

1 Corinthians

The Lord's Church In A Pagan Society

Teacher's Class Notes

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Introduction

Opening Remarks

Review Class Resources

1. Resources on the church website

- A. You will find links to commentaries, books, articles and the letter from Clement of Rome to the Corinthians
 - 1. Clement's letter is important
 - a) It shows us the state of the congregation some 50 years after Paul writes this letter.
 - b) It also shows us the church digression in church authority in the role of leaders.
- B. Be aware of James D. Bales Book "Not Under Bondage."
 - 1. It promotes acceptable remarriage of a believer if the divorce is from an unbeliever and for any reason.
 - 2. Listed as a reference to understand how some Church of Christ teachers can error from the truth.
 - 3. If you read the book be sure to read Mike Willis's article on "Not Under Bondage" on the website.

2. The class will be video recorded and posted on our YouTube page.

- A. It will be linked from the website as well.

3. The class book used will be Robert Harkrider's, 1 Corinthians.

- A. We may not answer the questions in class, but please take the time to answer them.
- B. I will try to get the answers posted in our weekly newsletter.

Discussion

1. Establishment Of The Church And Occasion Of This Letter

A. The church was established in Corinth about AD 52 (Acts 18; 19) on Paul's second missionary tour

- 1. Shortly after he left, Apollos came (Acts 18:24–19:1) but we are not certain how long he stayed.
- 2. On his third tour, Paul was at Ephesus about two to three years later (Acts 19; 20)
 - a) While there in the spring of the year (before Pentecost, 1 Cor. 16:8) he wrote this letter, about 55-56 AD.

B. Paul's Stay In Corinth

- 1. Paul had stayed in Corinth a year and a half (Acts 18:11.)
- 2. He supported himself as a tent maker, with Aquila and Priscilla (Acts 18:1-6.)
 - a) We do not know if they were Christians before they met Paul.

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- (1) Some commentators suggest they were the ones who established the church at Corinth.
- (2) Others suggest they were among Paul's first converts.
- (3) I tend to believe they were his first converts.
 - (a) Paul refers to himself as their "father" indicating they were his own offspring – 1 Cor. 4:15.
3. Crispus, chief ruler of synagogue, was a notable convert (Acts 18:8.)
 - a) After his conversion he may have left the synagogue and Sosthenes took his place.
4. At one point, the Jews rose up against Paul.
 - a) It may be it was a similar situation as in Ephesus.
 - (1) Pagan economy suffered from conversions to Christianity.
 - b) They probably brought the matter to the Jews, since Paul was of their nationality to resolve the problem.
 - (1) When the problem was not resolved, they turned on the Sosthenes, the chief ruler of the synagogue.
 - c) Gallio, a Roman deputy, would not take action that involved "their religion"
 - d) Because of this, the Greeks then beat Sosthenes, the chief ruler of the synagogue.
5. Paul was told "much people" were in this city, and to preach boldly. Acts 18:10.
 - a) Paul fears were justified by the attitude of the Greeks and Jews.
 - (1) Preaching had to be difficult with people who resented him as well as those who were profiting from the debauchery that Corinth offered.

C. Paul's Plans Of Travel On His Third Journey

1. Paul's original plan was to go through Corinth up to Macedonia and return by Corinth and winter there (1 Corinthians 16:6-7; 2 Cor. 1:15-16)
 - a) Instead he went by land through Macedonia first, and then to Corinth.
2. He left Corinth headed back to Jerusalem with the contribution for poor saints.
 - a) He was seized and imprisoned upon arrival.

2. The City Of Corinth

A. Corinth was the capital of the Roman province of Achaia and was politically and commercially important

1. Corinth was situated on the narrow isthmus which connected a large peninsula with the Greek mainland.
 - a) On the east was the Aegean Sea and on the west was the Adriatic Sea.
 - b) Traffic from both north and south of Greece pass through this area.
 - (1) The sea south of Corinth was the most dangerous cape of the

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Mediterranean.

2. Corinth became the chief center of trade between Asia and Rome.
 - a) Traffic would pass through Corinth, crossing the isthmus by land.
 - b) Smaller vessels were pulled over land about six miles by means of a ship tramway with wooden rails.
 - (1) This would avoid the dangerous 200 mile trip around the peninsula by sea.
3. Because of the ship traffic, it was full of people from all parts of the world.
 - a) It's population was about 400,000. A rich and populous city, probably the fourth largest city in the Roman Empire
 - b) Wealth flowed into it from all over until it became the most licentious city and one lacking restraint of its time.
 - (1) Prosperity and excess and the unrestrained access to pleasure can cause people to have no use for God.

B. Corinth was a city of culture and influence, distinguished for refinement and learning

1. In addition to being a great commercial city, it was one of culture.
 - a) Corinth abounded in studios, workshops, halls of rhetoric and schools of philosophy.
 - b) It was called, "the light of Greece" before the Romans destroyed it.
2. This city was known for its athletic events.
 - a) The Isthmian games took place there, 1 Cor. 9:24-27.

C. Corinth was also noted for its wickedness

1. With the added vices brought from sailors of all parts of the world, Corinth was a synonym not only for wealth, luxury, but also for drunkenness, immorality, and self indulgence.
2. A "Corinthian" became a byword for evil and immoral living, synonymous with drunken and immoral debauchery.
3. The temple of Venus (Roman name), also called Aphrodite (Greek name) was there, the "goddess of love."
 - a) In this temple were 1,000 priestesses, promoting prostitution in the name of religion.

D. In such a wicked city, the church of the Lord was established

1. 1 Cor. 6:9-10 Proves that it was an extremely sinful city.
 - a) We can see why many regarded the preaching of the gospel as foolish? 1 Cor. 1:18, 26.
 - b) Or why Paul would have been in "weakness, fear, and trembling"? 1 Cor.

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2:1-5

(1) This must have prompted the Lord to tell Paul not to fear but to be bold
(Acts 18:10.)

2. This city shows to us the abounding grace of God in gathering a church in such an environment.
 - a) It also proves the power of the gospel in overcoming the strongest and most polluted passions of our nature.

E. The people that Paul had to preach to

1. Jews, both Pharisee and Sadducee, Greek Idol worshipers and worldly in every way, sailors, drunks, prostitutes, fornicators, thieves, extortioners - Violent thieves that force people to do wrong or give up wealth.
2. Paul was fearful yet bold and the Lord told him not to worry, that no one would hurt him as he preached to and converted people. (Acts 18:9-10)

3. The Circumstances That Prompted This Letter

A. This was written on Paul's third preaching tour, while at Ephesus about 55-56 AD. (Acts 20:32)

1. About three years after he had last been in Corinth.
2. He continued to maintain contact with the church at Corinth.
 - a) Perhaps through exchange of letters (1 Cor. 7:1)
 - b) Perhaps by traveling brethren (1 Cor. 1:11; 16:17).
3. The problems at Corinth show how a church is affected by its surroundings in culture and people.
4. Troubles in Corinth had arisen soon after Paul had left.
 - a) He now he writes back to help encourage and admonish them with the gospel.

B. The reports received had become disturbing, thus he wrote pointedly about several matters:

1. The church had become factious in following men, ch. 1
2. They were "puffed up" (proud) and tolerant even of incest among them, ch. 5
3. They were were taking one another to heathen civil courts to settle matters, ch. 6
4. He answered questions about marriage, ch. 7
5. Instruction was needed about the eating of meat offered to idols, ch. 8; 10
6. The Lord's Supper became a secular banquet and a scene of envy and dishonor, ch. 11
7. They needed instruction regarding spiritual gifts, ch. 12-14
8. Some were in denial of the resurrection of the dead, ch. 15

C. Titus probably carried the letter, confirming the need of collection, 2 Cor.

7:7-8,13, 15

Salutation

1 Corinthians 1:1-9

Salutation

1. Paul And Sosthenes To The Church At Corinth, 1:1-2

A. v. 1 - Paul begins this letter by asserting his divine call as an apostle of Jesus Christ.

1. Judaizing teachers had affirmed he was not so called as the other twelve apostles.
 - a) he often dealt with this question as in the first two chapters of Galatians.
2. Sosthenes, “our brother,” joins in addressing this letter.
 - a) Obviously he was well known at Corinth.
 - b) Some have suggested that this Sosthenes is the same person described in Acts 18:17
 - (1) The ruler of the synagogue who was beaten by the Gentiles.
 - (2) He may have become a believer in Christ and now joined with Paul in his travels.

B. v. 2 - “Unto the church of God”

1. This describes a congregation of God’s people.
2. The church is never called a “denomination”
 - a) We do not read of different “kinds” of churches wearing different names.
3. It church was never given an “official” title.
 - a) it is described in several terms: “church of God,” Acts 20:28; “churches of Christ,” Rom. 16:16; “His body,” Eph. 1:22-23; “holy temple in the Lord,” Eph. 2:21-22; “kingdom of His dear son,” Col. 1:13.
 - b) All of these descriptions signify that the church is a divine institution.
 - c) It’s origin was God’s plan and purchased by the blood of Christ, Eph. 5:23-25.
4. “At Corinth” sets this congregation as a local church.
 - a) Independent of all other congregations in oversight but united in doctrine with all other churches, 4:17.
 - b) Considering the size of Corinth and that Jesus said he had “much people” there, and the fact they were divided over teachers, there may have been more than one group of Christians in the city.
5. “Sanctified in Christ Jesus”
 - a) They were set apart, separated to God.

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- b) They were “sanctified and cleansed with the washing of water by the word,” Eph. 5:26; 1 Cor. 6:9-11.
- c) Sanctification is made possible by three methods.
 - (1) It comes through the word of truth (Jn. 17:17)
 - (2) Through the work of the Holy Spirit (1 Cor. 6:11)
 - (3) Through the offering of the body of Christ (Heb. 10:10).
 - (4) Without these, we cannot be sanctified or have a relationship with Christ. (Jn. 15:4)
- 6. “Called to be saints with all that call upon the name of our Lord Jesus Christ.”
- 7. The word “saint” means “holy.”
 - a) This is not a designation reserved for someone who has died and is given a special title of saint.
 - b) It describes a common brotherhood who have received the “call” of the gospel, 2 Thess. 2:14, and are striving to be faithful to the Lord, Col. 1:2; Eph. 1:15; Phil. 1:1.
- 8. With all the problems and sinful conduct shown by the Corinthians, they were still called saints.
 - a) As long as they understood their errors and corrected their lives and actions.

2. Praise And Commendation, 1:3-9

- A. **v. 3** - Grace and peace from God is Paul’s customary bidding in his letters.
 - 1. It is his prayer that God’s unmerited favor and blessing of peace be with them.
- B. **vv. 4-6** - In these nine verses of introduction Paul follows his usual course of giving commendation before any reproof.
 - 1. He praises them for their spiritual blessings.
 - a) They had all utterance and all knowledge – Not lacking in any gift given by God
 - b) They were equal recipients with all other believers.
 - c) They were enriched by receiving the word of God and the knowledge that is gained from it.
 - d) What they experienced in life and the knowledge gained from God, they were able to grow in wisdom and understanding.
 - e) They possessed no doubts about the validity of the gospel revealed through Christ.
 - 2. To say they had “all knowledge” does not mean they had no need for further instruction.
 - 3. The spiritual gifts (1 Cor. 12-14) they were given provided the means of revelation and confirmation of the truth.
 - a) This provided the convincing truth of the claims of Christ.

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b) Today we have the word of God completed in written form so that we too have “all knowledge” of God’s will. (2 Tim. 3:16-17; 2 Pet. 1:3)

C. **vv. 7-8** - They lacked none of the spiritual gifts needed that they needed as they waited for the coming of the Lord Jesus Christ.

1. To be confirmed meant that they were firmly established in the faith and had been forgiven,
2. They would be found blameless in the day of the Lord.

D. **v. 9** - The assurance of salvation is only in the faithfulness of God.

1. It was by Him that we were called by the gospel into fellowship with Christ, 2 Thess. 2:14.

Conclusion

1. Corinth was a large and important city in the Roman Empire
2. Wealthy, prosperous and full of intellectual philosophy
3. Full of vices and corrupt morals
4. The gospel overcame all this and the church was established
5. Believers were sanctified, given God’s grace and gifts so they lacked nothing

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Lesson 2

Philosophy Of Men Divides And Belittles God's Wisdom

1 Corinthians 1:10-31

1. Philosophy Of Men Belittles God's Wisdom And Results In Division

A. Paul Exhorts Them To Be United In The Same Mind and Judgment, 1:10-13

1. v. 10 - Paul begins his address to the church with an exhortation to be united. To "speak the same thing"

- a) This means that the gospel could be understood and is not the source of religious division.
- b) To be perfectly joined together in the "same mind and the same judgment"
 - (1) To be united as one in the same intellectual belief and decisions.
- c) Today's denominational preachers justify division by claiming that since we all believe in the same Christ and have the same hope of heaven, we are pleasing to God.
- d) The unity of which Paul spoke involved keeping the unity of the faith in the *"one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God," Eph. 4:3-6.*
- e) If division is approved by God, Corinth should have been the example.
 - (1) The word "denomination" is not even found in the Bible.
 - (a) It means a part of the whole.
 - (b) In working fractions in math the denominator is what divides the whole number.
 - (2) Jesus prayed that all believers be "one" even as He was with the Father,
 - (a) *I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. - John 17:20-21*
 - (b) Even though they were two distinct individuals, they were one in mind, teaching, and purpose. They did not deliver a dividing gospel.

2. v. 11 - The strife at Corinth had been reported to Paul by certain relatives or servants of Chloe.

- a) We know nothing more about Chloe since this is the only reference to her in the Scriptures.
- b) To mention her by name may indicate that the Corinthians knew her and

had respect for her.

c) She may not have been among the Corinthians.

(1) Paul would not have wanted contentions to arise over her concern for them.

3. v. 12 - The contentions at Corinth were illustrated by four different boasts.

a) a. Some were saying, "I am of Paul"

(1) is logical since he was the one who first preached in Corinth and established the church there, Acts 18:1-11.

b) Others were saying, "I am of Apollos."

(1) He was an eloquent preacher, Acts 18:24; 19:1.

c) Others were saying, "I am of Cephas," the Aramaic name given to Peter, John 1:42.

(1) He was an apostle who walked with Christ.

d) Finally, there were those who said "I am of Christ."

(1) This may sound good on the surface, but detrimental to what Jesus had said.

(a) Many of the Corinthians refused to listen to any other teacher. They thought that as long as they followed only Christ and excluded his ministers, then they were justified. This was an attitude of division.

(b) Jesus is the one we must follow as he is the one who gives us eternal life.

(c) His apostles were his ambassadors and spoke as directed by the Holy Spirit (2 Cor. 5:20; Eph. 6:20; Jn. 14:26; 1 Cor. 2:10-13).

(i) but God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. - 1 Cor. 2:10-13

(d) What caused this division was following Christ and rejecting his messengers.

(i) Jesus taught, "He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me." (Lk. 10:16).

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(e) We follow after Christ, but we must do so at the direction of the apostles who have revealed the mind of Christ to us (1 Cor. 14:37).

(i) If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. - 1 Cor. 14:37

(ii) To follow one apostle and not the other, is actively turning your back on Christ and the One who sent Him.

4. v. 13 - Three rhetorical questions were asked to which “No” is the obvious answer.

a) It is apparent that these mentioned as being followed, were not the source of division but the victims of the division.

b) By these questions it is evident that Paul, Apollos, and Peter were not the source of this division.

(1) They all preached unity and the same gospel.

c) As Paul builds upon this fact through chapter four, we see the problem most likely was caused by teachers of their own “gospel philosophy” by perverting the truth.

(1) They claimed to teach in a manner as if it was approved by Paul, Apollos, Cephas, or Christ.

B. Paul Desired That None Should Say They Were Baptized In His Name, 1:14-17

1. vv. 14-15 - Paul thanked God that he baptized only a few.

a) Only Crispus, Gaius and the household of Stephanas. Maybe a few others.

b) He did not want people to think their baptism was of more value because he performed it.

2. The individual’s faith must be in Christ, and not who baptized him.

a) Faith is the means by which one is saved and become children of God, (Gal. 3:26-27.)

(1) For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. - Gal. 3:26-27

3. Paul no doubt preached the necessity of baptism, but he did not administer it except to a few. He left the baptizing for others to do.

a) We can look to John 3:26 for a similar situation where Jesus was baptizing, and John 4:2 says that Jesus did not baptize, but left that work to His disciples.

(1) And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!” - Jn. 3:26

(2) (though Jesus Himself did not baptize, but His disciples), - Jn. 4:2.

4. v. 17 - This statement must not be misunderstood to mean that Paul thought one could be saved before and without baptism.

a) He preached otherwise, Rom. 6:3-5; 1 Cor. 12:13; Gal. 3:26-27; Eph. 5:26; Col. 2:11-12; Heb. 10:22.

(1) Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, - Rom. 6:3-5

b) Even he had obeyed in baptism to “wash away his sins,” Acts 22:16.

c) His main purpose was to preach the gospel of “the cross of Christ.”

2. The Foolishness Of God Is Wiser Than Men

A. We Preach Christ Crucified, The Wisdom and Power of God, 1:18-24

1. v. 18 - Preaching that the cross of Christ as the way of salvation was “foolishness” in the minds of those considered wise men in this world.

a) The cross looks stupid and foolish to those who have elevated their own philosophies.

b) The concept of that one man’s death with thieves to be the world’s savior was just too simple and a man not worthy to be followed.

(1) Consider Naaman the leper who was told to dip seven times in the Jordan river. (2 Kings 5)

(a) It was simple, but he was expecting something extravagant.

c) To us who are saved, the cross is the “*power of God to salvation,*” Rom. 1:16.

d) But by rejecting of the gospel men are choosing a path that will lead to eternal destruction, Prov. 14:12; Jer. 10:23.

(1) O Lord, I know the way of man is not in himself; It is not in man who walks to direct his own steps. - Jer.10:23

2. v. 19 - Paul quotes from Isa. 29:14, the context of the time the mighty Assyrian king Sennacherib ruled.

a) The Assyrians wanted to conquer Judah and made preparations to attack Jerusalem.

b) God assured His people of victory, but it would not be accomplished by their might or mind.

(1) Instead, He would protect them and demonstrate the impotence and

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impermanence of human wisdom.

- c) That night 185,000 Assyrians were slain by the angel of God, 2 Kings 19:35.
- d) Sennacherib was assassinated when he returned home.
- e) God does not need the wisdom of men.
 - (1) Instead of trying to solve everything by our own ingenuity, we should leave things to God.

3. v. 20 - Two important questions are asked.

- a) (1) Where are all the smart people who are going to solve all the problems?
(2) Has not God made foolish the wisdom of this world?
- b) The wise men and philosophers of Corinth were not able to solve all the problems of mankind.
 - (1) Fornication, idolatry, adulterers, homosexuality, thievery, covetousness, drunkenness, revilers, and extortionists continued to exist. (1 Cor. 6:7-10)
- c) With all the efforts of smart people in our age, we still have wars, crime, and injustice.
- d) Human wisdom has not solved nor eradicated these problems.
 - (1) The kingdom of God only can provide a kingdom without sin or corruption. (Rom. 14:17)
 - (a) for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. - Ro., 14:17*
- e) Human philosophy never gets to the real issue of life – man's eternal soul.
- f) Only in the gospel is the answer to the problems of mankind. - Both physical and spiritual.
- g)

4. v. 21 - The world's wisdom does not know God.

5. We are surrounded by it in nature, but the world chooses to ignore God's power of creation (Rom. 1:19-25; Ps. 19:1)

- a) *because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, - Rom 1:19-25*
- b) "Wise men" would rather believe the unproven theory of evolution that violates the proven theory of physics. – Evolution is a theory that continues

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to change.

(1) Man has never proven by their evolutionary intellect how the world came to be.

6. God doesn't save us because we are smart.

a) Faith puts all mankind on the same level, whether college professors, doctors, or uneducated common laborers.

7. Preaching the gospel is not foolish.

8. vv. 22-24 - The Jews require a sign, Matt. 12:38-42; John 2:18-22.

a) When Jesus worked miracles they refused to believe them, John 12:37.

(1) But although He had done so many signs before them, they did not believe in Him, - Jn. 12:37

b) The greatest sign, His resurrection, continues to be a stumbling-block to Jews.

(1) Neither can they explain Isa. 53 or Ps. 16:10.

c) The Greeks seek after wisdom.

(1) The Greeks were in love with philosophy and would go around propagating various theories and attracting people to them.

(a) They thought that the highest way of life was mental refinement.

(b) To claim that Jesus Christ became the means of salvation by being crucified was "foolishness" in their own wisdom.

(c) Those who believed and accepted God's "call" through the gospel, 2 Thess. 2:14, understood that Christ is the power of God and the wisdom of God, Rom. 1:16-17.

(d) Man by his own wisdom would have never conceived of such a plan.

(i) Let alone give his life for it.

B. God Has Chosen Things That Seem Foolish So None Will Glory In His Presence, 1:25-31

1. v. 25 - Paul is not attributing "foolishness" to God, but with irony he says this is the way men of the world regard God's divine wisdom and power.

2. v. 26 - The paradox of the gospel is that the opposite kind of people from what the world esteems successful are the most likely to receive it.

a) The world loves wisdom, and there is a huge amount of self-glory and vanity in people.

(1) Those who are self-sufficient do not humble themselves before God.

(2) That is why in the body of Christ there are "not many wise," that is, people of supreme intelligence.

(3) There are "not many mighty," those who are wealthy, influential, powerful people.

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- (a) There are “not many noble,” i.e. from high-ranking, aristocratic families

3. v. 27 - God chose the things that seem foolish to the world that He might put to shame those who deem themselves “wise.”

- a) The greatest man who ever lived, according to God, was John the Baptist.
 - (1) He had no formal education and wore a cloak made out of camel’s hair.
 - (2) He ate locusts and wild honey, and lived in the wild.
 - (3) Jesus said, *“Among them that are born of women there hath not risen a greater than John the Baptist ...” Matt. 11:11.*

4. v. 28 - God does not rely on human wisdom.

- a) He gives salvation to humble people who stand as a living testimony to the world that human philosophy, wealth, and power are all irrelevant to God.
 - (1) *“Hath not God chosen the poor of this world to be rich in faith ...?” James 2:5.*

5. v. 29 - God removes all human boasting.

- a) Nobody can say, “What God did is exactly what I would have devised.”
 - (1) The idolatry of human wisdom does that.
- b) But God’s scheme of redemption humbles believers to glory in the Lord and not in man.

6. v. 30 - All this bears directly upon Paul’s rebuke of the party spirit at Corinth.

- a) Salvation is entirely given by God, and the gospel is solely by the revelation of His divine grace,
 - (1) There is no excuse for division or different doctrines in the name of Paul, Apollos, Cephas, or Christ.
- b) Christ is the source of our wisdom.
 - (1) Through Him we understand the purpose of life on earth.
 - (2) If we understand where we came from and where we are going, then we have meaning to life that looks toward eternity.
- c) In Christ we are made “righteous.”
 - (1) We have justification from sin, Phil. 3:9.
- d) Through Him we receive “sanctification.”
 - (1) We are set apart, made holy.
 - (2) He is able to “sanctify and cleanse the church with the washing of water by the word,” Eph. 5:26.
 - (a) *Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, - Eph. 5:25-26*

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e) And by His blood shed at the cross, we receive “redemption,” Eph. 1:7.

(1) In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace - Eph. 1:7

f) Though separated from God by our sins, we are purchased with this price and become His children, 1 Cor. 6:19-20.

(1) Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. - 1 Cor. 6:19-20

7. v. 31 - If any glory, let him glory in the Lord, Jer. 9:23-24.

a) As Paul wrote to the churches of Galatia, *“But God forbid that I should glory, except in the cross of our Lord Jesus Christ,” Gal. 6:14.*

Conclusion

1. We have received every spiritual blessing in Christ
2. Religious division (over doctrine, or men) destroys the body of Christ and is sinful.
3. The world in all its wisdom cannot solve man kind's problems.
4. God's design was before the creation and has the power to save the most vile sinner.
5. God's gospel wisdom is simple that anyone can understand it.
6. God will destroy the glory of man and those who do not give him the glory.

Lesson 3

Problems By Elevating Human Wisdom

1 Corinthians 2:1–16

Introduction

1. Paul had chastised them for being divided over men and human wisdom.
2. He proceeded with historical reminders that human wisdom does not give man the answers to life.
3. He then concluded that human wisdom compared to God's wisdom is itself foolishness, and self destructive.
4. Only Christ through God's wisdom can provide man with righteousness, sanctification and wisdom.
5. Finally, if man is to glory in anything, it is not in himself, but his glory should be to God for His loving Grace to man when we do not deserve it.

Chap. 2:1–5 – Christ Crucified

1. Paul's Resolve

- A. Vs 1 – Paul did not come with great oratory skills.
 1. described his speech as “contemptible,” – 2 Cor. 10:10.
a) “For his letters,” they say, “are weighty and powerful, but his bodily presence is weak, and his speech contemptible.” - 2 Cor. 10:10
 2. Oratory skills can persuade many people.
 - a) As teachers we should develop our speaking skills.
 - b) What we say and how we say it can more easily convert people.
 - c) However, we should be on our guard lest people become addicted to the speaker and not the message preached.
- B. Vs 2 – His purpose was to preach Jesus Christ and His crucifixion for our salvation.
 1. Paul's only intent was to draw people to Christ and not himself.
 2. This he did by preaching the whole counsel of God. - *Acts 20:27.*
a) For I have not shunned to declare to you the whole counsel of God. – Acts 20:27.
 3. The has the power to save man (Rom. 1:16)
a) For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. – Rom. 1:16

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4. Not Paul's ability as a speaker.

C. Vs 3 – Preaching in Corinth with it's worldly people caused him much fear.

1. Christ told him to be bold, no one would hurt him – *Acts. 18:9-10*

a) Now the Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent; for I am with you, and no one will attack you to hurt you; for I have many people in this city." – Acts 18:9-10

2. Paul's Reason

A. Vs 4 – His preaching was not in persuasive words of great human wisdom

1. It was revealed by the Holy Spirit

2. It was in demonstration of the power of God. - Heb. 2:3-4

a) how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will? - Heb. 2:3-4

B. Vs 5 – This process would allow people to faith in the power of God and not the wisdom of man.

1. We need to be careful that our worship does not become a "production" of the church.

a) I often wonder if worship is hindered when members spend their time in production rooms tending to video cameras, computers, lighting etc. so that people at home will have a first class studio production.

b) Paul preached before modern electronics and converted people and established churches.

2. The Greeks had many philosophers.

a) None could prove that man had a soul or faced an eternal destiny.

b) The best they could do was observe life and surmise the unknown.

c) They gave man no real view of or hope after death

d) They offered a belief system based on educated guesses.

3. Paul provided proof of God's promises and the gospel's truth

a) He did so by working miracles

b) Passing these gifts onto the Corinthians themselves. (*Chap. 12-14*)

Chap. 2: 6-9 Spiritual Wisdom of God Hidden From Man

1. Vs. 6 – The wisdom he spoke of was God's wisdom and it was taught to those who were mature in the faith.

A. This wisdom was not:

1. The wisdom of their age

2. The wisdom of the rulers of their age

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B. Those who are mature are those who are full-grown in the faith.

1. Paul did preach the deep things of the gospel to those who could understand it.
2. The Corinthians were still babes in Christ and would choke on the meat of the gospel— 1 Cor. 3:1-3.

a) And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal – 1 Cor. 3:1-3

2. Vs 7 – The wisdom of God was a mystery – unknown to man before now.

A. It was ordained (designed) before the creation. – Eph. 1; 1 Pet. 1:10-12

B. It was now revealed through the apostles – Eph. 3:3-5

3. Vs 8 – No wise men or rulers knew of God's plan until now.

A. Had they known, they would not have crucified Jesus.

1. Caiaphas, Herod, and Pilot would not have allowed Jesus to die.

2. They would have known Him to be the Son of God.

a) They would not have crucified Him.

4. Vs. 9 – Paul quotes Is. 64:4 to prove that God had hidden his plan of redemption from the world until the appropriate time.

