** unites believers as ***one body*** in Christ, participating with the pagans' religious meals unites them with the gods of that altar.

Food offered to idols -- Idols are nothing; there is no god but God!

An idol is anything [nothing] -- Like Isaiah, Paul says that physical idols are nothing (cf. Isaiah 44:12-20; Isaiah 45:20-25; Isaiah 46:1-11). But like most of the Old Testament passages that mention demons (at least in their Greek rendering -- Leviticus 17:7; Deuteronomy 32:17, Deuteronomy 32:37-39; Psalms 106:28, Psalms 106:37) and most subsequent Jewish and Christian literature, Paul said that false gods seeking worship are demons.

÷1 Corinthians 10:20

No -- Paul answer with an emphatic "no". His arguments do not require a belief in the existence of the gods of the Greeks and Romans.

I imply -- Nevertheless, he argues in this verse that there are malevolent spiritual forces associated with pagan altars even though they could not correctly be identified as the gods and godesses of Greece and Rome.

What pagans sacrifice -- The words here used are found in Deuteronomy 32:17, and similar ones are found in the Septuagint version of Psalms 96:5; cf. Psalms 106:37.

They offer to demons -- Paul knew that physical idols were nothing in and of themselves (cf. Isaiah 46:1-11). He said that worship offered to such idols is really offered to demons.

> The sacrifices pagans make to idols are actually unknowingly made to demons (see Deuteronomy 32:16-17; Psalms 106:37; Revelation 9:20). Those who share in their religious meals are thereby uniting themselves with demons.
>
> Paul rejects the idea that the nothingness of idols, or the nothingness of things offered to idols, removes the objection to participation in the entertainments at idol temples.

Participants with demons -- Paul does not want the Corinthians to share in worship having to do with demons. One cannot do both --participate in Christ and in demons.

> **Demons --** On the one hand, pagan gods are "nothing" (1 Corinthians 8:4); on the other hand, they are "demons" (vv. 20, 21; cf. Deuteronomy 32:17; Psalms 96:5; Psalms 106:37; Isaiah 65:3; demons [i.e., evil spirits] are Satan's angels according to Matthew 25:41; cf. Ephesians 2:2). People who sacrifice on pagan altars and eat that food affiliate with demons (are "participants with demons," v. 20). - NIVBTSB

÷1 Corinthians 10:21

You cannot -- Paul makes clear that his gospel does not allow the kind of religious pluralism being practiced by those believers whom he is addressing in this section.

> Living in Corinth where one could find scores of temples, shrines, and altars to pagan deities, and there would not have been a single part of their education and upbringing that would have told them they could not worship all of these pagan gods and godesses at the same time.

Cup of the Lord -- This is a reference to the "cup" of the communion service (Matthew 26:27-29; 1 Corinthians 10:16). This cup belongs to the Lord, it has been consecrated to Him, and is a communion with His blood; therefore it brings those partaking of it into fellowship with Him.

Cup of demons [devils] -- A symbol of all the feasting in honor of heathen gods .There can be no compromise between God and Satan, truth and error, righteousness and sin.

> Every man is called upon to choose whom he will serve. It is impossible to hold fellowship with God and with Satan at the same time; one or the other must be renounced (see Genesis 35:2-4; Joshua 24:14-16; 1 Kings 18:21; Matthew 6:24).

÷1 Corinthians 10:22

Provoke -- The Jews had done this their cost. Observe that it was idol worship which provoked God)\; Psalms 95:8; Hebrews 3:16. The same word is found, with the same translation in the KJV in Romans 10:19, Romans 11:11, and in Romans 11:14 it is translated *provoke to emulation.*

Jealousy -- God tolerates no competition and will not allow idolatry to go unpunished. (Deuteronomy 32:21; Jeremiah 25:6, Jeremiah 25:9; Revelation 21:8).

The conclusion is that if we as Christians share in pagan idolatry, we will "stir up" the Lord's jealousy and thus incite him to action in his hatred of sin and for mixed allegiance (cf. Deuteronomy 32:21; Psalms 78:58).

Stronger than he -- So as to be able to resist His wrath.

÷1 Corinthians 10:23

All things are lawful [permitted] -- A repetition of the words in 1 Corinthians 6:12 which seems to have been a slogan for some wanting to justify their sins by appealing to the liberty in Christ.

In seeing this repetition it is possible that the words were originally Paul's own, but had been used in a sense in which he did not intend them to be used.

Some translate this sentiment as *"I have the right to do anything"* as the false expression of the liberty some Corinthian Christians espoused. (cf. NLT, etc.)

Not ... helpful -- A Christian's freedom is limited by how their actions affect other Christians.

Build up [edify] -- All things do not edify or built up the body.

÷1 Corinthians 10:24

Seek his own -- Selfishness. Paul advises believers to put the needs and concerns of others over their own.

But ... his neighbor -- cf. Philippians 2:3-4; Romans 15:1-3.

Serving Others - Matthew 20:26; Matthew 23:11 Mark 10:43
Luke 22:26-27 Philippians 2:4 1 Corinthians 10:24

÷1 Corinthians 10:25

Meat market [shambles] -- The market stalls, where also meat sacrifices offered to the gods were sold. (This meat, thought by the sellers, to be sanctified, or made holy, or of special blessing and benefit to the eater, their customers.)

The Greek word for **"meat market"** (**G3111**) is mentioned on an inscription found in Corinth; this establishment could be the very one to which Paul is referring.

Without asking questions [making no inquiry] -- Making no inquiry as to the source of the meat. Paul says that when Christians buy meat in the market, they should not ask whether the meat came from a local temple, where it would have been offered to idols.

Meat sold in the public meat market has no religious significance (or has lost it) and is all right to eat, as long as one remembers that meat and all things come from the Lord (v.26; the OT quotation is from Psalms 24:1).

Some Christians were apparently afraid to buy meat in the public market, lest it might have been offered in sacrifice to an idol.

It is eating with idol worshippers in their feasts to their gods that Paul is warning against. They should not participate in such false worship to idol (demon) gods.

For conscience' sake -- Either, **1)** for the buyer's sake not being aware for certain whether it was a product of idol sacrifice; or **2)** the seller would not think the buyer was indeed a participant of idol worship.

÷1 Corinthians 10:26

The earth is the Lord's -- The quotation is from Psalms 24:1, and was used as a Jewish blessing at meal times. (cf. Psalms 50:12).

Paul uses this quotation to extoll the majesty and greatness of God; He is the only true and living God, and everything belongs to Him, not to idols or demons.

÷1 Corinthians 10:27

Invites you to dinner -- Paul is referring to an invitation to a private home and not to a feast or banquet at the temple or table of an idol god.

Eat whatever -- In such private settings one would not be certain of the meat's source. If the mean's source was not revealed it was all right to eat.

Without raising any question -- If the host made you to know and feel this was a blessing from an idol god, the Christian should not participate.

Ground of conscience -- See note on 1 Corinthians 10:25.

1 Corinthians 10:28-29 When Christians are invited to dine in a private home, they can eat the meat on the menu. There is one exception to this rule: if someone says that the meat was offered in a local temple, then a Christian present must not eat it for the sake of "the other person's conscience" (most plausibly the conscience of the person who pointed out where the meat came from, v. 29). If a non-Christian person sees a Christian eating meat that comes from a local temple, they might conclude that the Christian acknowledges the "holiness" of the meat and thus the reality of the local god. - NIVBTSB.

÷1 Corinthians 10:28

But if someone says -- When Christians are invited to dine in a private home, they can eat the meat on the menu. There is one exception to this rule: if someone says that the meat was offered in a local temple, then a Christian present must not eat it for the sake of "the other person's conscience" (most plausibly the conscience of the person who pointed out where the meat came from, v. 29).

Sake of the one who informed you -- If a non-Christian person sees a Christian eating meat that comes from a local temple, they might conclude that the Christian acknowledges the "holiness" of the meat and thus the reality of the local god.

Sake of conscience -- See next verse. 1 Corinthians 10:29.

÷1 Corinthians 10:29

Not mean your conscience, but his -- This and the following verse are a little obscure, but the sense appears to be that no man has a right to interfere with the liberty enjoyed by another, save so far as his own conduct and conscientious convictions are affected.

One view is that in this hypothetical scenario the other person could be a nonbeliever at the meal who expects the Christian to avoid meat offered to idols, or a weaker believer whose own conscience leads him to avoid the meat.

÷1 Corinthians 10:30

Partake with thankfulness -- Paul asks why he should be condemned for partaking of something in the meal he could thank God for.

This suggests that Christians should always offer thanks to God for their meal.

÷1 Corinthians 10:31

Whatever you do -- Paul emphasizes that everything should be done with the view of its eternal significance.

The glory of God -- What Christians do should always be motivated by their desire to glorify God. The glory of the holy God nullifies the slogan "I have the right to do anything" (1 Corinthians 10:23). Not everything is permitted. Whatever contradicts God's glory is prohibited.

In the Old Testament, God clearly desired his people to live wholly for him (Deuteronomy 6:4-5; Psalms 63:1). Paul regards such convictions as appropriate and applies them to the credibility of the gospel (1 Corinthians 10:32-33).

Fee made the statement ". . . God's own glory is the ultimate foundation of Pauline ethics ."

÷1 Corinthians 10:32

Give no offense -- Christians must seek to avoid causing non-Christians and Christians to stumble. This principle governs Paul's behavior: he seeks not his own advantage but the good of others so that unbelievers may be saved.

÷1 Corinthians 10:33

Please everyone -- Christians must seek to avoid causing non-Christians and Christians to stumble. This principle governs Paul's behavior: he seeks not his own advantage but the good of others so that unbelievers may be saved.

In the Old Testament, God clearly desired his people to live wholly for him (Deuteronomy 6:4-5; Psalms 63:1). Paul regards such convictions as appropriate and applies them to the credibility of the gospel (1 Corinthians 10:32-33).

That they may be saved -- The whole point!

÷1 Corinthians 11:1

11:2–14:40 Issues Related to Behavior in Church Meetings. Paul addresses head coverings (11:2–16), the Lord's Supper (11:17–34), and spiritual gifts (chs. 12–14).

Imitators [followers;] -- μιμητα G3402; *mimics. cf,* 1 Corinthians 4:16*;* Ephesians 5:1; Philippians 3:17*;* Philippians 4:9.

As I am of Christ -- Paul always endeavored to follows Christ's example.

÷1 Corinthians 11:2

Paul turns to the topic of worship practices within the churches, a subject that dominates the remainder of his letter (**11:2–14:40**). Some of the specific issues Paul raises seem intended for particular areas of abuse within the Corinthian church: women failing to wear head coverings in worship (vv. **2–16**), improper observance of the Lord's Supper (vv. **17–34**), and misuse of spiritual gifts (**12:1–14:40**).

Now I commend you -- Paul first praises them, then shifts to what he does not praise them for in 1 Corinthians 11:17.

(Some consider this as irony or sarcasm, as it seems they were not remembering Paul's instructions very closely.)

Your remember me -- This implies the the Corinthians believers remembered Paul's teaching and were carrying them out, at least somewhat. of not perfectly.

Some of these involved divinely inspired revelations and others just prudent advice (cf. 2 Thessalonians 3:6-10). They may have been following his instructions, but not in the proper ways, as his following discussion makes clear.- Constable

Traditions -- Traditions are instructions passed own orally, 2 Thessalonians 2:15. Much of the information about Jesus was passed orally from individual to individual until it was written down some 20 to 40 years after His death.

Maintain the traditions [ordinances; teachings] -- If the teaching comes from God such should be followed, but traditions originating with men often obscure the message from God, and may even make it void, Matthew 15:9; Galatians 1:14; Colossians 2:8.

In this context these teachings concerned the worship in the assembly.

As I delivered them [passed on] to you -- These were probably the same teachings that he passed on to all the churches where he preached.

÷1 Corinthians 11:3

But [Now] -- A word of contrast that indicates that things were not quite as Paul thought they should be.

The head -- Ancient writers often based arguments on wordplay, as Paul does here. He uses "head" *literally* for that which is to be covered and *figuratively* for the authority figure in the ancient household.

Head of every men -- Every human male is to submit to the rule and authority of Christ for his life.

Head of the woman -- The male is the head of woman (γυνή, *gune*, G1135) . This Greek word for woman is very broad and covers women of any age, virgins, married women, or widows.

There is no distinction between men and women as far as personal worth, intellect, or spirituality are concerned (cf. Galatians 3:28). That women function uniquely in God's order, however, submitting to men's authority, Paul affirms by several points: ***1)*** the pattern in the Godhead (1 Corinthians 11:3); ***2)*** the divine design of male and female (1 Corinthians 11:7); ***3)*** the order of creation (1 Corinthians 11:8); ***4)*** the purpose of woman in regard to man (1 Corinthians 11:9); ***5)*** the concern of the angels (1 Corinthians 11:10); and ***6)*** and the characteristics of natural physiology (1 Corinthians 11:13-15).

Head of Christ is God -- Philippians 2:6; The Lord did not consider equality with God something to be grasped, but Christ submits to God in coming to earth. Just so, woman is to submit to man though equal in value before God.

Christ and the Father are one, (John 10:30; John 17:21-24), but in His incarnation He willingly submitted Himself to the Father's will in humble obedience (1 Corinthians 3:23; 1 Corinthians 15:24-28; cf. John 4:34; John 5:30; John 6:38).

÷1 Corinthians 11:4

Every man who prays --

The historical/cultural/social information of the time makes these verses difficult to understand. There were the Jewish customs followed in the synagogue, then there were the Greek/Roman cultures prevalent in the areas where Paul was often preaching.

There was the practice for the religious leaders in the pagan temples and socially elite males of Corinth to wear elaborate head coverings that they wore to be esteemed among the people. Such covering may be in Paul's mind as he writes this. Those leading in the worship of the church assembly should not affect such distinctive attire to elevate themselves.

It is still debated whether first-century Jewish men in the synagogue wore a prayer shawl to show themselves reverent before God. There seems to be evidence that Jesus wore such a shawl with tassels in his preaching. (cf. note at Mark 6:56) It would not seem to be this covering that Paul has in mind.

It has become the custom in the west for men to remove their hats when inside a building, and when praying.

Prays or prophesies -- ***Prophesying*** here refers to teaching by divine inspiration, one of the spiritual gifts. So the terms together refer to a time of the public assembly of the church.

Dishonors his head -- The point of this is the importance of showing honor and reverence for one's head.

÷1 Corinthians 11:5

Every wife -- γυνὴ G1135, The same word used in 1 Corinthians 11:3. Female, woman, regardless of age, but the contexts understands it to be "wife."

Who prays or prophesies -- Were the Corinthians women praying and prophesying in the assembly? Probably so, but there were several things that Paul indicates were inappropriate about it.

1) Women were to keep silent in the assembly, meaning they were not to be teachers or take leadership over men.

Paul makes clear directives that women are not to lead or speak in the services of the church (cf. 1 Corinthians 14:34; 1 Timothy 2:12), but they may pray and proclaim the truth to unbelievers, as well as teaching children and other women (cf. 1 Timothy 5:16; Titus 2:3-4; Acts 21:8-9)

2) In the context they were showing disrespect for their husbands even to the point of countermanding the authority of their husbands.

With her head uncovered -- In the culture of the time, a woman's covered head while in public, such as an assembly of the church was a symbol that signified a wife's subordinate relationship to her husband.

Paul divinely established that male and female roles are to be genuinely honored in every culture that shows a wife's submission's to her husband. There is nothing spiritual about wearing or not wearing a head-covering, but manifesting rebellion against God's order is still wrong today.

The *peplum* or shawl, which used ordinarily as a covering for the body, was on public occasions thrown over the head also. In many Middle-East countries the women wore, and still wear, a veil today.

A wife's respect for her husband (and vice versa) is expressed in different ways in different cultures.

Dishonors her head -- Indicates that a woman (wife) dishonors a man (her husband 1 Corinthians 11:3) when she takes on the role (appearance) of a man.

It is the same -- i.e. She might just as well be shaven (or cut short like a man or as the temple prostitutes were), as appear in the public assemblies with her face (head) uncovered.

÷1 Corinthians 11:6

For if -- Paul uses the ancient debate principle of *reductio ad absurdum*: If they are so concerned to bare their heads, why not also remove the natural covering, their hair? Paul thereby reduces their insistence to the absurd: the greatest physical shame for a woman was to be shaved or have her hair cut like a man's.

Will not cover her head -- In that day only a prostitute or a feminist would shave her head. If a Christian woman rejected the covering that symbolized her submission in that culture, she might as well have shaved her head--the shame was similar.

In the semitic culture most women wore a loose covering and whenever they went out in public, they put it over their head. Conservative Islamic women still veil themselves when they go out in public.

Cut off her hair or shave -- This was considered a disgrace. It was the sign of a slave, or of one in mourning and humiliation (Deuteronomy 21:12).

Today whether a woman's head is covered or not, or the length of her hair, does not make any kind of a statement as it did in Paul's day. A woman's whole personal demeanor, especially how she views herself as a woman, reveals her real attitude. (cf. Titus 2:3-5;) Genesis 3:16; 1 Corinthians 11:3, 1 Corinthians 14:34; Ephesians 5:22-24, Ephesians 5:33; Colossians 3:18; 1 Timothy 2:11-12; 1 Peter 3:1-5

Let her cover her head -- Christian women conform to the expected culture that demonstrates a wife's submission to her husband.The forms may change from culture to culture and age to age, but such symbols should be honored.

Covering the head and wearing short hair do not normally mean the same thing in modern times, at least in the West, as they did in Paul's culture. She is still to show honor and respect to her husband, and follow the Lord's teachings on the role of the woman in the public assembly of the church.

÷1 Corinthians 11:7

Not to cover -- In stating that a man should not have his head covered in church, Paul argues that this follows from the principle that man was prior to woman and is the "*image*" and "*glory*" of God--meaning that he is to be subject to and represent God in authority.

Image and glory of God -- (Genesis 1:26-27) Men should not cover their heads in Christian worship because they are the image and glory of God.

