

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

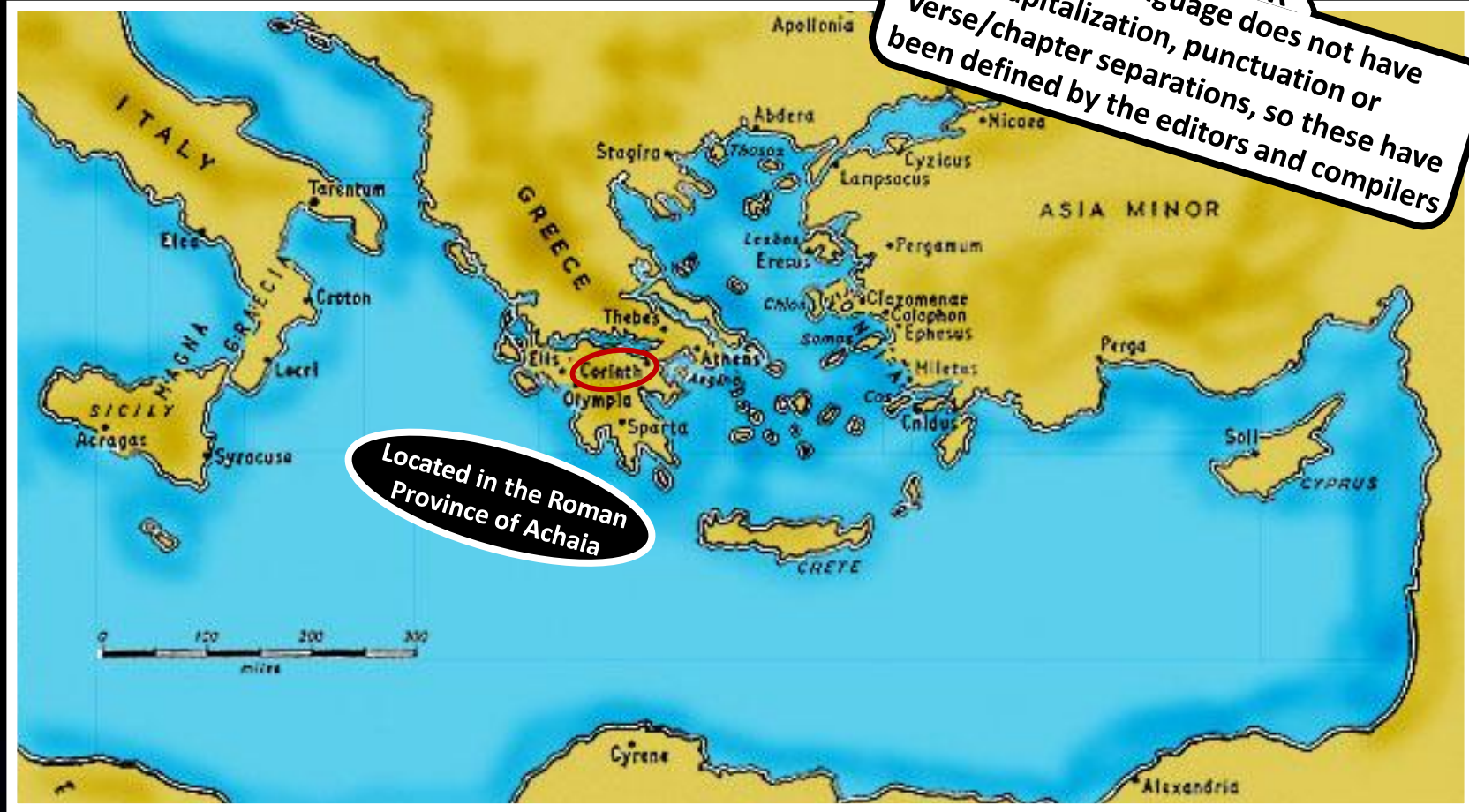
Ancient Corinth

Corinth was the commercial metropolis of Greece (influenced by Athenian thought) ranging from 200,000 to 400,000 in population.

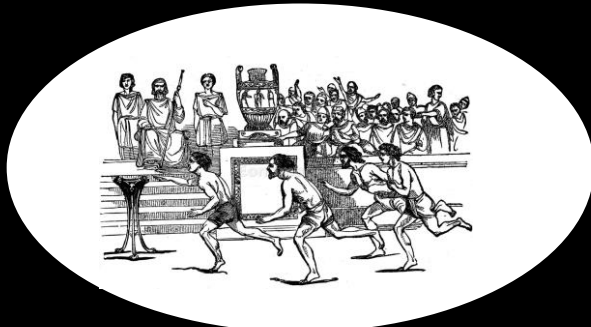
Corinth was the principal trade route between the eastern producers/markets and western producers/markets.

Corinth was known for their architecture and bronze works. The 75 foot tall “Beautiful Gate” of the Jewish Temple was a bronze work from Corinth.

Gates, statues, armor, vases and other vessels were shaped from Corinthian bronze/brass (aes Corinthiacum)



REMINDER
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers



Corinth was also known for their athletics and sports. Every two years, they hosted the “Isthmian Games.” These competitions were second only to the Olympic Games of Olympia held every four years.

The Corinthian Canal

Corinth was located on the Peloponnesian Peninsula. Goods and merchandise were transported across the Peloponnesian Peninsula instead of taking the dangerous seas from the Aegean Sea (in the east) to the Ionian Sea (in the west).

A canal cuts across the 3½ mile peninsula (isthmus) that connected the Peloponnesian Peninsula to mainland Achaia. (Instead of sailing 200 miles around the Peloponnesian Peninsula)



An “isthmus” is a narrow strip of land with sea on either side which forms a link between two larger areas of land



The Corinthian Canal is only 81 feet wide with frequent landslides from its steep banks

Julius Caesar (45BC) planned to develop the 3½ mile canal through solid rock; however, the project actually began under Caesar Nero in 67AD. The canal was not completed until 1893.

In ancient days, cargo ships would unload freight to be carried over land while the ship was lifted out of the water and placed on log rollers to be rolled over the Diolkos Roadway.



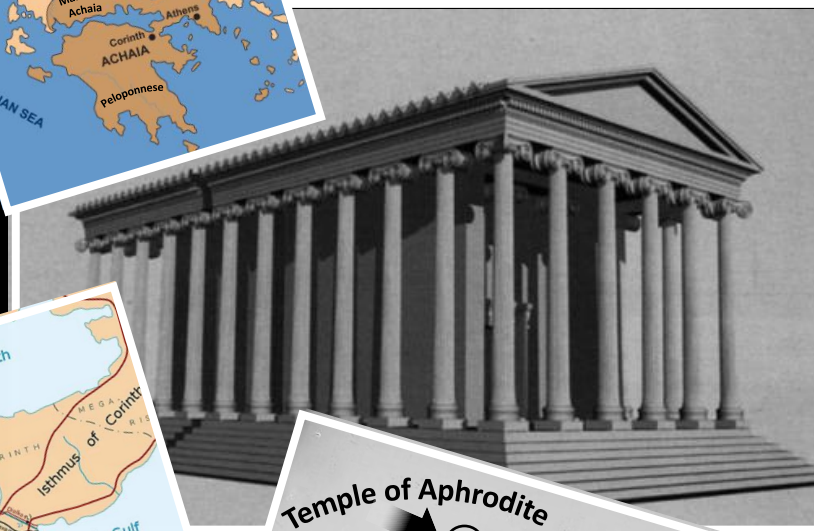
“Corinthizer”

Corinth struggled with moral issues but seemed open to correction.