A. The things that God had prepared was for those who would love Him.

Chap 2:10-12 – The Spirits Work Was To Reveal The Mind Of God

1. Revelation of God's wisdom was done by the Holy Spirit

A. No one can know what a man is thinking unless that man reveals it

B. It is the same with the Mind of God. It was revealed to the Holy Spirit.

C. We have now received by the Holy Spirit, through the apostles that which God freely gives unto us.

Chap 2: 13-16 – Natural Man Will Not Receive God's Plan of Redemption

1. After the apostles received these things from the Holy Spirit, they in turn spoke these things to the world.

A. Not in ways that reflect human wisdom.

1. 1 Cor. 7 – God did allow Paul to make recommendations on marriage but only by God's permission.

2. These recommendations were not commands but helpful suggestions to those about to face persecution.

2. The natural man (worldly) refuse to listen, considering the wisdom of God of no value to him.

A. They were foolishness, and not up to the mental standards of human reasoning.

1. Those that are atheist will not listen to spiritual teaching and can not discern or judge the truth in it.

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B. The spiritually minded man can understand it and able to judge the truth it teaches.

1. No one can condemn the spiritual man for believing in God and stand justified.

3. Finally Paul says, that no one has known the mind of God so that they can instruct Him in His ways.

A. We do however have the mind of Christ that has been revealed to us that we can be instructed by God.

Conclusion

1. The world is fundamentally opposed to the world's beliefs, values and standards.
2. God chose people whom the world considers weak and foolish.
3. The gospel is divinely powerful to convert the lost without resorting to arguments from worldly wisdom.
4. The wise in the world failed to recognize Jesus as God's Son and crucified Him.
5. We are dependent on God's Spirit to reveal to us the truths about God.
6. Pride and arrogance often lie behind conflicts in the church.

Lesson 4

Let No Man Glory In Men

1 Corinthians 3:1-23

Introduction

1. Paul had just told them that sectarian division was wrong.
2. The wisdom of man is of no value to them.
3. That God's wisdom provides guidance in life.
4. God's wisdom through the gospel can give the righteousness, sanctification and redemption.
5. God's wisdom is not from man but delivered by His Spirit to them through the apostles.
6. When we stand in God's wisdom we can judge the world and stand faultless before God.

Discussion

1. Vs 1-4 – Sectarianism is worldly and prohibits growth

A. Newborn Christians like babes need milk, [1 Peter 2:2](#).

1. There is no disgrace in being a babe in Christ.
2. There comes a time when we must grow to maturity and feed on stronger food, [Heb. 5:13-14](#).
3. The Corinthians had not grown.
4. They allowed the flesh to control the spirit rather than the spirit to control the flesh.

B. Their envying, strife and divisions were proof of their lack of growth or concern to do so.

1. Paul reiterates their divisive nature and tells them it is not spiritual but worldly.

2. Vs 5-8 – How the apostles and ministers are to be considered

A. The gospel is God's message to man revealed by the Holy Spirit

1. This makes it impossible to glory in men
2. This make it impossible to divide the church into factions or denominations.
3. How can men elevate themselves by demanding the use of titles

a) "Reverend; Most Holy Reverend," [Psa. 111:9](#)?

- (1) It may be noted that most modern translations use the word "awesome" instead of Reverend.

(a) Strong's defines the word as : "To fear, be afraid, reverence"

(b) Modern English defines "Awesome" as: "terrific, extraordinary"

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(c) Middle English, borrowed from Anglo-French, borrowed from Latin *reverendus*, gerundive of *reverēri* "to stand in awe of,...1

b) Elevate themselves as "Father," [Matt. 23:9](#)?

c) Why not do as Peter and say, "I myself am also a man," [Acts 10:26](#)?

4. Each one ministers as the Lord gives him ability and knowledge,

a) We should not limit ourselves, but work to develop our abilities.

B. Paul tells them that he and Apollos were merely laborers

1. They plowed and sowed a field

2. It was the word of God that caused the growth.

a) His meaning is that the gospel makes them strong faith Christians that grow as they feed on His word.

b) When we avoid the study of God's word, there will no growth.

3. All credit for spiritual life is by God's grace and not because of man, [Eph. 2:8-10](#)

4. Those who work will receive according to their work.

a) Those who do what they can will be rewarded.

b) Those who neglect the work will not be rewarded - [Matt. 25:14-30](#)

5. The Corinthians should not regard the workers as anyone to be esteemed.

a) All glory belongs to God and His word as he germinates the seed.

3. Vs 9-15 – The work of the apostles and ministers

A. Those who work belong to God and are fellow laborers with each other.

1. The Corinthians were the field that was plowed and the seed of God's word was planted in them.

2. The word of God was planted into them and it grew.

B. Paul states that he laid a foundation and another built upon it.

1. This may be another indication that he established the church in Corinth.

2. He does warn about how the building is to be built.

a) The building that is being built is the residing place of God - [Eph. 2:20-22](#).

b) The foundation laid is Jesus Christ

(1) If the building erected is not of God's design then it becomes polluted - [2 Tim. 4:2-4](#).

(2) Just because something is done in the name of religion does mean it is approved by God - [Matt. 7:21-23](#).

C. The building materials used and their ability to withstand the judgment

1. Paul refers to two types of materials.

2. That which is hardened and has the ability to withstand.

3. That which is frameable and easily consumed.

D. What is the “Day?”

1. The class book takes “Day” to mean the upcoming persecutions.
 - a) Temptations do test our faith in Christ and strengthens us. - [Jms. 1:2-3](#)
(1)
2. I tend to think of it as the day of Judgment.
 - a) Malachi refers to the day as a burning oven. - [Mal. 4:1](#).
 - b) Joel refers to it as a devouring fire before them and behind them a flame burns. - [Joel 2:3](#).
3. Each man’s work that Paul is referring to is the evangelistic work of ministers.
 - a) If the evangelist builds a strong work of faithful Christians based on the gospel, then they will stand in the day of judgment.
 - (1) The evangelist has his reward for the work he did.
 - b) If the evangelist builds a faithful work based on the gospel, but the Christians refuse to grow, then they will fall in the day of judgment.
 - (1) The work of the evangelist may be lost, but he will be reward for the work he did.
 - c) Paul said that the Christians were his hope, joy, and crown of rejoicing – They were his glory and joy in the day of the Lord - [1 Thess. 2:19-20](#)
 - d) This will result in a strong congregation able to withstand anything.

4. Vs 16-17 – The Temple Of God

A. God has never required New Testament Christians to build him a temple of stone.

1. There is nothing that man can build that will hold God’s glory.
2. Heaven is his throne and the earth is his footstool. - [Is. 66:1-2](#); [Acts 7:49-50](#).

B. The temple that is now built is of believers

1. Each believer is a living stone - [1 Pet. 2:5](#).
2. our body should glorify God because it is the temple of the Holy Spirit, [1 Cor. 6:19](#)
3. Vs. 17 seems to speak of the church as a collective body of Christians who, form the habitation of God through His Spirit, [Eph. 2:21-22](#).

C. The temple can be defiled

1. No doubt Paul had the divisive party spirit in mind and how it tears up the church.
 - a) He cautions them that if anybody defiles the temple, God will destroy them.
(Vs. 17)
2. By practicing anything contrary to the word of God revealed by the Holy Spirit.

3. The Spirit bears witness with our spirit that we are the children of God.
 - a) We will be glorified together - [Rom 8:12-16](#)

5. Vs 18-23 – Avoid Worldly Wisdom

A. Paul concludes these thoughts by telling them not to be deceived by human wisdom.

1. God considers the world's wisdom as foolishness
 - a) He knows the minds of men and how futile their wisdom is.
2. Those who cause factions in the church usually assume they are superior intellectually to others and are moved by vanity and pride.
3. Christians should be sober in their thinking and not arrogantly consider themselves better than others. - [Rom 12:3](#)
 - a) Those that are crafty and cunning will have their own counsel come upon them - [Job 5:13](#).
 - b) Therefore we should not boast in ourselves or others.

B. Paul concludes by saying that all things are theirs

1. Whether it is Paul, Apollos or Cephus, things present or to come it was all theirs.
 - a) Paul and others were servant of God delivering His saving gospel to them.
 - (1) They were the Corinthian's servants and not their masters.
2. This world and all that is in it is intended for God's children to use wisely. - [Matt. 5:4](#).
 - a) Abuse of good things brings forth wickedness.
3. Life is the greatest blessing to man
 - a) It is ours for two purposes. Being and well doing
 - (1) Being - To cultivate a new life within us
 - (2) Promoting our own neighbor's well being.
 - b) In these two ways we are promoting God's glory which may never come to us again.
 - c) Paul said "[For me to live is Christ](#)" - [Phil. 1:21](#).
4. Death is feared by even the most stout person of heart.
 - a) Death, however, is our servant.
 - (1) It releases us from the pain and toils of life with its limitation.
 - (2) It brings us into the enjoyment of the eternal inheritance.
 - b) Paul said "[To die is gain](#)" - [Phil. 1:21](#).
5. Present life is ours to determine how we live it.
 - a) It is ours to serve us. We need to use it in the best way we can.
6. Future is still hid from us.

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- a) For the Christian it can bring nothing but good for the Christian.
- b) Whatever comes we can be assured that they are ours - [Rom. 8:28](#).

C. Belonging to Christ assures us that all things will work for our good.

1. With Christ belonging to God, we can be assured that His promises made through the redeeming blood of the lamb will be kept secure in the final day.

Conclusion

1. As Christians we should be eager to grow in the faith and not remain passive.
2. Ministers and evangelist are servants of God and not someone that should be idolized.
3. As we build ourselves and the church up, we should be cautious and do it according to God's word.
4. If we are endeavor to build righteously, we will pass God's judgment.
5. We are a temple of God, and His Spirit dwells within us
6. We belong to Christ as He does to God and our eternal promises are secure.

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Lesson 5

The Proper Estimation And Work Of A Gospel Preacher

1 Corinthians 4:1-21

Introduction

1. Paul had just said that he and others were laborers for God.
2. Their work was to plow the field and build upon the foundation of Christ.
3. The success of their labors depended on the attitude of those who received the word.
4. Believers are God's temple and we should glorify God by keeping it pure.
5. As God's children we have been given all things in Christ and they are secure.

Discussion

1. Ministers Of Christ Are Merely Stewards Of The Gospel, 4:1-5

- A. Paul wants all men to consider he and the other apostles as servants and stewards.
 1. "Servant" anyone who aids another in any work; an assistant (Thayer_)
 - a) Used to describe someone who serves or assists another, often in a subordinate role. It can refer to a servant or attendant in a general sense, but it is also used to describe those who serve in official capacities, such as officers or ministers. The term emphasizes the role of service and support, often in a context of obedience and duty.
 2. Differs from a "Bond-Servant" which is a slave, bondman, man of servile condition and metaphorically, one who gives himself up wholly to another's will, (Thayer)
 3. "Steward" is used to describe someone entrusted with the responsibility of overseeing and managing the affairs of a household or estate. (Strong's Lexicon)
- B. The mystery that Paul refers to is God's plan of redemption that was hidden and was then being revealed. - Eph. 1.
- C. Paul's responsibility was to be one who distributed the gospel and ensured that it was done so properly.
 1. A steward is required to follow the directions of his master.
 2. A preacher of the gospel is but a servant who is responsible to declare God's message.
 3. Both have the responsibility to ensure it is done properly and without the addition of human wisdom.
 4. A steward of another's possessions must be found faithful.
 - a) If not he will suffer the consequences. - [Lk. 12:42-48](#).
 5. Paul does not consider what other's may think of his stewardship.

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6. Paul doesn't even consider self-approval is not the standard that matters, **2 Cor. 10:12**.

a) For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. - 2 Cor. 10:12

7. Paul did not think he was in error, but this was not justification of himself.

a) Self judgment is not a sure or safe standard.

b) The true judgment will come from the Lord. - 2 Cor. 5:9-11

(1) Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences. - 2 Cor. 5:9-11

c) From chapter one he has been dealing with the Corinthians carnal judgments

(1) These had resulted in contentions and divisions, 1:10-13; 3:1-3.

(2) Paul discussed the foolishness of human wisdom and the error of setting up idolizing men to follow after.

(3) He urges them to refrain from this type of glorying in men that has caused a division in the church.

(4) Instead, let each Christian faithfully serve the Lord

(a) When Jesus comes he will reveal the hidden acts of life and the secret motives of each man's.

(5) Christ will render the only correct judgment as the just and infallible judge.

(6) The end result is those found faithful as servants and stewards will receive praise from God.

2. A Faithful Minister Must Not Be Lifted Up With Pride, 4:6-13

A. Paul has, from the start of this letter has said that the divisions in the church were the result of pride, elevated by human wisdom.

B. Because of this it was necessary to explain that they were merely humble servants who planted and watered, 3:4-7.

1. They were not the ones who formed these parties.

C. In vs. 6, Paul is simply saying that he has chosen to use himself and Apollos as examples instead of those who were creating the trouble.

1. They were to learn from Paul and Apollos to not think or go beyond what is written.

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2. Paul and Apollos do not create divisions, or think more highly of himself.
 - a) In that regard the Corinthians must not become arrogant to think one person is above another.
 3. The men that were exalting themselves were doing so under the guise of Paul and Apollos.
 4. What the Corinthians should have learned from Paul and Apollos was that they were only delivering God's revelation and not devising new philosophies over and above that revelation. They stayed within the scriptures.
- D. In vs. 7 Paul asked three questions.
1. The first question was "who made you to differ?"
 - a) This indicates that the division was man made based on one's perceived superiority.
 2. The second question asked "what do you have that you did not receive?"
 - a) This would indicate that the Corinthians may be complaining that they did not receive everything from the apostles and teachers.
 3. Finally, he asked why do you arrogantly proclaim that you did not receive something? - Why do you boast about it?
 4. Everything that we receive comes from God. Each one to their ability. To complain about it, is to judge God and His will to allow the distinctions to exist.
 - a) Concerning the gospel and spiritual gifts, they received all that the other churches received.
- E. With irony and sarcasm Paul now shows the conceit that saturated this church.
1. Paul describes them as full, rich, reigning as kings.
 - a) The irony is he was deriding them thinking they had done this all by themselves and according to their supposed higher wisdom.
 - b) Paul said he wished they did reign, then the apostles could reign with them.
 - c) Then compared the scorn and weak position of the apostles.
 2. Paul then tells them that God had made the apostles last of all and spectacle for the world to see. Men condemned to death.
 - a) He may be relating to how a conquering commander would parade his captives at the end of the victory parade.
 3. Paul now list a series of comparisons between the apostles and the Corinthians arrogance.
 - a) Paul said the apostles were:
 - (1) Fools for Christ's sake, weak, dishonored,
 - b) Paul said the Corinthians were:
 - (1) You are wise in Christ, strong, distinguished,

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c) Paul continues by saying that the apostles were:

(1) "both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now." - 1 Cor. 4:11-13

4. It was evident that there were Corinthians that had misused the gospel for their own glorification and made themselves greater than the apostles when they were not.

a) They had the approval and glorification of men while the apostles suffered. Punishment and hardship for the gospel.

3. Paul's Reproof Should Be Received As Fatherly Advice, 4:14-21

A. As Paul closes this discussion he does it in a way to keep from alienating them from him.

1. He specifically says it was not to shame them for their attitudes and actions.

a) They were his children and he loved them.

b) However he is warning them. Continue the same path and face the consequences or live according to the gospel and live.

2. He knows they have many instructors. Evangelist came through Corinth and taught.

a) However they did not have many fathers and as such they were to listen to him.

(1) He had begotten them through the gospel so he had parental rights to their actions.

b) At this point he is acting like a father to his children.

3. He knew if they followed his humility and humble service, they would put away the spirit of pride and faction.

4. He sent Timothy to help them in remembering the word of God which Paul taught in all the churches.

a) Many churches existed, they all followed the same biblical pattern and teaching.

b) They were not divided into denominations with varying doctrines.

B. Paul closes by giving the Corinthians a choice.

1. Continue in the divisive destructive ways and force me to use my authority as an apostle to correct.

2. Humble yourselves before God and put away your divisive, sectarian ways and become one in Christ.

a) Doing so will allow Paul to come in peace as a loving father.

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Conclusion

1. We should be like the apostles who were humble servants and stewards of God word.
2. Self justification is not proof that we are justified by God.
3. Neither a clear conscience nor sincerity is the standard of righteousness, the Scripture is.
4. We should never judge other Christians in an inappropriate way.
5. Showing humility and obedience to the gospel will allow God to be our father.

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Lesson 6

The Need For Discipline In The Church

1 Corinthians 5:1-13

Introduction:

1. Paul had just went through a lengthy discussion on being divided and how it destroys the church.
2. Those who destroy the temple of God will be destroyed by God.
3. The importance of keeping one's own salvation was foremost on their minds.
4. It was important to get the brethren united in mind and purpose before he could get them to move in unity to solve their own problems.

Chapter 5 Synopsis

1. It was commonly known that a Christian was committing fornication with his fathers wife.
2. The Corinthian church approved of it either by passively ignoring it or saw no wrong.
3. Paul had judged them on this matter and by his authority as Christ's apostle, and by the authority of Christ they were to put the fornicator away
4. Paul teaches how one sin can permeate the whole congregation and destroy it.
5. Paul had previously written them not to keep company with those outside the church who were sinners so as to give your approval.
6. Now he instructs them to follow that same teaching with those who are brethren.
7. God judges all men. We should put away the sinner so that we are not judged by God.

Discussion

1. The Need For Discipline In The Church

A. A Christian Guilty Of Incest Fornication 5:1

1. v. 1 - It was commonly known that fornication existed in the church.
 - a) What was done was extremely offensive to even the heathen would.
 - (1) The Pagan world did not condone such actions and law were made to punish those who practiced it.
 - (a) See the article "*Legal Rules On Incest In the Ancient Near East*"
 - (2) Depending on the country and the condition of the incest marriage punishment could be anywhere from banishment to death.
 - (3) Egypt was the only nation that had a history of tolerance.
2. The phrase "that one should have his father's wife" suggests that he had married this woman. The Greek word for "have," echo, is the same word in 1 Cor. 7:2 describing marriage.
 - a) 2)...to have equivalent to to own, possess;... b).... to have (use) a woman

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(unlawfully) as a wife, Matthew 14:4; Mark 6:18; 1 Corinthians 5:1 (Thayer)

- b) This also suggest that his step mother was divorced and his father was still living.
- 3. “Father’s wife” tells us that she was not his own mother.
 - a) She was a different woman who had married his father and was evidently divorced.
 - b) Now she was living as the son’s wife.
 - c) This was considered incest by both Greek/Roman law and Jewish law Lev. 18:8; 20:11.
 - d) Paul confirms it was also condemned under the law of Christ.
 - e) A marriage that is made legal by a civil ceremony is not necessarily one which God will recognize, Rom. 7:1-3.
- 4. Since the condemnation came upon the man it is also suggested that the woman was not a Christian.
 - a) This may be the reason she is not mentioned in the disciplinary action.

B. The Purpose For Discipline Is To Save The Sinner, 5:2-5

- 1. Paul accuses them of being proud and arrogant while this existed in the church.
 - a) This church considered itself honorable and full of wisdom because they had certain spiritual attainments.
 - b) They were tolerant of sin – Divisions, strife, and now fornication.
 - (1) They had done nothing to bring the sinner to repentance.
 - (2) They were complacent and indifferent.
 - (3) Much like the church at Thyatira.
 - (a) They also tolerated evil, allowing it to remain unchecked among them, Rev. 2:20.
 - (i) Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent. Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. - Rev. 2:20*
- 2. The church should have mourned for their brother.
 - a) The man who had done this should have been removed from among them.
 - b) Paul’s instructions to them was explicit.
 - c) Even though Paul was not present among them he judged the man as if he were.

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- d) This judgment differs from what he had previously said in chapter four.
 - (1) In chapter four:
 - (a) Paul was being judged for being an apostle and steward.
 - (b) Paul did not even judge himself, recognizing his judgment was not the standard of faithfulness.
 - (2) In chapter five:
 - (a) The judgment was of a Christian who was knowingly sinning.
 - (b) The gospel of Christ was the standard used.
 - (c) An evil heart had to be corrected.
- 3. The process that Paul told the Corinthians to disfellowship and remove the erring brother or sister.
 - a) First, the action must be done in the name of Christ – By his authority
 - (1) This means we must have book, chapter, and verse showing what is done is a sin.
 - b) Second, it must happen when the church has come together.
 - (1) To show solidarity to the gospel and to instill fear into those who would consider willful sinning. - 1 Tim. 5:19.
 - (a) *Those who are sinning rebuke in the presence of all, that the rest also may fear. - 1 Tim. 5:19*
 - c) Third, the sinner must be given over to Satan for the destruction of the flesh.
 - (1) There are only two kingdoms in this world. That of Satan and the Kingdom of Christ. - Col. 1:13.
 - (a) *He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, - Col. 1:13*
 - (2) This is done to save his soul.
 - (a) a. “For the destruction of the flesh” means the putting to death this sin of the flesh, Col. 3:5.
 - (i) By this action he might be led to godly sorrow and repent, 2 Cor. 7:10.
 - (a) *For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death. - 2 Cor. 7:10.*
 - (b) The purpose of this action was so “that his spirit may be saved.”
 - (i) This expresses the true design of the discipline of the church.
 - (ii) It is not an act of vengeance or punishment,
 - (a) for he should be warned and admonished as a brother. 2 Thess. 3:15.

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(i) Yet do not count him as an enemy, but admonish him as a brother. - 2 Thess. 3:15.

(b) The purpose is to recover and save one from eternal ruin,
James 5:19-20; Gal. 6:1-2.

(i) Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins. - Jms. 5:19-20

(c) Apparently, from the letter written a year later, this was the effect at Corinth, **2 Cor. 2:4-11.**

(c) “In the day of the Lord Jesus” describes the judgment day, **Acts 17:31.**

d) Fourth, Do not keep company with the brother so that he is not given the impression that his sin is tolerable.

e) Finally, regardless how severe the discipline, the church must always act with the hope that the offender will be saved.

C. The Dangerous Effect Of Harboring Sin, 5:6-8

1. Their self-justification was not good, especially when such evil as this existed among them.
2. The least sin tolerated in the church will permeate and corrupt the whole body.
 - a) Others will take tolerance as justification to do the same.
 - (1) They would easily assume that the sin must be ignored by God also.
3. Paul compares the problem of unpurged sin within the church to unleavened bread.
 - a) Like unleavened bread that has yeast added to it, the leavening effect will overcome the whole loaf.
 - b) The same with sin. If it is allowed to remain in the church will soon become saturated with sinful activities.
4. Finally, Paul reminds them of the sacrifice that Christ made for us.
 - a) We should repay Him by not living as the “Old leaven” man, or as a new man that has been leavened by sin.
 - (1) These are men of malice and wickedness.
 - b) Rather, we should be the unleavened man, suitable for the Christ of our Passover.
 - (1) Men of sincerity and truth.

D. How Withdrawal Should Be Applied, 5:9-11

1. In a previous letter Paul had urged the church “not to company with fornicators.”

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- (1) If there was a previous letter to the Corinthians, then we do not have it.
- (2) One may easily say that the Bible is not complete and has been corrupted since this letter was lost.
- (3) We must understand that only God determines what will be the content of His word.
 - (a) If he chose not to include that letter, then it we must respect His decision.
- (4) God has promised to keep and preserve His word.
 - (a) *The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever (Psalm 12:6-7).*
 - (b) *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled - Matthew 5:18.*
 - (c) *"For ever, O Lord, thy word is settled in heaven" (Psalm 119:89)*
 - (d) *"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (1 Pet. 1:23-25)*
- (5) If Any one says that the Bible has been corrupted and that there is missing doctrine or books, then:
 - (a) They do not know the power of God's ability over man's actions.
 - (b) They have accused God of being deceitful.
 - (c) They will stand in in judgment of God for trying to destroy His people's faith.
 - (i) *Certainly not! Indeed, let God be true but every man a liar. As it is written: "That You may be justified in Your words, And may overcome when You are judged." - Rom. 3:4*
2. Paul had instructed them not to associate or mingle together with them in a way that would lead the impenitent sinners to think their lives were in good standing with God.
3. Paul reminds them that we cannot possible separate ourselves from those outside of the church.
 - a) We would have to remove ourselves from the world.
 - b) The world is our field to cultivate.
 - (1) We have to go among the sinners to convert them.

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- (2) The Corinthians everyday life brought them into contact with sinners.
 - (a) Buying from vendors, Pagan neighbors, doctors, etc.
- c) Paul did not say to associate in every way, but he said to associate in restricted ways.
- 4. This would be more difficult with blood relatives.
 - (1) One is not to have fellowship with an immoral brother.
 - (2) However, being a blood relative, that person could more easily convince the sinner of their error.
 - (3) Being in their presence and each with knowledge of the wrong doing could lead to correction.
 - (4) However it must not be shown as acceptance or forgiveness.
- 5. In that age, eating together was always a mark of friendship.
 - a) Paul did not want eating together to be construed as such.
 - b) He did not want us to have fellowship with Christians who live in sin.
 - c) They were not to eat together, whether at home or at the Lord's table.
 - (1) Any semblance of acceptance must be avoided.
- 6. Fornication (sexually immoral) is the broadest word denoting all unlawful sexual sins.
 - a) Paul adds to this those who are covetous, an idolator, reviler, a drunkard, or an extortioner.
- 7. The restricted association we have with those out side of the church is different from the restricted association of those within the church.
 - a) The difference being of "those outside the church" who have not believed and "those inside the church" who believed, obeyed and been forgiven only to turn back to sin.

E. The limits of judging 5:12-13

- 1. Paul said that he is not allowed to judge the world.
- 2. That judgment belongs to God.
- 3. We, however, judge those in the house of God who actively engage in sin.
- 4. So when does the church finally act in putting away a unrepentant sinner?
 - a) The Corinthians were guilty of the sin of division, arrogance pride, etc. but Paul did not cast them off.
 - (1) They were called saints.
 - (2) They were willing to ask for help, and abide with Paul's teaching.
 - b) When sins committed that:
 - (1) Those outside the church disapprove of.
 - (2) Causes those outside the church to bring shame on the church or dishonor God.

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- (3) Causes problems with the congregation itself.
- 5. Church discipline and withdrawal is the last resort, shown out of love, to help the sinner back to repentance.
 - a) It is never to be done to show superior authority over others.
 - b) We must be careful in our judgment and discipline.
- (1) *He that is without sin among you, let him first cast a stone at her - Jn. 8:7*

Conclusion

- 1. Immorality defiles the person and the church.
- 2. The church united together, must put away the sinful person.
- 3. We are not to have association that gives acceptance to the one withdrawn from.
- 4. If sin were to be allowed within the church, all will become infected by it.
- 5. The discipline of withdrawal must be done out of love to save his soul from destruction.

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Lesson 7

The Sin Of Lawsuits Against Brethren The Conduct Of True Believers

1 Corinthians 6:1-20

Introduction

1. In the first four chapters, Paul shows the Corinthians that their divisive ways not only were destructive to the church but it was destructive to themselves
2. In chapter five, he then showed them that unconcerned complacency allowed sin to come into the church and destroy their sense of right and wrong as well as their salvation.
3. Now in chapter six, Paul now addresses the destruction to the church and each other caused by the civil lawsuits.
4. Their divisive ways caused animosity among themselves and was evident by their seeking civil courts to settle their matters.
5. This was all because of the world that they all came from, and the continuing influence it had upon them. They had not made a concerted effort to fully separate themselves from the world, and love each other as a family of God. Paul reinforces this need for love in chapter 13.

Chapter Synopsis

1. **6:1-11 – Lawsuits against each other**
 - A. Illogical -6:2-5
 - B. Illegal - 6:7-8
 - C. Inexcusable - 6:9-11
2. **6:12-18 – Lasciviousness**
 - A. In regards to food - 6:12-13
 - B. In regards to sexual matters - 6:13-18
3. **6:19-20 – Rational behavior as God's temple - 6:19-20**

Discussion

1. 6:1-8 - The Sin Of Lawsuits Against Brethren

A. Vs. 1 - Paul begins by saying "Dare any of you."

1. The Greek word for "dare" (5111 Strong's) is defined as "*not to dread or shun through fear*" - Thayer.
2. It was evident that the Corinthians had no reservation to settle matters in the court of law.
 - a) They may have even preferred it as the they saw the outcome to be legally binding.
3. Paul chastisement came because they, as brethren, could not resolve matters

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among themselves as children of God.