Woman is the glory of man -- (Genesis 2:23) As man carries authority delegated to him by God, so woman carries authority delegated to her by God through her husband. Man came from God; woman came from man (cf. Genesis 2:9-23; 1 Timothy 2:11-13).

÷1 Corinthians 11:8

No made from woman -- Paul focuses on the chronological sequence of the creation of Adam and Eve: the man was created first and reflects the glory of God; the woman was created second and reflects the glory of the man. Genesis 2:21-23. See v.12 1 Corinthians 11:12.

Although God gave both Adam and Eve dominion over the creation (Genesis 1:26), Paul argues for man's exercise of authority over woman on the basis of man's prior creation to woman. The argument goes like this: Woman was made from man's body and she was made for man's sake and not the reverse (Genesis 2:7).

÷1 Corinthians 11:9

See note on 1 Corinthians 11:8.

÷1 Corinthians 11:10

Because of the angels -- It is not clear how the word "angels" are to be understood here; are they heavenly beings, or "messengers," such as "messengers" or evangelists? cf. Revelation 1:20; Revelation 2:1.

It is clear however, that Paul uses this as a reason why women were to show respect for authority in the assembly. (cf. Ephesians 3:10).

> There are various views regarding "angels" present in the church's worship. Erasmus paraphrased it "If a woman has arrived at that pitch of shamelessness that she does not fear the eyes of men, let her at least cover her head on account of the angels, who are present at your assemblies."
>
> ... the angels would recognize the breach of decorum if Christian women did not have proper head coverings and the long hair distinguishing them as women--the "sign of authority on her head" (v.10), which symbolized her husband's authority over her. - EBCNT
>
> Others understand the Greek term *angeloi* in terms of its frequent meaning of "messenger" (e.g., Matthew 11:10; Luke 9:52): when non-Christians who are contemplating a visit to the church's assemblies send messengers in order to receive a report about what the Christians do, they would be very disturbed if they found that married women were behaving as if they were not married. - NIVBTSB

÷1 Corinthians 11:11

Nevertheless -- Paul does not want the readers to misunderstand the value of both men and women in the church and their equal important to each other and to God..

In the Lord -- Both men and women are created by God and are equally valued in the created order. See 1 Corinthians 11:9.

Their roles are different in function and relationships, not in spirituality or importance (cf. Galatians 3:28).

÷1 Corinthians 11:12

Made from man -- Paul focuses on the chronological sequence of the creation of Adam and Eve: the man was created first and reflects the glory of God; the woman was created second and reflects the glory of the man. Genesis 2:21-23. See v.12 1 Corinthians 11:8.

> Although God gave both Adam and Eve dominion over the creation (Genesis 1:26), Paul argues for man's exercise of authority over woman on the basis of man's prior creation to woman. The argument goes like this: Woman was made from man's body and she was made for man's sake and not the reverse (Genesis 2:7).

All things -- We are to remember that all human beings exist by God's creation and are under God's command. Each has his own rights and duties under God.

÷1 Corinthians 11:13

Judge for yourselves -- Paul now appeals to the Christian women in Corinth on the basis of: **1)** cultural propriety and decency v.13; **2)** nature, vv 14-15; and **3)** the practice of other churches, v. 16.

Is it proper [seemly; comely; fitting] -- Is it becoming? The public preception of morality and dignity are brought into play.

÷1 Corinthians 11:14

1 Corinthians 11:14-15 The point in these two verses is that men and women are to be distinguished from each other. Their dress styles, cosmetics, and appearance distinguish women from men.

Does not nature itself teach -- This argument from nature must not be pressed too far. St Paul is speaking of the natural sense of what is fitting in those whom he addressed.

The male hormone, testosterone, speeds up the loss of hair in men. Estrogen causes women's hair to grow longer and for longer time. Women are rarely bald, no matter how old. This physiology is reflected in most cultures in the custom of longer hair on women. God has given her hair as a covering to show tenderness, softness, and beauty. - MSB

One must not assume that Paul was unaware of former customs; of barbarian tribes, etc., and of biblical Nazirites,; but he is appealing to the norms of the present culture.

A disgrace for him -- Men are able to grow their hair as long as women, but to do so would have been against social norms.

÷1 Corinthians 11:15

If a woman has long hair -- Longer hair on women is reflected in most cultures as being a mark of feminine glory and ornament. It is usually consider to show her tenderness, softness, and beauty.

Her hair is given to her -- Paul seems to make the point that as her hair gave her a natural covering, this should show that she should wear a symbol of authority to her husband.

A covering -- A *mantle*, or *cloak*.

÷1 Corinthians 11:16

No such custom -- For women to throw off the veil and function in the assembly as a man. Some thought they had the right to live differently from other Christian churches. Paul asserts they do not!

Custom -- NIV "practice", *"sunetheia"* (compound Greek word) usage, custom.

G4914 *sunetheia*; gen. *sunetheías*, fem. noun from *sunethes* (n.f.), accustomed, common, which is from *sún* (G4862), with, and *ethos* (G2239), a custom. A custom or common practice (John 18:39; 1 Corinthians 11:16). WordStudy

÷1 Corinthians 11:17

Problems in the church at Corinth: #9

vv. 17-34 Paul gives instructions about the proper observance of the Lord's Supper. Apparently, the church was divided on socioeconomic grounds, with the wealthier members abusing their position and status by inhibiting fellowship with the poorer members of the church.

The abuse of the Lord's Supper within the Corinthian church was causing them to lose sight of its purpose: fellowship between believers and identification with Christ and His sacrifice.

The following instructions -- Refers to the instruction concerning the Lord's Supper (vv. 17–34).

I praise you not -- ***praise.*** a repeated word, and idea by Paul in this section. cf. 1 Corinthians 11:2; 1 Corinthians 11:22. He is not able to praise them for their attention to the instructions he had given them regarding the Lord's Supper.

Come together ... worse -- They were the worse, not the better, for meeting together for worship. Their worship service was not accomplishing what it was intended to do. Their actions betrayed their divisions, including class distinctions between the rich and poor. God was not praised, the church was not properly taught and edified. The Lord's Supper was not the memorial it was suppose to be.

÷1 Corinthians 11:18

First place -- First among Paul's grievances over their worship conduct was the creation of divisions.

I believe it -- Paul had received news of such a problem. He said he believed enough of this to conclude that there was a serious problem. Paul may have discounted part of what he heard.

÷1 Corinthians 11:19

Factions among you -- Divisions. When Paul later wrote his epistle to the Romans from Corinth, the Corinthian church was meeting in the home of Gaius (Romans 16:23).

The divisions (Gr. *schismata*) to which Paul referred here were social groupings within the church, not the differences involving loyalty to leaders discussed in 1 Corinthians 1:12.

Those who are genuine -- ("Real believers" ERV; "approved" NASB, NKJV)

May be recognized [manifest; approved] -- Among the divisions will be revealed those who passed the test of spiritual genuiness and purity (cf. 1 Thessalonians 2:4; James 1:3; 1 Peter 1:6-7.) Such problems reveal those who are faithful and trustworthy and who are not.

÷1 Corinthians 11:20

Come together -- In assembled worship.

Not -- Lord's supper -- What they were doing was not properly observing the Lord's supper. In acting the way he is about to describe, they were not approaching the Lord's Supper in the right manner but were nullifying its spiritual meaning.

Lord's supper -- This refers to the memorial observance that Jesus instituted, symbolizing His death Luke 22:14-23.

The background for the Lord's supper was the Jewish Passover, a sacred meal and celebration, Matthew 26:17-30. But the Corinthians seem to have lost sight of memorial aspect

of the supper and were treating the meal as a festal banquet such as they knew from Greek festivals or meetings of Greek religious associations.

÷1 Corinthians 11:21

Each one goes ahead -- The divisions at the meal were along socioeconomic levels. The wealthy believers seem to have pulled themselves apart and had their meal together not sharing with the poor members.

Thus the members of the Corinthian Church were accustomed to share their provisions with members of their own "set," to the exclusion of those who, having an inferior social position, had few provisions, or none, to bring. Hence while one was only too well provided with food, another had none. - CBSC

One goes hungry -- In making the Lord's supper a festive meal, the rich indulged themselves but the division left the poorer members unsatisfied.

Another drunk -- μεθύω, μεθ ει, G3184; The itself means to be inebriated, or intoxicated. We cannot be certain whether in this context it means some became intoxicated or simply that some were well supplied with drink while others were not. John 2.10;

The point seems to be there were turning the Lord's supper into a glutton feast. One had more than enough and the other had none.

÷1 Corinthians 11:22

What! -- Literally, *No!, at the least*! An exclamation designed to shock them into attention.

Houses to eat ... in? -- If they intended to selfishly indulge themselves, they might as well have stayed at home.
("You can eat and drink in your own homes." ERV, MSG)

The rhetorical questions were meant to shame the rich believers responsible for the damage they did to the proper observation of the Lord's supper: Paul is saying they should eat their lavish meals at home,

Despise the church -- The actions of wealthy believers showed that they did not value poor believers in their church community (*ekklēsia* in Greek). Thus, they damaged the unity and fellowship of the church.

The Lord's supper was not instituted for members to satisfy their hunger, but it was a memorial commemorating the love Christ had for his disciples in dying as a sin sacrifice for them. It should be binding all believers together in family love, not causing division.

Humiliate those who have nothing -- Paul addresses the wealthy Corinthian believers who had no compassion for the poor believers.
The word "humiliate" is stronger than *shame*; it is equivalent to *disgrace*.

Shall I commend you -- This verse contains some of the apostle's most critical statements in this epistle.

No, I will not. -- Paul said he could absolutely not commend their conduct or approve their action in the way that were observing the Lord's supper..

÷1 Corinthians 11:23

1 Corinthians 11:23 [See the "C" Chapter Note for chapter 11
for more notes on The Lord's Supper]

I received -- This implies that Paul had received this instruction by direct revelation from the Lord Himself. Galatians 1:12.

From the Lord -- Paul may have received this instructions from the Lord Himself during the three years he spent in Arabia right after his conversion. (Galatians 1:12; 1 Corinthians 9:1; Galatians 1:17-18;)

Delivered to you -- This instruction had become a well-established; practice among the church in the first century by the time this letter was written. Paul had previously "delivered" the teaching on the Lord's supper to the Corinthians.

The Lord Jesus -- If this letter was written before any of the gospels (see Matthew 26:26-30; Mark 14:22-26; Luke 22:17-20; John 13:2), as most conservative scholars believe, then Paul's instruction was the first biblical record of the institution of the Lord's Supper—given directly from the Lord and not through his reading of any other apostles (cf. Galatians 1:10-12).

> While some think that we have here the earliest account of the institution of the Lord's Supper; the Gospel of Matthew was possibly in existence by this time, and if we are to regard 2 Corinthians 8:18 as referring to the Gospel of Luke, that, too, must have been in existence before or about the time when this Epistle was written.

On the night -- This was the night when Jesus observed the Passover meal with his apostles and Judas went to the Jewish leaders to lead them to Jesus in Gethsemane garden.

Took bread -- After the Passover meal Jesus took unleavened bread and the unleavened drink and used them to institute a memorial to His coming death by crucifixion.

- -

LORD'S SUPPER - Matthew 26:26-28, 1 Corinthians 11:23-29,
"Upon first day of the week" - Acts 20:7,
Note: This is the same wording used for the weekly contribution-1 Corinthians 16:1-2 and for the Sabbath- Exodus 20:8.

The Lord's Supper
1) A mother kept a pair bronze "baby shoes", a reminder of the baby she lost.
2) v. 23 1) The authority of the L.S.
2) Time established - a solemn occasion
v.24 "Bread" - the body, broken (by whip, nails and spear)
figure of speech, (metaphor) like "door"; seed = word; vine, branches
Body - 1 Corinthians 10:16-17; Body spiritually is the church.
v.25 Cup = blood of the new covenant; Exodus 24:6-8; Hebrews 8:6; Hebrews 9:19-21.
In observing it we are saying "we will obey"
Everywhere, both bread and cup tied together.

v.24-25 "Do this in memory: - a memorial
No statues, relics, Easter
v. 26 "As often" -Acts 20:7 "first day of the week"
How many first days of the week in a year?
Exodus 20 "Remember the sabbath" which sabbath? How often?
v. 26 1) This is a sermon we all preach to our neighbors.
2) We are to preach it til he comes back.

÷1 Corinthians 11:24

1 Corinthians 11:24

Given thanks -- Matthew and Mark use the work "blessed" to indicate that Jesus gave thanks as was the Jewish practice at the Passover.

After the Passover meal Jesus adds this special observance of bread shared, and a cup shared, to institute the "Lord's supper."

Broke it -- Jesus broke the bread to share it with his apostles. It was a communion between Himself and His disciples.

This is my body -- The bread memorialized Jesus' body and all that this sacrificial offering implied that was made at Calvary.

In remembrance -- The Lord's sacrifice, and its implications, are the objects of remembrance for believers in partaking of the Lord's supper.

÷1 Corinthians 11:25

In the same way -- Just as he used the unleavened bread as part of a memorial observation, he now uses a "cup" from the Passover meal to commemorate the significance of his sacrifice.

He took the cup -- The "cup" refers to the cup of blessing used in the Passover meal. Just as blood ratified the first covenant given through Moses, this "cup" symbolized the Lord's blood which ratified the "new covenant" given through Christ (Exodus 24:8; Luke 22:20).

The words in the original, though translated differently, are precisely the same as those of Luke Luke 22:17.

After supper -- This shows that this "cup" was not the cup involved in the Passover, but that this Lord's supper was initiated ***after*** the Passover meal was completed.

The cup -- The word "cup" (G4221), used metonymously for its contents, symbolizes the covenant in Jesus' blood (Luke 22:20).

Cup of the new covenant -- Refers to the covenant that fulfilled and replaced the Mosaic covenant (see Jeremiah 31:31-34; Jeremiah 32:40; compare Exodus 24; 2 Corinthians 3:7-18).

Through this covenant of Christ's death, God offers forgiveness, eternal life, Luke 22:20.

In my blood -- Refers to Christ's sacrificial death on the cross where he blood was poured out for in atonement for sin. Blood functioned to seal a covenant (see Exodus 24:8; compare Zechariah 9:11; Hebrews 9:18-20; Hebrews 13:20) (Galatians 3:15).

The Old Covenant was practiced repeatedly by the blood of animals offered by men; but the New Covenant has been ratified once and for all by the death of Christ (cf. Hebrews 9:28).

Here it appears to include *two* senses**, (1)** it was a covenant that Christ entered into with man, and **(2)** it was His Death which gave that covenant validity.

Do this -- Jesus commanded that this memorial was to be perpetually observed by his disciples.

As often as you drink it -- As learned through the scriptures and history, the first century disciples observed it upon the first day of each week.

As oft as ye drink -- Not talking about the time, but that it is to be done in the manner of a memorial.
They met each first day (1 Corinthians 16:1-2) to worship and observe the Lord's Supper.

In remembrance of me -- The observance of this bread and cup by the disciples was a memorial to what Christ did and accomplished at the cross.

÷1 Corinthians 11:26

For as often -- When this memorial is observed it is not a regular meal, as the Corinthians were making it, but it was a memorial commemorating the Lord's death.

You proclaim -- The observance of the Lord's supper is a way for the church to preach to both believers and outsiders about the sacrificial death of Christ on the cross.

The word "***proclaim***" is always used in the sense of *oral proclamation* (1 Corinthians 2:1; 1 Corinthians 9:14; Philippians 1:16; Philippians 1:18; Colossians 1:28 as used by Paul) and we have here the strong grounds for affirming that the words of the institution of the Lord's supper formed a part of the form for celebrating the supper even from apostolic times. (The word occurs ten times in Acts, always in the sense of ***proclaim***.)

Until he comes -- This memorial is to be observed faithfully by the church until the Lord's return in the second coming.

÷1 Corinthians 11:27

Eats ... drinks -- The Corinthians were missing the point of the Lord's supper and actually impairing their relationship with other believers and thus hindering the spread of the gospel.

An unworthy manner -- In the manner the Corinthians were doing. Making it a regular meal without reflecting upon the commemorative purpose of the observance.

Guilty of profaning -- They are not honoring Christ's death but are instead making a mockery of it. People who sin in this way are like those who originally crucified the Lord Jesus.

Body and blood -- In coming to the Lord's supper one must consider the gracious sacrifice of Christ and not mock it by partaking of it in a frivolous way.

÷1 Corinthians 11:28

1 Corinthians 11:28

Let a person -- Note that there is no reference as to examine's others or judging whether others are worthy of partaking of the emblems observed in the Lord's supper.

Examine himself -- To consider one's self as to the attitude of his heart, outward conduct, and understanding of the true nature and purpose of the Supper. One is to look at his own spiritual condition and attitude. Examine one's own heart and motives, Romans 1:28; Romans 14:22; 1 Corinthians 16:3.

In the context this would involve behaving in a loving and unselfish way toward our fellow Christians as well as being appreciative of the significance of the Lord's body and blood.

Then so eat -- Believers are commanded to make themselves ready to observe the memorial in the proper way.

÷1 Corinthians 11:29

Without discerning -- That is without paying attention; recognizing; and honoring the body of Christ.

The body -- Two possible implications: **1)** Jesus' body that was sacrificed on the cross**; 2)** the *church* as the body of Christ (1 Corinthians 12:12)

The second meaning would mean that one must consider his loving, peaceful, and edifying relationship to the other members in the spiritual body of Christ.

Probably both the physical body of Jesus and the church as Christ's body are intended, 1 Corinthians 12:12-13.

drinks judgment on himself -- One is condemning himself if he does not properly observe the Lord's supper. It would be as if he were one of those at the cross who were condemning the Lord.

Some take this that in one's failure to recognize the atonement aspect of the Lord's death for our sins he is rejecting the saving gift of His sacrifice as represented by the communion.

÷1 Corinthians 11:30

Many of you are weak and ill -- The faith of some at Corinth was not strengthened by the manner the Lord's supper was being observed, and some were made spiritually sick.