The term “corinthizer” means one who indulges in lust or one who gives self over completely to immorality.

Quintus Horatius Flaccus (Horace) who was a Roman Poet stated “it is not every man that can afford to go to Corinth” because of Corinth’s prostitution.

The Temple prostitutes would descend into Corinth at night for those who could not climb to the Temple of Aphrodite



Aphrodite (Roman goddess) is synonymous with the Greek’s goddess, Venus.

Aphrodite/Venus was the ancient goddess of sexuality & beauty

Corinth was known for Aphrodite’s 1,000 Temple prostitutes (housed at the “Acro Corinth” – “Upper Corinth”) which is one reason “corinthizer” is synonymous with depraved sensuality.

1 Corinthians

The Book of 1 Corinthians is Paul's longest epistle with 9,489 words while Romans is his second longest with 9,447 words.



This letter relates to various issues of the Corinthian church; however, Paul bases his response to the issues on the gospel message.

On Paul's second missions trip, he established the church in Corinth (with Aquila and Priscilla) as he remained in Corinth for 1½ years. (Acts 18:11)

Paul also visited Corinth again on his third mission trip. (Acts 20:2).

It is thought that Paul wrote this letter to Corinth (1 Corinthians) from Ephesus around 56AD.

Christianity is not what unbelievers expect – it is a challenging struggle in the world's eyes.

While the Corinthians were lured into the pleasures of the world, the Galatians were constrained by Judaizers

The Corinthian church (as with all believers) needs to apply the gospel message to every aspect of their lives.

OUTLINE OF 1 CORINTHIANS

Introduction & Greeting (1:1-3)

Thanksgiving (1:4-9)

Division in Corinth (1:10-4:21)

Immorality in Corinth (5:1-6:20)

Difficulties in Corinth (7:1-14:40)

The Resurrection (15:1-58)

Closing (16:1-18)

Conclusion (16:19-24)

*Marriage
Food
Idols
Worship
Spiritual Gifts*

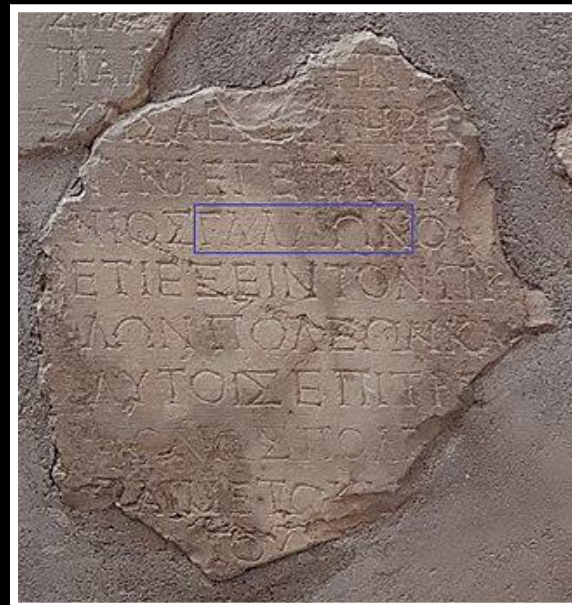
51
A.D.

The Date of Paul's Visit to Corinth

(51A.D. as Confirmed by Archeological Finds)

"When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat..."
(Acts 18:12)

Roman Proconsuls (Governors) would serve for one year that began in July of a year until June of the following year



THE GALLIO (DELPHI) INSCRIPTION

Nine fragments of a letter written by the Roman emperor Claudius who was ordering Gallio to incite Corinthians to move to Delphi.

The inscription was found in the Temple of Apollo in the ancient city of Delphi on Mount Parnassus in Greece dated Gallio as being Proconsul in Achaia in 51A.D.

From this date, the time of Paul's earlier and later travels can be calculated and estimated.

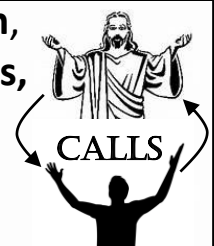
"Greetings" (chairein χαίρειν)
& "Grace" (charis χάρις)

Gratitude for God's Grace (1 Corinthians 1:1-9)

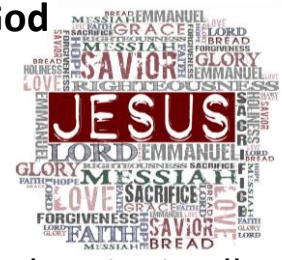
1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,



2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called *to be* saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:



3 Grace¹ to you and Peace² from God our Father and the Lord Jesus Christ.



4 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,

5 that you were enriched in everything by Him in all utterance and all knowledge,

6 even as the testimony of Christ was confirmed in you,

"Confirm" (ebebaiōthē ἐβεβαιώθη) meant a Legal Guarantee

7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,

8 who will also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ.



SPIRITUAL GIFTS

9 God *is* faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Sosthenes was the ruler of the synagogue beaten by the Jews after Paul's dismissal from the trial in Corinth (Acts 18:17)

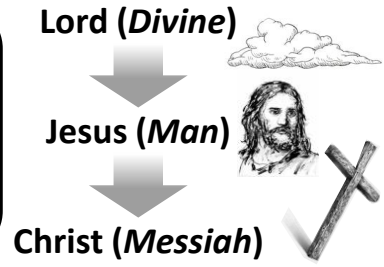
The Greek term for "apostles" (apostolōn ἀποστόλων) means to "to send with official authority" as Christ's representatives.

Jews often had two names (one Jew and one Greek). While Saul was his Jewish name, Paul actively used his Greek name (Paul). The name, Paul, means "small," but this can also be translated as humble. (Ephesians 3:8)

Found in Thessalonica dating to the second century AD, there is a physical description of Paul: *short, bald, bow-legged, bushy "unibrow" and protruding eyes.*

The term "church" was translated from the Greek term Ekklesiai (or Assembly) – Numbers 16:3, 20:4; Deuteronomy 23:1; 1 Chronicles 28:8. When writing the Septuagint, the word "Ekklesiai" was used for the gathering of the Israelites.

Chapter 1 Emphasizes God's Will & Election for the "Called"	
1 Corinthians 1:1	"Paul, called to be an apostle"
1 Corinthians 1:2	"...called to be his holy people"
1 Corinthians 1:9	"...has called you into fellowship with his Son, Jesus Christ"
1 Corinthians 1:24	"God has called, both Jews and Greeks"
1 Corinthians 1:26	"...what you were when you were called."



"Grace" precedes "Peace" (Romans 1:7, 2 Chronicles 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:2, Colossians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:2)

God "confirms" (ebebaiōthē ἐβεβαιώθη) the testimony in the same way that He "confirms" (bebaiōsei βεβαιώσει) His people in the end (1 Corinthians 1:8). In Jesus day, this word ("confirm" ebebaiōthē ἐβεβαιώθη) meant a legal guarantee.