4. It was shameful too resort to unbelievers and pagans for judgment,
 - a) This would also bring reproach upon the church
 - b) Outsiders would see that Christians could not resolve their own matters and would have to pagans to do it for them.
5. Consequently, they were putting their own souls in jeopardy by the frame of mind that these lawsuits were producing.
 - a) Revenge, justification at the expense of a brother, forcing a brother to submit, etc.
6. Finally, Christ set the precedent of how matters were to be resolved. - Matt. 18:15-18
 - a) Between you and him alone.
 - b) If he will not hear, take one or two more people with you.
 - c) If he still will not hear, tell it to the whole church.
 - d) If he still not hear, let him be as the heathen. 1

B. Vs. 2 - The saints will judge the world.

1. Paul had just said that the world's judgment belongs to God.
2. How are the saints judging the world.
 - a) Christians will not pass the sentence on eternal destiny of the world.
 - b) That judgment belongs to Christ - 2 Cor. 5:10

(1) For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. - 2 Cor. 5:10
3. Christians judge the world by:
 - a) Observing and making the distinction between good and evil - 1 Cor. 2:15-16.
 - b) Between true and false teachers. - 1 Jn. 4:1
 - c) Between sincere and hypocritical discipleship. - 1 Cor. 5:1-13
 - d) They can discern who is serving God and who is not. - 2 Cor. 6:14-18
4. If we can judge the world to discern right from wrong, we should be able to settle any matter that arises among Christians.

C. Vs. 3 - The saints will judge angels.

1. The saints will join in approving the final sentence of the judgment on the angels, (Jude 6)
2. I'm not sure of man's and angel's position of authority of each other.
3. However, Christ was made a little lower than the angels. - Heb. 2:7-9
4. This also indicates that the angels have a law from God that they are under.

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- a) They also must have the ability to choose right from wrong.
- 5. Whatever this role in the judgment may be, I think that those who serve God, while in the flesh, will stand as a standard of God's righteous judgment as proof of the desire to serve God righteously.

D. Angels - Quick Study Of Their Service

- 1. Serve God - [Psalm 103:20-21](#)
- 2. Minister to man - [Heb. 1:13-14](#)
- 3. Angels call attention to the worth of every believer. - [Matt. 18:10](#)

E. Vs. 4-8 - It Is To Your Shame When Brother Goes To Law Against Brother

- 1. The shame was that they set up unbelievers to judge temporal matters between believers.
 - a) This is described as "an utter failure for them."
 - (1) Defined as "a diminution, decrease, defeat, loss, defect" - *Thayer*
 - b) Paul see this a total defeat of the principles of Christ in their lives.

F. Vs - 7 Accepting wrong and allowing ourselves to be cheated.

- 1. This is totally contrary to the way we think. No one likes to be taken advantage of.
- 2. However, like Jesus taught, we must be willing to go the second mile. [Matt. 5:38-42](#).
 - a) If slapped, turn the other cheek
 - b) If our tunic is taken, give them your coat.
- 3. Keeping the peace within the congregation is worth being defrauded.
 - a) Those who see your example will understand the love of Christianity.
 - b) Hopefully, those who defraud will become ashamed of their actions.

2. 6:9-20 - The Conduct Of True Believers

A. Vs. 9-11 - Conversion To Christ Means A Change From One's Former Life

- 1. Paul makes a transition from their conduct with each other to their former life fornication and then in chapter seven to marriage.
- 2. Paul reminds them of who they once were and that their old way of life would prevent them from inheriting the kingdom of God.
- 3. They should not deceive themselves in thinking they would be saved regardless of their conduct. - [1 Jn. 1:5-6](#)

B. Their former life and those who will not enter heaven.

- 1. Fornicators - broadest term used to include all kinds of sexual sins, premarital, adultery, sodomy, etc.
- 2. Idolaters - Worshipers of any other than the one true God.
- 3. Adulterers - Fornication that is limited specifically to signify that at least one

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of the parties is married to another person.

4. Homosexuals - This refers to those who lie with others of the same sex.
 - a) Effeminate - Of persons: soft, delicate, effeminate. A male who submits his body to unnatural lewdness,
5. Sodomites - This refers to those who lie with others of the same sex.
6. Thieves - those who take another's possessions, even including embezzlement.
7. Covetous - Those who allow uncontrolled desire to become his god.
8. Drunkards - Those allowing themselves to be controlled by intoxicants.
9. Revilers - someone who speaks in an insulting or contemptuous way about another person or thing
10. Extortioners - Those greedy of ill-gotten gain.

C. The sins that they committed and that way of life was now behind them.

1. Their obedience to the gospel forgave them of their sins and required that they walk in a newness of life.
 - a) "Washed" speaks of the baptism. The blood of Christ forgave them of their sins. - [Acts 22:16](#)
 - b) "Sanctified" refers to being set apart, regenerated, which occurs at the time of baptism when by obedient faith our sins are forgiven, [John 17:17](#)
 - c) "Justified" describes the spiritual condition when a person is baptized. He stands before God pardoned of all sin, and now found righteous, [Rom. 1:17](#)
 - d) "In the name of the Lord Jesus and by the Spirit of our God" means by the authority of God who by His grace made possible the means of salvation, [Matt. 28:18-20](#).

3. Vs. 12-20 - The Proper Use Of Our Body

A. Vs. 12 - "All things are lawful"

B. Paul uses this as a bridge from being indulgent in the flesh to the proper use of marriage in chapter 7.

1. Because the world engages in sinful practices does not mean that it is approved by God.
 - a) Man's ways and God's ways will always be at odds with each other.

C. Paul brings in the matters of lawful liberty to illustrate restraint.

1. Pagan indulgence in religious fornication gave credence to the idea that what the body indulges in does not affect the spirit of man.
 - a) Such ideas are even prevalent today.
2. This liberty does not give us freedom to do as we desire.

D. Paul is stating in matters of liberty we must use restraint when necessary.

1. If what we are allowed to do causes a brother to sin or loose faith.
2. The conscience of the brother must always be considered before we do things

that are awful. - [1 Cor. 8:8-13](#).

E. Paul also is teaching that we should be not be enslaved to anything - substance or habit.

1. We must keep our bodies under control - [1 Cor. 9:27](#)
2. Our bodies are the tabernacles of our soul.
 - a) They are not for fornication or abuse.
 - b) They are to be kept pure as the temple of the Lord. - [Rom. 12:1-2](#)
3. When we keep our bodies for the Lord, God is glorified within us.
 - a) Christ dwells within us, [Col. 1:27](#)
 - b) The Holy Spirit dwells within us, [1 Cor. 6:19](#)
 - c) God the Father dwells within us, [2 Cor. 6:16](#).
 - d) We become God-like in our character - [Eph. 5:1-2](#)
 - e) His promise is to raise us by His power as He did Jesus.

F. Vs 15-17 - Our bodies are members of Christ - A part of him.

1. We are sacred to God and belong only to Him.
 - a) Like marriage, our union is with one person only until death.
 - b) If we are joined to another, then we defile our body and break our sacred oath. - [Heb. 13:4](#)
 - c) When we are joined to the Lord we are one spirit with Him.

G. Vs 18 - We must flee from fornication.

1. Temptation to sin can be avoided. - [1 Cor. 10:13](#)
2. Some sins are without the body. That is the body is not what is committing the sin.
 - a) Being covetous, pride, anger, etc.
3. Fornication requires the body to commit the sin.

H. Vs. 19 - Rights to ownership of one's self is the teaching or worldliness.

1. However, to be a child of God requires us to give ownership to God and submit to His will.
2. Only by submitting to God can we increase our spiritual strength - [Psa. 119:104](#)
3. Paul admonition to the Corinthians is a warning that they had to make a choice of their own will - to serve God or not.

I. Vs. 20 - Christ paid a price for us to redeem us from sin.

1. We belong to Him and we should glorify Him in our bodies and in our spirit. - [Matt. 5:16](#)

Conclusion

1. We should not have disputes with our brethren that causes us to seek out the harshest form of punishment.

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2. We can resolve differences if we allow God's word to be our guide.
3. We should not be selfishly arrogant, but rather be humble to the point of taking fault.
4. As Christians, we chose to leave our old way of life for a life in Christ.
5. We must never revert back to the way we were.
6. Having been redeemed by Christ, we belong to God and we should glorify Him in the way we live.

Lesson 8

Is It Lawful And Proper To Enter Into The Marriage Relationship?

1 Corinthians 7:1-11

Introduction

1. Paul now turns his attention to the questions that they had wrote to him about.
2. Chapter seven deals with principles concerning marriage.
 - A. These questions may have stemmed from the incestuous brother in chapter 5.
3. We will break chapter seven into three studies.
 - A. [Vs. 1-11](#) - Is it proper to enter into the marriage relationship?
 - B. [Vs. 12-24](#) - What must a believer do whose unbelieving mate wishes to depart?
 - C. [Vs. 25-40](#) - Is it advisable for the unmarried to enter the relationship of marriage?
4. We see that Paul's teaching on marriage applies to both the believers and the unbelievers alike – All live under the same law of marriage.

The Standard For Marriage

1. [Matt. 5:32](#) – “But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.”
2. [Matt. 19:9](#) – “And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”
3. [Mk 10:11-12](#) – So He said to them, “Whoever divorces his wife and marries another commits adultery against her. And if a woman divorces her husband and marries another, she commits adultery.”
4. [Lk. 16:18](#) – “Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery.
5. [Matthew 19:4-6](#) – And He answered and said to them, “Have you not read that He who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. *Therefore what God has joined together, let not man separate.*”
6. [Mark 10:6-9](#) – “But from the beginning of the creation, God ‘made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’; so then they are no longer two, but one flesh. *Therefore what God has joined together, let not man separate.*”

Chapter Synopsis

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1. 7:1-2 – Marriage is to prevent fornication.
2. 7:3-6 – Husband and wife have authority over each other so as not to be deprived.
3. 7:7-9 – Paul's to remain unmarried for those who have the ability to do so.
4. 7:10-11 – The Lord's command to not divorce and the importance reuniting.
5. 7:12-16 – The Lord permits Paul's instructions that encompasses marriages to unbelievers.
6. 7:17-24 – Paul compares the converted state of man to marriage with unbelievers. Remain as you are.
7. 7:25-28 – The Lord permits Paul's instructions recommending the unmarried to remain that way considering the coming distress.
8. 7:29-31 – Paul hints at the coming distress and how it will affect the married.
9. 7:32-35 – How the married and unmarried will care about the world and the Lord.
10. 7:36-38 – Concerning the marriage of virgins and respecting their needs.
11. 7:39-40 – Marriage is for life. The widow that remarries must do so only in the Lord.
12. 7:40 – Paul states the he has the guidance of the Spirit of God in these matters.

Some preliminary thoughts

1. The society at Corinth did not consider fornication a problem.

- A. The temple of Aphrodite was located there which glorified fornication as a religious practice.
- B. Greek and Roman society itself looked upon marriage as a convenience and not so much as love itself.

2. There were differences between Jewish and Greek/Roman cultures concerning marriage.

A. Jewish culture seemed to have more respect for women, and shunned fornication.

1. A Jewish wife, though completely under her husband's authority, was the mistress of her household. She normally received respect and affection from her husband, and honor from her children.
2. Her time was largely taken up in household and maternal duties, not merely cooking and housekeeping, but grinding flour for baking, and spinning and weaving cloth for the family's clothing.
3. The pious Jewish wife and mother, who was the backbone of the national family life and morality and brought up her children from infancy in the ways of obedience to the Law.
4. Divorce was the prerogative of the husband only, exercised at his pleasure.

B. The place of women in the Greek-speaking world of the first century was higher than it had been in classical Greece.

C. A Greek man did not marry for love or even for companionship, though a

measure of affection could develop in time.

1. He married in order to have children to bear his name and care for his old age and continue the proper rites that would care for his soul hereafter.
2. Aside from the slave woman who was a mere servitor, he recognized three types of women, all used for his service.
 - a) As an unknown author put it in a speech attributed to Demosthenes: “We have hetairai for the sake of pleasure, concubines for the daily health of our bodies, and wives to give us legitimate offspring and be the faithful guardians of our homes.
3. The penalty for a wife’s adultery was death for her and her companion, but was not enforced.
4. A man’s unfaithfulness to his wife was not adultery unless committed with another man’s wife.
5. Polygamy was not a Greek practice, but having a concubine was not considered polygamy.
6. The wife was to keep house and bring up the children—those, that is, that the husband decided to keep.

D. As one modern writer aptly expressed it, “All in all, in the matter of sex relations, Athenian custom and law are thoroughly man-made, and represented an Oriental retrogression from society of Egypt, Crete, and the Homeric age.”

3. The question concerning marriage evidently was one that the Jewish and Greek Christians debated.

- A. Paul addresses marriage and it’s divine intention that would resolve the cultural differences that existed.

Discussion

1. Vs. 1 – Paul begins by saying it is good for a man not to touch a woman.

A. He does not say that it is wrong to marry

B. He knew the problems of distress that being a Christian brought upon the believers.

C. We do not know what this distress was, but it is most likely the persecution that existed and were about to become worse.

1. The unmarried would not have to be concerned with the safety of his family.
2. The married would have a difficult time providing for their safety and needs.

3. Yes, and all who desire to live godly in Christ Jesus will suffer persecution. - 2 Tim.3:12

2. Vs. 2 – Because sexual immorality exist, it is better to marry.

A. marriage was ordained by God for man's good, Gen. 2:18.

1. *And the Lord God said, "It is not good that man should be alone; I will make him a helper comparable to him." - Gen 2:18*

B. Paul encouraged marriage. - 2 Tim. 5:14

1. *Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. 15 For some have already turned aside after Satan. - 2 Tim. 5:14*

C. To avoid fornication, marriage is God's proper way of satisfying natural desires, Heb. 13:4.

1. *Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge. - Heb. 13:4*

3. Vs. 3-4 – "Due benevolence" indicates a debt due or that which is owed.

A. In person, property, and in every respect, a husband belongs to his wife, and a wife belongs to her husband.

1. For this reason the husband and wife will submit themselves to each other.

B. Neither husband nor wife has "power" over their body.

1. By the marriage vow, that power, is transferred to the one whom they married.
2. They are to regard themselves as united in the most intimate union and in the most tender of ties.

4. Vs. 5 – Paul gives a warning about depriving one another.

A. to "defraud" the other.

1. By failing to give that which is "due," one in essence is robbing or stealing from the other.
2. With the absence of intimate relations with each other opens the door to the temptation of fornication.

- a) Sadly, some will use this as a weapon to cause their spouse to fall into fornication so that they can justify it as grounds for divorce.
- b) The deception of this is that you have forced a brother or sister to sin and God will hold you accountable for that. Matt. 18:6; Mk. 9:42.

(1) "But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes! - Matt. 18:6-7

3. Circumstances may arise when "with consent," or a mutual understanding, they both agree to abstain for a period of time.
4. Afterwards they are to come together again so that there will be no fornication.

5. Vs. 6 – I say as a concession, not as a commandment.

A. Concession means “a special right or privilege given by an authority.”

1. Paul was given permission to say this but it was not a command.

B. Some have falsely interpreted his statements in 7:6, 10, 12, 25, and 40 as meaning that he was writing this without divine inspiration.

1. Such would be a contradiction of *14:37, “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”*
2. Such would also contradict the claim he made in *2:13, Which things we speak, not in the words which man’s wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual.”*
3. Also in *7:40 he wrote, “... I have the Spirit of God.”*

C. Paul and God was in agreement that what was said.

D. Verse six applies to what he said in vs five.

1. The subject of fasting and prayer seems to be the subject of the cause for separation.
 - a) It is not commanded that there be a separation for fasting and prayer.

E. The context implies that the husband and wife were not to be separated for long periods of time.

6. Vs. 7 – Paul wishes that all were celibate.

A. They could then give God their total attention and service without being hindered with the necessities of caring for a spouse.

B. He understands to all have their own abilities.

1. Some could remain unmarried where some preferred marriage.
2. Neither are wrong and both are justified.

7. Vs. 8-9 – Widows and the unmarried.

A. It is good to remain unmarried.

B. If they cannot exercise self control let them marry.

1. It is better to marry than to be overcome by the temptation of fornication

8. Vs. 10-11 – The Lord’s commandment to the married.

A. There is to be no “departure” – Divorce.

1. Thayer’s Definition: *to leave a husband or wife: of divorce, 1 Corinthians 7:11, 15*
2. Strong’s Definition: *To separate, divide, part, put asunder, depart*
 - a) Example: *Heb. 7:26 - For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than*

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the heavens;

3. If it does happen then:
 - a) They are to remain unmarried.
 - b) They are to be reconciled.

In Conclusion

1. It is permissible to either marry or not.
2. Marriage requires us to surrender ourselves to our spouse.
3. Those that are married must fulfil the needs of the other.
4. To deny those needs causes the other to be tempted with fornication.
5. The married should never deprive the other as a way to end a marriage in adultery.
6. If the married divorce, they should remain unmarried or be reconciled.

Lesson 9

What Must A Believer Do Whose Unbelieving Mate Wishes To Depart?

1 Corinthians 7:12-24

Introduction

1. Paul starts this chapter answering their questions concerning marriage.
2. He starts by saying it is good that we remain celibate.
3. Those who marry do so to avoid fornication.
4. In the marriage relationship, each has authority over the other's body.
5. One is not to deprive the other unless it is agreed for a set period of time.
6. The marriage is not to end in divorce, but if it does, they are to remain unmarried or be reconciled.
7. In vs. 12-24 he now addresses marriage between believers and unbelievers.

Some Preliminary Thoughts

1. General teaching we have learned so far:

A. Divorce is forbidden; Remarriage is adultery

1. Matthew 19:3-9; 5:31,32; Romans 7:2,3; 1 Corinthians 7:10,11

B. Remarriage is adultery because it is sexual union outside the marriage bond.

1. Malachi 2:14-16; Hebrews 13:4; Romans 7:2,3; Matthew 19:3-9; 1 Corinthians 7:10,11

C. One exception: For the cause of fornication

1. Matthew 19:9; 5:32

D. To continue in the relationship is to continue in adultery.

1. Malachi 2:14-16; Romans 7:2,3; Matthew 19:3-9; 1 Corinthians 7:10,11
2. Repentance requires ceasing sin.
3. Repentance requires fruits of repentance.

E. Forgiveness does not release lawful obligations and covenants.

1. An adulterous marriage continues to be an adulterous marriage.
2. A converted thief will continue to be a thief if he continues to steal.

Synopsis – 1 Cor. 7:12-24 1

2. Vs. 10-16 – Keeping our marriage vows
3. Vs. 17-24 - We are to live as we are called

Discussion

1. Vs. 12a – Paul states that what he is about to say, the Lord has not said anything about.
 - A. Jesus gave us the standard by which all marriages are to abide by. - Matt.

19:3-9.

1. It must be noted that marriage is a “creation order” and not a “Christian Institution.”

B. Paul now takes that standard and makes application to the marriage of believer and unbeliever.

2. Vs 12b-13 – In a marriage between a believer and unbeliever

A. If the unbeliever is content to remain in the marriage they are not to divorce.

1. Becoming a Christian does not change the status of the marriage bond.
 - a) The marriage bond is still binding between the two. – Gen. 2:24
2. 2 Corinthians 6:14 does not apply to the marriage bond between a believer and unbeliever.

a) Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? – 2 Cor. 6:14

b) The Marriage bond is a bond of equality.

(1) Paul is teaching that we should not try to align ourselves with unbelievers that do not have our best interest at hand.

(2) This verse cannot be used to justify divorce and release from the marriage bond.

3. Vs. 14 – The marriage is sanctioned by God, and their children are clean.

A. An unbeliever is not sanctified in the same sense as a person who obeys the gospel.

1. A child of God is sanctified by God.
2. Sanctification by the marriage bond justifies the marriage.

B. The justification of the marriage bond ensures that the children are not illegitimate.

4. Vs. 15 – If the unbeliever departs...

A. Misunderstanding of the word bondage can result in an adulterous marriage.

1. Bondage Defined (douloó - 1402 s.n.):

a) Strong: “To enslave, to bring into bondage, to make a servant.”

b) Thayer: “to make a slave of, reduce to bondage.”

2. Passages where this word in verse 15 is used:

a) Acts 7:6 - Egyptian bondage

(1) But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress them four hundred years. - Acts 7:6

b) 2 Pet. 2:19 - Being overcome and brought into bondage

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(1) While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. - 2 Pet. 2:19

c) Titus 2:3 - “Chronic Alcoholism

(1) that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; - Titus 2:3

(a) This verse does not give approval to social drinking.

(b) It teaches that it is to be avoided and the women are not to be like the Pagans who were enslaved to drinking.

3. Bound defined: (deó: To bind, tie, fasten – 1210 s.n.)

a) Strong: Bind, be in bonds, knit, tie, wind.

b) Thayer: To bind, tie, fasten.

4. Verses where this word is used

a) Matt.13:30b – To tie together

(1) “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.” - Matt. 13:30b

b) Mark 15:7 - To bind securely

(1) And there was one called Barabbas, lying bound with them that had made insurrection, - Mark 15:7

c) Rom. 7:2 – The marriage bond

(1) For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. - Rom. 7:2

B. It is obvious that “not under bondage” refers to “servitude as a slave ” and not to “being bound together” as a bundle of sticks.

1. Marriage is a bond that binds the two together.

2. Marriage is not binding one as a slave to the other.

C. The believer must not sacrifice her Christianity to keep the marriage together.

1. The Christian must not sacrifice gospel precepts and her faith in order to keep an unbeliever bound to the marriage.

a) If the unbeliever wants to force sin into the believers life, she is not to accept it willingly.

2. Marriage must be with mutual consent of both partners, and not a relationship of bitterness and strife forced on one.

3. God has called for peace, and as such, the marriage bond should be. Not slavery to evil conduct and sin.

4. This verse does not allow for remarriage in the case of desertion.

D. A contented marriage of unbelievers with believers could result in the unbelievers conversion.

5. Vs. 17-22 - We are to remain in whatever state we were in when we are converted.

A. Marriage to an unbeliever does not break the marriage bond.

1. Paul uses examples of a slave who obeys the gospel will still be a slave, even though he is free in Christ.
2. Another example is one who is circumcised and obeys the gospel should not seek to be uncircumcised.
3. These two examples are used to give both Greek and Jew common ground for understanding.

6. Vs. 23-24 – We have been bought by Christ - We are not slaves to unbelievers.

A. We are bought with the price of Jesus' blood poured out for our sins.

1. Christians must not become enslaved to unbelievers.
2. As such the Christian should not become slaves to an unbelieving spouse.

7. Keeping of the marriage vows

A. Paul said in vs. 10-11 that if there is a separation or divorce:

1. They are to remain unmarried or be reconciled.

B. Vs. 10-11 does not specify the religious conviction of the husband and wife.

1. It applies to all marriages
 - a) Those where both are believers
 - b) Those where only one believes.

C. The marriage bond is not taught by Paul to be severed. He teaches that it remains.

1. This does not conflict with Jesus law (Matt. 19:9)
2. Jesus did not need to expound on hypothetical cases.
 - a) He didn't need to. What he said covers all marriages.

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Conclusion

1. Jesus said all that needed to be said concerning marriage and divorce.
2. Paul did not amend Jesus' teaching.
3. Marriage between a converted believer and unbeliever is lawful, binding and honorable in God's sight.
4. Divorce is not commanded, but do not sacrifice your faith to the unbeliever.
5. If divorce does happen, remain unmarried or be reconciled.
6. Marriage is a bond for life. Choose wisely and know the integrity of who you marry.

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Lesson 10

Advisable For The Unmarried To Enter The Relationship Of Marriage?

1 Corinthians 7:25-40

Introduction

1. **Vss. 1-9** Paul tells how the married bond is a surrender to each other and to prevent fornication. These instructions were for all who were married
2. **Vss. 10-11** They are instructed not depart or divorce and if that happens they were to remain unmarried or be reconciled.
3. **Vss. 12-16** Those who find themselves married to an unbeliever are to live together and observe the marriage bond. However if the unbeliever departs, the believer must not become a slave to the unbeliever to keep the marriage together.
4. **Vss. 17-24** We are to remain in whatever state we are in when we are converted. Becoming a believer does not dissolve the marriage bond.
5. Paul now concludes with instructions to virgins and those who were widows.

Chapter Section Synopsis

1. **7:25-28** – Paul warns of the present distress and the decision to marry or not could be effected by it.
2. **7:29-31** – Paul warns them that the present world state will soon change.
3. **7:32-35** – The married is divided in carrying for their spouse and carrying for the Lord. The unmarried does not have this concern.
4. **7:36-38** – It is not wrong for a virgin to be given in marriage. It is better than to commit fornication.
5. **7:39-40** – Those who are widowed can remarry, but she would be happier to remain unmarried.

Discussion

1. **7:25-31**– Concerning Those Who Are Unmarried, It Is Best To Remain Single.

A. Again Paul tells them that the Lord has not given any commandment concerning the marriage of virgins.

1. His teaching on the following was allowed by God as Paul was trustworthy not to exceed what God had instructed.
2. This does not mean that Jesus has not given instructions to those who were unmarried.
 - a) We are told to flee fornication. - **1 Cor. 6:18**
 - b) Fornicators would not enter Heaven - **1 Cor. 6:9**
3. Those who were unmarried were not to engage in sexual misconduct.

4. It was not necessary for the Lord to say anything further.

B. Paul's instructions were given to the unmarried Corinthians for weighing the matter of marriage before making a choice to wed.

1. He again says that it good to remain unmarried because of the present distress.

C. We are not told of what the "present distress" was. Some think it was the persecutions.

1. The riot in Ephesus because of idolatry to the goddess Dianna. - Acts 19

2. Fought with beast at Ephesus. - [1 Cor. 15:32](#)

3. Stood in jeopardy every hour [1 Cor 15:30-32](#)

4. Hard pressed on every side - [2 Cor. 4:7-18](#)

D. Even though the distress existed and was going to get worse, Paul commands:

1. The married were not to divorce.

a) Seeking to be released from marital responsibility, which would be a sin.

b) Do not marry so you will not be agonizing over your wife and children.

2. However, If the unmarried and the virgins who do marry will not sin in doing so.

E. Unmarried and Virgins

a) It would seem Paul is addressing those who had a right to remarry and widows. Then he includes those who have never married.

F. Paul does warn them that they will have trouble in the flesh.

1. His recommendation of refraining from marriage was to spare them from persecutions.

2. He also refrains from telling them how bad the persecutions were going to be.

3. He does tell them the time is short and soon coming.

a) This was during the time of Nero's reign.

4. We should note the attitude of the unbelievers and Jews in Corinth.

a) [Acts 18:9-17](#) - Paul was fearful when he was at Corinth, The Jews sought legal recourse against him. The pagans beat the Jews when Gallio refused to hear the charges against Paul.

G. [Vss. 29-31](#) – Wives...Weeping...Use the world

1. Paul tries to impress on the Corinthians a mindset that will carry them through this distress.

2. Having wives as though they have none.

a) They should learn to live in a way that when the choice is made between allegiance to Christ and family affection, they will choose Christ.

3. They that weep... they who rejoice... they that buy.

a) We should not become so attached to the things in this world so as to hinder our relationship with Christ.

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- b) When these things are taken from us and we should fall into despair, only proves to us that the things in this world matters.
- c) Such an attitude of heart should not be for the Christian. It will cause him to loose his inheritance in heaven.

2. **7:32-35** – Those Who Are Unmarried Have Undivided Interest For The Lord.