The statement in 1 Corinthians 11:32 leads most commentators take this as literal temporal judgment from God causing sickness and death among the Corinthian members for their failure to observe the Lord's supper properly. But we must bear in mind Paul uses a lot of metaphors to refer to spiritual things.

Some have died [sleep] -- That is, some of Corinthian Christians had completely turned from the faith and become lost to Christ. The unbrotherly love and quarreling had taken its toll in the church. We take the expressions here metaphorically of spiritual conditions.

÷1 Corinthians 11:31

If -- "For if" is a conditional statement.

Judge ourselves truly -- G1252, scrutinize; If we faithfully, truly, examine ourselves as instructed previously, 1 Corinthians 11:28; then we would observe the Lord's supper properly and not fact condemnation by God at the final judgment.

The first word here translated *judge* is the same as that rendered *discern* in 1 Corinthians 11:29.

Not be judged -- G2919; Refers to God's final judgment at His second coming see 1 Corinthians 11:26; Romans 2:5.

÷1 Corinthians 11:32

But when -- When the Lord looks at the quarreling members at Corinth and the way they were mis-using the Lord's supper.

We are judged by the Lord -- G2919; The Lord looks upon the way the Lord's supper was abused at Corinth and condemned the mis-practice.

We are disciplined [chastened]-- The church as a whole at Corinth was growing spiritually weak, being divisive, with wealth and poor members opposing each other, and the church-body suffered the consequences.
Psalms 94:12; Proverbs 3:11-12; Hebrews 12:5-11.

Whether Paul is speaking of the church as a whole, the body of Christ at Corinth, or speaking of individual members is not clear. However the term "we" and the inclusive tone of the next verse, 1 Corinthians 11:33, indicates that he is referring to the church as a whole.

So that we may not be condemned -- The Lord condemns partiality as was practiced by the Corinthian church, pitting the wealthy members against the poor.

Along with the world -- God has always looked with disfavor upon the rich mis-treating widows and fatherless and assures us that He will bring such into judgment.

÷1 Corinthians 11:33

So then -- Paul wants them to correct their practice in observing the Lord's supper.

My brothers -- Paul appeals to their feelings of brother-hood in his instructions how to observe the communion .

When you come together -- When the believers assemble together to observe the Lord's supper.

To eat -- Paul means to eat, or observe the Lord's supper as Christ as intended it to be remembered.

Wait for one another -- Tarry together and observe the memorial together as a united body of the Lord's church at Corinth.

÷1 Corinthians 11:34

Hungry -- In need of physical nourishment.

Let him eat at home -- If one was in need of nourishment, let him eat at home before he comes to the church's assembly.

When you come together -- They are not coming together to satisfy their physical craving, but to have a communion with the Lord and each other.

It will not be for judgment -- When the Lord's supper is truly done as a memorial to Christ's sacrifice God will not condemn them. If they continue to abuse the purpose of the Lord's supper God will hold them accountable.

About other things -- Paul's final comment suggests that there were other irregularities regarding worship but he would not deal with them at this time.

I will give directions -- Paul would continue to teach them about proper worship and other matters of truth later.

When I come -- Clearly, Paul planned to visit them and continue teaching the Corinthian Christians in the way of the Lord.

÷1 Corinthians 12:1

Problems in the church at Corinth:
10 This verse introduces a three-chapter section on the use and misuse of spiritual gifts - ch. 12-14
Paul emphasizes the diversity of the gifts and proper use of them for the mutual benefit of all believers

Now concerning -- This is a recurring phrase in 1 Corinthians that shows Paul is answering specific questions from the church (cf. 1 Corinthians 7:1; 1 Corinthians 7:25; 1 Corinthians 8:1; 1 Corinthians 12:1; 1 Corinthians 16:1; 1 Corinthians 16:12).

This first verse has three of Paul's contextual markers of a subject change: **(1)** *now concerning*; **(2)** *brethren*; and **(3)** *I do not want you to be unaware.*

Spiritual -- The Greek text has only the adjective spiritual (G4152, G4151) and the interpreter is left to decide whether Paul is referring to spiritual matters, spiritual individuals or spiritual gifts.

***gifts* --** The several translations this word is in italics to indicate there is no corresponding Greek word, and that all translations supply this word with the understanding it is the intended meaning of the author.

The supernatural gifts bestowed in the early church by the Spirit. These were especially needful, before the church had the New Testament as a guide, and in the inauguration of Christianity.

Brothers - Paul often uses such term to signal a change of subjects.

I do not want you to be uninformed -- Paul implies that what follows will be instruction his readers need.
From the the connection between verses 1 and 2 we see that the source of the misunderstanding among the Corinthians that Paul is dealing with arises from their cultural pagan spiritual views, which many of them are still carrying as baggage in their Christian lives.

We see once again then a problem among the converts at Corinth which has arisen because of the residual impact of their pre-Christian polytheistic idolatry upon them.

÷1 Corinthians 12:2

When you were pagans -- Paul literally calls them the Greek term *ethnē (G1484)* here, meaning "Gentiles" (non-Jews).

This signals us that Paul is particularl addressing the Gentile Christians in Corinth. Paul considers all believers part of God's family, regardless of ethnicity (see Galatians 3:28).

Perhaps the believers with Jewish background who were probably acquainted with the events of Pentecost and the early events in Jerusalem.

Led astray [carried away] -- Incredibly, some church members were mimicking certain dramatic and bizarre practices of the mystery religions in which they had been formerly involved.

These practice frequently included drunkenness (cf. Ephesians 5:18) and sexual orgies, to which the devotees willfully yielded themselves to be led into gross sin.

Led astray to mute [speechless] idols -- Jews considered idols to be senseless objects (see Psalms 115:4-8; Habakkuk 2:18-19; cf Isaiah 41:1-29; Isaiah 46:1-13).

The word *mute* (dumb) draws attention to the contrast between the voiceless idol and the delusive utterances of its pretended priests or priestesses, as at Delphi, Dodona and elsewhere. Cf. for the expression Habakkuk 2:18, Habakkuk 2:10. Also Psalms 115:5; [Wisdom 13:17-19; Baruch 6:8. RSVA]

÷1 Corinthians 12:3

Therefore [Wherefore] -- Paul's wanted the Corinthians to pay attention to what a person claiming to be speaking by the Spirit (inspired) was actually saying.

I want you to understand -- Based on 1 Corinthians 12:2, Paul appears to be addressing the Corinthian believers' concerns about Spirit-inspired speech in worship. Paul seeks to reassure them that no one claiming to speak under influence of the Holy Spirit is able to blaspheme against God.

Speaking by the Spirit of God -- i.e. One speaking by revelation or claiming inspiration.

Ever says ... -- Paul asserts that when a person speaks by the Spirit, the content is edifying, not blasphemous; it affirms that Jesus is Lord.

No one can say -- Refers to the utterance of a curse against Jesus. The exact meaning and use of the phrase is uncertain. Paul may be presenting the statement as a hypothetical contrast with the true confession of faith, "Jesus is Lord" (Romans 10:9, Romans 10:12).

Some may have been claiming to speak by the Spirit while blaspheming the name of the Lord; Paul said that such can't happen.

Jesus be cursed -- Jews who did not believe that Jesus was the Messiah thought he was cursed by God, applying Deuteronomy 21:23 to Jesus' crucifixion.

Utley says that some segments of the church were reverting to pagan curses in Jesus' name against other members of the church.

Jesus is Lord -- What a person believes and says about Jesus Christ is the test of whether he speaks from the Holy Spirit. He always leads people to Christ's lordship (John 15:26; 1 John 5:6-8).

Except by the Holy Spirit -- While no person by the Spirit can curse Jesus; only by the Spirit can a person openly testify that Jesus is LORD (v.3). **Lord**, *kyrios*; G2962, was used in the Septuagint to translate Yahweh as LORD. In this context Paul proclaims the deity of Jesus.

÷1 Corinthians 12:4

Varieties of gifts -- These were supernatural abilities given by the Holy Spirit to enable them to edify each other and honor the Lord.

The Corinthian believers overemphasized the gift of tongues in worship (1 Corinthians 14:18-19). Paul reminds them that there are various kinds of spiritual gifts

Paul mentions several gifts in this passage, but his list is representative, not exhaustive. His point is that all the gifts of the Spirit benefit the body of Christ in some way.

The same Spirit -- Paul points to the unity of the source so as to put and end to the jealousy among the Corinthians. Paul's references to the "same Spirit," "same Lord," and "same God" in 1 Corinthians 12:4-6 invoke this notion of the Trinity.

÷1 Corinthians 12:5

Varieties of service [ministries] -- The varieties (divisions or differences) of gifts fall into general types, 1) speaking, 2) serving, and 3)activities. The purpose of all of them was to edify the church.

The miraculous gifts were limited to the apostolic age and have, therefore, ceased.

The same Lord -- Paul's references to the "same Spirit," "same Lord," and "same God" in 1 Corinthians 12:4-6 invoke this truth of the Trinity.

÷1 Corinthians 12:6

Varieties of activities [operations, workings, effects] -- The abilities, or gifts, to which he refers are actually at work and producing results or "effects" (ἐνεργήματα. G1755).

This is a play on the term *energçs* from which we get the English term energy. Its basic meaning is to effectively accomplish a task.

The same God who empowers them all -- Paul points to the unity of the source so as to put and end to the jealousy among the Corinthians. Paul's references to the "same Spirit," "same Lord," and "same God" in 1 Corinthians 12:4-6 invoke this notion of the Trinity (Ephesians 4:3-6).

In everyone -- In all of the person who posess them. Not to mean that every individual Christian had a miraculous gift, but to mean that it was the same Spirit, Lord, and God, who worked in everyone that had one.

÷1 Corinthians 12:7

To each -- This emphasizes the diversity of the gifts distributed among the believers.

Manifestations of the Spirit -- The miraculous gifts of the Spirit. The point is that different gifts were given to different members -- not all had the same gift (1 Corinthians 12:29-30).

For the common good -- The gifts are for the benefit of the whole church community, not for the status of an individual.

÷1 Corinthians 12:8

Spiritual gifts mentioned here in vs. 8-10
1) word [utterance] of wisdom
2) word of knowledge
3) faith (a supernatural faith) (1 Corinthians 13:2 could remove mts.
4) gifts of healing (diversity of healing gifts)

5) working of miracles
6) prophecy (inspired teaching)
7) discerning of spirits (recognizing true vs false teachers)
8) tongues (able to speak unlearned languages)
9) interpretation of tongues (understanding an unlearned language)

To one is given -- Different gifts are given to different people -- not all have the same gift (1 Corinthians 12.29-30). The gifts are given by the Spirit to each person and are intended to be used for the common good.

Wisdom ... knowledge -- These are two different Greek terms, "**wisdom**" (i.e., *sophia*) and "**knowledge**" (i.e., *gnôsis*). They reflect the Hebrew distinction between "wisdom" and "knowledge."

The first is practical and the second, more academic. The first relates to living the Christian life and the second to a proper explanation of Christian doctrine.

Wisdom -- Example. see Revelation 13:18, by such a spiritual gift of wisdom the early church could know the identity of "666".
See also 1 John 2:21; 1 John 2:27, Revelation 13:18, Revelation 17:9 where an application of such "knowledge" and "wisdom" fit the need.

Utterance of knowledge -- The gift of being able to teach or express the message of God's truth faithfully by supernaturally revealed knowledge.

÷1 Corinthians 12:9

To another Faith -- Since Paul here groups **faith** with other supernatural gifts, he likely means the kind of faith that can accomplish extraordinary achievements, or to trust God in the midst of difficult circumstances. (See 1 Corinthians 13:2; cf Matthew 17:20.)

Gifts of healing -- The Greek term used here, *iama*, can be used to refer to both physical healing and spiritual restoration. The basic meaning of *iama* has to do with restoring someone to health or well-being or reconciling them to God.

Healing was done by Christ (Matthew 8:16-17), the apostles (Matthew 10:1), the seventy (Luke 10:1), and such as Philip (Acts 8:5-7) whom the apostles laid their hands on. This ability was identified as a gift belonging to the apostles (cf. 2 Corinthians 12:12). Acts narrates Paul's use of the gift of healing in his ministry (Acts 14:8-10).

÷1 Corinthians 12:10

Working of miracles -- This gift was the working of acts which were supernatural, so that there was no explanation for the action except that it was by the power of God. (John 2:11; John 20:30-31; Acts 2:22).

Prophecy -- The ability to teach/preach revealed truth by the Spirit. It might be matters already revealed or a new revelation. It sometimes dealt with revelations of future events but not primarily. It was simply the setting forth of God's truth.

Ability to distinguish between spirits -- The gift of "discerning spirits" was particularly useful for judging another's teaching or prophecy (cf. 1 Corinthians 14:29; 1 John 4:1). The "discernment of

spirits" was the ability to recognize a lying or false "spirit" and identify deceptive an erroneous doctrine. (Acts 17:11; Acts 16:16-18.)

Various kinds of tongues -- The involved being able to speak other languages, perhaps for the sake of visitors to the assembly, or when meeting strangers. It could convince them of the supernatural power of someone who had not studied that language, see Acts 2:4-11.

The interpretation of tongues -- This involved being able to understand languages which one had not studied and to interpret them to others.

÷1 Corinthians 12:11

All these are empowered [works; operates; energized] -- G1754; *energeo*, from which we get our word "energy." It is the same word used in 1 Corinthians 12:6, it is God who works as He wills.

By one and the same Spirit -- The Corinthians may have assumed that diversity in gifts meant diversity of Spirits, but Paul stressed the singular source, the Holy Spirit.

Who apportions to each one individually -- Paul emphasizes that gifts are not something to seek, but to be received from the Spirit "as He wills."

As He wills -- The Holy Spirit gave these gifts as He willed, not just as He may have be bidden. (Chrysostom).

It is worthy of remark that what is predicated of God in *v*. 6, is here predicated of His Spirit.

÷1 Corinthians 12:12

The body is one -- Paul used the analogy of the physical body on several occasions (Romans 12:4-5; Ephesians 4:16; Ephesians 5:30; Colossians 2:19) to express the unity of the church in Christ.

Many members -- Paul's point is that just as the body is made up of many parts, all of them important, and yet the whole body functions as a unit.

Though many, are one body -- As the human body is one entity with many members, so the church (the "body of Christ," 1 Corinthians 12:27) is one entity with many members.

So it is -- The various members of Christ's church make up one spiritual body.

÷1 Corinthians 12:13

For in [by] one Spirit -- Compare 1 Corinthians 12:3, for context of "***by the Spirit."*** By the leadership, guidance, direction of the Holy Spirit are we baptized into Christ.

The Holy Spirit today, through the inspired word, teaches us that men of all nations, races, etc. are ***one*** in Christ when we have been baptized into Him as the holy scriptures teach.

We were all baptized - Paul states in Galatians 3:26-27 that the members became a part of this "one" body when they were baptized into Christ.

Jews or Greeks ... -- Paul's point is to emphasize the unity of the members in Christ. (Cf. Galatians 3:28; Ephesians 2:12-17; Colossians 3:11.) The Gospel of Christ abolishes all national, social, economic, or racial animosities, and unites all believers in one brotherhood.

DIVISION is unwanted and Sinful- 1 Corinthians 1:10-13, John 17:20-21.
There is only one body- Ephesians 4:4 & Ephesians 1:22-23, 1 Corinthians 12:13.
To support false teaching is sinful - 2 John 1:10-11, Isaiah 5:20, Proverbs 17:15.

÷1 Corinthians 12:14

The body -- Paul again uses the analogy of the physical body.

But many -- See note on 1 Corinthians 12:12.

÷1 Corinthians 12:15

The foot -- Paul points out that the idea of a body part self-sufficient and disassociated from the body is absurd.

Not make it any less --
Mark Twin's old joke, "If you call a dog's tail a leg, how many legs does it have? Still just four, calling a tail a leg doesn't make it one."
÷1 Corinthians 12:16

1 Corinthians 12:16

See the note on 1 Corinthians 12:15.

÷1 Corinthians 12:17

If the whole body were and eye -- "Observe here the difference between the Christian doctrine of unity and equality, and the world's idea of leveling all to one standard. The intention of God with respect to the body is not that the rude hand should have the delicacy of the eye, or the foot have the power of the brain."—Robertson.

The logic of v.17 is compelling: no body can function as all seeing, all hearing, or all smelling. So for the church to function properly, it must have different gifts and offices.

Where would be the sense of hearing? -- The rhetorical questions underline the obvious truth that the various members and organs of the body depend upon one another; they have different God-assigned tasks within one single body. The church must not accept the elevation of one particular gift over others.

÷1 Corinthians 12:18

God arranged [placed] the members -- The members of the physical body were arranged by God at creation.

As he chose -- For the Corinthians Christians to ignore God's design would be to reject God.

÷1 Corinthians 12:19

Where would the body be? -- The *body* is, an organism which contained a vast number and variety of parts, each one with its own special function. But if all had the same purpose and work, the body would cease to exist.

÷1 Corinthians 12:20

Yet one body -- Paul wants the Corinthians to focus on unity instead of their diverse gifts. They should appreciate that they are in the one body, and the differing gifts enables them to function as a whole.

÷1 Corinthians 12:21

I have no need of you -- Paul warns the Corinthians not to regard other members, perhaps the poorer members are in his mind (1 Corinthians 11:17-19), as unhelpful or unnecessary.

÷1 Corinthians 12:22

Parts ...that seem weaker -- Paul asserts that poor believers only have the appearance of weakness; he challenges the wealthy believers not to allow socioeconomic status to dictate how they value people (1 Corinthians 11:18 and note).

Indispensable [necessary; important; vital] -- ἀσθεν στερα, **G316**. The more feeble or most delicate parts of the body are least able to take care of themselves, and are by no means the least valuable. The eye or the brain, for instance, are more necessary to the well-being of the body than other stronger body parts. Therefore, treat them as indispensable.