Just as the Greek term for "Grace" is "charis" (χάρις), the Greek term for "Gift" is "charismati" (χαρίσματι).

The sinful church of Corinth would be judged "blameless" (anenklētous ἀνεγκλήτους) because they are "in Christ." The righteousness of Christ was imputed to their account.

It is the church of Christ instead of associating with a prominent preacher

Unity in Christ (1 Corinthians 1:10-17)

¹⁰ Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment.



¹¹ For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

¹² Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."



¹³ Is Christ divided? Was Paul crucified for you?

Or were you baptized in the name of Paul?

¹⁴ I thank God that I baptized none of you except Crispus and Gaius,



¹⁵ lest anyone should say that I had baptized in my own name.

¹⁶ Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.



¹⁷ For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

Paul refers to the church in Corinth as "brothers" (adelphoi ἀδελφοί) as he emphasizes that they are one family in Christ; there is a relation responsibility.

In the ancient Mideast, names were very important as the parents named their children according to the characteristics that they wanted to portray in their lives.

The name represents the character, and Christians should exemplify the selfless love and sacrifice of Christ in all that they think, say and do.

In the name (onomatos ὀνόματος) of the Lord Jesus Christ would mean that He was the defining characteristic for the believer.

Concluding prayers "in Jesus' name" means that the believer submits his prayer in the character and will of Jesus.

Chloe's people (possibly family, servants or friends) went to Ephesus and told Paul what was happening in Corinth. Chloe is a nickname for the goddess Demeter with power over harvests and agriculture.

The church of Corinth had been divided into four factions which had different characteristics, but should not be in conflict with each other. Paul (the theologian); Apollos (the eloquent scholar), Cephas (the converted Jew); Christ (Lord overall).

Spiritual leaders have strengths & weaknesses; the church should be grateful for the strengths while praying for the weaknesses; however, Christ is a single body that is not divided among His followers.

Crispus had been the leader of the synagogue in Corinth who was baptized along with his household (Acts 18:8). Paul stayed in the home of Gaius while in Corinth (Romans 16:23).

Stephanas was one of the earliest believers of Corinth who brought a letter from the church to Paul in Ephesus (1 Corinthians 16:15, 17).



Paul was sent to baptize (Mark 16:16) with the Spirit (Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33 → Romans 8:9); not water (1 Corinthians 1:17)

Baptism is a symbol of a believer's death and resurrection (Romans 6:3-9; Colossians 2:12)

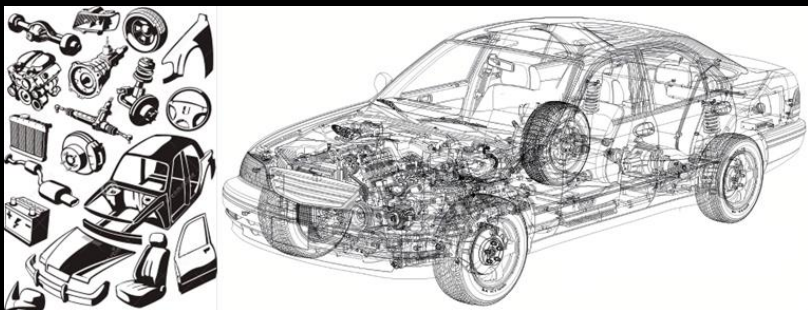
Baptism is an outward sign of an inward change. Baptism is not the mechanism of salvation or the receiving of the Holy Spirit.

Greek Word Pictures

*“Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all **spe**ak the same thing, and that there be no **div**isions among you, but that you be **per**fectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:10)*

αυτο αυτό
(means “agree”)

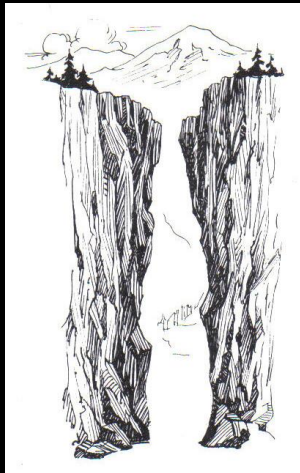
The typical car/auto has over 30,000 parts and yet moves with a common purpose



The church is to work in unified agreement (Greek αυτο αυτό) towards a common purpose.

schismata σχίσματα
(means “divisions”)

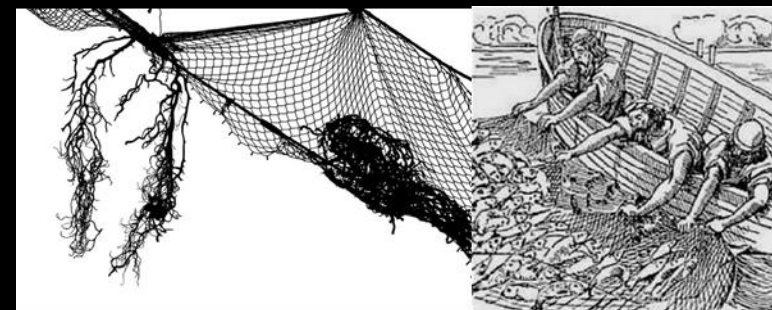
Political squabbling & subjective bickering caused separation



The church at Corinth were caught up in critical spirits

katērtismenoi κατηρτισμένοι
(means “having been knit together”)

This term was used for repaired fishing nets that were made useful for fishing again



The Corinthian church needed unity to perform the work that God had called them to do as “fishers of men” - evangelism and discipleship.

The Wisdom of the Cross (1 Corinthians 1:18-31)

"The message of the Cross" ...is the power of God (Romans 1:16)

18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

19 For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." **Isaiah 29:14**

20 Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? **Has not God made foolish the wisdom of this world?**

21 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.

22 **For Jews request a sign, and Greeks seek after wisdom;**

23 **but we preach Christ crucified, to the Jews**

a stumbling block and to the Greeks foolishness,

24 **but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.**

25 **Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.**

26 **For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.**

27 **But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things**

of the world to put to shame the things which are mighty;

28 **and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are**

29 **that no flesh should glory in His presence.**

30 **But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—**

31 **that, as it is written, "He who glories, let him glory in the LORD."**



Isaiah 29:14



Jeremiah 9:24

People are not brought to Christ because of human wisdom and reasoning, they are brought to Christ by a broken sinful heart and the realization that God sent His Son to die as a sacrifice for our sin.

The World's Wisdom	
- All of complex creation came from nothing.	
- There is no Intelligent Design to complex and exact science.	
- Gender is variable & subjective.	
- Reverse racism corrects racism.	
- The U.S. President (Bill Clinton) questioned the definition of "is"	

The knowledge of God is not an exercise of the mind (human intellect), but instead it is an openness of the heart to God's message. Those of the world (the wise, the scribe, the debater) become foolish in light (enlightenment) of spiritual truths.

God Did Not Choose Many...			
1 Corinthians 1:26	Wise	Strong	Noble
God Did Choose...			
1 Corinthians 1:27	The Foolish	The Weak	
1 Corinthians 1:28			The Base & Despised Things

In the spiritual realm the foolish are the wise ones (with God's wisdom), the weak are the strong ones (with God's strength), and the base and despised things are God's noble sons.