A. Paul details how the married and unmarried attention to the Lord differs.

- 1. The unmarried cares for the Lord in all things.
- 2. The married cares for the Lord, but also must care for their spouse.
 - a) This is not wrong. The husband must care for his wife.
 - (1) The problem begins when he must make a decision to deny God to save his wife and children from persecution.
 - (2) His only choice is not to deny God. - [Matt. 10:33](#)
 - (a) His family may die, but they will be saved in death. - [Ps. 116:15](#)

B. Vss. 30-31 detail for us the reality that this world is only temporary.

- 1. We should not become attached to this world.
- 2. We are only pilgrims who will pass through his world.
 - a) Worldly possessions are not everything. They only exist to help us through our journey to eternity.
- 3. Understanding that each day brings this world closer to the day of judgment and will pass away at that time.
- 4. We do not live forever, and we should not live for our possessions.
 - a) We should live only for God.
- 5. Paul only wanted them to be without care

3. **7:36-38** – If One Gives His Daughter In Marriage, He Has Not Sinned.

A. Concerning the marriage of virgins.

B. this section actually deals with the customs of that day

- 1. Although, in some countries we see certain elements that this practice continues.

C. There are at least three different translations interpret who the virgin actually is.

- 1. The virgin is a daughter beyond marriageable age. The one who thinks he is behaving dishonorably is the father who thinks she should be married
- 2. The virgin is a betrothed fiancé; the one who thinks he is behaving improperly is the man engaged to her.
- 3. The virgin is is a young person who thinks improper to his virginity and wishes to marry. (Darby Trans., N.W.T.)
- 4. I believe that the it is the virgin's father that has control of her marriage.

D. Acting uncomely

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1. It was the parents right to withhold marriage for any reason. In both Jewish and Greek societies.
 - a) The act of forbidding is described as acting uncomely, disgraceful or dishonorably toward her.
 - b) In both Jewish and Greek societies, an unmarried person was looked down upon.
 - c) Ecclesiasticus 42:9 describes the attitude of those days as follows: *"A daughter is a secret anxiety to her father, and worry about her keeps him awake at night: when she is young, for fear she may grow too old to marry,"*
 - d) Hence, few would want to forbid their daughter the right of marriage.

E. Pass the flower of her age

1. That is, pass a marriageable age, past one's prime.
 - a) Plato states that this is twenty years old.

F. And need so require

1. This refers to an obligation of debt, what one must or ought to do.
 - a) This means that it is necessary for the young person to marry.
 - b) The possibility of immorality as a consequence of refusal is the deciding factor in causing to consent to his daughters marrying.

G. Let him do what he will, he sinneth not: let them marry

1. This simply repeats with reference to the father what was said in vs 28 with reference to the person who enters a marriage relationship.
 - a) Neither the one who marries or the one who allows the marriage is guilty of sin.

H. Nevertheless, the that standeth steadfast in his heart

1. Paul details a condition that must be met before refusing to allow his daughter to marry.
 - a) A firm resolution of mind
 - b) The matter is settled and fixed.
 - c) Everyone knows where he stands and the final decision.

I. Having no necessity

1. There is no need to marry
2. The daughter has no desire for marriage and no fear of fornication from the daughter
3. The father has no fear of immorality.

J. But has power over his own will

1. The father has freedom of choice and can do as he chooses.

K. Decreed in his heart that he keep his virgin, doeth well.

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1. The idea he has decided in his own daughter for the service of God is praised by God.

a) It gives the daughter her undivided time to the service of God. ([Acts 21:19](#))

L. Paul concludes by saying:

1. He who gives her in marriage does well.
 - a) It prevents fornication.
2. but he who doesn't give her in marriage does better
 - a) He saves her for the Lord.

4. [7:39-40](#) – A Widow Can Marry Whom She Will, Only In The Lord

A. Paul now turns his attention to widows who seek to remarry.

B. He reminds them again that a marriage is a bond that lasts until the death of one or the other.

C. Once she become a widow, she is free to marry again but with one stipulation.

D. Only in the Lord.

1. This phrase is is refers to the spiritual union in Christ.
 - a) Therefore, there is a limitation placed on the widow to marry only a Christian.
 - b) This limitation has the force of a command.
 - c) This limitation must be considered in light of the present distress.
2. A widow who married an unbeliever would bring unnecessary hardship upon herself because of the persecutions.
3. The problem with treating this as an established law.
 - a) How does one repent once the “sin” is committed?
 - (1) Does she divorce the unbeliever?
 - (a) Not unless adultery is committed.
 - (b) Can the Christian separate from the unbeliever? - No. [1 Cor. 7:10](#)
 - (c) What can the Christian do to repent of the sin?
 - b) I am inclined to treat this as a “better way” for Christians to follow during the “present distress.”
4. Consider [Eph. 6:1-2](#)
 - a) Are children to obey their parents in the lord if they are Christians?
 - b) Are children forbidden to obey their parents if they are unbelievers?
 - c) The answer is obvious, the children are to obey the command in the Lord regardless of the status of the parents.
 - d) The widow who remarries must continue to obey the commands of the Lord in the remarriage.

E. Paul again reminds them that she would be happier to remain unmarried.

1. Paul is consistent in this recommendation.

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2. He does not want them to be burdened,
3. In his judgment, you can happiness when your life is only for the Lord.

F. He concludes by saying that he thinks he has the Spirit of God.

1. This does not imply that there was any doubt in Paul's mind.
2. The word implies full persuasion that the advice he had given he was speaking under the direction of the Holy Spirit.

Conclusion

1. Parents should have great concern for the marriage of their children.
2. Children should heed the advice of their parents when considering marriage.
3. Making a decision to remain unmarried is just as important as marriage.
4. Marriage to a Christian is far better than marrying an unbeliever.
5. When you do marry, choose wisely and know the integrity of the one you marry.
6. Marriage is a life long commitment. One that cannot be undone if you make the wrong choice.

Lesson 11

Can A Christian Eat Meat That Has Been Sacrificed To An Idol?

1 Corinthians 8:1-13

Introduction

1. Chapters 8, 9 and 10 are chapters on Christian liberty and how to live in a pagan society.
 - A. Chapter 8 introduces the subject about eating meats offered to idols
 - B. Chapter 9 details Paul's use of his own liberties
 - C. Chapter 10 shows how we can live in a pagan society and understanding how our liberties play a part in our life with our brethren.
2. Eating meats offered to idols today is not a problem for Christians. Such sacrifices no longer exist, at least to the extent it did during the first century.
3. Paul's instructions in chapter 8 appear to be in direct violation to other passages we see in the New Testament.
 - A. The decree from the Jerusalem counsel to abstain from meats offered to idols (Acts 15:19-20; 28-29)
 1. *For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. - Acts 15:28-29*
 - B. The law of Christ forbids eating things offered to idols (Rev. 2:14-20)
 1. To the church at Pergamos... *But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. - Rev. 2:14*
 2. To the church at Thyatira... *Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. Rev. 2:20*
4. Paul further clarifies the decree given in Jerusalem by explaining the occasions it was forbidden and not forbidden by the apostolic direction.
 - A. He is not in conflict of it, but he supplements it.
5. There seems to be at least three questions that needed to be answered.
 - A. Could a Christian attend a banquet in an idol's temple?
 - B. Could a Christian eat meat sacrificed to an idol in the home of an unbelieving friend?

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- C. Could a Christian eat meat sacrificed to idols that he had purchased inadvertently at the meat market?
- 6. The correlation between these verses seems to be:
 - A. In Acts 15:20;29 refer to actually participating in the idolatrous feast and all things associated with it.
 - B. Rev. 2:20 would support that idea as it refers to direct participation.
 - C. 1 Cor. 8:1; 1 Cor. 10:28 Indicates that eating meats is permissible unless there is specific reference to it being offered to the idol.
 - 1. This making it a form of worship.

Chapter Synopsis

- 1. **Vss. 1-3** – Knowledge can cause one to be arrogant whereas love causes compassion.
- 2. **Vss. 4-6** – There is only one God and idols are nothing.
- 3. **Vss. 7-8** – Food does not commend us, or make us worthy to God.
- 4. **Vss. 9-13** – We should not allow our liberties in Christ be the cause of a brother to stumble.

Discussion

- 1. **Vss. 1-3 – Knowledge can cause one to be arrogant whereas love causes compassion.**
 - A. Paul does not dispute the fact that they have knowledge.**
 - 1. This knowledge differs from one extreme to the other.
 - 2. Sometimes those with great knowledge often place themselves above others.
 - a) Hence, Paul says that knowledge “puffs up” or makes one arrogant.
 - 3. However, it does not matter how much we may know if we do not exercise the love we should have toward one another.
 - 4. The main concern of the believer is to build one another up.
 - B. Man in his own wisdom can be blinded by his own arrogance. - 1 Cor. 1:21**
 - 1. *For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. - 1 Cor. 1:21*
 - C. Our knowledge that we have is nothing unless it is expressed in our love for God.**
 - 1. If we love God, we are known by Him.
 - a) If we love God, we will love our brother, and seek out only good for him.
- 2. **Vss. 4-6 – There is only one God and idols are nothing.**
 - A. It was known and understood that idols were nothing and there was only one true God.**
 - 1. Paul identifies with the strong Christian concerning idols.
 - a) The word idol (*eidolon*) means “that which is seen”

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2. This statement is the foundation of Christianity.
 - a) Idols are nothing and they represent nothing.
 - b) Things sacrificed to idols are as though they had not been sacrificed at all.
3. Even though Paul and other strong Christians understood this, there were those who were still grappling with this concept.

B. Even if there are so-called gods.

1. Idolatry existed extensively throughout the Greco - Roman world and they had devised numerous gods, both great and small, and in heaven and on earth that they worshiped.
 - a) Paul does not deny that man is a religious creature. He is just misguided.

C. God the Father, of whom are all things... Jesus Christ, through whom are all things.

1. The concept that God is our loving Father was a different concept of Pagan gods and their attitude towards man.
2. Paul points out that God the Father is the origin of all things.
 - a) The Pagans had a different god for a different thing.
 - (1) Division, confusion and jealousy among the pagan gods
3. Next Paul points out that Jesus Christ was God's agent in the creation of all things. - Col. 1:16-17
 - a) *For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. - 1 Cor. 1:16-17*

3. Vss. 7-8 – Food does not commend us, or make us worthy to God.

A. Consciousness is an important aspect of what Paul is teaching.

1. For many of the Corinthians, sacrificial food that is offered before, during, or after was tainted by the false god.
 - a) They were afraid to eat it, or have others see them eat it.
2. The food that was used in the sacrifices was not actually tainted by the sacrifice.
 - a) Paul says, that because it was does not make it better or worse.
 - (1) It is as any other normal food. The sacrifice does not alter it.
 - b) As for eating it, we not made any better or worse because of its use in the temples.
3. Religiously, food offered in any sacrifice does not make us more worthy to God.
 - a) God looks at the heart of man.

4. **Vss. 9-13** – We should not allow our liberties in Christ be the cause of a brother to stumble.

A. Beware of our liberty and how it affects those who have not grown in the faith.

1. Our Christian liberty is not to be used indifferently.
 - a) We must consider the consequences our liberty may cause to others.
2. A new Christian may see you eating and assume it is a good thing to give homage to the false god.
3. Causing him to return to idolatrous worship.

B. Having a full understanding of sacrificial food and it's use.

1. One may justified in the use of it, but it may not always be justifiable.
 - a) If one has been taught from childhood to reverence an idol, his conscience is not changed immediately.
 - b) His conscience is “weak” because he has not yet removed from his mind the notion that an idol possesses actual power.
 - c) So if he eats meat sacrificed to an idol, he would feel reverence for it and consider such to be an act of worship.
 - d) His conscience would be “defiled” and thereby he would sin, Rom. 14:23.
 - (1) He does not understand that the eating of meat offered in the worship of false gods is a matter of spiritual indifference.

C. The consequences of being the reason our bother to sin.

1. When we persist in our rights, and a brother sins by misunderstanding.
 - a) Then we become the one who sins against Christ. – Mk. 9:42
(1) But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea. – Mk. 9:42
2. Paul concludes by saying he would refrain from all meats if only some meats would cause his brother to stumble.
3. This illustrates what he said in 8:2-3.
 - a) You may have grown in maturity as a Christian and know a lot of things about the gospel.
 - b) You can stumble in the faith if you persist in arrogantly enforce your rights.
 - (1) This does not show love for you brother, and an indifferent attitude to his own needs, being new to the faith.
 - c) The strong Christian has thereby misused his liberty because by his example he has led the weak brother to stumble.

Conclusion

1. We are to continue to grow to maturity in Christ.

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2. We should never let our knowledge make us arrogant.
3. Or knowledge must show love for the new Christian and their needs.
4. If we are the cause for a brother to sin, we ourselves sin against Christ.
5. Our liberties need to be sacrificed for the common good of the brethren.

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Lesson 12

**Paul Is An Example Of How Some Liberties Should Be Sacrificed
1 Corinthians 9:1-27**

Introduction

1. In chapter 8 Paul taught that we know an idol is nothing and that there is only one God.
2. We have the liberty to eat of that which had been offered to idols, whether knowingly, unknowingly, or in the presence of others.
3. We must refuse to do so if in a group setting that the meal was announced to be from an idol sacrifice.
4. If our brother in Christ is offended by our liberty, then we are not to persist and stop for his sake.

Chapter Synopsis

1. **9:1-18** – A pattern of self-denial
2. **9:19-23** – The attitude of serving all men
3. **9:24-27** – Striving to receive a crown

Discussion

1. 9:1-14 – Paul Is An Example Of How Some Liberties Should Be Sacrificed

A. 9:1-7 – As An Apostle, Paul Had A Right To Be Supported.

1. 9:1-2 – Paul begins by establishing his right to be an apostle.

- a) By stating the fact, his freedom in Christ, having seen Jesus, and by the fact that they existed as a church of the Lord.
- b) He further confirms this as they existed as a seal that secures of his apostleship.

2. 9:3-7 – There were those in Corinth that claimed Paul had no right to be supported of the gospel.

- a) Paul begins his defense by affirming the rights of the other apostles.
 - (1) The right to eat and drink.
 - (2) The right to be married.
 - (3) The right to refrain from secular work.
- b) He then appeals to the rights of all other people.
 - (1) A soldier does not go to war at his own expense.
 - (2) A farmer eats of his field that he labors in.
 - (3) A rancher drinks of the milk his animal produce that he labors to raise.

B. 9:8-14 – His Right For Support Is Justified By Society And By The Law of Moses

1. 9:9-10 – Paul now supports what he has said by appealing to the law of Moses.

- a) The Law of Moses stated that the oxen was not to be muzzled so as not to eat as he plowed the field. (Deut. 25:4)
 - (1) This was not to benefit the oxen, but to ensure that the oxen was in good health so that it could do the work in the field and man could benefit from it.
- b) The ideal was that those who work would have hope of a return that would sustain them.

2. 9:11-12a – The same principle applied to those who sowed spiritual things.

- a) They were allowed to partake of the material things for their sustenance.
- b) If other preachers were allowed to do this, why could not Paul and Barnabas do the same?
 - (1) Especially with the Corinthians since he was the one who established the foundation of the church?

3. 9:12b-14 – Paul however did not exercise this right because he did not want to hinder the gospel.

- a) He lastly appeals to the rights of the Levites in their service of the temple.
 - (1) They were allowed to partake of the holy things offered on the altar.
- b) The Levites did not inherit any of the promised land, but were supported by the temple offerings. (Josh 13:14, 33, 18:7)
 - (1) The field that they plowed was their service to God.
 - (2) They were supported by that service.
- c) By this example, God has also said that those who preach the gospel are to live from the gospel.

2. 9:15-23 – Paul Waived His Right For The Gospel's Sake

A. 9:15-18 – He Yielded This Right For Support Lest His Influence Be Hindered.

1. 9:15a – Paul states that he had used none of these things.

- a) He had supported himself as a tent maker while he was among them. (Acts 18:3)
 - (1) He was not saying these things so that they would start supporting him.
 - (a) Either financially or any other thing he had a right to.
- b) Paul also worked while he was among the Thessalonians. (2 Thess. 3:8)

B. 9:15b-16 – Paul would not allow anyone to deny him his right to refuse support.

- 1. Paul is adamant about anyone trying to destroy his grounds for boasting.
- 2. He would not be robbed of his independence.

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3. Boasting does not refer to the act of his boasting, but to the grounds of which he his boasting.

C. 9:17-18 – Paul’s preaching the gospel was not why he was boasting.

1. Necessity was laid upon him to preach
2. He knew the consequences of not preaching the gospel.
3. Paul did not volunteer to preach the gospel, he was was hand picked by Jesus.
 - a) Ananias was told that Paul was a chosen vessel. ([Acts 9:15](#))
 - (1) Paul had a choice, but the overwhelming evidence of Jesus compelled him to do His work. ([Acts 26:19](#))
4. Paul’s willingness to faithfully do the work would assure him a reward.
 - a) If against his will, then it becomes a a burdened task of stewardship.
5. Stewardship was entrusted to slaves with condemnation if they did not act accordingly.
6. Paul was saying that stewardship was given to him and that he willingly wanted to do it – It was not a burden grudgingly done.
7. He concludes that his desire was to preach the gospel without charge.
 - a) The reason is so that he may not abuse his authority in the gospel.
8. What was Paul’s reward?
 - a) His inward feeling of joy for having willingly worked for Jesus Christ.

D. 9:19-23 – He Became All Things To All Men For The Gospel’s Sake.

1. **Paul declares that he was a freeman. Not a servant to any man.**
 - a) He had made himself a servant to all so, he could win people over to Christ.
2. **He begins to explain how he became a servant to all men.**
 - a) To the Jews, he became a Jew to win Jews.
 - (1) He respected the Law o f Moses and used it to convince the Jews.
 - b) To the Pagans, he became a Pagan to win the Pagans
 - (1) He respected their religious beliefs and used that to convert them to Christ. ([Acts 17:22-34](#))
 - (a) *Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this I inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship f without knowing, Him I proclaim to you: – Acts 17:22-23*
 - c) He became weak, understanding to those who were knowledgeable in religious matters, so that he could win them.
 - (1) He did not flaunt his knowledge arrogantly.
 - d) He did all of this for the sake of the gospel.

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(1) While being all things to all men, he never forgot that he was under the law of Christ, nor did he forsake it to gain others.

e) He wanted to be partakers of the the gospel and it's blessings along with them.

3. **9:24-27** – Self-denial Is A Small Price To Gain An Incorruptible Crown.

A. **9:24-25** – By Self-Denial One Strives To Gain An Uncertain Corruptible Crown.

1. **Paul compares a persons effort to preaching the gospel as one who runs a race with others.**

a) In a competitive race, many run but only one receives the prize for winning.

(1) Those that run races prepare themselves for it.

(2) They deny themselves of luxuries and toughen themselves for the physical stress.

(3) They train to become the best, physically, mentally and emotionally.

b) As Christians, we must do the same.

(1) Train ourselves in the gospel, know our field of work, become mentally prepared for success and failure, and be emotionally concerned about those we teach.

c) He encourages all to run that race in such a way to be the winner.

(1) Not to receive the crown of the glory of men, but the crown of the glory of God.

d) The work is one that is not like a person who fights aimlessly at an opponent and not hitting the mark, but one who is disciplined and knows how to fight with success.

B. **9:26-27** – By Self-Denial One Gains A Certain Incorruptible Crown.

1. **Only by disciplining the body and having control over it's actions, one can become a champion.**

a) Paul's says the same about bringing his body under subjection to serve Christ.

b) If the body is allowed to run freely, then all that we do for Christ will not benefit us.

c) We will loose the fight and the crown, even though those we bring to Christ would be saved.

Conclusion

1. The pattern of self-denial will benefit the weaker brother and make him stronger.

2. We should never insist that our rights be respected at the expense of others.

3. Our work in spreading the gospel should be a work of love and not of necessity.

4. Work hard to reach others with the gospel. Your reward will be found in heaven.

5. Keep yourself in subjection. What we do in the flesh will determine our eternal life.

Lesson 13

Israel Is Our Example Of The Danger Of Self-indulgence

1 Corinthians 10:1-13

Introduction

1. In 9:24-27 Paul emphasized the importance of self-denial in serving Christ.
2. In matters of liberty, such as eating meat sacrificed to idols, self-denial is necessary if by indulging one would lead a weak brother to stumble, 8:13.
3. Or, if some action would be misunderstood and hinder the cause of the gospel, like receiving support from Corinth, Paul had denied himself, 9:12, 15.
4. A third reason for self-denial is now introduced. If indulgence imperils one's soul, do not walk on the edge, attempting to live close to sin without falling. "If any man thinks he stands, take heed lest he fall." To make this point he cites the example of the children of Israel.

Preliminary Observations

1. In this chapter Paul is still dealing with the question of eating meat which has been offered to idols.
2. At the back of this passage there lies the over-confidence of some of the Corinthian Christians.
3. Their point of view seemed to be one of spiritual safety.
 - A. We have been baptized and we are therefore one with Jesus Christ
 - B. We have partaken of the Lord's Supper and therefore we have partaken of the body and the blood of Christ.
 - C. We are in Christ and Christ is in us.
 - D. Therefore we are quite safe.
 1. We can eat meat offered to idols and take no harm;
 2. There is no possible danger for us."
4. So in this passage Paul warns the people who speak with a confidence like that of the danger of over-confidence.
5. From the start of this letter Paul was dealing with brethren who thought highly of themselves.
 - A. Their over confidence in their knowledge, standing with God, and freedom to do what they like.
 1. 1 Cor. 3:18; 1 Cor. 4:8; 1 Cor. 5:2; 1 Cor. 6.
 - B. Chapter 10 is a warning for such over confidence.

Chapter Synopsis

1. 10:1-13 – Old Testament examples of the children of God who fell to temptation.
2. 10:14-22 – You cannot partake of the Lord's table and the table of demons.
3. 10:23-33 – Give all glory to God and give no offence to the church.

Discussion

1. Vs. 1a - Israel Is Our Example Of The Danger Of Self-indulgence.

A. One of the most dangerous times is during peace and prosperity.

1. This is when our attention is most easily drawn away from God and to self-indulgence.

B. Paul begins by telling them that he did not want them to be unaware of these dangers.

1. It seems that his attention is directed toward the Jews when he says "our fathers."
 - a) However, the admonition is also for the Greeks.
 - b) The Jews could attest that their fathers were guilty and could persuade the Greeks to learn the lesson of their history.

2. 10:1b-4 – Israel Was Delivered From Bondage And In Fellowship With God.

A. The Israelites crossed through the Red Sea on dry land.

1. The waters on either side and the cloud overshadowing them.
2. This stands as the point in time when they were delivered from bondage by God's grace through their faith, [Heb. 11:29](#).

a) By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned. - Heb. 11:29

B. They were completely enveloped, enclosed, or covered by the sea and the cloud, [Num. 14:14](#).

1. Thus the word "baptized" is used metaphorically meaning "to overwhelm."
2. Thayer defines its use as metaphorically, to overwhelm.
3. The same sense of the word is used in Matthew 20:22 to indicate being overwhelmed with calamities.

a) But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" - Matt. 20:22

4. By being "baptized unto Moses" they became disciples of Moses.
 - a) They were committed to his leadership in the same manner as men are obligated in the act of baptism to follow the leadership of Jesus Christ, [Matt. 28:19](#).

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(1) Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, - Matt. 28:19

C. Vs. 3-4 – They ate of the manna supplied from heaven and drank of the water which came from a rock.

1. The The manna, quails, and water were literal food.
 - a) In a the same way, God miraculously supplied their every need.
 - (1) It was “spiritual” meat and drink.
2. They drank of a spiritual rock who Paul declares was Jesus Christ.
 - a) What was unknown to the Israelites, was Christ was with them in the wilderness
 - b) It was He who ministered to their needs.
 - c) Numerous times Moses spoke of the Lord as the “Rock of Israel,”
 - (1) For I proclaim the name of the Lord: Ascribe greatness to our God. He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He. - Deut. 32:3-4,*
 - (2) ...And scornfully esteemed the Rock of his salvation. - Deut. 32:15,*
 - (3) Of the Rock who begot you, you are unmindful,*
 - (4) And have forgotten the God who fathered you. - Duet. 32:18.*
 - d) It is clear that Jesus is identified with Jehovah of the Old Testament.

3. Vs. 5 – But Many Of Them Were Overthrown In The Wilderness.

A. “All” appeared five times emphasizing that without exception they all stood in the same spiritual favor with God.

1. Yet “all” did not enter the promised land.
 - a) Only Joshua and Caleb
 - b) “Most of them” (NKJV) were overthrown in the wilderness because of their “unbelief,” Heb. 3:16-19.
 - (1) For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief. - Heb. 3:16-19*
 - c) They turned from trusting in God and did not obey His word without wavering.
 - (1) How easily they forget their blessings.
2. All these privileges the children of Israel possessed, and yet in spite of them they failed.

3. The Corinthians, who were succumbing to the allurements of their pagan environment, needed to pay particular attention to what he was about to say.
 - a) In these experiences of Israel, Paul found warnings for his own day.

B. Vs. 6-10 – Paul listed five examples of the sins of the Israelites that led to their downfall.

1. Vs. 6 – Lusting after evil things. (Num. 11:4-34)

a) [4]Now the mixed multitude who were among them yielded to intense craving; so the children of Israel also wept again and said: “Who will give us meat to eat? [5]We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; [6]but now our whole being is dried up; there is nothing at all except this manna before our eyes!” ... [13]Where am I to get meat to give to all these people? For they weep all over me, saying, ‘Give us meat, that we may eat.’ ... [33]But while the meat was still between their teeth, before it was chewed, the wrath of the Lord was aroused against the people, and the Lord struck the people with a very great plague. - Num. 11:4-33

2. Vs. 7 – Worshipping idols. (Ex. 32:1-6)

a) And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, “This is your god, O Israel, that brought you out of the land of Egypt!” - Ex. 32:4-5

3. Vs. 8 – Sexual immorality. (Num. 25:1-9)

a) Now Israel remained in Acacia Grove, and the people began to commit harlotry with the women of Moab. They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.... And those who died in the plague were twenty-four thousand. - Num. 25:1-2; 9

4. Vs. 9 – Putting the Lord to the test. (Num. 21:4-9)

a) And the people spoke against God and against Moses: “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread.” so the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. - Num. 21:5-6

5. Vs. 10 – Grumbling. (Num. 16:1-50)

a) [3]They gathered together against Moses and Aaron, and said to them, “You take too much upon yourselves, for all the congregation is holy, every one of them, and the Lord is among them. Why then do you exalt yourselves above the assembly of the Lord?” ...[23]So the Lord spoke to Moses, saying, [24]“Speak to the congregation, saying, ‘Get away from the tents of Korah, Dathan, and Abiram.’ ” ...[31]Now it came to pass, as he finished

speaking all these words, that the ground split apart under them, [32]and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all their goods. - Num.16:3; 23; 31; 32.

C. The apostle was drawing a parallel to warn the Corinthians.

1. This shows that people who enjoyed the greatest privileges God could give, were far from being safe from temptation.
2. Special privilege, Paul reminds the Corinthians, is no guarantee whatsoever of security when temptation attacks.

D. We must note the temptations and the failures which Paul singles out.

1. There is the temptation to idolatry. We do not now worship idols so blatantly; but if a man's god be that to which he gives all his time and thought and energy, men still worship the works of their own hands more than they worship God.
2. There is the temptation to fornication.
 - a) So long as a man is a man there come to him temptations from his own lower self.
 - b) Only a passionate love of purity can save a man from impurity.
3. There is the temptation to try God too far.
 - a) Consciously or unconsciously, deliberately or unthinkingly, any a man trades on the mercy of God.
 - b) At the back of his mind there is the idea, " It will be all right; God will forgive."
 - c) It is at his peril that a man forgets that there a holiness as well as there is a love of God.
4. There is the temptation to grumble and to murmur.
 - a) There are still many who greet life with a whine and not with a cheer.
 - b) They could also sin as to lose the incorruptible crown.
 - c) Many times the children of Israel tested the mercy of our longsuffering God when they "lusted after evil things."
 - (1) From the time at Mt. Sinai when they made a golden calf to worship until the time they murmured at the report of the spies.
 - (2) they "tempted God" by their discontentment.

(a) because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice, they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it. But My servant Caleb, because he has a

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different spirit in him and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it. - Num. 14:22-24.