> The early church often met in the homes of wealthy believers because their homes had the capacity to accommodate many people. In the Corinthian church, the wealthy believers held a worship gathering and a meal in their homes. The less wealthy believers worked long days and typically arrived late at the worship gathering and meal. Apparently, the wealthy believers did not wait for them; instead, they ate without them, getting drunk and leaving no food for them. This caused division between the wealthy and poor believers. Paul urges these Christians to wait for one another so that all may eat together (v. 33). - FSB

÷1 Corinthians 12:23

Less honorable -- See the note on 1 Corinthians 12:22, the Indispensable.

Our unpresentable parts -- The NIVBTSB thinks Paul may have in mind the genital organs: "they are “indispensable” (v. 22), treated “with special honor” (v. 23) and “special modesty” (v. 23), and given “greater honor” (i.e., procreation, v. 24). God sovereignly arranged the diverse functions of the members of the human body." (NIVBTSB)

÷1 Corinthians 12:24

See the notes on 1 Corinthians 12:22 and 1 Corinthians 12:23.

More presentable [comely; beautiful; respectable] parts -- May refer to body parts such as the face or head.

Paul is likely referencing the leaders in the Corinthian church which are more visible to people in the city.

Giving greater honor ... -- This seems to refer to the poorer believers in the church at Corinth, cf. James 2:5.

÷1 Corinthians 12:25

No division [schism; discord; disharmony] -- See 1 Corinthians 1:10; 1 Corinthians 11:18. When all the body parts fulfill their functions and are mutually concerned for each other, there is no division in the body.

Have the same care -- Paul asserts that the wealthy believers must show consideration for the needs of the poorer believers, especially at the Lord's Supper (1 Corinthians 11:19-21; see John 15:12).

÷1 Corinthians 12:26

If one member suffers -- The individual members of the church are interdependent, rather than each individually being self-sufficient. Paul expresses that when the community of believers functions properly, it shares pain and joy, as a person would in his or her own body (1 Corinthians 12:12).

Rejoice together -- Chrysostom eloquently remarks here, "Is the head crowned? All the man is glorified. Do the lips speak? The eyes also laugh and rejoice."

÷1 Corinthians 12:27

You are the body -- Paul makes clear his analogy.

The body of Christ -- The church belongs to Christ as a part of his spiritual body, with Christ Himself being the head of the body. Ephesians 5:23; Colossians 1:18; Colossians 2:19; Colossians 3:15.

Individually members -- Individual members, yet **one** body. (Romans 12:4-5; 1 Corinthians 12:12-13; 1 Corinthians 12:20; Ephesians 2:16; Ephesians 4:4; Colossians 3:15.

÷1 Corinthians 12:28

Paul outlines member functions inside the body of Christ. He then discusses particular gifts.

Appointed in the church --

First -- This priority implies either to rank or to importance.

First apostles -- In this context the term "apostles" applies to the those called by Christ to be his ambassadors, or representatives (Matthew 10:2-4; Acts 1:21-22; 1 Corinthians 15:5; Ephesians 4:11)

Their purpose was: 1) to lay the foundation of the church (Ephesians 2:20); 2) to receive and declare the revelation of God's Word (Acts 11:28; Acts 21:10-11; Ephesians 3:5); and 3) to give confirmation of that Word through signs, wonders, and miracles (2 Corinthians 12:12; cf. Acts 8:6-7; Hebrews 2:3-4). "Apostles" refers, primarily, to those 12 chosen by our Lord plus Paul and Matthias (Acts 1:26).

The secondary sense of "apostle," or "*one sent*" was applied to those on a mission sent by a church, like Barnabas, Silas, and James, etc. (Acts 13:1-4; Acts 14:4; Galatians 1:19, See Ephesians 4:11).

Second prophets -- See 1 Corinthians 12:20; Prophets were those who by *special gifts of inspiration* (see 1 Corinthians 14:1, and note) enlightened the Church on the truths of the Gospel.

Third teachers -- People who explain truth which had already been revealed to God's people (compare the roles of elders and overseers in 1 Timothy 3:2; 1 Timothy 5:17; also, see note on Ephesians 4:11).

Then miracles -- Performing a miracle and healing someone are not synonymous; Paul uses two different terms. For miracles, see note on 1 Corinthians 12:10; compare note on 1 Corinthians 12:9 for healing

Then gifts -- Paul now returns to discussing spiritual gifts.

Then gifts of healing -- Such as Jesus and the apostles did.

Helping -- The Greek word used here, *antilēmpsis*, refers to assisting people in need (see Acts 20:35), but it also entails the idea of calling upon God in a time of turmoil so that He may act in the situation.

> Some consider it to be assistance of various kinds which Christians are able to render to each other, such as helping the needy, tending the sick, and the like. See Acts 20:35, where the verb from which this word is derived is rendered *support* (i.e. 'the weak').

Administrations -- The Greek word used here, *kybernēsis*, which only appears here in the NT, is related to the word *kybernētēs*, translated as "helmsman," "captain," or "shipmaster" (Acts 27:11; Revelation 18:17).

This would mean the powers or abilities to fit men to be leaders or guides in the congregation.

Paul is likely referring to those who have the gift of providing guidance or direction to the church community.

Various kinds of tongues -- Tongues, languages. See 1 Corinthians 12:10.

÷1 Corinthians 12:29

Are all ... -- These rhetorical questions expect a "no" answer. The body of Christ is diverse and each one is needed and have their own vital part to play.

÷1 Corinthians 12:30

See note on the previous verse, 1 Corinthians 12:29.

÷1 Corinthians 12:31

Earnestly desire -- In context, this means there were other spiritual gifts beside "tongues" which would benefit the believers more. Some disciples at Corinth were desiring a gift for selfish reasons.

> While the Spirit's gifts were equal in essence, some were greater in function because they more clearly and consistently edified the church (see chapters 13 and 14).

Desire the best gifts -- The Corinthian believers focused on the gift of tongues, 1 Corinthians 12:10, but without interpretations. Paul argues that he will show them a more excellent way, which is the way of "***love***" discussed in chapter 13.

1 Corinthians 13:1

See Topic Notes "Sermons_Gann" for the sermon
LOVE – The Greatest of These -- 1 Corinthians 13:1

Tongues of men and of angels -- A reference to the ability to speak miraculously the "tongues", or unlearned human languages, or a "language" used by angels. Acts 2:4-12.

Of angels -- The apostle was writing in general hypothetical terms. There is no biblical reference of any special angelic language, though some Rabbis spoke of such.

Love -- ἀγ πην; G26. The most common word in the NT for a noble, self-giving love. The word was seldom used in ancient Greek literature.

There may be a play on the sound of the Greek words here, for in the sentence structure we have ἀγγ λων ἀγ πην following each other.

Sounding brass [resounding gong] -- Greek theaters used metal vessels, such as large bronze vases, to help project the music and voices of the actors.

Clanging cymbal -- A metal basin banded against another metal basin, producing a shrill sound.

Such crashing cymbals were used in the worship of Dionysus, the god of wine. Paul seems to be suggesting that using spiritual gifts without love made the Corinthian's worship no different from the pagans.

÷1 Corinthians 13:2

And if I have prophetic powers [the gift of prophecy] -- For uttering the truth of God by inspiration. Matthew 7:22.

Paul speaks of this gift as one to be desired because it brings God's truth to people. Even this gift must be ministered in love (cf. Ephesians 4:15).

And understand all mysteries -- Something hidden, or unknown before which is made known. **1)** Used to speak of God's scheme for the church; **2)** Used for the way that God was going to unite Jew and Greek into one body, the church.

1 Corinthians 12:8. See also 1 John 2:21; 1 John 2:27, Revelation 13:18, Revelation 17:9 where an application of such "knowledge" and "wisdom" fit the need.

And all knowledge -- Knowledge and understanding of God's truth. This encompasses gifts of wisdom, knowledge, and discernment, which are to be exercised in love (Philippians 1:9).

Faith -- supernatural faith, cf. 1 Corinthians 12:9.

So as to remove mountains -- A quotation of words recorded in Matthew 17:20; Matthew 21:21. Whether Matthew's Gospel were already written or not, these words had reached Paul, and this must be regarded as a confirmation of the truth of the Gospel narrative.

It is remarkable that they appear in a different form in Luke's Gospel account. (Luke 17:6). It may have become a standard saying for having a great faith. (Mark 11:23; Zechariah 4:7.)

I am nothing -- Without love, even the Christian who has the most effective faith contributes nothing to the edification of the church.

÷1 Corinthians 13:3

If I give away -- This echoes Jesus' command to the rich young man (Matthew 19:21; Luke 18:22). Some of the early Christians sold their property to meet the needs of those around them (Acts 2:45; Acts 4:34-37). Helping the poor was a focus of Paul's ministry (Galatians 2:10).

My body to be burned -- Refers to execution or martyrdom by fire--offering his very self as a sacrifice for his cause.

I gain nothing -- Giving up all of one's possessions, or even one's life would mean nothing if not prompted by love.

÷1 Corinthians 13:4

1 Corinthians 13:4-7 In these verses, the fullness of love is described, in each case by what love does. Love is action, not abstraction.

Patient and kind -- Love is patient (long-suffering) with people and gracious to them with generosity. **Kind** is *chrçsteuomai*, "to be gentle," "to exercise kindness," "to be considerate and mild."

Does not envy or boast -- Love is not jealous or vicious.

Paul has already marked the Corinthians as being:
envious (cf. 1 Corinthians 3:3; see Proverbs 27:4; Song of Solomon 8:6).
boastful (ostentatious; vainglorious; 1 Corinthians 3:18; 1 Corinthians 8:2; 1 Corinthians 14:37)
proud (arrogant) Self-inflated; (1 Corinthians 4:6, 1 Corinthians 4:18-19; 1 Corinthians 5:2; 1 Corinthians 8:1),
rude (1 Corinthians 7:36; 1 Corinthians 11:2-16) "to behave dishonorably"
and **self-seekin**g; selfish; (1 Corinthians 10:24, 1 Corinthians 10:33).
Their behavior was not loving.

Not arrogant -- Proud**;** This marked members who overestimate and flaunt themselves.(1 Corinthians 4:6; 1 Corinthians 4:18-19; 1 Corinthians 5:2; 1 Corinthians 8:1)

÷1 Corinthians 13:5

See note 1 Corinthians 11:4

Rude [unseemly] -- To conduct one's self improperly, or disgracefully, or in a manner deserving reproach.

Insist on its own way -- There is perhaps not a more important expression in the N.T. than this about what Love is not.

÷1 Corinthians 13:6

Wrongdoing [unrighteousness; iniquity; injustice; evil] -- ἀδικ α, G93; "a deed violating law and justice."

Rejoices in truth -- Here "***truth***" stands in contrast with "***wrongdoing***" and means virtue, righteousness, goodness.

÷1 Corinthians 13:7

Love bears -- Greek, *stegô*, "to cover closely," "to protect by covering"; "to sustain," "to support." Love conceals and is silent about such things as the faults of others.

Involves enduring difficulties, and even taking on (spiritually) the difficulty of others (being compassionate; see 1 Corinthians 9:12).

Believes all -- This phrase does not mean that one who loves his fellow men is credulous to the point of absurdity, but love *is* disposed to put the best possible construction on the conduct of others, imputing good motives to them.

> "It is always ready to think the best; to put the most favorable construction on anything; is glad to make all the allowance for human weakness which can be done without betraying the truth of God."

Hopes all -- ἐλπ ζει, G1679; **things** Exhibiting confidence in God and His promises. Ephesians 1:18.

> (1) Of man, of whom love will ever hope the best, and (2) of God, that He will bring good out of evil, and that all the evils of this life will issue ultimately in the triumph of good.

Endures all -- ὑπομ νει, G5278; Love suffers quietly all the difficulties, trials, persecutions, and injuries inflicted by others. Love is based upon trust, and when one's trust rests in God; love is willing to face ridicule, strife, and contempt. (see 2 Corinthians 11:23-28).

> Sustains to the end, all the persecutions and afflictions of this life, with unshaken confidence in the goodness of God.

÷1 Corinthians 13:8

Love never ends -- Love will not become obsolete or invalid. Paul reveals that the spiritual gifts will one day be no longer necessary, but love will always be (1 Corinthians 13:13). Therefore, love is the true sign of someone who follows Christ (John 13:35).

Prophecies; tongues; knowledge -- Paul refers to three spiritual gifts that will no longer be necessary in the age to come—prophecy, tongues, and (miraculous) knowledge.

Prophecies ... pass away -- Be *brought to an end*, literally, *be worked ou*t. It is translated *to bring to nothing* in 1 Corinthians 1:28.

The utterances of the inspired man (see 1 Corinthians 14:1) are, we are here told, no longer be necessary when we have the full revelation from God written down by inspired men. (2 Peter 1:3; 2 Timothy 3:16-17; Ephesians 3:3-4;)

Tongues, they will cease -- Speaking with tongues (languages) which were a sign to non-believer to confirm the word (1 Corinthians 14:22; Mark 16:20-21; Hebrews 2:3-4)

Knowledge, it will pass away -- This is referring to supernatural knowledge which helped with understanding the Truth from God. When God's full revelation of truth was written down in the Holy scriptures every man could study and learn the truth for himself (Acts 17:11).

> The need for miraculous gifts would cease to exist at the end of the apostolic period. This is based in part on the meaning of the term "***perfect***" (G5046) in 1 Corinthians 13:10, which is taken to refer here to the completion of the canon by the end of the first century A.D. With this view, "**prophecies**" (G4394) referring to direct, inspired revelatory communication from the Holy Spirit would cease, and this would apply also to **tongues** and to the special gift of **knowledge**.

÷1 Corinthians 13:9

In part -- God's revelation had not been given in totality at this point in history. Individual prophecy, or inspired utterance, were at this point but partial revelations of divine truth.

We prophesy in part -- Full revelation had not yet come. All inspired scripture had not yet been written.

÷1 Corinthians 13:10

Perfect -- *(teleion **G5046**)* Thayer Definition: 1) brought to its end, finished; 2) wanting nothing necessary to completeness.

Completeness of revelation (nominative/accusative, neuter, singular) James 1:25. See note at 1 Corinthians 13:8.

> (When the Christian age would come to the maturity of full revelation from God, then all the supernatural gifts would cease to be of the benefit for which they were given. Illustration: While a brick building is under construction there are gang-planks and scaffolding around it, but when the building is complete, they are removed because they have served their purpose and are no longer necessary. *Gus Nichols.*)

÷1 Corinthians 13:11

When I was a child -- The Greek word used here, *nēpios*, refers to a child about three to four years old. Certain behavior was appropriate for this age, but that behavior "ceased" once the child grew up. Likewise, the spiritual gifts were appropriate for the young age of the church, but they were cease when the church matured in the Truth of God's Word.

Likewise, the spiritual gifts were appropriate for the young church, but they would cease when the church matured.

I spoke like a child -- Using the language and speech characteristic of a child.

Thought [understood] like a child -- It is characteristic of children to preoccupy themselves with things of very temporary value. Likewise the Corinthians took great interest in the things that would pass away soon, namely the spiritual gifts of knowledge, tongues, and prophecy.

Reasoned [thought] like a child -- The contextual meaning of this verse is to tell the Corinthians that certain thinking and behavior are appropriate for certain ages. Compared to a matured faith to come the present age is childlike. This reminder to the Corinthians, who believe they know far more than they actually do, anticipates the connection in next verse about the poor reflection of reality experienced in the "now."

Became a man -- Comes to an age of maturity.

Gave up childish ways -- Or brought to an end the things of a child. This refers not so much to the act of putting these things away, as to the fact they would finally be put away.

A sign of spiritual maturity is occupation with things of eternal value such as love. Again Paul was stressing the difference between their present at Corinth and the future of the mature church.

Paul uses two analogies to compare the present time of the young age of the church, with the future time in God's kingdom: (1) A child who grows up to become a man illustrates the present time of partial maturity with the complete maturity of the grown man in God's kingdom. (2) And a mirror, made of polished bronze in antiquity, which gave only imperfect reflection compared to a real face-to-face image.

÷1 Corinthians 13:12

For now -- Sadly the NIV chose not to translate the Greek word γὰρ, *gar*, **for** in this verse, thereby lessening the explicit connection between 13:11 and 13:12. The function of this verse is to challenge the readers at Corinth to recognize the relative inferiority of their current situation.

In a mirror dimly -- In the Graeco-Roman world, a mirror consisted of a polished metal disc with a handle. The reflection visible in the polished silver or bronze was a much more imperfect and obscure representation than modern mirrors.

As a mirror gave an imperfect reflection back to you, just so the spiritual gifts were imperfect when compared to the lasting real value of love.

Dimly [darkly] -- G135; obscurely**.** Literally, *in an enigma*, or *darkly speaking*. An enigma (in English, *riddle.)* is properly a question, the answer to which is difficult to find. Paul alludes to Numbers 12:8, and Proverbs 1:6.

Even with the spiritual gifts, they have but a poor reflection of the mature truth revealed to Christians.

Then face to face -- The Corinthian mirrors, for which they were famous, were no where as perfect in presenting an image as "face to face." Just so, the spiritual gifts were imperfect when compared to the real lasting value of love (*"a still more excellent way"* 1 Corinthians 12:31).

[Many interpreters regard the phrase "face to face" as a divine encounter (e.g., Genesis 32:30; Exodus 33:11; Numbers 14:14; Deuteronomy 5:4; Deuteronomy 34:10; Ezekiel 20:35; cf. Judges 6:22).]

Know in part -- There were limitations upon the knowledge even of Paul; only a part was seen. The spiritual gifts only partially provided the church with what was to come in a loving mature church.

Know fully -- With full revelation we are now provided all that is needed (2 Peter 1:3). The Corinthians, Paul implies, must not boast now of their gifts (cf.1Co_13:4), for those gifts are nothing compared to what the church will have with the full revelation of holy scripture (2 Timothy 3:16-17).

Even as -- 1 Corinthians 2:9**;** Cf. Numbers 12:8, and Proverbs 1:6.

÷1 Corinthians 13:13

So now -- The words "***and now"*** introduce Paul's conclusion.

faith, hope, and love abide [remain]-- This implies there is a temporary aspect to faith and hope (see Romans 8:24; 2 Corinthians 5:7).