No man can take any credit for anything before God (Jeremiah 9:23; Ephesians 2:8-9); all glory goes to God – the giver of all good things. (Psalm 16:2; James 1:17-19)

The Greek term for "nonsense" (mōria μωρία) is the root of the word "moron."

Jesus fulfilled every sign to show that He was the long-awaited Messiah of Israel.

Corinth was known for their athleticism while Athens (60 miles away) was known for their intellectualism.

Greeks (symbolic for "Gentiles") try to reasonably understand facts concerning the "intelligent designer." (Acts 17:16-34).

The glory goes to God. God's people are not wonderful and exalted, but instead they are the lowly which God uses in amazing ways.

Spiritual Discernment (1 Corinthians 2:1-16)

¹ And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.

² For I determined not to know anything among you except Jesus Christ and Him crucified.

³ I was with you in weakness, in fear, and in much trembling.
⁴ And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, ⁵ that your faith should not be in the wisdom of men but in the power of God.

⁶ However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.

⁷ But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory,

⁸ which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

⁹ **But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man the things which God has prepared for those who love Him."**

¹⁰ But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

¹¹ 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.**

¹² **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.**

¹³ These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

¹⁴ **But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.**

¹⁵ **But he who is spiritual judges all things, yet he himself is *rightly* judged by no one.**

¹⁶ For "who has known the mind of the LORD that he may instruct Him?" But we have the mind of Christ.



The power of God is in the Message - not the messenger.
Isaiah 64:4

"Anything that a man can talk you into, another man can talk you out of..."



Paul did not use fanciful speech or compelling apologetic arguments when proclaiming the "mystery" of God.

The mystery of God is that He is One Triune God who has united the Jews and Gentiles into a single family of His. (Ephesians 3:3-9; Colossians 1:26-27)

Paul was trained in Greek philosophy (Acts 17:28; Titus 1:12) and Jewish Scripture (Acts 22:3). However, after leaving Athens to evangelize Corinth, Paul's message focused on the gospel of Jesus (humanity) as the Christ (Messiah). (Acts 18:5)

Corinth was a worldly seaport that physically took religious leaders to court (Acts 18:12) and also beat their religious leaders (Acts 18:16).

The synagogue of Corinth abused Paul (Acts 18:6), but the Lord appeared in a reassuring vision to Paul telling him not to fear, but continue preaching (Acts 18:9).

There are different types of wisdom; wisdom of this world, and wisdom from above (James 3:17). The Greek term for "world" (aiōnos aiōnos) is more literally translated as "age."

Jews Believed in Two Ages:
• A current evil age (Galatians 1:4; Romans 12:2; Ephesians 2:2)
• An age of peace, ruled by the Messiah (Isaiah 65:17-25)

The Spirit reveals God to each believer (Luke 12:12, John 14:26, Jeremiah 31:33-34, 1 Timothy 4:1) because no one knows God but the Spirit (Romans 8:11, 27; 11:33-36).

Spiritual (pneumatika πνευματικά) thoughts and words originate with the Spirit while human wisdom has worldly origins.

Albert Einstein once said, "I want to know God's thoughts. The rest are details."



God's Plan Before Creation

"But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory," (1 Corinthians 2:7)

"Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world'" (Matthew 25:34)

"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world." (John 17:24)

"For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.." (Romans 8:29)

"Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love," (Ephesians 1:4)

"With the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:19-20)

"All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world." (Revelation 13:8)

Paul Speaks to the Carnal Christian who uses worldly reason

Spiritual Beyond Carnal (1 Corinthians 3:1-8)

1 And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ.

2 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;

3 for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?

4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?

5 Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?

6 I planted, Apollos watered, but God gave the increase.

7 So then neither he who plants is anything, nor he who waters, but God who gives the increase.

8 Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.



Paul shares that he is dealing with worldly believers who are novices in their spiritual understanding instead of mature spiritual believers.

While all believers begin the Christian walk as "infant" (νήπιος νηπίος) Christians (being born again – John 3:3; 2 Corinthians 5:17; 1 Peter 1:3, 23), Paul would expect the church to mature.

The Greek word for fleshly (sarkinois σαρκίνους) is reiterated in verses 1 & 3.

The early Christian author Tertullian and scholar Hippolytus recorded that it was customary for new believers to be given a glass of milk at their first reunion to symbolize and remind the new converts that they were infants that would mature in the Lord. (Hebrews 5:12-14; 1 Peter 2:2)

The church of Corinth continued to be immature in their struggles. The jealousy and strife among believers revealed their immaturity. (Galatians 5:19-21).

Focus on God instead of the frail instrument.

Believers enjoyed their salvation; however, they were not interested in growing relationally with God in a daily, deepening walk.

Immaturity reveals a believer who lives by human standards (Romans 8:1-8). Immature believers represent society's sinful culture of the day. They think, talk, visit, read, watch (on TV), listen (to music) and have ambitions just like the world around them. Their discussions and advice are not prayerful, but simply based on worldly reason and personal experience.

The church should understand that eloquent Apollos and fervent Paul were simply servants as all glory should be given to God.

The Greek term for "servants" (diakonoι διάκονοι) is the same word as "deacons." In Christianity, servitude is the key to God's recognition.

All believers are gifted for the common good and lifting the body up (1 Corinthians 12:7, 11; Ephesians 4:11-12).

Paul had evangelized the church of Corinth with conversion. Eloquent Apollos taught the church of Corinth from Scripture. God continued to feed His Spirit into their lives.

The human instruments (Paul the planter and Apollos the waterer) are unified in purpose; however, God is elevated above His servants and rewards them accordingly.

Judgment will mean rewards for believers and punishment for unbelievers

Judgment of the Christian (1 Corinthians 3:9-23)

⁹ For we are God's fellow workers; you are God's field, *you are God's building.*

¹⁰ According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. **But let each one take heed how he builds on it.**

¹¹ For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

¹² Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw,

¹³ each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.

¹⁴ If anyone's work which he has built on *it* endures, he will receive a reward.

¹⁵ If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

¹⁶ **Do you not know that you are the temple of God and that the Spirit of God dwells in you?**

¹⁷ If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.

¹⁸ Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.

¹⁹ For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their *own* craftiness";

²⁰ and again, "The LORD knows the thoughts of the wise, that they are futile."

²¹ Therefore let no one boast in men. For all things are yours:

²² whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours.

²³ And you are Christ's, and Christ is God's.



Job 5:13

Psalms 93:11

To describe the church, Paul is using the images of harvest fields (Isaiah 61:3; Matthew 15:13) and a building (Ephesians 2:20-22; Colossians 2:7; 1 Peter 2:5).

There is only one true and solid foundation for every believer – the work of Jesus Christ. (Matthew 7:24-29)

"The day" is a reference to the Old Testament title "the day of the Lord."

Paul lists three precious & durable materials. Of the six mentioned items, three are combustible & three are not.