- d) Israel's disposition of heart made them susceptible to idolatry.
 - (1) Whenever "the people sat down to eat and drink," – peace and prosperity, "they rose up to play,"
 - (a) they turned their hearts away from God and to self-indulgence.
- 5. The Corinthian Christians also must have been tempted to do what the majority of their city did.
 - a) Others ate meat sacrificed to idols at pagan festivals and participated in fornication associated with idolatry.
 - (1) So it would be easy for them to be lured to that activity.

E. Vs. 8 – The point from this context is to warn about indulgence in certain practices

- 1. These in themselves are not wrong, but may become the occasion of temptations too subtle to overcome.

4. 10:11-13 – If Any Man Thinks He Stands, Let Him Take Heed, Lest He Fall.

A. So Paul insists on the need of vigilance.

- 1. "Let him who thinks he is safe take heed lest he fall."
 - a) Again and again fortress has been stormed because its defenders thought it it could not be.
 - b) The citadel in Jerusalem had never been breached and the Jebusites mocked David feeling safe behind the walls.
 - (1) David was able to take the city when Joab entered the city through the water shaft. 2 Sam. 5
- 2. In Revelation 3: 3 the risen Christ warns the Church of Sardis to be on the watch.

5. So Paul concludes this section by saying three things about temptation.

A. He is quite sure that temptation will come. That is part of the essence of life. But the word which we translate temptation in Greek means far more a test.

- 1. Temptation is something which is designed, not to make us fall, but to test us, so that we emerge from it stronger than ever.

B. Any temptation that comes to us is not unique.

- 1. Others have endured it and others have come through it.

C. With the temptation there is always a way of escape.

1. The word is vivid (ekbasis). It means a way out of a defile, a mountain pass.
2. The idea is of an army apparently surrounded and then suddenly seeing an escape route to safety.
3. No man need fall to any temptation, for with the temptation there is the way out.
 - a) The way out is not the way of surrender.
 - b) Not the way of retreat.
 - c) But the way of conquest in the power of the grace of God.

Conclusion

1. Those who forget history are doomed to repeat it.
2. We should learn from others mistakes and others successes.
3. We should never take God for Granted.
4. Be aware of temptations and look for that way out. It is there!
5. Temptations are not designed to make us fall, but to make us stronger.

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Lesson 14

Whether You Eat Or Drink, Do All To The Glory Of God

1 Corinthians 10:14-33

Concerning Pagan Gods (Trivia)

1. There were 217 Roman gods.
2. There were 176 Greek gods.
3. Just Imagine how much food was in the market place that came from idolatrous sacrifices!
4. No Wonder the Corinthians had a problem!

Introduction

- 1. In chapter 8, Paul tells us that idols themselves are nothing.**
 - A. We can eat things offered to these idols.
 - B. There were those Christians that still struggle with with this.
 - C. We must consider their lifetime of pagan indoctrination.
 - D. We must love these brethren and not cause them to loose faith.
- 2. In chapter 9, Paul teaches that he had rights but self denial is for the service of others.**
 - A. Paul's only desire was for the gospel and man's salvation.
 - B. He willingly gave up his liberties for the salvation of all men.
- 3. In chapter 10:1-13, Paul relates Israel's history as God's children who were lost.**
 - A. He warns them to not to arrogantly think you are safe with God that you cannot fall.
 - B. He acknowledges that temptations will come, but God provides a way out.
 - C. Temptations are not designed to make us fail, but to make us stronger.

Chapter Section Synopsis

1. **Vs. 14-17** – We are one in the communion of Christ.
2. **Vs. 18-22** – We cannot be united in fellowship with demons and with Christ.
3. **Vs. 23-24** – Our lawful liberties and the well being of others.
4. **Vs. 25-26** – Meats offered to idols belongs to God
5. **Vs. 27-30** – Rules regarding meals served to you by Gentiles.
6. **Vs. 31-33** – Give God the glory in all we do and seek to save those we are with.

Discussion

- 1. Vs. 14-17 – We are one in the communion of Christ.**
 - A. Behind the passage of 10:14-22 lies three main ideas.**
 1. Two were relevant to Paul's time while the third is forever true.
 - a) Communion with the god.

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- (1) Meats offered in idol worship was thought to contain the god himself.
- (2) When the meat was returned to the worshipper for a feast, it was believed the god was a guest himself.
- (3) Those that ate, became one with the god forming a real union.
- b) Idolatry served the demons behind the god.
 - (1) Paul knew demons were real even if the idol wasn't.
 - (2) The meat offered was nothing. The intent behind the offering was.
 - (3) The meat had served the purpose of the demons and was therefore a polluted thing.
- c) Out this set of beliefs came one important principle.
 - (1) One who has sat at the table of Jesus Christ cannot go and sit at the table that served as the instrument of demons.
 - (2) The man who has handled the sacred things of Christ cannot handle filth with his hands.

2. Vs. 14 -15 – Flee from idolatry.

A. The action of fleeing should not be associated with cowardice or of defeat.

1. It is associated with moral strength.
 - a) Consider Joseph and Potiphar's wife ([Gen. 39:11-15](#))

B. The cup of blessing which we bless.

1. Paul now appeals to their ability to comprehend what he is about to say.
2. The cup is referred to first because the discussion of the bread dealt more with the eating of meat.
3. The cup itself is of no importance. It is the contents and what it represents. The blood of Christ
 - a) The phrase to bless and to give thanks is used interchangeably. ([Matt. 26:26-27](#))
(1) And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. - Matt. 26:26-27
4. Jesus also referred to the cup of blessing while He was with the apostles.
 - (1) He referred to it as the "blood of the covenant" ([Mt. 26:28](#)) and the "fruit of the vine" ([Mt. 26:29](#))
(a) For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." - Matt. 26:28-29
5. The word "cup" (poterion) is used both literally ([Mt. 10:42](#)) and figuratively

(Mt. 20:22) in the New Testament.

- a) Here it stands, for what it contains.
- b) Christians are to be thankful for what the cup and its contents represent, not the literal container.

C. The bread that we break

1. Paul now shows that the Lord's supper is a communion of all Christians.
 - a) Although we are many people, we become one with Christ.
2. The analogy of communion with Christ is similar to that of the table of demons.
3. When many consume the meat in communion with the false god, they become one with it.

3. Vs. 18-22 – We cannot be united in fellowship with demons and with Christ.

A. Paul reminds them of the sacrifices under the Mosaic law (Deut. 12.)

1. Those who offered the sacrifices also ate of the sacrifices.
 - a) Both priest and the one who made the offering.
2. The communion with God was through the act of offering and then eating by command.

B. In comparison to idol worship:

1. The idol is nothing and the offering is nothing.
2. It was the intent of man's heart to follow the religious commands.

C. The Gentiles sacrificed with intent to demons and not to God.

1. Paul does not want them to have the same intent of heart.
2. He did not want them to encourage the pagans by giving approval.

D. The conclusion to this is you cannot commune with the Lord at His table and then commune with demons at their table.

1. This will bring God's wrath upon the one doing so.

4. Vs. 23-24 – Our lawful liberties and the well being of others.

A. Lawful... Not helpful... Edify.

1. This seems to be the standard that Paul wanted all men to follow.
 - a) All things within the scope of God's requirements are lawful.
 - b) However, these lawful things may not be helpful if they become a problem to our brethren.
 - c) Use good judgment with lawful things, and only do that which edifies and builds up all Christians.

5. Vs. 25-26 – Eating meats offered to idols belongs to God

A. Having said that, he tells them to eat anything in the marketplace without asking questions.

1. The earth all that is therein belongs to God and is for our benefit.

6. Vs. 27-30 – Rules regarding meals served to you by pagans.

A. The one regulation concerning eating with the Gentiles

1. If you are invited to dinner by an unbeliever.
 - a) You have the freedom to eat the meal that he has prepared for you.
 - (1) Eating meals together is a sign of friendship and wellbeing.
 - b) However, if anyone (Gentile, or Christian) declares that the meal was offered in honor of a false god.
 - (1) The Gentile could want to see your reaction as a Christian, or he was genuinely proud of his offering to his gods.
 - (2) The Christian could be warning you of what you are about to do.
 - (3) You are to refrain from eating for the good of the one who offered the meal and for your own conscience.
 - (4) By your example you can teach him the truth about idolatrous feast and a true communion with Christ.
 - (5) Your refusal could also keep him from causing a child of God to sin.
 - (6) It could also teach a Christian the importance of abstaining from things offered to idols.
 - c) For conscience sake carries two ideas.
 - (1) First, your willingness not to engage in sacrificial feasting to devils.
 - (2) Second, your willingness to teach the gentile, or deify the Christian in the truth.
 - d) By telling Christians how to act in social settings we find some very practical points.
 - (1) First century disciples did not leave or abandon their unsaved friends.
 - (2) They did not always do what their non-Christian friends did.
 - (3) Christians did not end all contact with the world.
 - (4) Fellowship with non-Christians is not only important, it is necessary (1 Cor. 5:9-10).
 - (5) How can we evangelize the unsaved (Mt. 28:19) if we avoid them?
(a) Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. - Matt. 28:19
 - e) Other Christians, however, did have “conscience” problems if they knew some of the food had been used in an idol sacrifice (verse 29).
 - (1) So, the first part of verse 29 means:
 - (a) “You may not be personally opposed to eating food you know has been offered to an idol, but other Christians may be bothered with this activity.”

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- f) For why is my liberty judged by another's conscience?
 - (1) If we follow the precept of self-denial, or restraint in our lawful liberties, we should not fear of losing our freedom in Christ.
 - (a) It should much rather be a sign of his maturity.

7. **Vs. 31-33** – Give God the glory in all we do and seek to save those we are with.

A. Two basic principles are spelled out.

1. First is the overriding concern of the follower of Jesus.
 - a) In order to live for the glory of God one must of course know what glorifies him.
 - b) The question is not simply whether this or that is right or wrong, but whether it glorifies God.
 - (1) Those who are constantly debating about whether something is right or wrong operate at an elementary level.
 - (2) Those who ask: "Will I glorify God if I do or not do something," operate at a higher level.
2. Second, "Give no offence to Jews or to Greeks or to the church of God."
 - a) We offend others by encouraging them to act contrary to their conscience.
 - (1) In this way we cause them to stumble and to fall in their Christian life.
 - (2) This we must avoid at all cost.
3. Paul is warning us not to offend unbelievers or believers by our manner of life.
 - a) Anything that would keep the Gentiles from embracing the Christian faith.
 - b) Anything that would cause a babe in Christ to lose his faith and turn back to his old way of life.

B. Paul claims that he seeks to please all people in everything he does.

1. This should not be understood as a contradiction of what he wrote to the *Galatians 1:10 "If I were still pleasing men, I should not be a servant of Christ"*
 - a) The apostle would never pervert the truth of the gospel to make it more acceptable and pleasing to men.
 - b) He would do all in his power to make himself acceptable.
 - c) He would avoid offending people or doing things that were detrimental to conversion.
2. Paul wants to remove all barriers that keep people from obeying the gospel.
 - a) Paul's attitude was "I will gladly give up whatever it takes to bring the lost to Christ."

Conclusion

1. Our freedoms in Christ are ours to enjoy.
2. We should gladly put aside those freedoms for the lost and the growing Christian.
3. Always seek the good of others above our own.

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4. Never be judgmental of others concerns for your actions, instead, be accepting to their needs and concerns.
5. Always conduct yourself in a way to save others, edify the weak, and give glory to God.

Lesson 15

Women Must Wear A Veil When Praying Or Prophecy

1 Corinthians 11:1-16

Preliminary Thoughts

1. Paul taught the same commandments of the Lord in all the churches.
2. Some lessons were in the form of principles where the applications are determined by the local and cultural practices.
 - A. As an example of this point, foot-washing was a custom in the time of Christ.
 1. He was teaching the principle of humility. (John 13:14)
3. A “holy kiss” was a common practice to extend a friendly greeting. (1 Cor. 16:20)
4. Paul taught the Corinthians that it was better not to marry.
 - A. We understand that this applied only to “the present distress”. (1 Cor. 7)
5. The underlying principle of 1 Cor. 11:2-16 was that of recognizing and submitting to authority.
 - A. This principle continues to be necessary and must be applied as needed in various cultures.
6. It is evident that some men were wearing head coverings or had let their hair grow to where they were indistinguishable from women.
7. That women had discarded head coverings.

Introduction

1. **Paul describes a relationship of authority. (11:3)**
 - A. The head of the woman is man
 - B. The head of man is Christ.
 - C. The head of Christ is the Father.
2. **There are rules concerning man (11:4, 7-9,14)**
 - A. His head is to be uncovered
 1. Demonstrates his relationship to his Savior.
 2. Demonstrates his relationship to woman.
 - B. His hair is not to be long.
3. **There are rules concerning women. (11:5-6, 10, 13, 15-16)**
 - A. Her head is to be covered.
 1. Demonstrates her relationship to her Savior.
 2. Demonstrates her relationship to man.
 3. Demonstrates her relationship to the angels.
 - B. Her hair is her covering.

4. Rules concerning both man and woman. (11:11-12)

- A. The woman is not to be independent of man.
- B. The man is not to be independent of woman.
- C. Both are under the authority of God.

Chapter 11:1-16 Synopsis

- 1. **11:1-2** – Paul encourages them to imitate his life and is thankful that they remember his teachings.
- 2. **11:3** – The established order of authority.
- 3. **11:4-6** – Dishonorable head coverings.
- 4. **11:7-10** – Reasons why for covering or not covering one's head.
- 5. **11:11-12** – Belonging to God, man and woman are dependent on each other.
- 6. **11:13-16** – Teachings of nature, secular and church customs.

Discussion

1. 11:1:2 – Paul encourages them to imitate his life and is thankful that they remember his teachings.

A. Paul connects chapter 10 and 11 with the phrase to imitate him as he does Christ.

- 1. Paul's example would give provide them with the right attitude and conduct as a Christian.
 - a) The attitude of giving up lawful things for his brethren.
 - b) The conduct in his mannerisms of life both in conduct and appearance.
 - (1) As you see Paul do, so should you

B. He praises them for remembering him in all things and keeping the traditions he gave to them.

- 1. Evidently Paul knew of their adherence or it was shown from the letter that they had written to him.
- 2. Traditions meaning the gospel teaching as it was delivered by Christ.
 - a) Not man made traditions like what the Jews had in order to find justification before God.
 - (1) For example, foot-washing was a custom in the time of Christ.
 - (a) He was teaching the principle of humility. (John 13:14)
 - (2) A "holy kiss" was a common practice to extend a friendly greeting. (1 Cor. 16:20)
- 3. The phrase "just as I delivered them to you" indicates that they did their best to adhere exactly to what they were taught.

2. 11:3 – The established order of authority.

A. The word "head" means he is one's "leader".

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1. It is not used in the sense of “source” or “origin”. (It surely can.)
2. As Christ submitted to God, man submits to Christ, and the wife submits to her husband.
 - a) Both man and woman submits to Christ.
 - b) The unmarried woman has no husband to submit to, but her position to man has been established by God.

B. Both man and woman are spiritually equal before God, Gal. 3:28-29.

1. *There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. - Gal. 28-29.*

C. She is still to be in subjection to her husband, Eph. 5:21-24

1. *Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. - Eph. 5:21-24.*

D. The husband and wife relationship is one of love and respect as equal inheritors of God's blessings.

1. It is not a slave and master subjection.

E. The order as described.

1. The head of the woman is man
2. The head of man is Christ.
3. The head of Christ is the Father.

5. 11:14 – The teachings of nature – Dishonor and glory.

A. Men were known to wear veils as a sign of authority, or in pagan religious activity.

1. See pictures in PowerPoint.

B. Paul appeals to the “voice of nature”

1. The basis of humanity's sense of propriety which “nature” itself instills.
2. Different cultures may have different concepts.
 - a) As a general statement Paul's observation is true.

C. The Greek word for nature is “Phusis” (Strong's no. 5449) and is used in the following passages.

1. *2 Pet. 1:4 - “by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.”*
2. *Eph. 2:3 - “among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.”*

3. *Gal. 2:15 - "We who are **Jews by nature**, and not sinners of the Gentiles,"*

D. Nature does not always mean the natural product of creation.

1. The preceding verses indicate that "nature" is:
 - a) The the state one can change into. (2 Pet. 1:4)
 - b) The influence of society. (Eph. 2:3)
 - c) How one adheres to the law of God. (Gal. 2:15)
2. Nature viewed as the product of creation.
 - a) Natural process of nature does not teach hair as being dishonorable or glorious.
 - b) What is dishonorable or glorious is taught by the influence of society and the teaching of God.
3. What the Roman / Greek society was teaching.
 - a) Male head coverings were a symbol of wealth, authority, or religious importance.
 - (1) Augustus Caesar wore a head covering.
 - (2) Pagan priest wore head coverings.
 - (3) Those of wealth wore head head coverings.
 - b) It was an arrogant display of importance reserved for the few.
 - (1) Common man had no such custom.
4. Consider some of todays religious clothing.
 - a) The clerical collar
 - (1) Worn by Catholic priests, Church of England, Chiasmatic preachers, etc.
 - (2) Not something worn by common man.
5. Paul was teaching that for men to wear head coverings from a societal viewpoint was symbol of imperialism.
 - a) It was not something a common man would wear.
 - (1) For a Christian to be contentious about it.
 - (a) "We" assuming to be the apostles, had no such custom.
 - (b) Neither the had the other churches have this custom.
6. This was a problem that seemed to be limited to Corinth.
 - a) No place else is this problem addressed.

3. **11:4-6 – Dishonorable head coverings.**

A. In the due course of praying or prophesying.

1. Whether it is the public assembly of the church., or in private is not revealed to us.
 - a) We must assume that it is on both occasions.
2. For a man to cover his head dishonors his head.
 - a) Shows dishonor to Christ.

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- (1) Man, in his creation, is the image of God and reflects His glory.
- 3. For a woman to have her head uncovered dishonors her head.
 - a) Woman is the glory of man
 - (1) She was taken from the side of man in her creation.
- 4. The dishonor reflects back on Christ in dishonor.
 - a) When the distinction between man and woman is not observed.
- 5. In Greek / Roman society it was dishonorable for a woman to appear in public with a covering.
 - a) A covering was an indication of her marriage.
 - b) Remember that girls were usually married around 14-15 years of age.
 - (1) The head covering was widely used by women.

B. The reflection of a woman having her head covered or not.

- 1. To have the head uncovered was the same as if she shaved off her hair or have it cut close.
- 2. It is unknown if Paul is referring to a public disgrace that Corinthian women would look down on.
- 3. Or if he was referring to a woman's rebellion to her God placed position in authority by attempting to look like a man.

C. Vs. 6 – Uncovered... Shameful... Let her be covered.

- 1. Paul's teaching is clear.
 - a) Being uncovered is as shameful as having close cut hair or being shaved.
 - b) To prevent shame, the woman should be covered.
 - (1) Either by a head covering or long hair. (Vs. 15)
- 2. Becoming uncovered is the first step toward moral degradation.
 - a) That is why Paul said that if you are going to be uncovered you might as well go all the way and remove your hair.

4. 11:7-10 – Reasons why for for covering or not covering one's head.

A. A man should not cover his head

- 1. He is the image and glory of God and reflects that.
- 2. Woman is from the man, and reflects the glory of man.
 - a) But also reflects the glory of God. It is reciprocal.
- 3. The woman serves in the same life as her husband.
 - a) If he is rich, she is rich, if he is poor, she is poor.
 - b) She reflects the station of life of her husband.
 - c) She best serves God by recognizing her position and serving the Lord in it.

B. The creation order explained by Paul

- 1. Man was not created from woman
- 2. Woman was created from man

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3. She was created for man.
4. They both have a dignity given to them by the Creator.
 - a) They retain this dignity by respecting male and female distinctions.
5. [Gal. 3:28](#) is often used to argue that the order of creation is done away by the order of redemption.
 - a) Redemption undoes the affects of sin, it does not annul the creation order. Paul reaffirms that here.

C. For this reason... Woman's symbol of authority, because of the angels.

1. The Greek word for authority is exousia (Strong's no. 1849.)
 - a) Defined as: power, authority, weight, especially: moral authority, influence.
2. "For this reason" is two fold in thought.– (My thoughts on the verse.)
 - a) To show man's authority (given by God) over woman.
 - (1) By woman abiding by the law of God, it demonstrates to God her love for His ways.
 - b) For the benefit of the angels.
 - (1) Jude 6 – We know that there are angels that left their first estate, and God cast them down.
 - (2) By woman respecting her position in her estate, she proves to the angels respecting God is righteous.
 - (3) By refusing the symbol of authority, she confirms to the angels that disrespecting God's laws will bring shame, condemnation upon yourself.

5. [11:11-12](#) – Belonging to God, man and woman are dependent on each other.

A. Paul say "nevertheless" (however) to all that he has said. And this is important.

1. To prevent the idea of superiority, he add this.
 - a) Both man and woman are dependent on each other.
 - b) Woman's existence is because of the existence of man
 - c) Man's existence is because of the existence of woman.
 - (1) *"For as woman cam from man, even so man comes through woman."* (Vs. 12)
 - d) All things, including man and woman, comes from God, and as such, belongs to God.
 - (1) Because of this God has established the rules of authority and the conduct within those bounds.

6. [11:13-16](#) – Teachings of nature, secular and church customs.

A. Paul now commands them to use their wisdom and judge the matter righteously and with common sense.

1. He asks two question:

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a) Is it proper for women to pray to God with uncovered heads?

b) Is it honorable for men to have long hair?

(1) Paul could also be addressing those who were once “effeminate”. (1Cor. 6:9)

(a) Original Word: μαλακός (Strong's. No. 3120) Defined as: (a) soft, (b) of persons: soft, delicate, effeminate.

2. The natural custom of the day dictated for women to be covered.

3. The natural custom of the day was for men to have short hair.

B. He concludes this by saying this about what God has ordained.

1. A woman has been given long hair for her glory and for her covering.

2. A man has been given short hair for his honor.

3. If “no head coverings needed” is the custom of the day, God has still given her a covering.

C. “If anyone seems to be contentious”

1. Undoubtedly Paul knew there would be objections by those who would be contentious and object to God’s order of things.

a) His answer was clear.

(1) We have no custom other than what God has ordained.

(2) No such custom exist in the churches of God.

b) From This it appears that this problem was isolated to Corinth.

D. Finally, what constitutes “long” and “short”.

1. How long is a man’s hair to be before he loses his honor?

2. How short is a woman’s hair to be before she loses her glory?

3. God does not provide us with and required stated length.

4. He allows us to make that determination.

a) By this, our attitude of heart relates our true love to God and what He has said in this matter.

5. The lengths should be determined to be the point where a woman starts to look like a man and a man starts to look like a woman.

a) This is the point where we come in conflict with God’s law of authority, honor, and subjection.

Conclusion

1. Faithfully follow the commands of God.

2. Learn about Paul and how He followed Christ.

3. Respect the roll of authority established by God and don’t rebel against it.

4. Let those who see our appearance as a reflection of our God.

5. The world is not our guide for our conduct before God.

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6.

Lesson 16

The Lord's Supper Must Be In A Proper Attitude And Manner

1 Corinthians 11:17-34

Introduction

1. In this section Paul deals with several problems in regard to the Lord's Supper
2. First, the sectarian divisions he dealt with in the first four chapters had carried over into the Lord's Supper.
3. Second, The Lord's Supper had been associated with a common meal.
4. Third, The rich and the poor had divided themselves into cliques
5. Forth , Because of the nature of the Lord's Supper, the Corinthians were not approaching it with the proper attitude or recognizing its significance.
6. Paul tells them what it represents, how important it is.
7. He says that we should discern the body of Christ and examine ourselves worthy of His sacrifice.

Preliminary Thoughts

1. Paul had just dealt with the covering and hair length of both men and women.
2. It is evident that the problem of the Gentile's previous life carried over into the church.
3. As Paul concludes this chapter, we see that the Lord's Supper was also a victim of the Gentile lifestyle and possibly Pagan practices.

Chapter Synopsis

1. [11:17-22](#) – Conduct at the Lord's Supper
2. [11:23-26](#) – Institution of the Lord's Supper
3. [11: 27-34](#) – Examine yourself

Discussion

1. [11:17-22](#) – Conduct at the Lord's Supper

A. Paul begins by chastising the Corinthians by telling them that they had no praise from him for their actions regarding the Lord's Supper.

1. When they assembled together for worship it was to their own detriment.
 - a) First there were division among them.
 - b) There coming together was not to eat the Lord's Supper as it was instituted.
 - (1) The ASV brings out the force of this point.

(a) When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper. - 1 Cor. 11:20

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- c) Their actions showed they despised the church of God.
- d) By their conduct they shamed the poor.
- 2. The solution to the problem of division was not “quit the church” or “find another congregation across town.” Paul said the bad behavior had to be identified and corrected ([compare verses 33-34](#)).
- a) This is the proper example for us to follow today.
- 3. Paul’s rebuke was so severe he repeated it in [vs 22](#).

B. The divisions that were discussed in chapters 1-4 had carried over into the Lord’s Supper.

- 1. Paul partly believed it.
- a) He could have thought that it was not as bad as some had made it out to be.
- b) Or at least it was a problem that could be resolved.

C. Where there are divisions there has to be factions.

- 1. Paul is aware of this and that with a factious attitude conduct the church cannot have communion with Christ.
- 2. Paul dealt with the divisions earlier, now he addresses their factious nature.
- 3. The word faction comes from the Greek word, heresies (Strong’s no. 139)
 - a) Defined as “dissensions arising from diversity of opinions and aims”
 - b) It is used in [Gal. 5:20](#) as “contentions.”
 - c) Paul described the conflict as “factions” (the KJV says “heresies”).
 - (1) Thayer defined factions (haireisis) as “dissensions arising from diversity of opinions and aims.”
 - (2) Turner defined this word as “obstinate persistence in self-opinionated views contrary to revealed truth.”
 - (3) Factions is described as a “work of the flesh” in [Gal. 5:20](#)
 - (4) Peter spoke of “destructive heresies” (same word) in [2 Pet. 2:1](#).
 - d) The ultimate goal of the factions was to disrupt and divide a united group in two.
- 4. Paul said that the factions formed a clique that only allowed those they approved of the a part – *i.e.* “*You can join us if you meet our approval.*”
 - a) In this case, the factions seem to be between the rich and the poor Christians.

D. Paul specifically says that what they were doing was not eating the Lord’s Supper as it was intended to be eaten.

- 1. The divisive factions destroyed what it was for.
- 2. They had turned the Lord’s Supper into a common meal that Paul describes as a feast.
 - a) Again we need to consider the culture of the Corinthians and their Pagan

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ways.

(1) Pagan worship often engaged in drunken feast and debauchery.

(2) When they became Christians they began to celebrate the Lord's Supper as a feast similar to the Pagan's.

3. Paul again points out that those that assembled earlier feasted and did not wait for those who came later.
 - a) This may be that those who were poor and could not accommodate their time due to work conditions were often left out.
 - b) Those that had no such restraints came early and feasted.
 - (1) This shows how the "cliques" had no concern for each other.
 - (2) This shows a lack of concern for our brethren.
 - c) They neither waited for the poor or provided for the poor.
 - d) The poor were left hungry while the rich gorged themselves.
 - e) Paul says that "another is drunk."
 - (1) This may be used rhetorically to illustrate eating to excess.
 - (2) If not rhetorically, then they were guilty of drunkenness.
 - (a) "In ancient Greek religion, Dionysus, the god of wine, festivity, and ecstasy, was worshipped extensively in Corinth, with the cult of Dionysus playing a significant role in the city's religious life."
 - (b) The Romans called him Bacchus, which we get the word debauchery.
4. Paul's chastisement is pointed and he refuses to praise them in what they were doing.
 - a) Eat and drink in your own homes and not in the church of God.
 - b) Your actions show that you despise the church of God.
 - c) Your actions shame the poor who have nothing.
 - d) It is an attitude of arrogance and corrupted pride in themselves.

2. 11:23-26 – Institution of the Lord's Supper

A. Paul now tells them what the Lord's supper is, it's importance to them. and how it is to be observed.

1. He informs them that what he is about to say is what he received from Christ and Him alone.
 - a) In fact it seems that Paul had already told them this and now he has to remind them.
2. The Lord Jesus, on the night he was betrayed.
 - a) This was the last supper Jesus had with His disciples.
 - (1) The word betrayed indicates a betrayal that had already been set in motion.
 - b) Jesus took bread, blessed it, and broke it.