The objects of faith and hope will be fulfilled and perfectly realized in heaven, but love, the God-like virtue, is everlasting (cf. 1 John 4:8).

The greatest -- Love is the greatest because it is eternal and reflects God's fundamental character (e.g., Romans 5:8). Love is also greater than the miraculous gifts because love remains while they cease (1 Corinthians 13:8).

÷1 Corinthians 14:1

Pursue love -- This is an imperative. This shows the contextual link with the previous chapter.
Paul uses a strong verb --"***pursue***" ("follow the way of" in NIV; G1377; cf. Philippians 3:12-14)—as he charges the Corinthians to seek love. This verb is stronger than the following one ("eagerly desire"; G2206), which he applies to seeking spiritual gifts.

Earnestly desire -- G2206; Desire for them, in this context, is in reference to their use collectively and faithfully in His service --not a personal yearning to have an admired gift that one did not possess.

Spiritual gifts -- cf. 1 Corinthians 12:8. As a congregation, the Corinthians should be wanting the full expression of all the gifts to be exercised. "You" is plural, emphasizing the corporate desire of the church.

Prophesy -- This spiritual gift was desirable in the life of the church to serve in a way that tongues cannot, namely, by edifying the entire church (v. 5).

÷1 Corinthians 14:2

Who speaks in a tongue -- Paul's teaching on spiritual gifts, including tongues, generally emphasizes the importance of using gifts to build up. or edify, the faith of others. Using a tongue (language) that other believers did not understand does not encourage or edify their faith. When a tongue or language was used someone who could understand it was to be present. See note on 1 Corinthians 12:10.

He utters mysteries -- If there was no one who could understand the "tongue" or language, what was said was not understood, and there was no edification of anyone.

÷1 Corinthians 14:3

One who prophesies -- Faithful preaching of the word of God brings desired results.

Upbuilding and encouragement and consolation -- This refers to the spiritual development of the individual and the congregation. Compare 1 Corinthians 10:23; 1 Corinthians 14:4.

> Prophesying encouraged obedience and built up the faith of the believers, and provided comfort to those suffering troubles. Spiritual gifts were for the benefit of others, never just for self.

÷1 Corinthians 14:4

Who speaks in a tongue -- When one used a "tongue" or language that no one else understood, no one was else was edified.

The one who prophesies -- Teaching, in a language others understood, builds up the entire church, not just one's self.

÷1 Corinthians 14:5

I want you all to speak -- Paul did not have a problem with the gift of tongues; he simply disapproved of the Corinthians' use of the gift without someone present who could understand (interpret) it.

One who prophesies is greater -- In this context, the gift of prophecy is greater than the gift of tongues because it can benefit the entire church family (see 1 Corinthians 12:31).

÷1 Corinthians 14:6

I come to you speaking in tongues -- Paul asserted that he spoke with tongues more than all the Corinthians (1 Corinthians 14:18).

Revelations -- Greek *apokalupsis*, "an uncovering," "an unveiling." As used here it refers to God revealing to men that which cannot be discovered by the natural powers of the mind.

Knowledge -- Paul is here probably referring to the spiritual gift known as "the word of knowledge" (see 1 Corinthians 12:8).

Prophesying -- It is difficult to distinguish between "**prophecy**" and "**revelation**," for the prophet speaks by revelation. Paul is probably distinguishing between fresh revelations of truth and inspired utterances adapting known truths to specific applications. Or, the former may have reference to content, and the latter to means of delivery.

Teaching [doctrine] -- Greek, *didachç*, "teaching." Instruction was the work of those who had a spiritual gifted as "teachers" (see 1 Corinthians 12:29).

÷1 Corinthians 14:7

Lifeless instruments -- Lifeless, ἄψυχα, G3676, without a soul. And φωνὴν, *phona* G5456,

Flute -- The *aulos, G836,* a pipe of reed, wood, or bone.

Harp -- *kithara,G2788,* a stringed instrument.

Distinct notes -- If only one note is repeated, there is no tune that can be recognized.

If even inanimate musical instruments are expected to make sensible sounds, how much more should human speech make sense, especially when it deals with the things of God?

÷1 Corinthians 14:8

Bugle -- σ λπιγξ G4536, a trumpet, or bugle. An instrument made of metal and capable of producing six notes. It was used in military contexts, festivals, and sacrifices.

An indistinct sound -- These sounds do not benefit those who hear them because they do not make sense (1 Corinthians 13:1).

An ***indistinct sound,*** that which conveys no clear impression to the mind. The muster, the charge, the rally, the retreat, are each indicated by a definite order of musical intervals upon the trumpet, or they would be useless for the purpose of calling soldiers together. So words are useless to mankind unless they represent things.

÷1 Corinthians 14:9

Tongue -- γλ σσης, G1100, Here the reference is to the physical organ, not the gift of tongues (languages).

You utter speech -- "words easy to be understood," KJV; "a clear message," LEB; "speech that is clear," NASB.

Literally, a *well marked discourse*, language which has a clearly discernible meaning.

Speaking into the air -- This is indicating that such speech is useless or ineffective.

÷1 Corinthians 14:10

Many different languages -- Paul simply points up the obvious: the purpose of *every* language is to communicate and certainly not to confuse.

That was clearly the point in the first instance of tongues: The apostles spoke languages that the audience from many different nations could understand (Acts 2:6, cf. Acts 2:8).

÷1 Corinthians 14:11

A foreigner -- A **barbarian**, The Greek term used here, ***barbaros***, originally referred to a person who speaks nonsense—that is, someone who did not speak Greek.

Here it's likely a reference to the people groups that the Greeks could not conquer and the Romans had minimal success ruling

This section makes an undeniable case for the fact that the true gift of tongues was never some unintelligible gibberish, but was human language that was to be translated.

÷1 Corinthians 14:12

Eager -- G2207; zealous, burning with zeal;

Manifestations of the Spirit -- Paul may be referring to the gift of tongues here or to the spiritual gifts collectively. (1 Corinthians 12:7).

Strive to excel [abound] -- G4052; abound, overflow.

Building up the church -- Again Paul returned to the issue of edification, central to all the spiritual gifts (1 Corinthians 12:7).

÷1 Corinthians 14:13

One who speaks in a tongue -- The interpretation may come from the speaker or another hearer (Acts 2:5-11). See note on 1 Corinthians 14:4.

This passage may mean (1) pray that he may receive the faculty (gift) of interpretation, or (2) pray in such a language as he has the ability (power) of interpreting.

÷1 Corinthians 14:14

Pray in a tongue -- Without an interpretation, the speaker does not benefit intellectually, and neither does anyone else.

Some think that in vs. 14-17 Paul is speaking sarcastically about counterfeit tongues. (Using the singular "tongue" to refer to the fake gift.) Paul may be speaking hypothetically to illustrate the foolishness of speaking in ecstatic gibberish. If the speaker or no one could understand what virtue was there in such speech.

÷1 Corinthians 14:15

With my mind -- Paul says that there should be an understanding of what is said it prayer and in song, etc.

÷1 Corinthians 14:16

With the spirit -- "*en pneumonia"* in the spirit, that is, by inspiration, under the guidance of the Holy Spirit.

The outsider -- This refers to someone who does not understand the language spoken, probably a non-believer visiting the assembly meeting. (1 Corinthians 14:23-24).

Say "Amen" -- Literally, "**the** Amen", the well-known response, "So be it," or an affirmative, "So it is," as common in the synagogue as in the Church to any prayer or thanksgiving. See Nehemiah 5:13; (Used by N.T. writers in the N.T. 29 times) Revelation 5:14.

÷1 Corinthians 14:17

Giving thanks - Some think this may have been the "thanks" given at the serving of the Lord's supper.

Built up -- edified, see note on 1 Corinthians 14:3.

÷1 Corinthians 14:18

I speak in tongues -- Paul affirms that he also spoke in languages. This would have been especially beneficial to Paul's mission efforts into areas where he could address the people in their own dialect., though we have no record of a specific instance. (Acts 2:8-11).

÷1 Corinthians 14:19

In church -- 1Co_11:18, and verse 23, v. 28, v.35. A phrase referring to the assembly of the church together.

Having said that he has the ability to speak in foreign tongues more than all of them (an ability he could properly use), Paul hastens to add he would rather speak a few words in a language the church understood or knows so that they might grow spiritually.

Five words with my mind -- Teaching others in a way that can be understood is more profitable than multiple words that are not understood.

Than ten thousand -- Paul may again be speaking sarcasticly (see note 1 Corinthians 14:14).

÷1 Corinthians 14:20

Brothers -- A tender address showing his loving concern while many of the Corinthians were apparently just opposite of what Paul admonished them to be.

Do not be children in you thinking -- Acting like children symbolizes immaturity. Paul urges the Corinthians not to be selfish and consumed by what is new and exciting over what is beneficial.

Be infants in evil -- Or "in malice be babes." There is a sense in which all Christians must be children.

Be mature -- Paul thought the Corinthians needed to grow up and act like adults should acts. Cf. 1 Corinthians 2:6; Philippians 3:15; Hebrews 5:14.

÷1 Corinthians 14:21

It is written -- Paul draws on a passage from Isaiah to emphasize the use of tongues as a sign to unbelievers (Isaiah 28:11-12).

> Paul cites Isaiah 28:11-12, his point being that if ancient Israel would not hear the Lord's warning spoken through the prophets, whom they could understand, they certainly would not hear when he spoke in foreign languages to them through the Assyrians.
>
> Jeremiah spoke similarly of the Babylonians who were to come and destroy Judah speaking a language they could not understand (cf. Jeremiah 5:15).

÷1 Corinthians 14:22

A sign ... for unbelievers -- Speaking a foreign language miraculously was a sign of God's presence to an unbeliever who understood the language (Acts 2:7-11). The gift of "tongues" had no purpose when everyone present were believers who understood the same language.

Prophecy ... for believers -- The gift of prophesying benefits believers who by their mature understanding could grow in spiritual truth.

÷1 Corinthians 14:23

Whole church comes together -- The saints meeting in an assembly.

Outsiders -- Unbelieving visitors to the service who did not know the "tongues" being spoken.

Out of your minds -- The unbelievers would think Corinthians' worship to be chaos and senseless.

÷1 Corinthians 14:24

If all prophesy -- To publicly proclaim the Word of God. "All" doesn't mean all at once, but they the church family is faithfully preaching/teaching the gospel to unbelievers.

An unbeliever or outsider -- Refers to someone who is not knowledgeable about the Christian faith—an unbeliever.

He is convicted -- He is convinced by the prophets whose message he hears and believes. This implies that the unbelieving visitor becomes aware of his or her sins (see John 16:8).

Called to account -- The outsider upon believing is exhorted to obey the gospel and must make a decision. This indicates that the "outsider" is convicted of his sins and that the turns to God in faith, repentance, and obedience.

÷1 Corinthians 14:25

Secrets ... disclosed -- Prophecy can reveal what is hidden to people, even the secret things within the heart (1 Corinthians 2:11; John 2:25; cf. Acts 5:1-11).

The effect of prophesy on unbelievers would be amazingly powerful, the gospel wold be honored, and souls wold be converted to worshipping God.

Falling on his face -- This is the indication of repentance. The full convictions of his need to turn to God and surrender himself to Him.

Worship God -- This describes his full conversion to the God of heaven.

Those unbelievers who have come to their services seem to show an interest in the Gospel. The effect of Christian prophecy on such people is threefold: **1)** They will be convicted of sin (cf. John 16:8); **2)** they will be called to take account of their sins and examine their sinful condition (2 Timothy 2:25; Romans 2:5); **3)** and they will come to surrender themselves to God's will ("falling on his face"). They have come to faith and obedience to God. (Hebrews 5:9)

The entire church through its prophetic message has a part in bringing unbelievers to this place of conviction. They will come to recognize that God really is present among these Christians.

Really among you -- They are driven to acknowledge God's presence in the congregation.

This description of the effect of prophecy upon the unbeliever is in no way contrary to the assertion in *v*. 22. *There* the Apostle is speaking of a sign to attract the attention of the unbeliever; *here* his attention is already attracted. He has come to the Christian assembly, and is listening to the words spoken there in the name of Jesus Christ. Unless his conscience is 'seared with a hot iron' there will be no further need of signs to induce him to give his attention to what is spoken.

÷1 Corinthians 14:26

When you come together -- The group of believers coming together to worship God. The "church" is the "called-out", called-out from the world, and "called-out" to assemble in worship to the God of heaven.

A hymn -- A psalms; This may refer to a psalm of the O.T. or a Christian song (Colossians 3:16; Ephesians 5:19).

A lesson -- A teaching.

A revelation -- An inspired message from God.

A tongue -- A message in a foreign language. (Being singular, it may be referring to the "counterfeit" tongue, cf. note on 1 Corinthians 14:14).

An interpretation -- This refer's to the "tongue's message.

Done for building up -- For edification. This indicates one of the purposes of the worship gathering (cf. 1 Corinthians 14:3).

> Paul is concerned about the chaos of the public assembly of the Corinthian believers. He proceeds to correct two errors in this section; (1) the disorderly manner in which the services of the Church were carried on; (2) the practice of women speaking in the public assembly.

÷1 Corinthians 14:27

If any speak -- Paul is concerned about the chaos of the public assembly of the Corinthian believers. He proceeds to correct two errors in this section; (1) the disorderly manner in which the services of the Church were carried on (1 Corinthians 14:27-33) ; (2) the practice of women speaking in the public assembly (1 Corinthians 14:34-35).

In a tongue -- These verses provide regulations for the exercise of the gift: 1) only two or three persons in a service; 2) only speaking in turn, one at a time; and 3) only with an interpreter.

Only two or at most three -- There was to be an orderly procession, and not too long.

Let someone interpret -- A "tongue" was not to be used unless there was someone who could understand it.

÷1 Corinthians 14:28

Keep silent -- God's message was to be spoken through a tongue in the church only when there was someone who understood it.

Speak to himself and to God -- If the conditions of verses 27 and 28 could not be met, the "tongue" speaker was to give himself to meditation and prayer.

÷1 Corinthians 14:29

Two or three prophets -- Paul is still emphasizing the worship service was to be organized orderly. Prophets were not to dominate the service. They were a "check and balance" to each other. (This would prevent a "false prophet" from dominating a service.)

> 1 Corinthians 14:29-32-- Since Paul's pastoral epistles (1 & 2 Timothy and Titus) do not mention prophets, it seems evident that this unique office had ceased to function in the church even before the end of the apostolic age. When Paul wrote the Corinthians, however, prophets were still central to the work of that church (cf. Acts 13:1). Here he gave 4 regulations for their preaching: **1)** only two or three were to speak; **2)** the other prophets were to judge what was said; **3)** if while one was speaking, God gave a revelation, the speaker was to defer to the one hearing from God; and **4)** each prophet was to speak in turn. See notes on Ephesians 2:20; Ephesians 4:11. (MSB)

÷1 Corinthians 14:30

Revelation made to another -- There was to be an orderly service.
÷1 Corinthians 14:31

1 Corinthians 14:31

(See note on 1 Corinthians 14:29)

One by one -- There was to be an orderly service.

Learn and be encouraged -- One of the purposes of the worship service (in addition to praising God and prayer) was for teaching and edification. (cf. Hebrews 13:15; Acts 14:23; Romans 15:30; 1 Timothy 2:1.)

÷1 Corinthians 14:32

The spirits of prophets -- The prophets were to have control over themselves. There were to proclaim the truth with clear minds. There was nothing bizarre, ecstatic, trance-like or wild about receiving and preaching God's Word.

> Estius justly remarks that the difference between God's prophets and those inspired by evil spirits is to be found in the fact that the latter are rapt by madness beyond their own control, and are unable to be silent if they will. And Robertson illustrates by a reference to modern forms of fanaticism the truth that "uncontrolled religious feeling" is apt to "overpower both reason and sense." - CBSC

÷1 Corinthians 14:33

Confusion -- Literally, unsettlement, cf. James 3:16; Luke 21:9 where the word is rendered *commotion* (tumults)

The forces of nature operate by laws and is orderly, just so also the moral and spiritual world dictated by God is orderly.

Not a God of confusion -- This is concluding what Paul has to say about the "tongues" and "prophets" speaking orderly in the church. Paul was concerned about the chaos in the assembly of the believers at Corinth.

Peace -- Here is the key to what Paul is communicating to the church at Corinth. God's character is not reflected in the confused chaos the church at Corinth was picturing, but He is a God of peace and harmony, order and clarity, not strife and confusion (Romans 15:33; 2 Thessalonians 3:16; Hebrews 13:20.)

As in all the churches -- This phrase rather than ending what Paul has been saying about the prophets, beings what Paul is saying about women speaking in the churches. **See the next verse**.

÷1 Corinthians 14:34

The women should keep silent -- Paul says the principle of women not speaking in church services is universal; this applies to all the churches, not just locally, geographically, or culturally.

In other context Paul gives background on this principle. cf. 1 Timothy 2:11-15; Genesis 3:16; 1 Corinthians 11:3-15.

In the churches -- The last phrase of the previous verse "*As in all the churches of the saints*" is the beginning of Paul's remarks about women keeping silent in the churches and shows that this was

the universal practice and the apostles' teaching about the role of women in the leadership of public church worship.

To speak -- The context of this passage and 1 Timothy 2:11-14 (Cf passages of women's submission to husbands) have to be public leadership in worship. It is not prohibiting them for singing or saying "Amen" (See 1 Corinthians 14:16)

Be in submission -- The position of women in Christian assemblies is now decided on the principles laid down in 1 Corinthians 11:3; 1 Corinthians 11:7-9.

The Law -- The Law must refer to the law as set forth in such places as Genesis 3:16; 1 Corinthians 11:3; Ephesians 5:22; 1 Timothy 1:12; Titus 2:5.

÷1 Corinthians 14:35

See the note on 1 Corinthians 14:34.

They desire to learn -- A woman's request for knowledge was not to be denied, since she was a human being equal to the man. If there was a question or something the women wanted to learn they were to ask it privately, not in the public assembly.