The refiner's fire (1 Corinthians 4:5) will prove (dokimasei δοκιμάσει) what kind of spiritual work in the believer's life it is. (Matthew 12:36-37, 25:31; Romans 2:16, 14:12; 2 Corinthians 5:10; Hebrews 13:17; 1 Peter 4:5).

Believers must all appear before the judgment seat (2 Cor 5:10), and God will judge (Rev 20:13, Is 59:18, Jer 21:14, Ez 18:30, Mt 16:27, Rom 2:6, 1 Pet 1:17).

The only thing that a believer can take to heaven is the deeds done for the Lord (Revelation 14:13).

There will be believers who do not receive any rewards, yet they themselves will not be doomed to hell. This is contrasted to unbelievers who are thrown into the fire and burned (John 15:6).

Those who have walked in the Spirit closely with the Lord will have a greater capacity to enjoy heaven.

A Christian should think, speak, and behave as Christ would as he is to be conformed to the likeness of Christ (Romans 8:29).

The Body is God's Temple	
1.	1 Corinthians 3:9-17
2.	1 Corinthians 6:19
3.	2 Corinthians 6:16
4.	Ephesians 2:20-21
5.	Hebrews 3:6
6.	1 Peter 2:5
7.	1 Peter 4:17

The Pride of Man (even effective leaders) is a distraction to all of the glory going to God. (Romans 14:8).

The Seven Temples	
1.	Moses' Tabernacle
2.	Samuel's Tabernacle
3.	Solomon's Temple
4.	Zerubbabel's Temple
5.	Herod's Temple
6.	Temple at the 2 nd Coming
7.	Millennial Temple

Believers should have a clear conscience,
but God will Judge

¹ Let a man so consider us, as servants of Christ and stewards of the mysteries of God.

² Moreover it is required in stewards that one be found faithful.



³ But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself.

⁴ For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord.



⁵ Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

⁶ Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.

⁷ For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive *it*, why do you boast as if you had not received *it*?



Divine Judgment (1 Corinthians 4:1-7)

The Greek term for “servants” (*hypēretas* ὑπηρέτας) is also translated as “officers” that were charged to keep the peace and apprehend agitators. The Pharisees had officers (John 7:32) as did the Romans (John 18:3).

Beyond a single act of faith, believers are to live faithfully. Believers should steward the gospel of God appropriately in testimony to others as well as the church.

Paul speaks repeatedly of his conscience as he keeps it clear before God (Rom 9:1; 2 Cor 1:12; 1 Tim 1:5, 19, 3:9; 2 Tim 1:3), but he did not assume that a clear conscience made one right before the Lord's judgment (1 Tim 4:2; Titus 1:15).

Believers must all appear before the judgment seat (2 Cor 5:10), and God will judge (Rev 20:13, Is 59:18, Jer 21:14, Ez 18:30, Mt 16:27, Rom 2:6, 1 Pet 1:17).

“The motives of the heart” are what will be judged – the heart attitude.

All blessings are from God alone, so believers should not take credit for what they have been given.



The Greek term for “stewards” (*oikonomos* οἰκονόμος) can be translated as “trustee” or “manager” (Galatians 4:2). The steward was evaluated by the master to ensure appropriate use of that which had been entrusted to the steward.

Paul held God's opinion as more important than the opinions of his fellow man – or even himself. (1 Corinthians 1:12). When judging one's self, the tendency is to be either too easy or too hard on one's self. (1 John 3:19-22)

The judgment will mean rewards for believers and punishment for unbelievers. As stewards of the gospel, believers may be judged according to how they shared and invested the gospel of which they managed.

While they should not judge Paul and Apollos in their message, the church was to judge sin that had been made apparent by God's Word. (John 7:24)

As Paul and Apollos worked together, Paul urged the Corinthian church to stop being factions aligned to different Christian teachers.



**"None of you can be My disciple who does not give up all his possessions."
(Luke 14:33)**

Christian Sacrifice (1 Corinthians 4:8-21)

8 You are already full! You are already rich! You have reigned as kings without us—and indeed I could wish you did reign, that we also might reign with you!

9 For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.



10 We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored!

11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.



12 And we labor, working with our own hands.

Being reviled, we bless; being persecuted, we endure;

13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

14 I do not write these things to shame you, but as my beloved children I warn you.

The ancient Christian author, Tertullian, paraphrased this passage as being "beast fighters" that were thrown into the coliseum to die at the fangs of horrific animals to the thrill of the crowds in the amphitheater.

15 For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.



16 Therefore I urge you, imitate me.

17 For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.



18 Now some are puffed up, as though I were not coming to you.

19 But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power.

20 For the kingdom of God is not in word but in power.

21 What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?



Paul rhetorically (and sarcastically) asks whether the church in Corinth has already spiritually "arrived," so that they have been rewarded with their eternal responsibilities as eternal kings. (Luke 19:15-19)

Those exalted in God's ministry as apostles are condemned to suffering & death as an anguished spectacle to the natural and spiritual world.

The Greek term for "apostles" (apostolōn ἀποστόλων) means to "to send with official authority" as Christ's representatives. The word "Christian" was first used in Antioch to mean "Little Christ." (Acts 11:26, 26:28; 1 Peter 4:16)

The Apostles Response to Persecution

	World's Treatment	Apostle's Response
1 Corinthians 4:12	Labor	Work with their own hands
1 Corinthians 4:12	Verbal Abuse	Bless
1 Corinthians 4:12	Persecuted	Endurance
1 Corinthians 4:13	Slandered	Respond as Friends

Paul contrasts the prideful Corinthian church with the apostles who have given up everything for God. The Corinthian church considered themselves as mature believers while living just like the world and not sacrificially obeying the Lord.

Although Corinth had multiple teachers, Paul had made their initial introduction to Christ.



Paul demonstrated sacrificial love to all churches, and Corinth was no exception

At the beginning of Paul's second missionary journey, he traveled to Lystra ("that dissolves/disperses") where Paul was stoned until thought to be dead (Acts 14:19; 2 Tim 3:11). At this place of dreadful persecution, Paul discovered his most faithful attendant, Timothy ("to honor God") who was most likely led to Christ by Paul during the first missionary journey (1 Cor 4:17; 1 Timothy 1:2; 2 Timothy 1:2).

A Relevant Church Fellowship

Modern Church fellowships should strive to be relevant enough in a person's life, so that it matters whether one is part of the fellowship or not.

Frequently, when one is removed from church fellowship, the existing organization is simply replaced with another place to attend & hear sermons – the focus and "value" of modern churches has been reduced to the sermon which is easily substituted.

The 1st century church functioned more as a Home Bible Study with relationships & natural support structures built into sharing faithful lives of God-centered purpose.

Modern membership requirements were not a pre-requisite because the church fellowship was that of an extended family relation. Loving relationships are difficult to be readily replaced or substituted.

"A Church Body"

*"Put away from yourselves
the evil person."
(1 Corinthians 5:13)*

**While believers should
evangelize to the lost
and dying world...**

**Believers should judge
sinful lifestyles
within the church.
(John 7:24; Matthew 7:5)**



Believers will judge the world. (Daniel 7:22; Matthew 19:28; Luke 22:28-30; Revelation 2:26, 3:21, 20:4)

Judges & Testimony (1 Corinthians 6:1-11)

1 Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

2 Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?