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- (1) The night of His betrayal was on the Passover. The bread used was unleavened.
- c) “Take, eat, this is my body that is broken for you; do this in remembrance of Me.”
 - (1) The bread is not the literal body of Christ as some would say, but it is the representation of his body that was given.
 - (2) “Broken” – Christ body was not broken on the cross. ([Jn. 19:33](#))
 - (a) The earliest manuscripts do not have the word “broken” in them
 - (i) The KJV did not have access to these manuscripts.
 - (b) Evidently the word was added sometime later for some unknown reason.
 - (3) The correct reading of this would be “my body which is for you.”
 - (a) The ASV and NASB are correct in this rendering.
- d) The cup is the contents and not the cup itself.
 - (1) It is the “new covenant in My blood.”
 - (2) We are to remember Him every time we drink of it.
- 3. This supper is one of remembrance.
 - a) Of His death and what he suffered for the remission of our sins.
- 4. To make this a gluttonous feast of self indulgence is far from what Jesus intended for it to be.

B. Proclaiming His death.

- 1. As often as we partake of it we proclaim His death and our faith in it’s significance for Christians.
 - a) The Lord’s Supper is not a sacrificial presentation to God.
 - (1) it is a visible proclamation of the gospel message to men. This story not only needs to be retold, it needs to be retold every single week.
 - (2) God allows this to be done by every single Christian.
- 2. [Vs. 26](#) – “For as often” We remember it weekly ([Acts 20:7-11](#)).
 - a) [Vs. 26](#) – The NIV says “Whenever” – Poor translation of the word.
 - b) This proclamation is carried out each Sunday.
 - c) At least four points of application may be made.
 - (1) God’s people should not miss Sunday assemblies unless they have a good reason for doing so.
 - (2) We should come to worship with a sense of anticipation and joy instead of regarding worship as a “duty.”
 - (3) The Lord’s Supper is a rather unique mix of sorrow and joy.
 - (4) There is a sense in which the Lord’s Supper helps teach people who Jesus is and what He did on the cross.

3. **11: 27-34 – Examine yourself**

A. Eating and drinking in an unworthy manner... Guilty of the body and blood.

1. This is not referring to who is considered worthy to partake of the Lord's Supper.
2. It refers to the how one eats and drinks of it.
 - a) It describes the action of eating and drinking in a careless manner.
 - b) The Corinthians had corrupted it by turning it into a gluttonous self satisfying feast.
 - (1) This is an unworthy manner that Paul is referring to.
3. Discern – When we discern something we examine it closely to determine what it is that we are actually look at.
 - a) Discerning the body of Christ is critical during this time.
4. The following list is by no means exhaustive, but it does set forth some of the things we should remember each time we partake of the Communion.
 - a) We live under a New Testament that is sealed with Jesus' blood ([Lk. 22:20](#)).
 - b) Jesus died for the church and purchased it with His blood ([Acts 20:28](#)).
 - c) Jesus did this willingly ([Jn. 1:29](#)) because the Godhead loves mankind ([Jn. 3:16](#)).
 - d) We remember how our sins helped send Jesus to the cross.
 - e) The Lord's Supper reminds us that we are one body ([1 Cor. 10:17](#)).
 - f) Since a dead savior cannot save us, the Supper reminds us of the resurrection.
 - g) The Communion reminds us that Jesus will one day return for us ([verse 26b](#)).
 - h) Remembrance tells us to be awake, mentally alert, and focused.
 - i) The Lord's Supper reminds us that we are owned by Jesus ([Rom. 6:13](#)).
 - j) It reminds us to examine ourselves ([verse 29](#)).
 - k) It reminds us that we are in the presence of the true and living God ([Heb. 10:31](#)).
 - l) We can be guilty of not giving the Lord's supper the respect it deserves and what it represents.
5. Guilty – Thayer defines this word as a connection of a person to the crime committed.
 - a) When we do not give the Lord's Supper it's respect, we do not sin against it but we sin against the body and the blood of Christ.
 - (1) He has shown disrespect for Christ's death and what He did for man to have the remission of sins.
 - (2) Christians should never have this lack of unconcern.

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b) This is a self inflicted judgment of condemnation.

B. Sick... Weak... Asleep

1. Paul has indicated that because of their attitude, they have become sick, weak Christians that are not fully conscious of what the consequences of their actions are.
2. Judging ourselves.
 - a) When we honestly judge our actions and intent, then we will not be judged by the Lord.
 - b) When the Lord does judge us, it is for correction and not condemnation.
 - (1) Like the incestuous brother in chapter 5.
 - (a) Judgment is used with love to keep us in the right spiritual relation to Christ.
 - (2) The whole purpose of this chastisement is to keep us from the condemnation that the world faces.

C. Paul instruction for a right attitude with correct judgment.

1. When you assemble for the Lord's Supper be considerate of all will be there.
 - a) Be patient and wait for those who are doing their best to be there on time.
 - b) Be concerned that all will be there together when the church communions with Christ.
2. If you are hungry, eat at home before you come together.
 - a) Otherwise judgment awaits you for your actions.

D. Paul concludes by saying the he would set the rest in order when he comes.

1. We do not know what other things relating to the Lord's Supper that he had in mind.
2. He does set their minds at rest with the confirmation that he will come.

Conclusion

1. Where there are divisions or cliques, there are factions that become harmful to each other and the unity of the church.
2. It is better to be divided by truth than united by error.
3. The people of the local church must be united and share each others concerns and needs without contempt of any kind.
4. Jesus gave His life for us – Let us remember what he gave with our full attention and understanding when we commune with Him.

Lesson 17

All Spiritual Gifts Come From One Spirit, Thus Unity Should Prevail

1 Corinthians 12:1-13

Introduction

1. [Chapters 8-14](#) are considered as instructions in regard to their worship.
2. [Chapter 12](#) – We given the list of gifts and teaching concerning unity
3. [Chapter 13](#) – We are told that Spiritual gifts are limited in duration and that love is the greatest gift.
4. [Chapter 14](#) We are given instructions on regulating spiritual gifts and keeping order in the church.

Preliminary Thoughts

1. There are those today who claim that they have been given the same Spiritual gifts as those in the New Testament.
2. These groups are divided and teach conflicting doctrines, yet claim God is working through all of them. There currently over 700 different sects.
3. They emphasize direct personal experience of God through baptism with the Holy Spirit.
4. They identify with such terms as: “Full Gospel”, “Charismatic”, “Spirit Filled”, “Holiness”, giving the impression of Divine approval.
5. They believe in both the "baptism in the Holy Spirit" and baptism by water, that enables a Christian to "live a Spirit-filled and empowered life." - [Eph 4:5-6](#).
6. What we see today is in direct violation of Paul’s teaching, the regulation of the gifts and their limited duration given to man.
7. In Corinth, Spiritual gifts were also a problem of contention within the church.

Chapter Synopsis

1. [12:1-11](#) – Spiritual gifts identified and individual distribution.
2. [12:12-26](#) – The unity of the body of Christ compared to the various parts of the human body.
3. [12:27-31](#) – God’s appointments in the body of Christ.

Discussion

1. All Spiritual Gifts Come From One Spirit, Thus Unity Should Prevail

A. 12:1-3 – Anyone Led By The Holy Spirit Will Confess Jesus Is Lord.

1. Paul begins by telling them that his instruction concerning spiritual gifts would put an end to their ignorance.
2. Paul understood that it was through ignorance that they once were easily led away into idolatry.
 - a) The persuasion of men can have a strong influence on those who are not taught truth.
 - b) We must have enough wisdom from understanding to stand firm against error and expose the false teachers.
3. The difference is shown between ignorance that leads to idolatry and those who have knowledge by the Holy Spirit.

B. Vs.2 – The idea of being “carried away” (Apago) means to of being led away as a prisoner by force

1. In 10:20 we know that the demons were behind idolatry and that the Corinthians were led captive by Satan himself.
2. People will grope around in darkness if there is no divine revelation to guide them.
3. When men departs from God he will lose his moral coconsciousness as well.
 - a) Sin and debauchery will have no meaning of harm to him.

C. Vs. 3 – No one can be considered to be in possession of the Spirit of God if he calls Jesus accursed.

- a) Accursed carrying with it the idea of something delivered up to divine wrath, dedicated to destruction or brought under a curse.
- b) No one can be considered a Christian who fails to exalt Jesus as Lord both in word or deed.
 - (1) This is essential to maintaining a rightful relationship with God.

D. 12:4-11 – The Same Spirit Has Given Different Gifts To Different Believers.

1. Paul talks about several diversities all of which are from the Lord and are for the Lord.
 - a) Diversities of gifts, referring to the Spiritual gifts.
 - b) Diversities of ministries, referring to the discharge of services.
 - (1) As rendered by the apostles, prophets, teachers. (1 Cor. 12:29; Eph. 4:11-14)
 - c) Diversities of activities, referring to the effect of the working of God.
 - (1) The different work (activities) of the apostles, prophet and teachers may take different paths yet it is how God works with all in all.
 - (2) “All in all” referring to all things in all men.
 - d) These diversities do not refer to three different gifts, but how the effect of

God's gifts to man work together for the benefit of the Lord.

- e) This diversity of gifts, ministries, and activities are tied together with the Spirit, the Lord, and God.
 - (1) This is an indication of the working of the Godhead in harmony for the benefit of all men.
- 2. The manifestation of the Spirit by Him giving gifts to man – nine gifts given.
 - a) The word of wisdom
 - (1) This is the wisdom of God in the form of the gospel. (2 Cor. 2:7)
 - b) The word of knowledge
 - (1) The giving of knowledge is the ability to understand the gospel and teach its message. (1 Cor. 2:13-16)
 - c) To another faith
 - (1) This is not a faith that unbelievers must have for obedience to the gospel.
 - (a) Faith must exist in each person for them to be a Christian.
 - (2) It must have been a miracle working faith (I know of no other explanation)
 - (a) *And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. – 1 Cor. 13:2*
 - (b) *'...if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. – Matt. 17:20b*
 - d) Gifts of healing
 - (1) The ability to restore to health those who are sick or physically disabled.
 - (a) *Then great multitudes came to Him, having with them the lame, blind, mute, **maimed**, and many others; and they laid them down at Jesus' feet, and He healed them – Mat. 15:30*
 - e) The working of miracles
 - (1) Most probably refers to the producing such wonders as the expulsion of demons, infliction of divine judgments (Acts 5:1-11), or raising the dead.
 - f) Prophecy
 - (1) A prophet was a spokesperson of God. (Acts 11:28)
 - (a) He imparted divine revelation either on matter of ethics, or faith, and foretelling the future.
 - g) Discerning of spirits (Heb. 5:13-14)
 - (1) This gift was the ability to distinguish a true prophet or teacher from a

false one.

(a) During this time when the gospel was being revealed they needed some way to determine who was a man of God or false teacher.

(b) Today we have the gospel to make this discernment.

h) Different kinds of tongues

(1) This was the ability to speak a language that was unlearned by the speaker.

(a) This gave the speaker the ability to teach the gospel to those of other nations.

(b) This does not refer to a language that is not understandable by any in the human race.

(i) Acts 2:5-12 demonstrates how this gift was used.

(c) Some have referred to 1 Cor. 13:1 that the gibberish they speak is the tongue of angels.

(i) Of what value is that to a persons edification or efforts to convert others? (1 Cor. 14:10-11)

i) Interpretation of tongues

(1) This gift was for the benefit of those who did not understand the language of the one speaking in tongues.

(a) It was for those that heard , not knowing the language, would be edified of the teaching.

(b) This would be useful if there were those from different countries in the assembly.

(i) Corinth was such a city due to it's port location.

3. Paul concludes by saying it is by one Spirit that works these things.

a) The Spirit does not arbitrarily give gifts, but does so with real intent of the need.

b) The Spirit distributes to each the gift that will be best used by the receiver for the glory of God.

E. [12:12-13](#) – By One Spirit We Were All Baptized Into One Body.

a) The one church has many members and all those members make up one body.

2. So also is the Spirit, Christ, and God.

a) We have seen how in vs 4-6 we see how the gifts, ministries, and activities were associated with the Holy Spirit and God.

(1) The three that we see in Heaven are one.

(2) We need to understand that unity and imitate it.

Conclusion

5. We should work at understanding the gospel of Christ and become firmly established.
6. We should always be on alert, lest we are pulled away in sinful activities.
7. God gave the early Christians gifts so that they could be successful. We have been given the gift of the gospel for equal success.
8. Always remember that God works toward our own good. Let us work toward God.

1 Corinthians Class Notes

Lesson 18

The Many Members Of The Body Of Christ Work Together As One

1 Corinthians 12:12-31

Introduction

1. Throughout this letter Paul is dealing with problems that rose out of factious division.
2. There was animosity by those who thought others were favored by God by receiving what was perceived as a better, more impressive gift.
3. Then this animosity caused some of the Corinthians to accuse the Lord of injustice. (1 Cor 12:3)
4. Paul puts that to rest by showing that everything is for the good of the church and the glory of God.

Preliminary Thoughts

1. Today, there are those who are teaching that this chapter supports religious denominational division.
2. They justify teaching different and contrary doctrines and that Jesus accepts this as “all are working what is good for all men.”
3. However they are wrong and teaching doctrinal error.
 - A. There is only one Lord, one faith and one baptism. (Eph 4:5)
 - B. We are all to speak the same thing. (1 Cor. 1:10)
 - C. Christ is not divided into sects. (1 Cor. 1:13)

Chapter Section Synopsis

1. 12:12-14 – Paul describes church unity as one body with many members.
2. 12:15-19 – God’s design is to have different, important parts that function together.
3. 12:20-26 – God composed the body for one part to care for the other.
4. 12:27-31 – The church, like the body is designed by God – Pursue what is best for it.

Discussion

1. 12:12-14 – Paul describes church unity as one body with many members.
 - A. **Vs. 12-14** Paul’s use of the human body to show how the saints are to be unified is a simple approach.
 1. It would seem that Paul needed simple examples to reach through their divisionary minds.

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- a) He had previously accused some of them as still being babes in Christ. (1 Cor. 3:1-4)
2. The human body and the body of Christ compared.
 - a) The human body has many parts.
 - (1) Some seem insignificant.
 - (2) Some we can live without.
 - b) For the body to be whole all must be present and working as intended and was designed to function.
 - c) The body will respond according to how the mind drives it.
3. The influence of the Holy Spirit in our baptism.
 - a) It not uncommon to see the Holy Spirit associated with baptism.
 - (1) *Jn. 3:5 – Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”*
 - (2) *Acts 2:38 – Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.”*
 - (3) *Tit. 3:5 – not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,*
 - b) The Corinthians were led to baptism by the influence of the Holy Spirit. (1 Cor. 12:3; 9)
 - c) This leading is by the Holy Spirit’s revelation of the gospel and man’s obedience to it.
 - (1) *Matt. 16:17 – Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.*
 - (2) *Eph. 3:5 – which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:*
4. The gospel calls all people of every nation and every position in life.
 - a) To be made to drink into one cup indicates that all are united together with the same bond.
 - (1) The cup being *symbolic of Christ* and all have bonded by drinking that cup.
5. Paul concludes that thought by saying the body is comprised of many members.
 - a) Like the human body is controlled by our brain, the church is controlled by Christ who is the head. (Col. 1:18)

(1) Col. 1:18 – And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

2. 12:15-19 – God’s design is to have different, important parts that function together.

A. Paul shows how that the Corinthians quarreling over Spiritual gifts is like an unnatural body that cannot function properly.

B. Those that said that since they did not get a better gift, they were not considered important enough for the body of Christ.

1. If the foot should say I’m not the hand, I’m not part of the body.
 - a) That which is lowly and gets dirty and bears the brunt of the work.
 - b) The hand is clean, ornates the body and functions to keep the body in shape.
2. The ear, complaining it is not the eye.
 - a) The ear cannot see the beauty of the world, and often hidden from sight.
 - b) Not seen, it is often overlooked and taken for granted.
3. If the body consisted of only one part, either a single eye, hand, foot, ear, it could not function properly and would be useless.
4. The point Paul is making is if all the saints had the same gift, then the body of Christ would suffer.
 - a) If all had the gift of tongues, who would interpret?
 - b) If all had the gift of knowledge, who would have the wisdom to use it?
5. God has crafted the body to be totally functional.
 - a) It is by His design that the church be crafted the same way.
 - b) If all had the same gift, then the church would suffer.
6. For a deacon to complain that he is not an elder, or for a teacher to complain that he is not a preacher is no less absurd that for a foot to complain it is not a hand.

C. Apparently some of the Corinthians felt they were useless because they did not possess some of the more “highly respected” (at least in their minds) spiritual gifts.

1. Paul is teaching that they should not be what they are not, but function in the realm that God placed them in.
2. Paul not argue that every member is equal, but every member has a unique contribution to make for the overall welfare of the body.

D. If the body were only one member, consider how a symphony orchestra would sound, if everyone was a bass drum trying to play Beethoven’s 9th?

3. **12:20-26** – God composed the body for one part to care for the other.

A. Simply because there are many members of the body we cannot say those that *appear to be* feeble are necessary.

1. Paul description of the “less honorable” and the “unpresentable” of our physical bodies is a comparison to those of God’s family that are the same.
 - a) We take the time to make the unpresentable presentable, and ensure that what is unpresentable is properly adored.
 - b) We do not despise those parts of our bodies, but bestow more attention to them.
 - c) We should likewise give more attention to those of the church who need to become stronger Christians.
2. This same form of care that brethren have for each other, making each child of God more presentable as the body of Christ.
3. If we all take the effort to ensure all parts of the body are properly cared for, there will be nothing left unkept.
 - a) The church must do the same.
 - b) Ensure new converts are cared for and strengthen, protected from anything that would draw them from Christ.
 - (1) The end result will be they will soon take care of themselves and do their part with new converts.
 - c) The body takes care of itself and no harm will come from it. All parts working together for the same good.
4. If one members suffer pain, the whole body suffers with it. If joy, then all will be joyful.
 - a) The congregation of God’s people should have the same joy and hurt when a child of God suffers or experiences joy.

4. **12:27-31** – The church like the body is designed by God – Pursue what is best for it.

A. Paul now applies all that the body of Christ is composed of separate individual members.

1. This indicates both the universal sense of the body of Christ and the local congregation.
2. As Paul list who God has appointed in the church nowhere does he say that all are equal in ability or that each has equal gifts.
 - a) First apostles – Chosen by Christ with aspecial relationship to deliver the gospel to man
 - b) Second prophets – Those that foretold events and gave instruction to the

church.

- c) Thirdly teachers – Those who passed the gospel on from one generation to another.
- d) After that miracles – The ability to perform marvelous acts.
- e) The gifts of healings – To heal the sick and wounded.
- f) Helps – Maybe a reference to the office of Deacons, or those who had the ability to give serve to others.
- g) Administration – Those that had the ability to give direction and guide the church of God.
- h) diversities of tongues – To speak other languages.
 - (1) It is interesting that Paul lists this last.
 - (2) It appears that the Corinthians place a great deal of importance on this gift and coveted it's ability. Paul may have sought to dispel its importance.

B. Paul sums it all up that not all have the same abilities or responsibilities

- 1. He emphasizes that they all seek the best gifts.
 - a) Those gifts are the ones that will best serve the body of Christ and give God the glory.

C. In conclusion he is about to show them a more excellent way.

- 1. This is not a way to attain the greater gifts.
- 2. It is a way that is superior to the way of gifts.
- 3. It is a way that make the individual a better Christian then any of the gifts could.
- 4. This way is superior to spiritual gifts and it dictates how to use the spiritual gifts.

Conclusion

- 1. The church is united in faith and doctrine under the headship of Christ.
- 2. Each individual of the church serves differently but is essential to the church.
- 3. We should not neglect each other, especially those who need our attention.
- 4. Desire to excel in the service of God.
- 5. Strive to exemplify the love of Christ toward each other and for the church as a whole.

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Lesson 19
Love Is The Most Excellent Way
1 Corinthians 13:1-13

Introduction

1. In chapter 12, Paul begins teaching about the spiritual gifts.
2. They had become envious of those who possessed what they considered the best gifts.
3. They considered the “best gifts” as those that were outwardly appealing.
4. Paul teaches that all Christians were equally important in the body of Christ.
5. The gift given by the Holy Spirit that was needful for that person to do the work of God.
6. The collective group profited by the each other’s individual gift.

Preliminary Thoughts

1. Paul taught that love was the greatest gift a person can have.
2. Paul also exhibited indignation toward the Corinthians.
 - A. Their lack of spiritual growth. (1 Cor. 3:1- 4)
 - B. Their tolerance of fornication. (1 Cor. 5)
 - C. Taking each other to secular courts to resolve problems. (1 Cor. 6:1; 7)
 - D. Abuse of the Lord’s supper. (1 Cor. 11:17; 22)
3. Righteous Indignation to prevent sin is showing love toward the brethren.
4. Jesus demonstrated righteous indignation by throwing the money changes out of the temple. (Matt. 21:12-13)
5. We must be careful and not allow righteous indignation to become self-righteous indignation.

Why this Chapter Is So Forceful

1. Consider Paul’s conduct before his conversion.
 - A. *Acts 8:1 – Now Saul was consenting to his death (Stephen)*
 - B. *Acts 8:3 – As for Saul, he made havoc of the church, entering every house and dragging off men and women, committing them to prison.*
 - C. *Acts 9:1-3 – Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked for letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.*
2. Consider what happened after his conversion
 - A. *Acts 15:35-40 - Then after some days Paul said to Barnabas, “Let us now go back*

and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing.” Now Barnabas was determined to take with them John called Mark. But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; but Paul chose Silas and departed, being commended by the brethren to the grace of God. And he went through Syria and Cilicia, strengthening the churches.

Chapter Synopsis

1. **13:1-3** – There is no profit in what we do without love.
2. **13:4-7** – Love suffers long and is kind.
3. **13:8-10** – Love never fails.
4. **13:11-12** – The gospel brings us from Childhood to maturity.
5. **13:13** – Love is the greatest gift we have.

Discussion

1. **13:1-3** – Love Is The Vital Principal Without Which All Else Is In Vain.

A. This chapter is the most beautiful and tender illustration of the nature, excellency, and power of love.

1. At Corinth they had become jealous over who had the most important gift.
2. In the absence of love these miraculous gifts are worthless.

B. Love is above the power of speaking languages of both men and of angels.

1. Since angels are superior to man, their faculty of speech is here included as if to denote the highest power of using language, **Heb. 2:7, 14-16**.
2. A person may be eloquent or persuasive.
 - a) the gift of tongues gave no place for pride.
 - b) It did it make the speaker better or prove that he was saved.

C. Without love, sympathy, and kindness.

1. The most eloquent of speakers is like a brass trumpet.
 - a) It makes a loud noise but gives no music.
2. His speech is as vain as the clanging sound of a cymbal.
3. What he utters is lacking in persuasiveness and power.

D. The Characteristics of love – Agape.

1. Thayer – ...Love of Christians toward Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed.
2. Strong – Agapé is a term used in the New Testament to describe a selfless, sacrificial, unconditional love. It is the highest form of love, often associated

with the love of God for humanity and the love that believers are called to have for one another.

3. It acts by choice out of a desire to render what is best for another. (John 3:16)

2. 13:4-7 – The Characteristics Of Love.

A. Love suffers long

1. Love manifests itself by being “patient.”
2. It is slow to anger and is not quick to retaliate when wronged. (1 Pet. 3:8-9)
3. It does not encourage or uphold a man in sin, instead it helps him out of sin, (Gal. 6:1-2)
4. Consequently, one who loves will kindly correct the disorderly, encourage the fainthearted and support the weak. (1 Thess. 5:14)

B. Love is Kind

1. Love will actively do good to another rather than rendering evil for evil. (Rom. 12:17-18)
2. It is gentle and not harsh, sour, have a gloomy disposition, or ill natured. (1 Pet. 3:8)
3. One who loves even prays for enemies and is ready to forgive. (Matt. 5:44-48)

C. Love envies not

1. Envy tends to resent others and criticize them when they excel. (James 3:6)
2. Love acts differently by wishing the best for others and rejoicing when they do well. (Rom. 12:15)

D. Love does not parade itself

1. This is to “brag”, “boast”, or to “vaunt oneself”.
2. Instead, love is humble, retiring, and feels no need to wave flags when good works are done. (Matt. 5:16)
3. It attributes any ability as a gift endowed from God that should be received with gratitude and used without boasting.

E. Love is not arrogant (puffed up)

1. Love is not “proud” or “arrogant”.
2. It does not elevate itself over others regarded as inferior. (Rom. 12:16; Prov. 29:23; 16:18)

F. Does not behave rudely or unbecomingly

1. Instead, he is courteous, polite, mannerly, and will behave with gentleness, sympathy, and with consideration for the feelings of others. (Col. 3:12-14)

G. Does not seek its own

1. A charitable person is unselfish in every way, esteeming others better than self by seeking their good above his own. (Phil. 2:1-4)
2. His own “rights” are not the main focus of his attention. He is not self-seeking.

H. Is not provoked

1. He is not easily irritated and stirred to anger.
2. It possesses an even temper that will not allow the evils of others to provoke him to react with vile words and harsh actions.
3. It is calm, good-natured, and in control of his passions.
4. He will not let the sun go down on his wrath. (Eph. 4:24-27)

I. Love thinks no evil

1. Love does not take into account a wrong suffered. It keeps no record of wrongs.
2. It tends to look kindly on the actions of others, deeming it possible to have mistaken his conduct.
3. It does not feast on gossip nor retell it to others.
4. One does not jump to the worst conclusion when he hears something about another.
 - a) Instead, he desires to find a good, reasonable explanation. (Prov. 17:9, 17)

J. Does not rejoice in iniquity

1. Love does not delight in evil or rejoice in unrighteousness.
2. When others do fall into sin, it finds no occasion of happiness in it but will work to help the brother correct his sin. (James 5:19-20)
3. It does not find pleasure in a malicious report.
4. It does not actively remember the wrongs another has committed. (Gal. 5:13-15)

K. Love rejoices in truth

1. Love rejoices when others do well. (Phil. 1:14-19)
2. It will not make a hasty judgment that may be inaccurate.
 - a) it will carefully hear all the facts in the desire to find the truth.
3. It rejoices when suspicions are proved unfounded, when wrong is vanquished, and right prevails.

L. Love bears all things

1. Love is not quick to censor another or find fault but will deal with an attitude that always protects. (1 Cor. 11:18)
2. With patience it will strive to help another out of error. (Gal. 6:1-2)
3. Love “covers a multitude of sins” when it helps share the load another is carrying. (1 Peter 4:8)

M. Love believes all things

1. Of those we love, we tend to believe the best.
2. We trust them that they act with the best of motives, therefore we will not judge or condemn them on partial evidence.

3. We will treat them as we would want to be treated. (Matt. 7:1-5,12)

N. Love hopes all things

1. No matter how dark things may look, love will not despair.
2. Even when the circumstances are unfavorable, love hopes for the best and will lift up those who are discouraged. (Heb. 12:12-14; Prov. 10:28)

O. Endures all things

1. No matter what blemishes or mistakes another makes, true love will keep on loving.
2. A mother who loves her child will endure loss and even death for her child.
3. Likewise, one who loves will continue in affection for another even when things are not going well. (Rom. 12:9-10)

3. 13:8-13 – Love Will Abide Even When Spiritual Gifts Cease.

A. Paul has been speaking about the miraculous spiritual gifts since chapter 12.

1. How it is necessary for all the members to work together in love as one body.

B. Now he shows why the way of love is superior to the way of spiritual gifts.

1. Love will always be essential even after the miraculous gifts have ceased.

C. The cessation of miraculous gifts

1. The gift of prophecy will “fail,” or cease to exist.
 - a) When the New Testament was fully revealed, no longer was revelation necessary.
2. The gift of tongues will also cease
 - a) When the New Testament was fully confirmed, there would no longer be a need for this “sign” to unbelievers (1 Cor. 14:22)
3. The gift of miraculous knowledge, 12:8, would “vanish away.”
4. These three gifts *stand as representative of all of the spiritual gifts* that were to be done away when their purpose had been completely served.