Ask their [own] husbands -- Rather, 'their own husbands.' The women were not only not permitted to teach (see 1 Timothy 2:11-14) but even to ask questions in Church.

Grotius says it was permitted to men to ask questions, but denied to women among the Jews in the synagogue.

Apparently, certain women were out of order in disruptively asking questions publicly in the chaotic services at Corinth.

Shameful -- The Greek is even stronger than *shameful*, it is ***disgraceful***.
It seems to be assumed that the unmarried ones would not think of doing so.

A woman to speak in church -- This restriction was not to be construed as demoting women, since the expressions "be in submission" and "their own husbands" are to be interpreted as simply consistent with God's order of administration (1 Corinthians 11:7-8; Ephesians 5:21-33).

÷1 Corinthians 14:36

Was it from you -- Again, this is Paul's sarcasm. Paul asks if the Corinthians thought they could amend the Word of God and that they didn't have to follow the practice of other churches.

Are you the only ones -- Paul is reasserting his authority as the Lord's apostles to preach God's message. Corinth does't have a different doctrine from what all other churches have.

÷1 Corinthians 14:37

If anyone thinks -- The Corinthian believers regarded themselves as spiritual, therefore Paul insists that if they are truly "spiritual" they will understand that what he writes comes from the Lord.
The true prophet will show his willingness to obey God's appointed founder and the Lord's apostles, 1 Corinthians 3:11; Ephesians 2:20.

It seems the Corinthian church was employing syncretism with other religions in Corinth by demoting the poor to a lower standing within the church and creating a chaotic service.

The things I am writing -- Basically this is asserting that Paul's writing is from God, therefore inspired. See Ephesians 3:4-6.

Command of the Lord -- Indicates that Paul's instruction comes from Jesus and bears His authority.

INSPIRATION - 2 Timothy 3:16, 2 Peter 1:21, 1 Corinthians 14:37, 1 Thessalonians 2:13, Galatians 1:11-12, Matthew 17:5, Luke 1:68-70,

÷1 Corinthians 14:38

Not recognized -- That is, anyone who does not recognize the authority of Paul's teaching should himself not be recognized as a legitimate servant of God.

÷1 Corinthians 14:39

So, [therefore] my brothers -- Paul is bringing to a close his words on the subject of spiritual gifts.

Desire to prophesy -- Prophecy was the most desirable gift to be exercised because of its ability to edify, exhort, and comfort with the truth (1 Corinthians 14:3).

Do not forbid ... tongues -- Paul does not discourage the gift of speaking in an unlearned language when it properly used. 1 Corinthians 14:22.

÷1 Corinthians 14:40

But -- "only let"; Paul's important closing comment on the Corinthians' public worship.

Be done decently and in order -- The foundational principles that should underlie what takes place in church meetings are these. Christians should do everything in a decent and orderly manner, everything should be edifying (1 Corinthians 14:26), and a spirit of peace should prevail (1 Corinthians 14:33).

Decently -- see Romans 13:13, where the same word is translated *honestly*. Also 1 Thessalonians 4:12, and 1 Corinthians 12:23, where a word of similar derivation occurs, and is translated *properly* or *comeliness*.

In 1 Corinthians 7:35, the adjective of the same derivation is rendered good order or *comely*; in Mark 15:43 and Acts 13:50, *honorable*.

Order -- Cf. 1 Corinthians 14:33; The Christian assembly should be a reflection of the universe, where form and order reign supreme.

÷1 Corinthians 15:1

Now -- Paul now turns to the 11th problem he deals with in the Corinthians letter. He deal with understanding the Resurrection.

Paul meets doubt with explanation - not angry denunciation and assertion of important authority.

Ch. 15 6 sections [See Franklin Camp's notes]

Now [Moreover] -- δὲ, "*de*", G1161 = transition to a new topic.

The gospel -- The word "gospel" (G2098) means *good news*, such as was delivered by a herald of the king, etc.

Here we have a brief description of the gospel (*good news*) which Paul preached, the death, burial, and resurrection of Christ.

You received -- They had heard this message from Paul.

In which you stand -- What Paul now describes in this letter was not new to them. They had heard it, believed it, and been converted by it and were standing fast against the assaults of sin, Cf. Romans 5:2; 2 Corinthians 1:24; Ephesians 6:11, Ephesians 6:13-14.

÷1 Corinthians 15:2

By which -- The gospel message that Paul preached.

You are being saved -- The verb is in the present tense, indicated they now resided in a state of safety. The idea includes safety from sin as well as its punishment. Matthew 1:21**.**

If -- The "if" clause implies that Paul believes they are really holding firmly to the Word of God and are therefore saved.

Hold fast -- The idea is to continue in the teaching (***the word preached)***, to be faithful to the demands of this *good news* they had received, and not turned away from it.

The word I preached -- The gospel.

You believed in vain -- Unless they had became believers but without any without effect (or evidence) in their lives. Genuine belief means to respond with a change in one's manner of life and conduct. True faith in the gospel means to respond in obedience to it's demand. (John 14:15; John 14:21; 1 John 5:3; 2 John 1:6;)

÷1 Corinthians 15:3

For I delivered to you -- Paul passed on in all his preaching the *good news* he had received.

As of first importance [first of all] -- The first thing Paul would remind them from all his preaching.

"***Of first importance"*** stresses the centrality of all the preaching cited to the Gospel.

What I also received -- Refers to the content of verses 3–5. Paul emphasizes the continuity of his message with the early church's teaching. See ***note*** on 1 Corinthians 11:23.

Died for our sins -- In behalf of our sins, or for our benefit. This implies Christ's own sinlessness for Him to be a suitable sacrifice for our sins. Jesus was crucified, 1 Corinthians 1:23; 1 Corinthians 2:2; 1 Corinthians 2:8.

Cf. 1 Corinthians 1:18, 1 Corinthians 5:7, 1 Corinthians 8:11. Also Matthew 20:28; Mark 10:45; Romans 5:8-10; 2 Corinthians 5:14-15; 1 Timothy 2:6; 1 Peter 1:19,

Accordance with the Scriptures -- Paul means the Old Testament scriptures which spoke of the suffering and resurrection of Christ. Isaiah 52:13-15 – Isaiah 53:1-12 and Psalms 16:8-11; Psalms 22 (compare Luke 18:31; Luke 24:25-27; Acts 2:15-31; Acts 26:22-23).

÷1 Corinthians 15:4

He was buried -- This signifies the confirmation of His actual death. His Spirit left his body (James 2:26).

He was raised [rose again] -- Literally, "*he had been raised.*"

Paul's bold affirmation of the truth of the resurrection is possibly the earliest we have (See not on 1 Corinthians 11.23). This was written barely twenty-fives after the event.

Paul gives two kinds of witness to the historic events of Christ's death and resurrection: 1) the OT Scriptures and 2) the testimony of eyewitnesses.

Accordance with the scriptures -- Isaiah 53:5; Isaiah 53:8; Daniel 9:26; Psalms 22:1 ff; Zechariah 12:10; and many types.

Psalms 16:10; Isaiah 53:10; Hosea 6:2; Jonah 2:10; -- Matthew 12:40; Matthew 16:4

RESURRECTION

John 5:28-29 resurrection of the good and bad
1 Corinthians 15:1 ff great entire chapter
1 Corinthians 15:51-53 the living will be changed
1 Thessalonians 4:13 - 18 words of comfort to righteous

÷1 Corinthians 15:5

He appeared -- Refers to a physical sighting of Christ with their eyes—not merely a vision. (see below)

To Cephas -- The Hebrew name for the Greek "Peter." His proper name was Simon, an apostle of Christ (see 1 Corinthians 1:12). "Peter" was the nickname given him by Jesus and it stuck (Luke 6:14; John 1:42).

To the twelve -- Here they are considered as an official group.

Appearances of the Risen Christ

- In or around Jerusalem
- To Mary Magdalene (John 20:11-18)
- To the other women (Matthew 28:8-10)
- To Peter (Luke 24:34)
- To ten disciples (Luke 24:36-43; John 20:19-25)

- To the Eleven, including Thomas (John 20:26-29)
- At His ascension (Luke 24:50-53; Acts 1:4-12)
- To the disciples on the Emmaus road (Luke 24:13-35)
- In Galilee (Matthew 28:16-20; John 21:1-24)
- To five hundred people (1 Corinthians 15:6)
- To James and the apostles (1 Corinthians 15:6)
- To Paul on the road to Damascus (Acts 9:1-6; Acts 18:9-10; Acts 22:1-8; Acts 23:11; Acts 26:12-18; 1 Corinthians 15:8)

÷1 Corinthians 15:6

Five hundred brothers -- When? Jerusalem or Galilee? The or occasion of this appearance is unknown outside of this passage. The number of witnesses adds credibility to the claim. Jesus' resurrection was not something done in a corner.

This is evidence His appearance after his resurrection was real, and not an hallucination, as some modern critics want to believe.

Most ... still alive -- Thus many were still able to bear witness to this truth and its possible that some of them were known to the Corinthians.

Fallen asleep -- A common metaphor for death. 1 Kings 11:43; Matthew 27:52; John 11:11; Acts 7:60.

Even the Greek word for "cemetery" (*koimeterion*) means "a sleeping place."

÷1 Corinthians 15:7

To James -- The only James then living and well known was the Lord's brother, who was always closely associated with the church in Jerusalem, Galatians 2:9; Acts 15:13.

To all the apostles -- John 12:3-5; Acts 1:3; Luke 24:50; This is probably a reference to other appearances of Jesus to the apostles besides that first week in Jerusalem. He appeared to the apostles in Galilee (Mark 16:7; John 21:1) then again in Bethany just before his ascension, Luke 24:50; Acts 1:9-12.

÷1 Corinthians 15:8

Last of all ... to me -- Paul affirms that he saw Jesus alive after his resurrection. Christ revealed Himself to Paul and he was made an apostle, see the *notes* on 1 Corinthians 1:1 and Romans 1:1.

He was "*last of all*" the apostles, and felt himself to be the "*least*" [probably because he has persecuted church before his conversion.] (1 Corinthians 15:9-10; 1 Timothy 1:12-17).

One untimely born [one born out of due time} -- As of a woman normally past the age of child bearing.

Some think it may refer to one born prematurely where such children are unusually small and weakly.

> The term is only used three times in the Septuagint (cf. Numbers 12:12; Job 3:16; and Ecclesiastes 6:3) for a miscarriage. The term implies an untimely, early birth. However, in this context, Paul seems to be describing his late addition to the Apostolic group (i.e., road to Damascus conversion, cf. Acts 9). (Utley)

Paul is referring to the abnormal manner in which Paul became an apostle. (Acts 9:1-8; cf. Acts 18:9-10; Acts 23:11; 2 Corinthians 12:1-7).

÷1 Corinthians 15:9

Least -- G1646; smallest, "diminutive," "weakly" -- Ephesians 3:8; 1 Timothy 1:13. Not on account of any defect in his commission, or any lack of qualification to bear witness in what he saw, but on account of the great crime of his life, the fact that he had been a persecutor.

Unworthy -- G2425; fit; not sufficient in ability. Paul is modest and realizes it was because of God's grace he was called to be an apostle. He often uses phrases like this to describe himself (cf. 2 Corinthians 12:11; Ephesians 3:8; 1 Timothy 1:15).

Persecuted the church of God -- The same sad confession is made Galatians 1:13. There is solemnity in the addition of the words "of God".
Acts 7:58, Acts 8:3, Acts 9:1. Cf. Galatians 1:13; 1 Timothy 1:13.

÷1 Corinthians 15:10

The grace of God -- Paul acknowledges that it was out of undeserved kindness he become an apostle (God's grace). He recognizes that he does not deserve such a gift.

His grace ... not in vain -- God's grace in calling him to become an apostle proved the wisdom of God in what He saw in Paul.

Worked harder -- Paul may have reference to the many churches he planted and his preaching the gospel message in many new areas (see 2 Corinthians 10:13-17).

Thought it was not I -- Paul did not attribute his success to myself. He would not boast of it. He realized it was God's grace that enabled him to accomplish what he had.

÷1 Corinthians 15:11

I or they -- It did not matter "who" it was that did the preaching, just as long as the gospel was proclaimed to the Corinthians and they responded in faith.

Preach -- *kerusso* - proclaim, herald (as a public crier).

÷1 Corinthians 15:12

Verses 12-19 Sermon "Resurrection Implications'

If Christ is proclaimed -- The **"if"** conditional sentence implies Christ's resurrection was being preached (cf 1 Corinthians 15:11).

As raised from the dead -- That Christ's spirit returned and animated his physical body again. This was the preaching of the apostles in their preaching as seen in the book of Acts and all the books of the N.T.

Some of you -- Probably some Jewish converts who considered Christianity a sect simply another sect of Judaism, likely Corinthian Sadducees who denied any resurrection. Matthew 22:23; Mark

12:18; Acts 23:6; Acts 23:8; They apparently spiritualized the resurrection and didn't accept it literally. 1 Thessalonians 4:14; Romans 8:11.

> Paul now presents his major proposition. Some at Corinth had argued that there was no resurrection of the dead. He replies that this is absolutely contrary to the proclamation that Christ has been raised. The particular verb form he uses (in vv.4, 12–14, 16–17, 20) emphasizes the present reality of that historic fact (cf. Galatians 2:20). The conditional sentences throughout this section use a construction that assumes a fact: "If it is preached [as it is] that Christ has been raised …" (v.12; also in vv.13–14, 16–17, 19). - EBCNT

÷1 Corinthians 15:13

If -- This **IF** is another first class conditional. It is often called by grammarians a " simple" or "logical" condition (cf. 1 Corinthians 15:13-17; 1 Corinthians 15:19). The logic in these next few verses is powerful.

If Christ has not been raised then:

1. there is no resurrection at all, 1 Corinthians 15:13; 1 Corinthians 15:16
2. our preaching is vain, 1 Corinthians 15:14
3. your faith is vain, 1 Corinthians 15:14
4. they are false witnesses, 1 Corinthians 15:15
5. your faith is worthless, 1 Corinthians 15:17
6. you are still in your sins, 1 Corinthians 15:17
7. those who have died have gone, 1 Corinthians 15:18
8. we are of all men most to be pitied, 1 Corinthians 15:19

This theological issue of the resurrection of Christ is no minor issue! He is alive or Christianity is a lie! This is a watershed doctrine!

No resurrection -- If God could not resurrection someone, then how could Christ be resurrected? 1 Thessalonians 4:14; Romans 8:11;

The resurrection was the central theme of Apostolic preaching, see the book of Acts.

See the Sermon idea in the next verse: If Christ Be Not Raised - 1 Corinthians 15:14

÷1 Corinthians 15:14

Christ ... raised -- The resurrection was the central theme of Apostolic preaching, see the book of Acts.

Preaching is vain - All the preaching Paul and the apostles was useless and empty, IF Christ was not raised!

Faith is in vain -- If we believe that Christ has been raised and that is not true, all that we have believed is futile and empty!

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Sermon Idea:

I. If Christ Be Not Raised - 1 Corinthians 15:14

1. He's not the Savior of the world - 1 Corinthians 15:13

a. There can be no faith in Him

2. Our preaching is vain - 1 Corinthians 15:14 a
a. Paul's challenge to skeptics -- would he give his life to a known lie.

3. Our faith is vain (v. 17) - 1 Corinthians 15:14 **b**
a. Hopes shattered! Deceived in John 14:1 and Matthew 11:28

v**4. We are yet in our sins -** 1 Corinthians 15:17
a. What Jesus taught about redemption is vain.
b. "Forgiveness" is nothing but a false dream.

5. Death remains - 1 Corinthians 15:18
a. Hope of future relations with loved ones is an illusion.

II. Paul Changes to the Positive 1 Corinthians 15:20

Sunlight bursts out of the gloom, Shouts assurances of a power to help us.
Encouragement to live better lives.
What the Resurrection Means.
1. The world is not a road that leads nowhere.
2. Forgiveness is real! (Sins nailed to the cross)
3. Death is vanquished - 1 Corinthians 15:22
4. Jesus became the "author of eternal salvation to all who obey" Hebrews 5:9

÷1 Corinthians 15:15

M**isrepresenting God --** If Paul and the apostles taught God raised Jesus from the dead when He did not, that would make them teaching something false about God.

We testified -- Here we find that the apostles claimed to be God's special ministers and witnesses to the fact that God raised Jesus from the dead **-** Acts 2:32; Acts 4:33; Acts 13:30.
For evidence of the apostles' preaching, see also Acts 1:22, Acts 2:24, Acts 3:15, Acts 3:21, Acts 4:2, Acts 4:10, Acts 4:33, Acts 5:30, Acts 10:40, Acts 13:30, Acts 13:33-34.

If it is true -- Jesus' own resurrection proves it false that "the dead are not raised."

÷1 Corinthians 15:16

See notes on 1 Corinthians 15:13

If the dead -- The resurrection of Christ, and the resurrection of believers, stand or fall together; if there is no resurrection, then Christ is dead (cf. Revelation 1:17-18).

÷1 Corinthians 15:17

(See sermon note on 1 Corinthians 15:14)

Your faith -- The Corinthians believed that Christ has been raised from the dead, but if this was false, their faith was in vain.

Still **in your sins --** The scriptures tell us (Romans 4:25) Christ was "*raised for our justification,"* but if there is no resurrection we have not been forgiven of our sins (Romans 4:7; Colossians 1:14).

Christ came to make reconciliation for sin, and to free us from its penalty. Cf. Romans 6:11-23, Romans 8:2.

÷1 Corinthians 15:18

Fallen asleep -- A metaphor, or euphemism, for death. **I**f there is no resurrection the believers who have died have simply perished.
(cf. 1 Corinthians 15:6, 1 Corinthians 15:20; 1 Corinthians 11:30; Matthew 27:52; Acts 7:60; 2 Peter 3:4).

"The word [***asleep***] does not apply to the soul, for that does not sleep (Luke 16:22-23, Luke 23:43), but it describes the state of the bodies of those who sleep in Jesus." Wordsworth.