3 Do you not know that we shall judge angels? How much more, things that pertain to this life?

4 If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge?

5 I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren?

6 But brother goes to law against brother, and that before unbelievers!

7 Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather *let yourselves* be cheated?

8 No, you yourselves do wrong and cheat, and *you do* these things *to your* brethren!

9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,

10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.
11 And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.



The issue was that believers would let secular world (ignorant of spiritual truths) make a judgment instead of fellow believers.

In ancient days, lawsuits were frequent. (A trial in Athens once had 6,000 jurors at one time) Ancient believers would use court for every petty grievance.

Believers will judge the angels (Isaiah 24:21; 2 Peter 2:4; Jude 1:6). Some fallen angels are currently in Tartarus (tartarōsas τάρταρώσας) awaiting future judgment.

In Judaism, the local Jewish synagogue would settle minor grievances.

Judges of secular courts should be believers who have spiritual insights into God's ways and will. Instead, secular judges arbitrarily apply cultural morality (as defined by Hollywood) to religious issues.

Regardless of whether a believer won or lost in trial, the greater defeat was the loss of testimony. For a believer, personal rights pale in comparison to public testimony.

The deceivers and liars of the Corinthian church should have been held accountable, but not in the world's judicial system.

Habitual Sinful Lifestyles That Show an Individual Is Not A Citizen of the Kingdom of God	
Sinful Lifestyles	Sexually Immoral (Fornication/Pornography)
	Idolaters (Worship of False Gods)
	Adulterers (Breakers of Marriage Vows)
	Homosexuals (Effeminate/Sodomites)
	Thieves (Ephesians 4:28)
	Greedy (1 Timothy 6:10)
	Drunkards (Intoxication)
	Verbal Abusers (Slanderers)
	Swindlers (Ravenous Extortioners/Blackmailers)

Paul emphasized that sinners of habitual wicked lifestyles cannot consider themselves part of the Kingdom of God which (by its very nature) is the dominion (reign) of the King (God) over those in His kingdom. (1 John 3:6, 9)

Believers are one with Christ (1 Corinthians 12:20,27; Romans 12:1, 5; Ephesians 4:12,16,25, 5:28).

The Flesh & The Spirit (1 Corinthians 6:12-20)

12 All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.

13 Foods for the stomach and the stomach for foods, but God will destroy both it and them.

Now the body is not for sexual immorality but for the Lord, and the Lord for the body.

14 And God both raised up the Lord and will also raise us up by His power.

15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not!

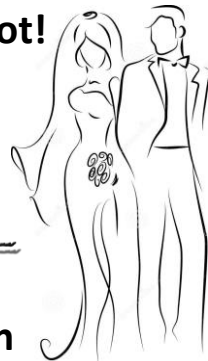
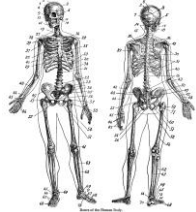
16 Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh."

17 But he who is joined to the Lord is one spirit with Him.

18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

19 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?

20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.



THE SPIRIT



There is freedom in the forgiveness of the Lord; however, not everything is profitable and meaningful.

Believers should live lives of testimony to a fallen world as believers encourage and build each other up (Romans 14; Galatians 5:13; 1 Peter 2:16).

Believers have "freedom" from sin & responsibilities of love instead of using "freedom" as a license to sin.

There is nothing evil in things – the evil is in man's use of things. (Matthew 15:11)

The resurrection of Christ foreshadows the resurrection of every believer (2 Corinthians 4:14).

In Corinth there were two kinds of prostitutes (pornēs πόρνης), one cultic (i.e., pagan worship with Aphrodite's Temple prostitutes) and slaves (i.e., for profit).

There will be a "great prostitute" at the end times (Revelation 17:1).

Paul repeatedly discussed sexual immorality (porneia πορνεία). (1 Corinthians 5:1; 9,10,11; 6:9,13,15,16,18; 7:2; 10:8; 2 Corinthians 11:21).

Sexual union of believer & unbeliever pollutes a spirit filled body with an unholy vessel (Genesis 2:24).



Believers are indwelt by the Spirit and part of the body of Christ. (1 Corinthians 12:12-31)

Flee sexual immorality (Genesis 39:12). Believers should not even be near anything sexually immoral. Believers must decide beforehand instead of waiting until the temptation occurs.

The Greek term for "Temple" (naos ναός) refers to the inner shrine – the Holy of Holies of God (Revelation 15:5).

Your body is the place where God dwells, so believers should treat themselves as holy unto God. The Holy Spirit indwells every believer (Romans 8:9).

The atonement of Christ redeemed His people (1 Corinthians 7:22-23; Romans 3:24; Galatians 3:13; 4:5). In thought, speech and action, believers should bring glory to God.

Paul begins to answer

specific questions that were asked of him by the church in Corinth.
(1 Corinthians 7:1, 25, 8:1, 12:1, 16:1, 12).

Sexual Guidelines (1 Corinthians 7:1-9)

1 Now concerning the things of which you wrote to me: **It is good for a man not to touch a woman.**

2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.



3 Let the husband render to his wife the affection due her, and likewise also the wife to her husband.

4 The wife does not have authority over her own body, but the husband *does*. And likewise the husband does not have authority over his own body, but the wife *does*.



5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

6 But I say this as a concession, not as a commandment.



7 For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.



8 But I say to the unmarried and to the widows: It is good for them if they remain even as I am;

9 but if they cannot exercise self-control, let them marry. For it is better to marry than to burn *with passion*.



Sex is not immoral; instead, sex is a blessed requirement of marriage.

Throughout Scripture, marriage is used symbolically to convey truths about an individual's relationship to God (Ephesians 5:22-23, 32)

Corinth was known for its immorality and many marriages were polygamous.

The Greek term for "Touch" (haptesthai ἅπτεσθαι) includes any physical contact as the term is also used when crowds were attempting to touch Jesus (Luke 6:19).

A key purpose of marriage is to lessen sexual immoralities.

The church of Corinth seemed to have a dispute between those who enjoyed sin liberally in contrast to those who were overly persnickety and judgmental (Pharisees).

1 Corinthians 7:2 asserts that marriage should be between a single man and a single woman.

The Greek phrases "the wife of him" (tēn heautou gynaika - τὴν ἑαυτοῦ γυναῖκά) and "own husband" (idiom andra - ἴδιον ἄνδρα) reflect ownership of the spouse.

Celibacy is a spiritual gift, and Paul wishes that all men had the self-control that he exhibited. However, there were various spiritual gifts and being a virtuous husband might also be a spiritual gift.

Both the husband and wife had a "duty" (opheilēn ὀφειλήν) to one another. The same term for "duty" (opheilēn ὀφειλήν) is translated as "debt" in the parable of the slave and his master. (Matthew 18:32)

Sex is not to be used as a tool to control one's spouse. Before marriage, abstinence pleases God; after marriage, abstinence displeases God (unless it is for a specific timeframe and purpose).