4. Vs. 9 - “In part”

A. In 12:12-30 Paul compared members who had spiritual gifts to different parts of the human body.

1. Each part functioned differently from the others.
2. All worked together for the body to be complete.
3. Each spiritual gift was a “part” because no one person had all of God’s revelation.
4. Each spiritual gift part worked to make the church whole before the complete gospel was revealed.

5. Vs. 10 - “When that which is perfect is come, then that which is in part shall be done away.”

A. Modern charismatic movements have difficulty with the logical force of this

verse.

1. They distort the text by overlooking the context.
2. They tell us that the word “perfect” is referring to Christ at His second coming.
3. But nothing in this context even begins to approach the subject of the coming of Christ.

B. “That which is perfect” stands in contrast to “that which is in part.”

1. If we identify what the “parts” were, we can know what is referred to as the “perfect.”
2. The nine spiritual gifts described in [12:8-10](#) were the “parts.”
 - a) They were transferred to believers by the laying on of the apostles’ hands, ([Acts 8:14-25](#))
 - b) When the apostles died these gifts could no longer be transferred.
 - c) Therefore when all upon whom the apostles had laid hands also died, these gifts ceased to exist.

C. By this time, the New Testament was fully revealed and fully confirmed, so no longer was there a need for the parts.

D. The word “perfect” stands for the completed revelation which cannot be added to or changed without sin. ([Gal. 1:6-8](#); [Rev. 22:18-19](#); [James 1:25](#))

6. Vs. 11 - Paul makes another analogy of the human body to this period of spiritual gifts.

A. That time was comparable to the time of his youth.

1. He spoke, understood, and thought like a child.
 - a) He was immature.
2. When he matured to be an adult, his childish activities ceased.
 - a) An adult does not continue to speak or act as a child.
3. We now have the complete revelation from God.
 - a) We no longer need to be led by partial gifts.
 - b) We have the completed gift from God.

7. Vs. 12a - “We see through a glass darkly.”

A. Knowledge was limited then only to the part that was revealed.

B. Now the entire, complete revelation can be held in our hand and we can see clearly as if “face to face.”

8. Vs. 12b – “Now I know in part.”

A. Paul acknowledges that at that time he did not have knowledge of the complete revelation of the gospel.

B. He also acknowledges that it would be revealed to him.

1. This would be before his death.
2. He would know everything concerning the gospel

3. His knowledge would be full.

a) Just like he is known among the saints.

9. **Vs. 13** – “**And now abide faith, hope, and love**”

A. These three attributes existed then, and would remain even after the spiritual gifts ceased.

B. The greatest of these is love.

1. *Matt. 22:37-40 – Jesus said to him, “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.”*

Conclusion

1. We should not allow problems to override a sound mind.
2. Concern for others, coupled with love, can resolve problems.
3. Righteous indignation should always be the very last resort, if ever.
4. We have been given the gift of God’s love, we should give that gift to others.
5. Worship God always, edify the brethren, and demonstrate your love for both.

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Lesson 20

Prophecy Should Be Desired More Than Speaking In Tongues

1 Corinthians 14:1-12

Introduction

7. In chapter 12, Paul enumerates the nine Spiritual gifts.
8. He describes their function as similar to the various parts of the body.
9. They were all equally important for the edification of the church.
10. In chapter 13 Paul said that these gifts would soon cease.
11. When they do, faith, hope, and love would remain.
12. The greatest of these was love. It is not divisive or factious, but unifying.
13. In chapters 12-14 Paul constantly emphasizes that prophesy and edification is greater and more desired than to speak in tongues.
14. In chapter 14 Paul gives the regulation for speaking in tongues and for prophesying.
15. All things were to be done decently and in order
16. Do not have a chaotic worship that causes unbelievers to think you are out of your mind.
17. The unbeliever can be convinced by this and worship God.

Preliminary Thoughts

3. Those who have visited the Chiasmatic churches know that a great deal of importance is placed on speaking in tongues.
4. These groups do not have unity in doctrine, yet they all claim the Spirit is giving them these gifts.
 - A. United Pentecostals – Only one in the Godhead and that is Jesus.
 - B. Church of God – Teach that there are three, The Father, Son and Holy Spirit.
5. Today there are three established groups.
 - A. The Pentecostals (Mid 1800s)
 1. These are the traditional groups. United Pentecostal, Assembly of God, Church of God, etc.
 - B. The Charismatics (1960s)
 1. These groups are from within the mainstream denominations.
 2. Episcopal, Lutheran, Methodist, Presbyterian, Roman Catholics, Adventist.

- a) Not all have conformed to this
- C. The Neo-Christmatics (1980s)
 - 1. These are groups that do not associate themselves with the mainstream groups.
 - 2. I believe that are identified by unique names. They also identify with “This Name” ministry.
- 6. What this proves is that these people are seriously divided in teaching and doctrine, yet claim that God is working though all of them.
- 7. Paul never taught this nor does the gospel of Christ approve of division.
- 8. Their claim is if you could experience it you would believe it.
- A. Paul said to “Prove all things and hold fast to that which is good.” – [1 Thess. 5:21](#)

Chapter Synopsis

- 6. [14:1-18](#) – Tongues must be interpreted
- 7. [14:20-25](#) – Tongues are a sign to unbelievers
- 8. [14:25-40](#) – Order in the Lord’s church

Discussion

10. Prophecy should be desired more than speaking in tongues.

- A. [14:1-5](#) – Greater is one who prophesies because the church is edified.
 - 1. Paul tells them to pursue love.
 - 2. He then tells them to desire spiritual gifts.
 - a) Desiring spiritual gifts was not wrong.
 - (1) It was wrong to be envious and possessive in that desire.
 - 3. He encourages them to pursue the gift of prophecy.
 - a) The reason is that the whole church would be edified.
 - b) The desire to edify and be edified should be ravenous in it’s pursuit.
- B. [14:2](#) – This is the most misunderstood verse by the the Charismatics.
 - 1. The ability to speak in a language that is unlearned is impassible for them.
 - 2. They go to this verse to prove that their gibberish is a language that is spoken between them and God alone.
 - a) To speak “mysteries” so that only God understands is to nullify the intended purpose of tongues.
 - (1) God does not need edifying.
 - b) Tongues are for a sign to unbelievers, not believers. [v. 22](#)

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3. If others do not understand what is spoken the words are simply spoken “into the air,” v. 9.
 - a) They are “mysteries” because they are not understood by anyone.
 - (1) However, we do not know if the speaker understands them.
 - (2) If so, then what was revealed to him could be told by him to the church.
4. How does God speak to us today and how do we speak to God?
 - a) God speaks through his creation.
 - (1) *Rom 1:20 – For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,*
 - b) He Spoke through Jesus
 - (1) *Heb. 1:1 – God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;*
 - c) He Speaks through His word
 - (1) *2 Tim. 3:16 - All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,*
 - d) This word is living and active
 - (1) *Heb. 4:12 – For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*
5. How do we speak to God?
 - a) God hears us through prayer
 - (1) *Matt. 6:8-9 – Therefore do not be like them. For your Father knows the things you have need of before you ask Him. In this manner, therefore, pray:*
 - (2) *1 Jn. 5:14 – Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.*
- C. 14:6-12 – If one speaks in tongues but is not understood, his effort has no profit.
 1. Those who prophesy speaks edification, exhortation and comfort to the church.
 2. Those who spoke in tongues edified himself, not the church.

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3. Paul wished that all would speak in tongues.
 - a) Not because of its visible impressiveness, but because it was helpful.
 - (1) Helpful in teaching the lost, or those Christians of another culture
 - (2) Remember, Corinth was a seaport and many different cultures passed through.
4. Paul's greater wish was for them all to prophesy.
 - a) Prophecy taught, warned, and gave guidance to the church of our Lord.
 - (1) For the church to grow was Paul's ultimate desire.
5. Again Paul places tongue speaking as a lesser gift. Not in importance.
- D. Vs. 6-9 – Paul makes a comparison of tongues with musical instruments.
 1. Musical instruments are just noisy unless distinct sounds of harmony are produced.
 - a) We know a song by its melody.
 2. If the instrument played haphazardly, we would not associate it with a song.
 3. In like manner so is tongues.
 - a) If the speaker utters a language that is unknown, how can we be edified?
 - b) You would be talking into the air, so to speak.
 - (1) Useless words, not understood, and of no value for the Christian.
- E. Vs 10-11 – Paul does not discredit the value of language and communication.
 1. If nobody understands the other, they may as well be foreigners.
- F. Vs. 12 – Paul understands their zeal and desire for spiritual gifts.
 1. He tells them their zeal must be for the edification of the church.
 - a) The word of revelation, or additional knowledge, or of prophecy, or teaching
 - b) In this you must excel, and desire the most.

11. How do you explain what is commonly called “tongue speaking”?

- A. The fact that none speak a language commonly used in the world is evident by the fact that when they go into foreign lands they hire a translator.
- B. The only conclusion to explain this if gibberish is all that is spoken, is that the experience is a psychological phenomenon and not the miraculous gift of the Holy Spirit.
- C. So-called speaking in tongues is often the result of an emotional experience.
- D. What is done is a learned experience.
 1. Some even teach how to speak in tongues.

- a) TheLastReformation.com has a video teaching you how to speak in tongues.

12. If led by the holy spirit, why are these principles not obeyed by modern charismatics?

- A. Do all speak in a known language of the world today? Acts 2:6,8,11
 - 1. Acts 2:6 – *And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.*
 - 2. Acts 2:8 – *And how is it that we hear, each in our own language in which we were born?*
 - 3. Acts 2:11 – *Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God.”*
- B. Do all desire rather to prophesy? 1 Cor. 14:5
 - 1. 1 Cor. 14:5 – *I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.*
- C. Do all desire rather to speak five words with understanding? 1 Cor. 14:19
 - 1. 1 Cor. 14:19 – *yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.*
- D. Are tongues used as a sign to unbelievers and not to believers? 1 Cor. 14:22
 - 1. 1 Cor. 14:22 – *Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.*
- E. Do more than three speak in tongues at an assembly? 1 Cor. 14:27
 - 1. 1 Cor. 14:27 – *If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.*
- F. Do all speak in tongues only if an interpreter is present? 1 Cor. 14:28
 - 1. 1 Cor. 14:28 – *But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.*
- G. Do the women keep silent in an assembly or are women preachers permitted? – 1 Cor. 14:34
 - 1. 1 Cor. 14:34 – *Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says*

Conclusion

6. Always be zealous in the edification and building up of the church.
7. Don't be led away by zealots. Prove all things and hold fast to that which is good.
8. Today we get our edification from the bible. - 1 Tim 3:16.
9. God talks to us through the bible, and we talk to God through our prayers.

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Lesson 21

Is It Better To Speak Five Words With Understanding Than 10,000 Without?

1 Corinthians 14:13-25

Introduction

1. In 14:1-5, Paul reiterates the value of prophesy over tongues.
2. Tongues are languages that are common in the world.
3. Tongues are not a heavenly language understood by God alone.
4. In 14:6-12, What is spoken must be understood otherwise it is meaningless to those who hear.
5. In 14:13-25, Paul gain tells them that understanding what is said is what is important.
6. Tongues were a sign to unbelievers and not for believers,
7. If all the assembly were speaking in a different languages, the unbeliever would think you had lost your minds.
8. If all in the assembly prophesied, then the unbeliever would be taught, convinced and worship God.

Preliminary Thoughts

1. None.

Chapter Synopsis

1. Vs. 13-17 – Those who spoke in tongues must be understood.
2. Vs. 18-19 – Understanding is more important than speaking in tongues
3. Vs. 20-25 – Tongues are a sign to Unbelievers

Discussion

1. Vs. 13-17 – In this chapter Paul tells of the need for tongues to be interpreted for understanding and edification.
 - A. The person who was bestowed with this gift presents an enigma as to what the gift actually did to that person and to his native language.
 - B. There are three possibilities that presents themselves.
 - C. First, the speaker is not aware of what he is saying. The language is unintelligible to him.
 1. Example: He is like the speaker at a fast food drive in.

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- a) Someone drives up to the speaker and a voice ask “Can I take your order?”
You answer and tell them what you want and then drive off.
- b) The speaker at the drive in is impervious of what the conversation is all about.
 - (1) He would need an interpreter to tell him what he said.
- 2. Problem presented is with this example of the gift, it is God speaking through you to another individual and you are left dumbfounded as to what just transpired.
- D. Second, The receiver of the gift becomes bilingual.
 - 1. He is able to speak in another language and be able to understand it in his own language.
 - a) If this were the case he would not need an interpreter.
- E. Third, the receiver of the gift speaks and understands only the language he was given and is not able to translate because his native tongue has become muted.
 - 1. This would necessitate the need for an interpreter.
 - 2. Consider what happened at Babylon.
 - a) Their language was changed and their native language became muted and unintelligible to them.
- F. I am inclined to believe that the third option is what may have happened.
 - 1. It resolves what is said about the speaker only being able to communicate with God.
 - 2. It solves the problem of the need for an interpreter.
 - a) That his understanding may bear fruit in others.
- G. Vs. 14-17 – The understanding referred to in this verse is the knowledge one possesses that is passed on to others.
 - 1. The whole point of these verses is that others understand what you say and the knowledge you were given.
 - a) Paul illustrates this with prayer, singing, and blessing. All are ways that edify each other.
 - (1) If there is no understanding there is no edification.
 - (2) How can one say “Amen” if they do not know what they are agreeing with?
- 2. Vs. 18-19 – Understanding is more important than speaking in tongues
- A. Paul shows that speaking with tongues is a tool for teaching.
 - 1. He was thankful that he could speak in more languages than the Corinthians.
 - a) Paul was a missionary and this ability gave him the ability to overcome the language barriers between nations.
 - b) However, it was useless and a interference if it was used among the people

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that spoke his own language.

(1) Ten thousand unintelligible words had lesser value than five words that could be understood and edify the listener.

B. Understanding and edification are greater than the Spiritual gift of tongues.

1. Paul teaches that impressive use of a gift is of no importance compared to growing in the knowledge of God.

a) He taught they would become stronger and better Christians through knowledge than through the gift of speaking in tongues.

b) It is this knowledge that molds us into the person that God wants us to be.

c) We can overcome temptations by our knowledge of the law.

d) We can convert others by knowing how to convince others.

e) We can be instrumental in grounding our brethren in the faith.

3. Vs. 20-25 – Tongues are a sign to Unbelievers

A. Paul teaches that we should not be weak in the knowledge of God.

1. If all the Corinthians desired was to impress with the ability to speak other languages, then they would never become strong.

2. In understanding and wisdom they should continue to mature.

a) They should never grow in malice toward each other, but put it aside.

B. Paul now tells them that tongues were a sign to unbelievers.

1. For the unbeliever to hear one from another culture speak their language would cause them to see it was something supernatural.

a) This would be the first thing that would get their attention to hear the gospel.

b) Teaching would come next as they learned about God.

C. Speaking in tongues was not a sign for believers.

1. They had already believed in God.

2. It would have no effect on their faith.

D. The effect if all were speaking at once in different languages.

1. Those that were unbelievers would see this as chaos.

a) They would think these people were out of their minds.

b) They would laugh at God and ridicule the believers.

c) Paul states in vs. 40 that all things were to be done decently and in order.

d) In vs. 33 Paul says that God is not the author of confusion.

(1) Chaos should never prevail.

(2) There must always be reverence for God, and the show of that reverence.

E. Prophesying was for the believers.

1. Prophesying brought teaching and that induced edification.

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- F. Unbelievers could also be convinced by prophesying.
 - 1. These were those who understood the native language.
 - 2. Prophesying taught and edified all who could understand.
 - 3. The unbeliever could understand and be convicted.
 - a) The result would be that he acknowledged the God of heaven.
 - b) He would be convicted, converted, and worship God.
 - c) He would acknowledge that God truly with the saints.

Conclusion

- 1. Pray that you can always edify the church
- 2. Consider the spiritual condition of the unbeliever and meet that need.
- 3. We do not have spiritual gifts but we have the mind of God - Lean to use it!

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Lesson 22

Let All Things Be Done Decently And In Order

1 Corinthians 14:26-40

Introduction

1. Paul had just taught the importance of understanding.
2. Tongues were a sign to unbelievers. They heard the gospel in their language.
3. Prophecy was a sign to believers. They are edified by it.
4. Both believers and unbelievers profited by prophecy.
5. Both were needed to proclaim the gospel to everyone.

Preliminary Thoughts

1. The gift of interpretation was needed in certain situations.
2. Paul addresses the difference both in the assembly and out of the assembly.
(14:13-14; 27-28)
3. Outside of the assembly, the tongue speaker was allowed to interpret what he said.
This was so those in his presence who do not understand what is being said to the foreigner.
4. During the assembly, only one person was allowed to interpret what the two or three tongue speakers were saying. This was orderly and avoided confusion in the assembly.
5. The main purpose of all tongues was for the purpose of teaching and edifying the lost from other nations.

Chapter Section Synopsis

1. 14:26 – The gifts were present during the assembly for edification
2. 14:27-33 – In the assembly, the gifts were to be regulated and used orderly.
3. 14:34-35 – Proper conduct of women during the assembly.
4. 14:36-38 – The need to obey Paul's commands from God.
5. 14:39-40 – Desire and use the spiritual gifts in a decent, and orderly manner

Discussion

1. 14:26 – The gifts were present during the assembly for edification

A. Paul begins by saying “Now, what do we do?”

1. By saying this he is going to show them how to conduct themselves as they

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come together as an assembly.

- a) Each of you seems to indicate that the gifts were widespread among the members.
- b) A psalm, a teaching, a tongue, a revelation, an interpretation.
- 2. All these things are to be done in a way that edification prevails.
 - a) Without order in the assembly the worship would descend into chaos and no one would benefit or be edified.
 - b) All would be confused, and an unbeliever would say you were out of your minds. (14:23)

2. 14:27-33 – In the assembly, the gifts were to be regulated and used orderly.

A. Those that spoke in tongues.

- 1. There be only two or three at the most.
 - a) Each were to take turns, one after the other.
 - b) Only one was to interpret what the speaker had said.
 - (1) This seems to signify that the one and the same interpreter was to act for the all the speakers.
 - (2) This interpreter may be one of the speakers or some other in the assembly.
 - c) This does not indicate that the speaker of tongues could not understand or translate the message himself.
 - (1) One person doing the interpretation brings all the focus on how he translate words.
 - (a) Consider the various Bible translations and how they render verses differently.
 - (2) Perhaps this was to direct discussions as to the meaning of what was said by any one of the speakers to the interpreter.
 - (a) This also ensures orderliness.
- 2. If there was no interpreter.
 - a) He is to keep silent in the assembly.
 - b) Let him speak to himself and to God.
- 3.

B. Those that prophesied

- 1. Three were to be two or three, one after the other.
- 2. When one speaks, the others are to judge or discern what was spoken.
 - a) This is to verify that the prophet who spoke is indeed speaking the words of God.
 - b) 1 John 4:1 warns of false prophets that would lead them astray.
- 3. In the course of one prophet speaking and something is revealed to one sitting

by, the first one is to keep silent and let him talk.

a) All would be given time and opportunity to reveal the prophecy.

4. The orderliness of the process would allow all who were in the assembly to receive the edification that they delivered from God.

C. The spirits of the prophets

1. The Spirit of God gave the prophets their gift.
2. The spirit that Paul is referring to is the spirit of man that is the intellect or conscience of man.

D. Are subject to the prophets

1. Each prophet had the ability to exercise control of the gift.
2. The prophet was not under the control of the Holy Spirit, but was the recipient of the gift from the Holy Spirit.
 - a) This gift allowed God to reveal to them the edification of the spirit.
3. Man is able to quench (extinguish) the Spirit of God. (1 Thess. 5:19)
 - a) In doing so he despises the prophecies (1 Thess. 5:20)
 - b) In this case they are able to control the gift given to him by the Spirit.
 - (1) Man's spirit works with God's Spirit.

3. 14:34-35 – Proper conduct of women during the assembly.

A. These verses need to be taken in consideration with the context under discussion by Paul.

1. Paul is dealing with spiritual gifts that were verbal in nature.
2. The setting of the use of these gifts was the public assembly of the saints.

B. We must also consider the hierarchy of authority set forth by God in 1 Cor. 11:3.

1. God is the head of Christ who is the head of man who is the head of woman.
2. Since the beginning (Gen. 3:16) God has set man over woman in the position of authority.
3. We must remember that this authority is not the roll of master to slave.

C. These verses details four things concerning the silence of women in the public assembly of God.

1. They are not permitted to speak.
2. They are to be submissive.
3. If they wanted to learn something they should ask the husbands at home (if they have one).
4. It is shameful for them to speak.

D. Concerning women not permitted to speak

1. Biblical examples of women speaking alongside of man.
 - a) Aquilla and Priscilla - Acts 18:26

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(1) So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. - Acts 18:26

b) Phillip the evangelist had four virgin daughters that prophesied. - [Acts 21:8-9](#).

E. Understood examples of women speaking during the assembly

1. Women were to sing praises to God in the assembly. ([Col. 3:16](#))
2. Women could acknowledge that Jesus was the Son of God before baptism before the assembly. ([Rom. 10:9-10](#))
3. She is able to teach other women and children in a Bible class or home setting ([Titus 2:4](#)).

F. In each of these rolls she is responding to one in authority and not exercising authority over them.

G. Women are not permitted to to exercise authority over men especially when they assemble.

1. They were not to lead the assemble in prayer, singing, or teaching
 - a) This would involve speaking with authority.
2. Women were given the spiritual gifts
 - a) Phillips daughters prophesied.
3. The problem was that they may have thought that since I received these gifts during the assembly, I have the right to be heard by all.

H. Ask their husbands at home

1. The purpose of this is to prevent disruptions by the women in the assembly, thus showing ungiven authority.
 - a) She must not speak in a way that disrupts, controls, or leads the assembly.
2. They can seek answers to their questions outside of the assembly
 - a) This applies to all women, even those unmarried or widowed.

I. Women asking questions during Bible study.

1. Bible classes are structured differently than assembled worship.
2. Bible classes are designed to ask question while being taught.
3. In the Bible class settings women can ask questions.
 - a) However, restraint should be made if the question becomes a debate where the man and woman find themselves in a challenge as to who may be right.
 - b) This would be an example of the woman trying to control the study and usurp her authority over man in a public setting.
4. Men and women in a private setting can discuss the scriptures and there will be times the man can learn from the knowledge of the woman.

4. 14:36-38 – The need to obey Paul's commands from God.

A. Paul now addresses the Corinthians conduct in their handling of the gospel.

1. It seemed that since they had been given these gifts, they could use them in any way they say fit.
2. The point that Paul was making was that their exercise of the gifts should not be any different than the way the other congregations were using them.
 - a) If they were changing the way they were to be used, they were guilty of teaching a gospel that was not taught (Gal. 1:6-8)
 - b) They would be in danger of God's wrath.

B. This is an important point to remember as we structure our worship to God.

1. We must not deviate from the pattern we see in the New Testament.

C. If anyone is ignorant, let him be ignorant.

1. Paul was not saying that the uniformed should remain uniformed.
2. He was singling out those who refuse to accept his teaching to the Corinthians as being from Christ.
3. Those that refuse should be singled out as a false disciple and not worthy to be a disciple.

5. 14:39-40 – Desire and use the spiritual gifts in a decent, and orderly manner

A. Paul concludes his instruction on the spiritual gifts.

1. He had spoken about what the gifts were.
2. How all the gifts work together to edify the body of Christ.
3. The gifts were only temporary until the gospel was revealed in its entirety.
4. That the most valuable gift was prophecy because it edifies the church.
5. The gifts could be controlled by the receiver and instructions were given on how to do that.
6. Simply because women were given these gifts does not eliminate the headship that God has established. She must recognize it and abide by it.

B. His desire was that would desire to prophesy.

1. Again, this leads to greater edification in Christ.

C. However to do not forbid or lessen the importance of tongues.

1. The ability to teach other nations in their own language was paramount to spreading the gospel.

D. The conclusion is to do everything decently and in order.

1. In the days of these gifts, it was important to show dignity and respect to God.
 - a) If this was not done, the unbeliever would see the chaos and think that they were all out of their minds. (1 Cor. 14:23)
2. Today's worship is no different.
 - a) To have chaos in the worship show disrespect and dishonor to God.
(1) Would you allow you children to run around wild, and screaming while

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you were in an important meeting with a doctor, or lawyer, etc.?

b) The charismatics of today violate this passage.

3. We must show dignity, respect and honor to God in our worship.

Conclusion

1. Let the assemblies worship God in a dignified, reverent manner.
2. Do all things in accordance to the teachings in the Bible.
3. Do not give the unbeliever the opportunity to ridicule the worship and God.
4. Respect God's ways and show your love for them.

Lesson 23

The Importance Of Believing In The Resurrection Of Christ

1 Corinthians 15:1-32

Introduction

1. Chapter 15 is composed of four main teachings concerning the resurrection of Christ.
2. One of the issues the Corinthians requested answers for was the reality of a resurrection.
3. Some denied it while others believed it.
4. Paul's responded by saying there are eye witnesses alive today that saw Christ. He then refutes the teaching of no resurrection. Followed by what will happen in that day and what we can expect afterwards.

Preliminary Thoughts

1. [Verses 29-30](#) has been misunderstood and confusing for many people.
2. These verses are a culmination of questions Paul puts forth to show how illogical it is to be a Christian and to deny the resurrection. I believe this was the primary intent of the chapter.
3. Another translation trap is found in [15:29](#).
4. Our study will deviate from the workbook so that we address the question of the resurrection first.
5. We need to remember that the congregation consisted of both Jews and Gentiles.
 - A. The Jews had the Pharisees that believed in the resurrection and the Sadducees that denied the resurrection.
 - B. The Gentiles were also divided on the belief in the resurrection. ([Acts 17:32](#))

Chapter Synopsis

1. [15:1-11](#) – Christ did rise from the dead and there are eye witnesses still alive to verify it.
2. [15:12-19](#) – Christ has risen and we have hope in that knowledge.
3. [15:20-28](#) – The last enemy death, will be destroyed after the resurrection.
4. [15:35-49](#) – A glorious, incorruptible body given to the faithful.
5. [15:50-58](#) – Our final victory in Christ by being steadfast and unmovable.

Discussion

1. Vs. 1-2 – Paul begins by saying he is now reteaching the fundamentals of the gospel to them.

A. He had previously taught them the gospel

1. They had received it and it was their foundation and salvation.
 - a) This was only if they held fast to and believed what he preached.
 - b) If they did not believe what he taught, then their belief was empty.

2. Vs. 3-8 – Eye witnesses of the resurrection

A. That Christ died, He was buried, and that He rose on the third day.

1. All according to the scriptures. (Isa. 53; Psa. 22; Gen. 2:17; Ezek. 18:20; Psa. 16:10; Matt. 12:39-40)

B. Paul then begins to list the eyewitnesses who for the most part were still alive to verify the resurrection.

1. Cephas, then the twelve.
2. By over 500 brethren at once.
3. Then by James.
4. The by all the apostles.
5. Last of all He was seen by Paul.

3. Vs. 9-11 – By witnessing the resurrection of Christ, Paul considered himself unworthy to be His apostle.

A. He persecuted the church

1. Acts 8:1;3, 9:1-2.

B. By God's grace Paul was who he became.

1. He labored more than the rest of the apostles.
2. It was not Paul's pride that caused him to labor, but the grace of God.

C. He does elevate himself in his work.

1. If it were the other apostles, or himself only two things mattered.
 - a) That the gospel was preached.
 - b) That they believed the gospel that was preached.

4. The no resurrection and the resurrection argument made by Paul

A. Vs. 12-19 Presents the "no resurrection view and consequences

B. Vs. 20-28 Present the resurrection view and blessings

C. Vs. 29-30 Is the resulting questions of the argument that demands an answers.

5. Vs. 12- 19 – The state of the matter if there is no resurrection.

A. Paul now begins to address those who denied the resurrection.

1. Paul's argument stated:
 - a) If no resurrection – Christ has not been raised.

- b) If Christ has not risen
 - (1) Gospel preached is in vain.
 - (2) Your faith is empty, futile.
 - (3) You are still in your sins.
 - (4) Those who have died in Christ have perished.
 - (5) If we have hope in an unrisen Christ – We are in a most pitiable state.
- c) If the gospel preached is false – Then Christians are false witnesses.