Perished -- ἀπ λοντο, G622; *put way entirely, given over to eternity in hell.*
The would refer to them as being in a state of condemnation and facing God's judgment since they are still under the guilt and power of sin.

÷1 Corinthians 15:19

If in this life only -- If there is no life to come, we would be better "to eat, drink and be merry" before we die.

Most to be pitied [miserable] -- This was a time when Christians were suffering bitter persecution, and if what they were preaching was not true, all their suffering was for nothing (1 Corinthians 15:30).

If Christ has not risen from the dead:
(1) Faith is not only vain or meaningless (1 Corinthians 15:14), it is also fruitless (1 Corinthians 15:17);
(2) believers still carry the guilt of their sins and are not justified (1 Corinthians 15:17 b; cf. the converse in Romans 5:1);
(3) there is no hope for those who have died in Christ—they have perished (1 Corinthians 15:18);
(4) therefore putting up with persecutions and hardships is futile; and finally,
(5) we are most to be pitied among men (1 Corinthians 15:19). - EBCNT

÷1 Corinthians 15:20

But in fact -- The truth is ...! "***Christ has been raised ...***"

The firstfruits -- Paul makes an allusion to the Jewish Feast of Firstfruits (Leviticus 23:10) which was a pledge of a harvest. Christ's resurrection is a promise and example of a great future resurrection of believers - 1 Corinthians 15:35-57; Acts 26:23; Romans 8:23.

Christ's resurrection is the first installment of a harvest to eternal life, and His is a guarantee that all of the saints who have died will be resurrected also. (John 14:19),

÷1 Corinthians 15:21

By man came death -- A reference to Adam, who through his sin, brought death upon all mankind.

By a man -- Meaning Jesus Christ, who by overcoming death brings eternal life to mankind (Romans 5:15)

Notes:
1) Adam in sinning was put out of the garden where was found "the tree of life" of which he could eat and live.
2) Jesus brings resurrection to all mankind, some to "eternal life" meaning a life with God and Christ in heaven; or to a life to eternal punishment in gehenna hell. (John 5:28-29; Matthew 25:46-47);

Come also the resurrection -- Romans 5:12-19. We understand that Christ is both the source and means of the blessings given to mankind in Him.

÷1 Corinthians 15:22

In Adam -- Adam's sin brought death upon the human kind. See note on Romans 5:12. The man who brought death is Adam, and the one who will bring about the resurrection of the dead is Christ (cf. 1 Corinthians 15:45).

In Christ -- Because of His resurrection! Physical death comes to all men as a consequence of Adam's sin but man does not inherit or stand guilty of Adam's sin (see notes at Ezekiel 18:20).

Note that in the Garden of Eden stood also the Tree of Life Genesis 2:9; Genesis 3:22; and apparently man was driven from the garden so he could not continue to eat of this tree and live without dying Genesis 3:24. cf. Revelation 2:7; Revelation 22:2; Revelation 22:14

÷1 Corinthians 15:23

Order -- rank, order of succession. Christ, first leading the way, then those belonging to Him at His return. 1 Thessalonians 4:16

At his coming -- His second coming, The Resurrection Day -- Cf. "Last Day" singular) 1 Thessalonians 4:13 ff to 1 Thessalonians 5:11; 1 Corinthians 15:23-24 ff; John 14:1-3; John 5:28; John 11:24; John 6:39; John 6:40; John 6:44;

÷1 Corinthians 15:24

The end -- At the time of Christ's second coming and the resurrection of the blessed dead (cf. Revelation 20:4-6), then in order will come the process of his handing over the kingdom to God. This will include his conquest of all earthly and all spiritual powers and enemies (cf. Colossians 1:16).

Premillennialists say that at the 2nd coming Christ **starts** reigning, but the Bible says it is **the end** of his reign, and the kingdom delivered up to God.

Delivers the kingdom -- Christ has been the head of the church, the kingdom, and at the end Christ presents it to the Father.

The passage suggests to us the idea of a prince, the heir-apparent of the kingdom, going out to war, and bringing the spoils and trophies of his conquest to his father's feet.

After destroying -- "Shall have put down", annulled, or abolished. Christ's return brings the end of the present world as he finally eliminates all powers that oppose God. This refers to the evil powers that are opposed to God and oppress His people (e.g., Romans 8:38; Colossians 2:15; Ephesians 2:2)

÷1 Corinthians 15:25

He must reign -- Christ. Paul's language suggests that Christ is presently reigning in His kingdom.

All enemies under his feet --The expression "under his feet" (an allusion to Psalms 110:1; cf. Matthew 22:44) is an OT figure for total conquest.
Cf. Psalms 8:6; Psalms 110:1; Ephesians 1:20-21; Colossians 2:15; Hebrews 2:5-9; Hebrews 12:2; 1 Peter 3:18-22.

÷1 Corinthians 15:26

Last enemy ... death -- With the resurrection of the dead at Christ's return the destruction of death will be complete. 1 Corinthians 15:54-55; Hebrews 2:14-15; Hebrews 2:14; 1 Thessalonians 4:16-17; 2 Timothy 1:10; Revelation 20:13-14; Revelation 21:4 ;

÷1 Corinthians 15:27

God [He] -- Here the meaning clearly is (see Psalms 8:6) that the Father hath put all things under the feet of the Son.
Psalms 8:6; Psalms 110:1; Ephesians 1:20-21; Colossians 2:15; Hebrews 2:5-9; Hebrews 12:2; 1 Peter 3:18-22.

It is plain [evident] -- It is actually the Father who gave Christ His authority (Matthew 28:18; John 5:26-27) and whom the Son perfectly serves. John 8:28; John 12:49; (cf. Hebrews 2:7-9)

÷1 Corinthians 15:28

Subjected to him -- When the Kingdom and all things are delivered (1 Corinthians 15:24) by the Son to the Father *"then the Son himself will also be subjected to Him who put all things under him."*

> Franklin Camp points out that when Christ, the second member of the Godhead, (who was equal to the Father in every way, Colossians 2:9; Philippians 2:5-11) became a man he became subject as a man to God eternally.
>
> **[A very important theological verse!!!]**

÷1 Corinthians 15:29

Baptized -- Baptism is a picture of the sinner imitating the death, burial and resurrection of Christ (Romans 6:3-6; 1 Corinthians 15:1-4). The sinner, dead in his sins, is buried in a grave of water to be resurrected from that grave in the likeness of Jesus' resurrection. Resurrected to a new life in Christ, forgiven of his sins (Romans 6:5; Galatians 3:26-27; 2 Corinthians 5:17; Colossians 1:14).

Baptized for the dead -- Whatever this means**,** Paul is making a connection between baptism and resurrection.

This is considered an extremely difficult passage to know just what Paul meant. A number of explanations have been made

1) Chrysostom points out that inasmuch as baptism was a death unto sin and a resurrection unto righteousness, everyone who was baptized was baptized for the dead, i.e, for himself, who was spiritually dead in his sins.

2) One belief is that sometimes a person was baptized because of the influence and testimony of friends or relatives who were now dead. Wanting to be with them in the resurrection had persuaded them to also be baptized.

3) Some believe Paul is referring to a practice of persons at Corinth allowing themselves to be baptized on behalf of dead relatives or friends. In the third century Tertullian mentions this as a possible meaning of the passage. The Mormon church uses this understanding and practices such proxy baptism.

Robertson objects to this, saying if such baptism was being practiced at Corinth Paul would have condemned it plainly.

Why are people baptized -- Baptism is a picture of death, a burial in water, and a resurrection to a new life. Romans 6:3-5. If there is no resurrection, what is the significance of "baptism"?

Even if some at Corinth were practicing a baptism by proxy for the dead (Mormon position), Paul is not sanctioning the practice, but simply pointing out the "resurrection" aspect of baptism. And if they didn't believe in the resurrection, why practice it?

÷1 Corinthians 15:30

In danger [in jeopardy; in peril] -- κινδυνε ομεν, **G2793;** Paul wants the Corinthians to know that he would not have risked his life if he did not believe that the bodily resurrection was true. In 2 Corinthians, Paul lists some of the specific dangers he faced (2 Corinthians 11:23-33).

÷1 Corinthians 15:31

I protest [affirm] -- The word could be translated *rejoicing* here; it is *boasting* in Romans 3:27; and *proud*, or *glory* in Romans 15:17.

By my pride -- The point seems to be that Paul *rejoiced* of the fruits of his Corinthian converts.

I die daily [every day] -- Paul may be using hyperbole here, but he may have also felt that he was actually endangered daily. Why would he risk death daily, even hourly, if there were no life after death, no reward, and no eternal joy for all his pain? Cf. 1 Peter 1:3-4.

÷1 Corinthians 15:32

Humanly speaking [the manner of men] -- Paul is figuratively speaking of facing beasts. cf Galatians 3:15.

Fought with the beasts -- Literal beasts are not mentioned in 2 Corinthians 11:23-27. A Roman citizen was exempt from this method of punishment. Paul is speaking of false accusations and intense false teachers he encountered.

At Ephesus -- Metaphorically speaking Paul is referring to the fierce crowd of Ephesians incited agains him by Demetrius (Acts 19:23-34).

If the dead are not raised -- Paul's main point is: why go through all this suffering if there is no hope of resurrection?

Eat and drink; for tomorrow we die -- To prove his point, Paul quotes Isaiah 22:13 (the Jewish believers at Corinth would understand where the quote came from, while the Gentiles understood the phrase as an Epicurean maxim).

÷1 Corinthians 15:33

Do not be deceived -- Paul again shows he was familiar with classical literature (note Acts 17:28 ,and Titus 1:12) by quoting a piece of practical worldly wisdom from the Greek poet Menander, which was relevant to the situation in the Corinthian church. The ***"bad company***" points to those who were teaching that there is no resurrection and so were espousing a false doctrine at Corinth.

÷1 Corinthians 15:34

Wake up -- Paul sharply admonishes them to arouse them from their lethargy (picturing their inaction to a drunken sleep). They were allowing the false doctrine of "no resurrection" to continue on without rebuking and correcting it. (The word only occurs here.)

They were to do what was ***right***, just and proper.

Go on sinning -- This is presence tense and he urges them to stop doing what they were doing. This suggest it is a sin to not combat false doctrine.

No knowledge -- Those among the Corinthians who denied the resurrection were without knowledge of the truth of God's good news**.** See Philippians 3:18-19; 2 Peter 2:10, 2 Peter 2:18-22; Jude 1:4 Jude 1:7-8; Jude 1:10.

Your shame -- Paul chastises the Corinthians for their denial of the resurrection

÷1 Corinthians 15:35

Someone -- Paul anticipates the philosophical questions of some who have a materialistic view. In the Graeco-Roman world, belief in the immortality of the soul was common, but not belief in the resurrection of the body.

How ... raised? -- The questions reflect an interest in the manner of the body's' resurrection; supposing it were true, how could it ever happen Acts 26:8. Paul's hearers at Athens had scoffed at the idea of a resurrection Acts 17:32.

What kind of body -- They are skeptical about the results of a resurrection. They knew that when a person dies the body decomposes and how could it be reassembled?

Paul has shown that the dead *will* be raised and next he explains *how* they will be raised (i.e., "with what kind of body"). He explains that God will change the bodies of believers to make them immortal.

÷1 Corinthians 15:36

You foolish person -- Paul considers them foolish (ignorant) because some of them denied the resurrection. In the OT, a fool is someone who rejects or ignores the idea of God (Psalms 14:1; compare 1 Corinthians 1:19-20, 1 Corinthians 1:26).

Foolish -- ἄφρων, G878; This is not the word forbidden in Matthew 5:22 , μωρός, G3474; (Matthew 7:26; Matthew 23:17) This verse is repeated from the Talmud.

Unless it dies -- Paul is going to take an example from nature to show the Corinthians that life can come from death

> His first analogy is the seed analogy (1 Corinthians 15:37), which teaches that through "dying" (decaying in the ground), a seed gives birth by God's power to a new and different "body," though one related to the seed it came from.
>
> A second analogy involves the body of flesh that various forms of animal life have— the different kinds of flesh for humans, animals, birds, and fish (1 Corinthians 14:39).
>
> A third analogy relates to inanimate objects of creation (1 Corinthians 15:40-41), in connection with which Paul again uses "body." These also differ. The "heavenly bodies," such as the sun, moon, and stars, differ from "the earthly bodies," and their "splendor" differs from "the splendor of the earthly bodies." Moreover, the heavenly bodies themselves differ from one another in splendor and brilliance.
>
> So, Paul is arguing, God is able to take similar physical material and organize it differently to accomplish his purposes. - EBCNT

÷1 Corinthians 15:37

What you sow -- When a seed is planted in the ground it dies; decomposing, it ceases to exist in its seed form, but life comes from inside that dead seed (see John 12:24).

> What we get back is enough like the old that we recognize what it is, and where it came from. But it is far more than what was put into the ground. Seed from a watermelon reaps 200,000 times its own weight. It produces hundreds of seed each capable of reproducing the same.

÷1 Corinthians 15:38

God give it -- Seed that is sown dies in the ground before the plants grow out of the ground. Farmers do not sow plants; they sow seed, and God transforms the seed into plants.

He has chosen -- God, being **God**, can do as he chooses.

Each kind of see its own body -- "That body with which it is raised may be called its own body, and yet it is a new body. It is raised anew with stem and leaves and fruit, and yet all the while we know that it is no new corn: it is the old life in the seed reappearing, developed in a higher form." Robertson.

÷1 Corinthians 15:39

All flesh -- As there are vastly different bodies and forms in God's created universe which are suited for all kinds of existence, so God can design a body perfect for resurrection life.

> This second analogy involves the body of flesh that various forms of animal life have— the different kinds of flesh for humans, animals, birds, and fish.

÷1 Corinthians 15:40

Heavenly bodies -- From the following verse we understand that the reference is to the various bodies seen in the sky.

> **Heavenly bodies --** Meyer, De Wette, and Alford consider the ***heavenly bodies*** to be those *of angels*. We don't know about their bodies, though we read of their assuming visible forms. (Cf. Matthew 22:30; Hebrews 1:4; 1 John 3:2)

the glory -- Just as the glory of heavenly bodies is different from earth bound bodies, so the glory of the human earth-body will be different from the glory resurrected body.

The point is the difference between the earthly and the resurrected body.

÷1 Corinthians 15:41

Glory of the sun -- The Greek word used here, *doxa*, refers to the radiance or light of the heavenly bodies.

The argument from celestial bodies is pushed a step farther saying that even their bodies are not all alike; their glory differs from one another.

It may be too far to push the idea that resurrected bodies will be different in their glory, but that comes to mind, because the next verse begins, *"So is it with the resurrection of the dead."*

÷1 Corinthians 15:42

So is it with the resurrection -- Philippians 3:21; From Paul's illustration that in nature there is a transformation from something dead that is sowed to a new creation he pictures this as also true in the resurrection of the body.

Sown is perishable [corruptible] -- The corruption of the seed corresponds to the mortal bodies of mankind.

Raised is imperishable -- The body that is raised in the resurrection is not a mortal body that will ever become corrupt.

This spiritual body is an imperishable yet utterly real body— one of a different order and having a different glory from the earthly body; it is a body given by God himself— a body glorified with eternal life.

÷1 Corinthians 15:43

Sown [planted] in dishonor -- The "dishonor" is speaking to the mortal, corruptible, perishing body of mankind. Man's physical body is made from dust, and "dust to dust" is it's allotment. Genesis 2:7; Psalms 104:29; Ecclesiastes 3:20; Ecclesiastes 12:7;

Raised in glory [beauty] -- When God raises the dead in Christ, they will receive glorified spiritual bodies like Christ's in heaven (see Philippians 3:21). There may be something to be learned from the glory and splendor of Jesus' Transfiguration Matthew 17:2, Mark 9:3; Luke 9:29.

Sown in weakness -- Much like Hebrew poetry, this is almost a duplication of "*dishonor*" and speaks to the decay of strength and vitality.

Raised in power -- The "*Power*" is to be seen in God's transformation process. (For ***power*** see the note on 1 Corinthians 1:18.)

The idea is that the resurrected body will never again be subject to the same weakness as before but will be superior to the former body.

÷1 Corinthians 15:44

Verse 44 is a repeat and amplification of verse 43.

Natural body -- A physical body animated by the *psyche* - or temporal natural carnal life.

Spiritual body -- The new glorious resurrected body spoken of in verse 43-44.

A body not given to disease and corporeal desires; with no desire to fulfill the lust of the flesh.

÷1 Corinthians 15:45

First Adam -- Genesis 2:17. Adam's body was made from duty and infused by spirit by the breath of God.

Living being [quickening spirit] -- The "dust" body of Adam was animated by "spirit" given by God.

Last Adam - Refers to Jesus Christ.(Romans 5:19-21)

Adam's body was the prototype of the natural, while Christ's body in heaven is the prototype of the resurrection. We will bear the image of His body fit for heaven (Acts 1:11; Philippians 3:20-21; 1 John 3:1-3) as we have borne the image of Adam's on earth. (MSB)

÷1 Corinthians 15:46

First -- First we have the natural body on earth, in heaven we'll have the spiritual body.

÷1 Corinthians 15:47

First man - Adam was created from the dust of the earth. Genesis 2:7.

Second man -- As Christ came from heaven to earth, we'll have a heaven body like His when we are there with Him. John 17:5; Philippians 2:5-8; 1 John 3:2.

÷1 Corinthians 15:48

Man of dust -- Being men of "dust" we are like Adam.

Man of heaven - In heaven we will also bear an image of the "heavenly."

Paul informs the Corinthians that in heaven their spiritual body will bear a resemblance to Christ. Philippians 3:20-21.

÷1 Corinthians 15:49

The image of the man of dust -- Men resemble their parents. As Adam's descendants, the bodies of Christians have the form of the man created from the dust of the earth: they are mortal, transient, weak.

Image of the man of heaven -- As followers of Christ, the bodies of Christians will be transformed into heavenly, spiritual bodies.

÷1 Corinthians 15:50

I tell you this -- Paul enters a new phase of his information about the resurrected body. A change is necessary.

Flesh and blood -- Mortal, earthly, carnal bodies are not the bodies of heaven.