The Greek term "to burn with passion" (pyrousthai πυροῦσθαι) is similar to destructive burning (pyroumenoi πυρούμενοι – 2 Pete 3:12) and refining fire (pepyrōmenon πεπυρωμένον - Revelation 3:18). The fire of passion can be beneficial (in marriage) or detrimental (outside of marriage).

A repeated theme of Paul is to be satisfied with where God has you; be fulfilled in Him; be content to stay as you are (1 Corinthians 7:8, 17, 20, 24, 40).

Mikvah Bath

A *mikvah* is a gathering or collection of water utilized for ceremonial cleansing

Jewish married couples do not have sexual intercourse during the menstrual cycle.

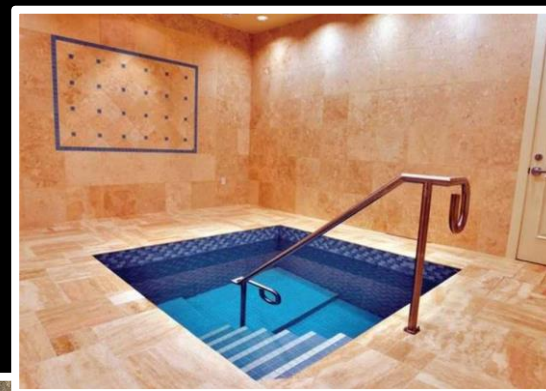
It is a common practice for married couples to abstain from sex for two weeks each month to ensure purity.

After the Jewish woman's menstruation has concluded, she is immersed in a "Mikveh Bath" for the purpose of ritual purity.
(Leviticus 15:19-30)

Other Uses of the Mikvah Bath:

- Post-Pregnancy (Leviticus 15:19-30)
- Contact with a Corpse (Leviticus 19:18-19)
- Clothing/Utensils (Leviticus 11:32)

Conversion to Judaism requires being immersed in a *mikvah*. At the moment of immersion into the "spiritually cleansing" bath, the individual accepts the Torah upon themselves.



The *mikvah* is a pool of natural water (usually rainwater)



Paul/Sanhedrin/Pharisees

Was Paul on the Sanhedrin?

Paul admits to casting a vote against Christians which implies that at one time he was a member of the Sanhedrin (Acts 26:10).

Sanhedrin members (Acts 22:1-5) were required to be married because husbands were thought to be “more merciful”, so Paul was possibly married and is now widowed.

Paul’s Confession:

“And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, after receiving authority from the chief priests, but

I also cast my vote against them when they were being put to death...”

(Acts 26:10)

The Sanhedrin

The Talmud identifies two classes of rabbinical courts called Sanhedrin, a Great Sanhedrin and a Lesser Sanhedrin.

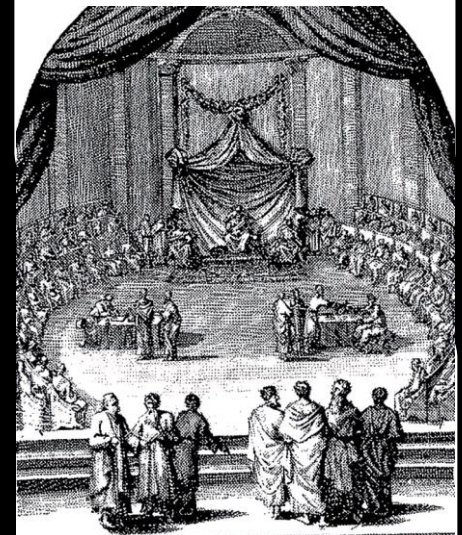
Each city could have its own lesser Sanhedrin of 23 judges; however, there was only one Great Sanhedrin of 71, which among other roles acted as a sort of Supreme Court, taking appeals from cases decided by lesser courts.

Paul was a Pharisee

Pharisees were conservatives who utilized Scribes (Jewish lawyers), and policed the boundary of the law to ensure that Jews were faithful to the Mosaic Law.

After Paul’s conversion, he still referred to himself as a Pharisee, so he certainly was not a member of the Sanhedrin at that time. Acts 23:6 says, “Men and brethren, I AM A PHARISEE, the son of a Pharisee” but there were only a select few Pharisees who were also members of the Sanhedrin.

SANHEDRIN



What's In A Name?

Husbands were to provide physically for their wives (Exodus 21:10)

"If the husband takes to himself another wife, he may not reduce the first wife's food, her clothing, or her conjugal rights." (Exodus 21:10)

The Lord allowed Adam to name the animals as a sign of "authority over" and "responsibility for" them (Genesis 2:20).

Adam named his wife "Eve" (ḥaw·wāh הַוָּיָה) only after she sinned. *"Adam named his wife Eve because she was the mother of all the living."* (Genesis 3:20)

God told the consequences of sin to the woman. *"God said to the woman: I will intensify your labor pains; you will bear children in anguish. Your desire will be for your husband, yet he will rule over you."* (Genesis 3:16)

In modern day, women reject taking the man's last name as their own because the woman wants to assert her independence from the man. However, the two should become one (Genesis 2:24).

The second time that "Eve" is mentioned by name is in regards to intimacy with Adam and conceiving. (Genesis 4:1)

In an ancient time when women did not enjoy equal rights, Paul brings a balance with the requirements of men to support their wives (Ephesians 5:22-6:9).

Worldly conditions should be viewed with spiritual eyes as mission fields instead of through worldly perspectives.

Be Content (1 Corinthians 7:10-24)

¹⁰ Now to the married I command, yet not I but the Lord: A wife is not to depart from *her* husband.

¹¹ But even if she does depart, let her remain unmarried or be reconciled to *her* husband. And a husband is not to divorce *his* wife.

¹² But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.

¹³ And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.

¹⁴ For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.

¹⁵ But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace.

¹⁶ For how do you know, O wife, whether you will save *your* husband? Or how do you know, O husband, whether you will save *your* wife?

¹⁷ But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches.

¹⁸ Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.

¹⁹ Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God *is what matters*.

²⁰ Let each one remain in the same calling in which he was called.

²¹ Were you called *while* a slave? Do not be concerned about it; but if you can be made free, rather use *it*.

²² For he who is called in the Lord *while* a slave is the Lord's freedman. Likewise he who is called *while* free is Christ's slave.

²³ You were bought at a price; do not become slaves of men.
²⁴ Brethren, let each one remain with God in that *state* in which he was called.



SET APART

- | | |
|----------------------------------|---|
| Justification | Sanctification |
| • Imputes Christ's righteousness | • Infuses grace to exercise personal holiness |
| • Sin is Pardoned | • Sin is subdued |
| • Total, Equal, Complete | • Partial, Different, Increasing |



God's "Love Language" Is Obedience



Paul quotes from Jesus' ministry (Matthew 19:1-12, Mark 10:1-12) for credibility & validation. God hates divorce (Malachi 2:16).

After divorce, the individuals should not remarry – divorced spouses should remain single or reconcile together.

Paul elaborates by the Spirit because Jesus' earthly ministry did not address this situation. 1 Cor 7:12 means that Paul cannot quote Jesus' teachings.

1 Corinthians 7:11-12, the husband is commanded not to divorce his wife if she leaves (verse 11) or if she stays (verse 12).