6. Vs. 20-28 – The resurrection's importance and order of events.

A. Paul now affirms that Christ has risen from the dead.

- 1. He was not the first in history to be resurrected, but the first to have been raised and not see death again.
- 2. Death came by man – Adam
 - a) By his fall in the garden of Eden.
- 3. Life also came by man – Christ.
 - a) He was raised to eternal life.
 - b) He has promised to raise us to eternal life.

B. The order of the resurrection at His coming.

- 1. First – Those who have died as faithful Christians.
- 2. Second – Those who still alive.

C. Events after the resurrection

- 1. The end comes.
- 2. The kingdom is delivered to God the Father.
- 3. All rule and authority on earth will come to an end.
- 4. All enemies are subdued under his feet.
 - a) The last being death.
- 5. Christ will then become subject to the Father.

D. One exception of all things were put under His feet.

- 1. This the Father

E. The end will be that God may be all in all things.

7. Vs. 29-30 – “Baptized for the dead”

A. To properly understand this verse, is to understand how Paul wrote it in the Greek.

- 1. Modern translations vary in translation.
 - a) Some indicate that this is a baptism on the behalf of others.
- 2. Punctuation also plays apart in proper understanding. See how comma misplacement can change the meaning of the text.
 - a) For example [Lk. 23:43](#).
 - (1) And he said unto him, Verily I say unto thee, To-day shalt thou be with

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me in Paradise. (ASV)

(2) “And he said to him: “Truly I tell you today, you will be with me in Paradise.” (NWT)

- b) The accepted comma placement by translators places the comma after “thee” indicating that the thief would see paradise that day.
- c) The New World Translation moves the comma past “today” indicating that the thief would not see paradise that day but some time in the future.

B. The Greek as Paul wrote it reads directly like this:

1. *“Otherwise what will they do who are baptized for the dead if at all [the] dead not are raised why are they also baptized for them”*

C. Young’s literal translation reads:

1. *“Seeing what shall they do who are baptized for the dead, if the dead do not rise at all? why also are they baptized for the dead?”*

D. The Greek language has no punctuation and the verse must be read in view of the context.

- 1. Mike Willis has suggested that comma placement be made as follows to clarify the argument that Paul makes.
 - a) “Otherwise what shall they do who are baptized? For the dead? Indeed if the dead do not rise again at all, why are people baptized? For them?”

E. This verse does not teach that one is baptized as a proxy for the dead.

- 1. By proxy, that is to baptized for one who is dead so that they can be saved out of a lost condition.

F. The argument is, if the dead do not rise, why are you being baptized, since all are are not going to be resurrected?

G. The second argument is if there is no resurrection, why do you allow yourself to be persecuted for a lost cause?

Conclusion

- 1. The resurrection of Christ is foundation of our faith.
- 2. If there was no resurrection, then our faith is worthless.
- 3. There were over 500 people that witnessed the resurrection that could not be denied.
- 4. Rest assured that after death we will be resurrected either to life or death.
- 5. Don’t think that death bring the end to your existence. It is but a doorway into eternity.

Lesson 24

God's Plan Will Be Fulfilled At The Resurrection

1 Corinthians 15:20-34

Introduction

1. In vs. 1-2 We see that Paul is again declaring the gospel to them again.
2. In vs. 3-8 He tells them that there were eye witnesses still alive that could collaborate what he said concerning the resurrection of Jesus.
3. In vs. 9-29 He explains the futility of believing that Christ has not been raised.

Preliminary Thoughts

1. From vs. 12-32, Paul had shown how illogical it was to be a Christian and to deny the resurrection.
2. You do not see premillennialism, or the 70 AD theory taught by Paul in this chapter.
3. Starting from vs 20 we will see what the resurrection entails for those who has faith in the resurrection.

Chapter Section Synopsis

1. Vs. 20-28 - Believers Have Assurance Of Their Resurrection
2. Vs. 29-34 - The effects of denying the resurrection

Discussion

1. 15:20-28 – Believers Have Assurance Of Their Resurrection

A. Vs. 20 – Christ has been raised He is the “first fruits of them that slept”.

1. The resurrection of Christ guaranteed that we will be raised.
 - a) The two stand or fall together.
 - b) To deny that man will be resurrected is to deny that Christ rose from the dead.
 - c) If Christ did not rise, then the gospel preaching of faith is worthless.
 - (1) Faith is the foundation of both forgiveness and hope.
 - (2) Paul understood what God's grace could do for the man who was a sinner.
 - (3) He recounts that he persecuted the church. (Acts 8:1; 9:1-2)
 - (4) God's grace made it possible for him to be forgiven

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- (5) Grace is the favor of God given to man even though man does not deserve it.
 - (a) Paul didn't deserve it, but God gave it to him freely.
 - (b) Paul's obedience to the gospel was the response to this grace.
 - (c) It made Paul what he was. It turned him from being the persecutor to being the persecuted.
 - (d) His understanding of not being worthy of God's grace, he labored more than all the others.
 - (e) His labor was so that man could receive God's grace and the forgiveness of sins.
- d) Christ is called the "first fruits of them that slept."
 - (1) He was not the first to be resurrected.
 - (a) The daughter of Jairus ([Lk. 8:40-56](#))
 - (b) The son of the widow of Nain. ([1 Kings 17:17-24](#))
 - (c) Lazarus. ([Jn. 11:38-44](#))
 - (2) He was the first to be resurrected never to die again.

B. Vs. 21-22 – By man came death and life.

- 1. Man faces death because of the sin of Adam. ([Gen.2:17; 3:1-7](#))
 - a) That death is both physical and spiritual ([Rom. 5](#))
- 2. This context deals with the physical death and the resurrection.
 - a) Because of what the man Adam did, all men die.
 - b) Because of what the man Christ did, all men will be raised.

C. Vs. 23 – The order of the Resurrection

- 1. God has established the order of the resurrection from the dead.
 - a) First was Christ ([Matt. 28:5-6](#))
 - b) Second will be those who have already died. ([1 Thess. 4:13-17](#))
 - c) Third, those that are still alive.
 - d) Fourth, all those who are not Christ's will resurrected unto damnation. ([Rev. 20:13-15](#))
- 2. After the resurrection, we will no longer live a life in the flesh, or die a fleshly death.
 - a) Those who have wash their robes have a right to the tree of life ([Rev. 22:14](#))
 - (1) Those who do not keep their robes washed will not enter ([1 Cor. 9:27](#))
 - b) All those that are in the grave will hear his voice and come forth.
 - (1) Those that have done good, unto the resurrection of life. ([Jn. 5:28-29](#))
 - (2) Those that have done evil will be resurrected unto damnation. ([Jn. 5:28-29](#))
 - c) The destruction of the lawless one.

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- (1) He will be consumed with the breath His mouth.
- (2) He will be destroyed by the “brightness” of His coming. (2 Thess. 2:8)
- 3. There will be no other resurrection. The Bible speaks of no other including...
 - a) A rapture of only the saved before a supposed seven year tribulation.
 - b) No premillennial reign of Christ on earth.
 - c) There will be no war of Armageddon.

D. Vs. 24-28 –The kingdom and all authority

- 1. Verse 24 tell us the second coming is the end of all things on earth. The Bible speaks of no future for the earth.
 - a) Christ will not set foot on earth again.
 - b) He will not reign in Jerusalem.
 - c) We will be caught up in the clouds to meet the lord and so shall we be forever. (1 Thess. 4:17)
- 2. Verse 25 tells us the length of Jesus reign over the kingdom (church)
 - a) He will reign until he has conquered all His enemies.
 - (1) At the second coming all earthly rule, all authority and power comes to an end.
 - (2) The last enemy to be defeated is death.
- 3. Satan has given power to kingdoms of men (Rev. 13:2)
 - a) He continues to work through “rulers of the darkness of this world,” Eph. 6:12.
- 4. Even though Satan gives power and authority to rulers, it is God who removes kings and establishes kings. (Dan. 2:21)
 - a) The kingdom of God stands because Christ is the “Lord of Lords, and King of Kings.” (Rev. 17:14)
 - b) Christ is far above all principalities and power, and might, and dominion, etc. (Eph. 1:20-23)
- 5. Satan gives power and authority to kings. It is God who removes or places these kings.
 - a) This proves that Satan is limited and that God can easily destroy what Satan establishes.
- 6. God allows Satan’s influence to be in the world.
 - a) The longsuffering of God is to give man every opportunity to come to repentance. (3:9-10)
 - b) Man has the intelligence to either do right or to do wrong.
 - c) Man must make his own decision.
 - (1) A righteous person will strive to please God and mold his life into His child.

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(2) It may well be that Satan is allowed to do his work, so that we can be forged into righteousness by resisting evil.

E. Vs. 28 – At the resurrection, when all has been subjected to Jesus.

1. At this time Christ will then be subject unto the Father who put all things under His feet, that God may be the only ruler.
 - a) Again we see that Jesus respects and accepts the hierarchy of authority without complaint.
2. The scheme of redemption was in the Father's eternal purpose (Eph. 3:9-11)
 - a) Jesus did the will of His Father (John 6:38)
 - b) The Holy Spirit spoke only what was revealed to Him. (John 16:13)
3. The fact that Christ will again be subject to His Father implies no inferiority of nature, nor diminishing of power.
 - a) It is the willing submission of love which is the essence of Godhood.

2. 15:29-34 – If There Is No Resurrection, How Can One Explain Our Conduct?

A. Vs. 29-34 – We stand in peril of man if there is no resurrection.

1. We spent last lesson in detail of how Paul show how it is not logical to deny the resurrection.
 - a) If there is no resurrection, why are "they" baptized?
 - (1) For the dead?
 - (2) If there is no resurrection, then you are baptized for a dead Christ.
2. If there is no resurrection, it makes no difference if you are baptized or not.
 - a) Baptism frees us from the fear of the judgment after death. (Heb. 9:27)

B. Vs. 31-32 – Paul recalls his peril and questions the wisdom behind it.

1. The belief in the resurrection is what keeps us motivated even in the face of the danger of persecution.
 - a) Paul constantly placed himself in peril and hardship for the work of Christ. (2 Cor. 11:23-29)
 - b) He even surmised that if he had to face the Lions at Ephesus, what advantage would it be, if there was no resurrection?
 - c) It is just illogical that if we have nothing to hope for after death, than to place ourselves at death's doorstep just to be a Christian.

C. Vs. 33-34 – Evil companions can deceive you if you lack knowledge.

1. Paul emphasizes the devastating impact that evil companions can have on your life and eternal salvation.
 - a) He tells them to wake up. See what is right in front of you.
 - (1) Awake to understanding and flee from follow the dangerous doctrine of no resurrection.
 - b) Some may boast of great knowledge of God but prove their ignorance by

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following false doctrines.

2. “Prove all things and hold fast to that which is good.” (1 Thess. 5:21)

Conclusion

1. Faith in the resurrection of Christ is the foundation of the gospel.
2. If anyone teaches there is no resurrection, they are a false teacher.
3. If anyone teaches premillennialism, is a false teacher.
4. Baptism and continued faith frees us from the fear of judgment.
5. Don't become complacent, always be watchful for anything that may lead you astray.

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Lesson 25

What Will Happen At The Resurrection?

1 Corinthians 15:35-58

Introduction

1. God's plan for the redemption of man was predestined before the foundation of the world. (Eph. 1)
2. Paul had just shown the authority of Christ over all power and authority and even death.
3. Jesus being subject to the Father was made head over the church and over all power and authority.
4. Jesus will in the last day, deliver the kingdom to the Father so that God may be all in all.
5. In this last section we will see the events of the last coming of Christ

Preliminary Thoughts

1. The resurrection of man is the culmination of God glory and love.
2. We were made for the glory of God. (Is. 43:7)
3. God's all encompassing goodness is seen in the form of Jesus Christ (John 2:11).
4. This glory is shared by Christ with man. (Jn. 16:22)
5. Jesus shares His divine glory with Christians (John 17:5-6, 22)
6. This is so that believers may be transformed into the glorious image of God (2 Cor 3:18).
7. God is the object being glorified through the lives of Christians.
 - A. Christians will be fully glorified at the end of time in God's heavenly presence (Rom 5:2; Col 3:4) where the glory of God will be seen everywhere (Rev 21:23).
8. Believers are visibly seen and represent God's all encompassing goodness to the world.
 - A. *Then they said to Him, "What shall we do, **that we may work the works of God?**" Jesus answered and said to them, "**This is the work of God, that you believe in Him whom He sent.**" (John 6:28-29)*
 - B. *Therefore, whether you eat or drink, or whatever you do, **do all to the glory of God.** Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all men in all things, not seeking my own profit, but the profit of many, **that they may be saved.** (1 Cor 10:31-33)*

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9. With an understanding of why man was created, the purpose of man becomes clear.
 - A. Human beings are to "do all to the glory of God" by doing the work of God so that the world will "believe in Him whom He has sent."
10. Among all of His creation, God has determined that human beings would be meaningful to Him.
 - A. He chose to delight in His people and to allow us to bring joy to His heart (Isa 62:3-5)

Chapter Section Synopsis

1. Vs. 35-38 – The body must die so that it may live.
2. Vs. 39-40 – Different bodies have different glories.
3. Vs. 42-49 – What is sown in corruption is raised in incorruption.
4. Vs. 50-58 – We will be raised incorruptible by Christ's victorious conquest over death

Discussion

1. Vs. 35-49 – How Are The Dead Raised Up? And With What Body Do They Come?
 - A. Vs. 35-38 – The body must die so that it may live.
 1. Paul makes a comparison they should understand between the body and that of a planted seed.
 - a) As a seed decays, it begins growth as a new plant by God.
 - b) The body decays and it will be given a new body by God.
 2. The design of the body of the seed, the body of the plant is determined by God.
 - a) God gives it as He pleases.
 - B. Vs. 39-40 – Different bodies have different glories.
 1. Paul further illustrates the differences in the bodies given by God.
 - a) All flesh is not the same and differs between man and the animal world..
 - (1) There is one kind of flesh for man, another of animals, another of fish, and another of birds.
 - b) From a scientific viewpoint. (Has God Spoken. By A. O. Schnabel)
 - (1) It was thought for years that all humans and animals shared common cell structure.
 - (2) It was only in 1930 A. D. With the invention of the electron microscope That this was proven wrong.
 - (a) It was proven that Paul was right when he said that all flesh was different.
 2. Vs. 42-49 – What is sown in corruption is raised in incorruption.

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- A. Our bodies are sown “in corruption”
 - 1. We will be raised “in incorruption.”
 - 2. We are told that after death Christ keeps us. - 1 Pet. 1:3-5
 - a) *1 Pet. 1:3-5 - Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time.*
- B. It is sown in “dishonor,” yielding to the suffering, weakness and frailties of the flesh,
 - 1. In contrast it to the flesh will be raised in “glory.”
 - 2. Our “vile” bodies will be changed. (Phil. 3:21)
 - a) *Phil. 3:20-21 - For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.*
- C. It is sown in “weakness,” unable alter its position, but it will be raised in “power,” full of strength and vitality, (1 John 3:2)
 - 1. *1 Jn. 3:2 - Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.*
 - 2. We are given a glimpse but all that we will be has not been revealed to us.
 - a) We do know that we will be like Him, incorruptible and full of the glory of God.
- D. It is sown a “natural body,” physically consisting of flesh and blood.
 - 1. In the last day it will be raised a “spiritual body,”equiped to live with God eternally. (2 Cor. 5:1-4)
 - 2. *2 Cor. 5:1-4 - For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.*
- E. Paul concludes by telling us that there two bodies, the natural and the spiritual.
 - 1. Adam was the natural that became a living spirit

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2. Christ is the spiritual that became a life-giving spirit.
 - F. In the natural order of creation, it was the natural body of man that came first.
 1. After death and the body is sown and then reurrected, then comes the spiritual body of man that will endure throughout eternity.
 - G. All men will be resurrected at the second coming. No one will escape or be overlooked. (Jn. 5:28-29)
 1. *Jn. 5:28-29 - Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.*
 - H. Some claim that Eccl. 9:10 teaches that we will not be conscious in the grave.
 1. Solomon is teaching that we must work while on earth. When death comes our work ceases. Not our consciousness.
 2. *Eccl. 9:10 - Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave where you are going.*
 3. Luke 19-31 shows us that we are conscious after death.
 - a) Consider what Jesus spoke concerning the rich man and Lazarus.
 - I. It is our faith and hope in the resurrection of Jesus that we too will be resurrected.
 - 1 Pet. 1:3
 1. *1 Pet. 1:3 - Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,*
3. **Vs. 50-58** – What Will Happen To Those Who Are Alive When Christ Comes?
- A. **Vs. 50-58** – We will be raised incorruptible by Christ's victorious conquest over death.
1. Flesh and blood will not inherit heaven.
 - a) The LDS teaches that flesh and bone will inherit the kingdom of heaven. This is because the father and the son have bodies of flesh and bone. (D&C 130:22)
 - 1) *D&C 130:22 The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.*
 2. Paul teaches that this is a mystery for man. It was not previously revealed until now.
 - a) We will not sleep in the sense that some believe that death ends all things.
 - b) We shall all be changed. That is the mystery that was hidden from man.
 - (1) "In a moment, in the twinkling of an eye," the change will occur

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suddenly.

- (2) “At the last trump” the dead shall be raised.
 - (a) All who are dead, both those who have done good as well as those who have done evil.
 - (b) All will come forth, John 5:28-29.
 - c) All will be raised incorruptible.
 - (1) Both the righteous and wicked.
 - (a) The bodies that are given to the wicked will not perish in hell but live there eternally. (Mk. 9:47-48)
 - (i) *Mk. 9:47-48 - And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire— where ‘Their worm does not die And the fire is not quenched.’*
3. Death is swallowed up in victory,” Isa. 25:8.
 - a) God will ultimately win the victory over death.
 - b) We shall be raised no more to die.
 - c) The conquest of death is only for a short time, but when Christ comes, death will be conquered.
4. Hosea pictured death as man’s defeated enemy.
 - a) *Hos. 13:14 - “I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your plagues! O Grave, I will be your destruction! Pity is hidden from My eyes.”*
 - b) “The sting of death is sin.” Sin gets its strength from the law. (Rom. 4:15)
 - (1) *Rom. 4:15 - because the law brings about wrath; for where there is no law there is no transgression.*
 - (2) *For “the wages of sin is death,” Rom. 6:23.*
 - (3) *Death is the punishment for sin, Gen. 2:17; 3:19.*
 - c) Through Christ we are delivered from sin that plagues mankind. (Rom. 8:1-2)
 - (1) *Rom. 8:1-2 - There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.*
5. As Paul concludes this discussion on the resurrection he exhorts them to be firm, without wavering or being carried about with “every wind of doctrine,”

Conclusion

1. All men face death. But we should not fear it.

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2. Our faith gives us hope for a resurrection to life.
3. There will be consciousness after death and we will be placed according to our works.
4. The eternal body that we will be given will never be destroyed. Not even for the wicked.
5. Knowing man's two destinies:
 - A. be steadfast and unmovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

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Lesson 26

Concluding Requests, Admonitions, And Salutations

1 Corinthians 16:1-24

Introduction

1. Paul now concludes his letter.
2. He gives instructions concerning the saints that were in need.
3. He informs them of his travel plans.
4. He gives them instructions concerning Timothy
5. He tells them of Apollos and his plans.
6. He gives them final exhortations.
7. Sends greetings from fellow Christians
8. Gives them his final and solemn farewell.

Preliminary Thoughts

1. None

Chapter Synopsis

1. [16:1-4](#) – Collection for the needy saints.
2. [16:5-9](#) – Paul’s personal travel plans.
3. [16:10-12](#) – Concerning Timothy and Apollos.
4. [16:13-18](#) – Final exhortations to steadfastness and submitting to various teachers.
5. [16:19-23](#) – Greetings from various people and Paul’s final farewell.

Discussion

1. [16:1-4](#) – Collection for the needy saints.
 - A. Instructions Are Given For A Collection For Poor Saints In Jerusalem.
 1. We are not told why there were poor saints at this time in Jerusalem.
 - a) Twenty years earlier the brethren there sold their own possessions to provide for the needs, [Acts 2:44-45; 4:32-37](#).
 - b) Ten years later, in AD 45, there was a great famine throughout all the world, and the disciples in Antioch sent to the relief of the brethren in Judea, [Acts 11:27-30](#).
 - c) In 56 AD When Paul wrote this letter to Corinth, he had also given “order

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to the churches of Galatia” to help provide relief.

- (1) Other churches were told assist
- (2) In his second letter to Corinth he spoke of the generosity of the churches of Macedonia. [2 Cor. 8:1-5](#).
- (3) In his letter to the Romans Paul said this benevolence was a fruit of their spiritual relationship
- (4) He also said that he would travel with the brethren to Jerusalem to “minister unto the saints” before coming to Rome. ([Rom. 15:25-28](#))

B. Why the support was needed and who received it

1. One possible reason for a constant need to support the many poor saints in Jerusalem.

- a) Most likely due to the persecution and social rejection for becoming Christians
 - (1) They would have been cut off from their families who were not believers.
 - (2) Prosperity depended in large part upon being Jewish in Jerusalem
 - (3) Converts to Christ would have certain difficulty in securing employment and maintaining financial support.

2. This collection was made specifically for “the saints”

- a) It was not a general support for anyone who might be in need.
- b) Paul explained that due to their spiritual relationship it was their responsibility to provide for the fleshly needs. ([Rom. 15:27](#))

C. The time and conditions that was established for this regular contribution

1. “Upon the first day of the week”

- a) It was on this day that the saints regularly met to worship in remembrance of the sacrifice of Christ ([Acts 20:7](#))

2. “Let every one of you” states “who” is responsible for giving.

- a) Each individual Christian should consider what he can give.
- b) This is done with purpose in his own heart. ([2 Cor. 9:6-7](#))

3. “That there be no gatherings when I come.”

- a) This contribution was to be gathered when they assembled.
- b) It was not to be accumulated when Paul came.

4. “As God has prospered him” This regulates the amount that is to be given.

- a) Unlike the Law of Moses that required ten percent, the Christian is to give as he has prospered.
- b) Though Christians are not commanded give a specific percentage
 - (1) It would seem logical that those who have sincere love for the Lord

would not give less than the Jews did. (2 Cor. 8:8-9; 9:6)

5. “That there be no gatherings when I come” shows that the purpose of the weekly offering.

(1) This would prevent Paul from having to raise money after he came to Corinth.

6. This is the only example found in the New Testament of any pattern for congregational giving.

a) This was for the need of relieving the saints that were in need.

b) Other work that needed funding that we see in the Bible.

(1) supporting preachers. (2 Cor. 11:8; Phil. 1:5; 4:15-16)

(2) Supporting elders (1 Tim. 5:17)

(3) Providing for widows (1 Tim. 5:16)

c) We do not see anywhere in the bible:

(1) That funds can be used to support colleges, orphan homes, missionary societies, etc.

(2) Sent to a single church or entity that collects funds to do the work of all the individual churches.

7. The distribution of the funds collected at Corinth was done so by their oversight.

a) The church at Corinth would decide who would take the contribution.

b) Paul would send whom they approved.

(1) He would not go with them unless they thought it was beneficial.

c) The church at Corinth had total control of the funds.

2. 16:5-9 – Paul’s personal travel plans.

A. Paul explains that his original intention was to go directly from Ephesus to Corinth, then to Macedonia and back to Corinth and then he would sail to Jerusalem.

B. These plans were changed

1. He found it necessary to change those plans and will prolong his stay in Ephesus until after Pentecost.

2. He would go to Macedonia first, then to Corinth and perhaps stay through the winter. (Acts 20:1-3)

3. At Ephesus he found that “a great door and effectual is opened.”

4. These good opportunities were accompanied by “many adversaries,”

a) The opposition he encountered made it needful to stay and combat it.

3. 16:10-12 – Concerning Timothy and Apollos.

A. Concerning Timothy

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1. In [Acts 19:22](#) we learn that Paul had sent Timothy and Erastus to Macedonia and perhaps encouraged him also to go to Corinth.
2. It is uncertain if Timothy arrived.
 - a) Only Titus is mentioned as bringing word back from Corinth to Paul. ([2 Cor. 7:6-7, 13](#))
 - b) If Timothy did come, Paul encouraged the church to extend a warm reception because he was doing the same work of the Lord as Paul.
 - (1) Therefore they should not lightly esteem him because of his youth. (1 Tim. 4:12)
 - (2) Paul insisted that they must send him on his way with encouragement

B. Concerning Apollos

1. Paul had urged Apollos to go to Corinth.

- a) However he was quite unwilling to go at that time.
 - (1) No reason was given.
- b) Apollos had preached at Corinth. ([Acts 18:27-28; 19:1](#))
 - (1) He had been named that certain Corinthians were followers of that created dissention. ([1 Cor. 1:10-13; 3:4-6](#))
 - (2) Apollos and Paul were not rivals in preaching the gospel.
 - (a) It was wrong to have any schism in the church associated with their names or work.
- c) Apollos did say he would go to Corinth when he had a convenient time.

4. [16:13-18](#) – Final exhortations to steadfastness and submitting to various teachers.

A. Paul brings his letter to a close with two exhortations.

1. In his closure he tells them to “watch, stand fast in the faith, be brave, be strong.
2. The warning to watch and stand fast in the faith.
 - a) He tells the to not allow these influences pull them from the faith and the teachings he received from Christ.
 - b) Christians must always be on their guard, Satan seeks every opportunity to ensnare us. ([1 Peter 5:8-9](#))
 - c) Like a warrior, we must put on the whole armor of God. ([Eph. 6:10-18](#))
3. By being brave and strong.
 - a) The persecutions they would face would try their limits of endurance.
 - (1) Pain and persecution is only for a short time
 - (2) Pleasures of this life are only for a short time
 - (3) Eternity is forever. Don’t allow yourself to become weak and be subdued.

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4. Let all that you do be done with love.
 - a) Love is the bond of Perfection. (Col. 3:15)
 - (1) Love will allow the God of peace to rule in our hearts.
 - b) We should always speak the truth in love. (Eph. 4:15)
 - (1) We should never be antagonistic toward our brethren when correction is needed.
 - (2) Even as the incestuous brother in chapter 5 was to be put away, Paul warns about how it was to be done.
 - (a) They were to reaffirm their love for him. (2 Cor. 2:8)
 - c) Even Paul, after writing this letter and scolding them for many of their actions declares his love for them, (2 Cor. 2:4)

5. **16:19-23** – Greetings from various people and Paul's final farewell.

A. Stephanas, with his household,

1. were among the first converts in Corinth. (1 Cor. 1:16)

B. Fortunatus and Achaicus

1. We know nothing more of these people than what is stated here.

C. These men had given themselves to ministering to the saints.

1. Paul strongly urged the Corinthians to esteem them and others like them that helped in the Lord's work.
2. They had "refreshed his spirit" by their service and encouragement.

D. According to the customary expression of love toward each other, they should "salute one another with a holy kiss." (Rom. 16:16)

E. Paul adds this salutation with his own hand.

1. It is evident that he had another to pen the letter for him.

F. The then lets it be now that anyone who professes faith in Christ and yet does not sincerely love the Lord to be accursed.

1. This is followed by "O Lord, come."
2. He was looking toward the second coming of Jesus at which time retribution will be dealt to those who do not love the Lord.

G. Paul had written this letter with much rebuke.

1. Even so, he wanted to reassure them of his affection for them.
2. He concludes this letter with these tender words of farewell:
 - a) "The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen."

Conclusion

1. We should always be mindful of the needs of our brethren, both locally and those far off.

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2. We should make our offerings according to how we have prospered,
3. Our offerings should always be with a cheerful heart.
4. Those that give their lives to the service of Christ deserve our affection and help.
5. Always love our Lord, in doing so, we will have His love when he comes.
6. Be brave and strong, always doing the work of the Lord with love and dedication.