Eternal life with Christ in heaven will require a heavenly spiritual body like Christ's (1 Corinthians 15:49). The perishable body of human existence will be replaced.

÷1 Corinthians 15:51

I tell you a mystery -- Paul is going to make known a truth that human reasoning was incapable of attaining but only by revelation from God.

We shall not all sleep -- 1 Thessalonians 4:15-16; The time of the Lord's return is unknown, 2 Corinthians 4:14, some of the saints may have died, 1 Corinthians 15:6, 1 Corinthians 15:18, but there would still be some alive at the Lord's coming, 1 Thessalonians 4:15.

Be changed -- The bodies of all will be different from what they possessed while alive on earth.

÷1 Corinthians 15:52

In a moment -- Paul had just indicated there would a change in bodies, now he tells something about the timing of that change for those who would still be alive at the Lord's second coming.

Twinkling of an eye -- The change could be rapid.

The Greek word for "twinkling" refers to any rapid movement. Since the eye can move more rapidly than any other part of our visible bodies, it seems to well illustrate the sudden transformation of the body at Christ's return.

The trumpet will sound [last trump] -- 1 Thessalonians 4:16; Zechariah 9:14; This is the trumpet to herald the end with Christ's return and the command of the Lord.

The dead will be raised -- The order of things seem to be that the "spirits" of the dead saints will return with Christ's coming (1 Thessalonians 4:13-14) and their "spirits" will be reunited with their resurrected body which will "rise first" (1 Thessalonians 4:16).

Note: The "spirits' of the saints after death do not have a body until the "resurrection" but from Revelation 6:11 it seem they are given a "white robe" until that time.

Then the bodies of the living saints would be changed in the "twinkling of an eye".

We shall be changed -- The dead shall be changed by ***resurrection***, the living by ***translation*** 1 Thessalonians 4:16; Hebrews 11:5.

See notes on 2 Corinthians 5:8 and the note there "Where Are The Dead"

÷1 Corinthians 15:53

Must put on the imperishable [incorruption] -- (1 Corinthians 15:52) There is a "change" that takes place for the living saints when Christ comes (1 Corinthians 15:51), the physical body puts on an incorruptible nature.

Must put on immortality -- Christ reverses the condition of mortality and grants to people the immortality God created them to enjoy. 2 Corinthians 5:4.

÷1 Corinthians 15:54

When -- The event spoken of in 1 Corinthians 15:53 takes place, then Scripture in fulfilled.

Mortal puts on immortality -- 2 Corinthians 5:1-4; Like being clothed.

The saying that is written -- The saying is an echo of Isaiah 25:8; and Hosea 13:14. (1 Corinthians 15:21-22; Romans 5:17; compare Revelation 21:4).

÷1 Corinthians 15:55

O death [grave] -- θάνατος, *thanatos*, **G2288;** A triumphant exclamation - from Hosea 13:14.

Where is your victory? -- Death was not victorious over Christ and neither will it be over His saints.
With strong emphasis on the words "victory" and "sting" Paul reaches the climax of this song of triumph in 1 Corinthians 15:56-57.

O death [grave] -- *Hades* **G86**; (O.T. *sheol*). These Greek and Hebrew words both denominated the place of departed spirits.

Where is your sting? -- Hosea 13:14; Hosea's quote taunts death as if it were a bee whose sting was removed. The grave (death) has no power to hurt the Christian.

÷1 Corinthians 15:56

Sting of death -- It is **"sin"** that brought physical death to mankind through Adam, and man's own **sin** that brings spiritual death (a separation from God), Isaiah 59:2.

Power of sin is the law -- Sin is the transgression of righteous law of an all-wise and all-holy God. (Romans 7:12, Romans 7:14; 1 Timothy 1:8.)

÷1 Corinthians 15:57

Victory -- νι κος, **G3534;** Christ was not defeated in His plans!

Through our Lord -- Christ has won the victory over death for His people by his own resurrection.

Hear the glorious closing exclamation (verse 57): ***"Thanks be to God! He gives us the victory through our Lord Jesus Christ."*** Yes, victory, even over death and the grave, has been won through our Lord, who died and rose and is coming again.

÷1 Corinthians 15:58

Therefore -- Because of the confident victory! 1 Corinthians 15:57.

Steadfast, immovable -- Be firmly fixed. The hope of resurrection makes all the efforts and sacrifices in the Lord's work worth it.

Always abounding -- περισσε οντες**, G4052;** Increasing more and more.

The work of the Lord -- Grow and increase in the task of proclaiming the gospel message of Jesus Christ.

Labor is not in vain -- When one is faithful and unmoved from the truth he can be assured that his work done in the Lord's name will be fruitful. Galatians 6:9; 2 Thessalonians 3:13; Hebrews 12:3;

÷1 Corinthians 16:1

The 12th Issue that Paul addresses:
The collection on the first day of the week

Now -- Paul turns his attention to the 12th subject he addresses.

Concerning the collection -- Paul has been encouraging the churches in Asia and Achaia to make a collection to help the saints in Judea who are suffering a great need.

Details of the collection that Paul along with representatives of the churches who escort Paul with the gift delivered to Jerusalem can be found in the book of Acts.

As I directed -- Rather, as I ***gave*** order.

Churches of Galatia -- Refers to congregations located throughout the Roman province in Asia. On his third missionary journey, Paul started in Antioch in Syria and traveled through Cilicia into the province of Galatia. Paul may have written 1 Corinthians from Ephesus during the period recorded in Acts 19.

Paul also solicited funds from the churches of Macedonia, and Achaia (Romans 15:26; 2 Corinthians 8:1-5; 2 Corinthians 9:12-15; Galatians 6:10; 1 John 3:17).

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GOD's PERFECT PATTERN OF GIVING

PERFECT PERIOD	1st day of each week
PERFECT PEOPLE	each of you
PERFECT PORPORTION	as prospered
PERFECT PLACE	in store (into treasury)
PERFECT PERFORMANCE	2 Corinthians 8:11

1) readiness - willingness of mind
2) as purposed
3) cheerfully 2 Corinthians 9:7;

2 Corinthians 9:7 Negatively
1) not grudgingly
2) not of necessity

Under Your Thumb

(Have member write their contribution amount on a 3x5 card and cover it with their thumb. This is a Personal Inventory - 2 Corinthians 13:5 a self examination.)
1) Have I grown spiritually? - 2 Corinthians 8:7
2) How much do I love God? 2 Corinthians 8:24
3) What is the future of this church?
[After each question "The answer is under your thumb."]
Illustration: What if God blessed me portionally to my giving.

÷1 Corinthians 16:2

First day -- ESV, RSV, NIV, NASB ***"of every week"*** Paul's reference to the first day of the week is evidence that early believers met on Sunday to celebrate Christ's resurrection by observing the Lord's supper. See Acts 20:7 and note; compare Revelation 1:10 and note.

The reference to the "*first day of the every week"* indicates they were to bring their offering to church on the day Christians assembled for worship.

As he may prosper -- Paul does not specify a particular amount or percentage; rather, he suggests that their gift for the collection should be proportionate to their economic status.

Store it up -- Literally, ***treasuring up***.

No collecting when I come -- It is evident that the *putting it aside* and *storing it up* was done collectively and put in a convenient central place to give to Paul when he came.

÷**1 Corinthians 16:3**

When I arrive -- Paul would be coming with an entourage from other churches who were bearing their church's gift to the Jerusalem saints.

I will send -- It seems that perhaps Paul was not sure at this point if he would be accompanying the group taking the money to Jerusalem. See 1 Corinthians 16:4.

Whom you accredit -- The Corinthians were to designate their ambassador who would accompany Paul to Jerusalem. This provided Paul assurance from charges of the funds being mishandled as well as providing security for such a large sum of money.

Chrysostom remarks that Paul is especially anxious not to take charge of the money himself, lest he should be charged with having devoted any of it to his own use.

By letter -- It is not clear if the church or if Paul himself would pen the letter. cf. Acts 18:27; Romans 16:1; 2 Corinthians 3:1. To me it would seem that the church credential the carrier.

To carry your gift -- Acts 20:4, Acts 21:29 an Asian co-worker apparently of Ephesus. Trophimus was one of eight friends who accompanied Paul at the end of the 3rd missionary journey.

See 1 Corinthians 16:3-4; 2 Corinthians 8:19-20] 2 Timothy 4:20 Trophimus was the innocent cause of the riot in the Jewish Temple that almost cost Paul his life.

To Jerusalem -- See Romans 15:25-28; Acts 24:17.

÷1 Corinthians 16:4

If it seem advisable -- The apostle was open to the possibility of going to Jerusalem as part of the group if this seemed best. After he wrote this letter he decided to go (Romans 15:25-26) and indeed went (Acts 20:16, Acts 20:22; Acts 21:17; Acts 24:17).

÷1 Corinthians 16:5

Visit you -- The Corinthian brethren.

Passing through Macedonia -- This corresponds with Paul's journey recorded in Acts 20:1-3.

÷1 Corinthians 16:6

Spend the winter -- It was dangerous to travel via ship after September because of the winter weather. Acts 27:9, Acts 27:12.

Help me on my journey -- Paul hope that the church at Corinth would help him financially to continue on with his mission work. Acts 15:3, Acts 20:38, Acts 21:5; Romans 15:24,

Wherever I go -- When Paul wrote this letter to the Corinthians he was not sure if he would accompany the funds to Jerusalem or perhaps journey on toward Spain or Rome.

÷1 Corinthians 16:7

Just in passing -- Paul wanted to spend more time with them than just a quick stop.

÷1 Corinthians 16:8

In Ephesus -- Paul was in Ephesus, a harbor city located in Asia Minor when he wrote this letter to the Corinthians.

Until Pentecost -- "Pentecost" was the Greek term for the Jewish festival celebrating the first fruits of the harvest. See note on Acts 2:1.

÷1 Corinthians 16:9

Wide door for effective work -- It seems Paul planned to remain in Ephesus (1 Corinthians 16:8) because there seemed a great opportunity, probably to preach th gospel. 2 Corinthians 2:12; Colossians 4:3.

Many adversaries -- Perhaps no NT church had such fierce opposition as the one in Ephesus (see 2 Corinthians 1:8-10 where he described his experience in Ephesus; cf. Acts 19:1-21).

In spite of that opposition, the door for the gospel was open wide (cf. 2 Corinthians 2:12-13 where Paul also had an open door, but no heart to remain and preach) and Paul stayed.

At the end of the experience of opposition described in 2 Corinthians 1:8-10, he wrote the first letter to the Corinthians.

÷1 Corinthians 16:10

When Timothy comes -- Paul had sent him with Erastus to Macedonia (Acts 19:22) and then he was to travel to Corinth, perhaps to carry this epistle (1 Corinthians 4:17).

÷1 Corinthians 16:11

Despise him -- ἐξουθεν σῃ, G1848; Refuse to accept; refuse; disdain; disparage; treat as unimportant;

Expecting him -- Paul sent Timothy to the Corinth, probably from Ephesus with those who delivered this letter, and was expecting Timothy to return to him.

÷1 Corinthians 16:12

Apollos -- See the extended note at 1 Corinthians 1:12. Paul felt Apollos should accompany the other brothers, Timothy and Erastus, to Corinth. But Apollos steadfastly declined to go, perhaps fearing that his presence might foment the situation. Paul respected his convictions.

Titus and Apollos are found in close connection with each other and with Paul many years later in Titus 3:13.

Other brothers -- These would be Stephanas, Fortunatus, and Achaicus (1 Corinthians 16:17).

÷1 Corinthians 16:13

Stand firm in the faith -- Paul gives 5 final commands. The Corinthians are to be alert, firm, mature, strong, and loving.

Paul urged his somewhat unstable readers to be watchful regarding danger from inside as well as outside the church (cf. Acts 20:29-30).

Act like men, be strong. -- Rather, **be strengthened**, implying that the source of strength was not in themselves. "If you think Christianity a feeble, soft thing, ill adapted to call out the manlier features of character, read here."— Robertson.

A Man of God

Introduction - 1 Corinthians 16:13-14 ESV

1 Steps up
1 Samuel 17:19 ff; 1 Samuel 17:45;

2 Speaks up
Proverbs 31:8-9; 1 Peter 3:15; Romans 1:16

3 Stands strong
1 Corinthians 16:13-14; Galatians 6:9-10; Hebrews 10:36-39; 1 Peter 5:8-9

4 Stays Humble
Proverbs 3:5-8; Isaiah 66:2; 1 Peter 5:5-7

5 Serves the King
Matthew 6:33; Joshua 24:14-15; 2 Corinthians 5:14-21

(--*Scott Wright, 4-14-2019 AM*)

÷1 Corinthians 16:14

Let all ... be done in love -- This reminds readers of 1 Corinthians 13.
Above all, love should motivate and mark them in all they do. This was the great need of this church at Corinth.

÷1 Corinthians 16:15

Stephanas -- Paul refers to his household at the first converts of Achaia. Paul had personally baptized him, 1 Corinthians 1:16. He was visiting with Paul in Ephesus at the time this epistles was written. He along with Fortunatus and Achaicus (1 Corinthians 15:17) probably delivered a letter from the Corinthians to Paul. (cf. 1 Corinthians 7:1).

First converts in Achaia -- Achaia was the Roman province in the region of central and southern Greece. Corinth was one of the capital cities of Achaia.

Athens is included in the tern Achaia, and it's possible that Stephanas was a convert of Paul while there (Acts 17:17; Acts 17:34) though that is never specified.

÷1 Corinthians 16:16

Be subject -- Paul encourages the believers in Corinth to yield to Stephanas and such fellow workers and laborers. He was probably one of the overseers or elders in the church there. See Ephesians 5:21; 1 Peter 5:5; Hebrews 13:17; (Philippians 1:1-2).

÷1 Corinthians 16:17

I rejoice at the coming -- Paul was glad about the arrival of his 3 friends in Ephesus who went there to be with him (cf. Proverbs 25:25).

Fortunatus -- Fortunatus and Achaicus— mentioned here for the first time— were, along with Stephanas, probably the ones who brought the letter referred to in 1 Corinthians 7:1 to the apostle.

Fortunatus is referred to by Clement as the bearer of his Epistle.

Your absence -- That this delegation had "supplied what was lacking" may be taken to mean that their coming had encouraged Paul by showing him that the Corinthians were at least willing to ask his advice.

So they "refreshed his spirit" and the spirit of the Corinthians also (1 Corinthians 16:18) in that they were willing to go to Paul

÷1 Corinthians 16:18

Give recognition -- The Corinthians were to give those men respect for their service to the Lord (cf. 1 Thessalonians 5:12-13).

÷1 Corinthians 16:19

Send you greetings -- Paul often includes those around him in his greeting to the ones he was writing.

Aquila and Prisca -- Paul had met them when he first came to Corinth and had labored with them in their business. Acts 18:1-3.

Aquila and Prisca are mentioned six times in the Scriptures. In a 15 year period we find them at 6 different place. They often hosted a church in their house. Romans 16:3-5.

Jerome Murphy–O'Connor wrote p. 48:

Statements that Prisca and Aquila, at Ephesus and Rome, hosted "a church in their house" (1 Corinthians 16:19; Romans 16:5), or more literally, "the group [of believers] which meets in their home," suggest that the early Christians met in the living room above Prisca and Aquila's shop. Such a room could probably accommodate 10 to 20 persons. This may explain why Paul, at Corinth, preached in the synagogue and later in the house of Titius Justus, rather than in Prisca and Aquila's home, where he lived (Acts 18:3-7), as these locations could accommodate larger crowds than a room above a shop.

÷1 Corinthians 16:20

A holy kiss -- A kiss was a common greeting in the ancient world. A kiss exchanged upon greeting could also symbolize reconciliation (Genesis 45:15; Luke 15:20). In the Christian context, it expresses unity, compare 1 Thessalonians 5:26; Romans 16:16; 2 Corinthians 13:12; 1 Peter 5:14.

÷1 Corinthians 16:21

With my own hand -- This implies that Paul dictated this letter to a scribe but wrote the last few verses himself.

It was the custom of St Paul to employ an amanuensis. See Romans 16:22.

But in order that the Epistle should be recognized as his, it was his custom to add a salutation in his own handwriting, which he wished to be regarded as a token of genuineness. 2 Thessalonians 3:17. See also Colossians 4:18 and Galatians 6:11.

This could be a safeguard against false teachers, who might have been sending letters in his name (see 2 Thessalonians 2:2).

÷1 Corinthians 16:22

If anyone has no love -- The word here translated *love (φιλε , G5368)* applies to the intimate and familiar personal affection subsisting between individuals, rather than the wider and more general feeling of love usually enjoined in the N. T.

Let him be accursed -- Then, in view of the problems existing at Corinth, Paul felt the need to add a strong warning: "a curse be on him".

A curse (*anathema*; G331; cf. 1 Corinthians 12:3; Romans 9:3; Galatians 1:8) meant that the person involved was to be delivered over or "devoted to the divine displeasure" as being under the wrath and curse of God.

O Lord, come! -- (*maranatha*, G3134) This is an Aramaic expression translated into Greek.

The two Aramaic words *Maran*, *atha*, signify either (1) our Lord *is come*, or (2) our Lord is *coming*.

If the former, the meaning is 'our Lord is come, beware how you treat Him.'

If the latter, it will be 'our Lord is coming, and He will judge those who have set Him at nought.' Cf. Philippians 4:5; James 5:8-9.

[See the ISBE article on "Maranatha"].

÷1 Corinthians 16:23

1 Corinthians 16:23

Grace -- Customary words from Paul. He wished God's good favor to be with them.

÷1 Corinthians 16:24

My love -- Paul reminds the Corinthians in his closing of his affection for them. This must have sounded very touching in the ears of a community accustomed to the Gentile mode of thought.

Compare the curt and cold '***Farewell***' at the end of Claudius Lysias' letter to the Roman governor Felix at Caesarea in Acts 23:25-30, (ῥώννυμι , G4517, KJV, textus receptus. Thayer, " in the usual formula in closing of a letter, farewell.")

The End