Believing wives should not divorce unbelieving husbands who want to remain together.

A believer is not defiled by an unbelieving spouse as in Old Testament (Ezra 10:10-11). This unique Greek term translated as "sanctified" (hēgiastai ἡγίασται) is only used in this verse alone. (All other Scriptural uses of the term "sanctified" have different tenses)

Sanctification and salvation differ. "Sanctification" means to separate for God's use. One believing spouse can make a difference in a household towards godliness.

Christians are called to peace (Hebrews 12:14, Romans 12:18, 2 Timothy 2:24)

Everyone is a slave to sin or Christ. If a slave to Christ, then the individual is freed from slavery to sin (John 8:34-36, Galatians 5:1)

Christ paid a dowry for His bride (1 Corinthians 6:20, Exodus 22:16). In Hebrew marriages, the dowry was important b/c it sealed the betrothal and took several forms. The groom would present gifts to the bride.

A repeated theme of Paul is to be satisfied with where God has you; be fulfilled in Him; be content to stay as you are (1 Corinthians 7:8, 17, 20, 24, 40).

A believer can have the most menial task in the world, but if God called them to that task, they are in a better place than the most esteemed status.

God should be the Central Focus of Man

Serve Without Distraction (1 Corinthians 7:25-40)

²⁵ Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy has made trustworthy.



²⁶ I suppose therefore that this is good because of the present distress—that *it is good* for a man to remain as he is:

²⁷ Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

²⁸ But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.



²⁹ But this I say, brethren, the time *is* short, so that from now on even those who have wives should be as though they had none,



³⁰ those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,

³¹ and those who use this world as not misusing *it*. For the form of this world is passing away.

³² But I want you to be without care. He who is unmarried cares for the things of the Lord—how he may please the Lord.

³³ But he who is married cares about the things of the world—how he may please *his* wife.

happy
WIFE
happy
LIFE

³⁴ There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please *her* husband.

³⁵ And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.

to God
BE THE
Glor

³⁶ But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. **He does not sin; let them marry.**

³⁷ Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well.

³⁸ **So then he who gives *her* in marriage does well, but he who does not give *her* in marriage does better.**

³⁹ A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.



The Joy
of the Lord is my
strength.

⁴⁰ **But she is happier if she remains as she is, according to my judgment—and I think I also have the Spirit of God.**

Jesus did not address this situation during His 3½ year ministry, so Paul could not quote Him. This guidance came through the mercy of God – the Holy Spirit in Paul.

Bachelors should remain single while married men should remain married; God is calling His people to be content (Philippians 4:11, Hebrews 13:5).

The physical state of an individual is not the sin; the attitude and ambition may be a sin. Believers should focus on the spiritual instead of worldly happenings.

Paul encourages believers to set up their lives so that they can walk radically obedient to the Lord without ambition or fear for their families.

Believers should maintain an eternal perspective with submission to God's plan. (Joel 2:13)

Believers are told not to have divided interests, but to wholly be focused on the will of God. Marriages endure when God is the center of the union.

A spouse may become disheartened upon discovering that their spouse cannot meet all of the needs; therefore, look to God to provide for every need.

It is not sin to marry or remain single; although it is easier to prioritize and walk with the Lord without the worldly distractions of a family.

Edify One Another (1 Corinthians 8:1-13)

Although idols are meaningless, actions should encourage others

¹ Now concerning things offered to idols: We know that we all have knowledge. **Knowledge puffs up, but love edifies.**

² **And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.**

³ **But if anyone loves God, this one is known by Him.**

⁴ Therefore concerning the eating of things offered to idols, **we know that an idol is nothing in the world, and that there is no other God but one.**

⁵ For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), ⁶ **yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.**

⁷ However, *there is* not in everyone that knowledge; for some, with consciousness of the idol, until now eat *it* as a thing offered to an idol; and **their conscience, being weak, is defiled.**

⁸ **But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.**

⁹ **But beware lest somehow this liberty of yours become a stumbling block to those who are weak.**

¹⁰ For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?

¹¹ **And because of your knowledge shall the weak brother perish, for whom Christ died?**

¹² **But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.**

¹³ Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.



Chapters 8-11 concern the freedom of the believer as well as the abuse of those freedoms (rights) to offend those with sensitive consciences.

Each believer must establish their moral decisions based on the Spirit of God through His Word instead of the polluted society.

Scripture does not give explicit guidance on everything (i.e., dress codes; church membership, etc.), so what is right may vary by individual. (Romans 14:23).

A mature believer must understand what he doesn't know. God's truths and ways are above and beyond man's ways. (Isaiah 55:8-9)

Although there is only one true God, sinners make many things their gods. Worldly individuals serve many different gods (i.e., money, pleasures, addictions, work, hobbies, power, reputation, etc.).

The believer must balance being outspoken about those who are displeasing God and having grace on an individual. This chapter is akin to Romans 14.

Where the Bible states explicitly what should and should not be done, the action is non-negotiable. Believers should not give themselves choices that they don't have.

Scripture is not meant to be a handbook of "do's and don'ts" (Titus 3:9) but instead it is meant to bring an individual into a personal relationship with the Lord Jesus Christ.

God knows when an individual doesn't love Him (John 5:42). If anyone loves God, they will keep His commandments (John 14:15; 1 John 2:3, 5; 5:3)

Love God & Others

A believer should not be a stumbling block to stricter or more lenient believers (Romans 14:13).

Although there is nothing inherently evil in physical things, if it goes against the conscience, it is wrong. (1 Timothy 4:4)



Believers are to edify and build each other up. (Ephesians 4:16)

Paul did not demand his right of a salary in order to not impede anyone from coming to Christ.

Compensate Ministers (1 Corinthians 9:1-14)

1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?

YES

2 If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

3 My defense to those who examine me is this:



4 Do we have no right to eat and drink?

5 Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?

6 Or is it only Barnabas and I who have no right to refrain from working?

7 Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?



8 Do I say these things as a mere man?

Deuteronomy 25:4

Or does not the law say the same also?

9 For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about?

10 Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.



11 If we have sown spiritual things for you, is it a great thing if we reap your material things?

12 If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.



13 Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?

14 Even so the Lord has commanded that those who preach the gospel should live from the gospel.



The Greek term for "apostles" (apostolōn ἀποστόλων) means to "to send with official authority" as Christ's representatives.

The Greek term for "seal" (sphragis σφραγίς) was often a ring placed in hot wax to show authenticity, authority and validation that there has been no tampering. (Ephesians 1:13-14)

Beyond the apostle, the church is obligated to care for the family of the apostle. Peter was married (Matthew 8:14; Mark 1:30) as were the remaining apostles. Jesus had sisters-in-law through His earthly siblings (Matthew 12:26; 13:55; Mark 6:3; John 2:12; 7:3,5,10; Acts 1:14; Gal. 1:19).

Paul quotes the Old Testament as authority of his teaching on compensation for God's ministers.

Paul references Deuteronomy 25:4 with the understanding that the underlying stories of the Old Testament point towards greater truths.

Compensation of God's Servants (1 Corinthians 9:7)	
Soldier	Does not serve at his own expense; he gets paid
Planter	Eats the fruit of the garden he planted
Shepherd	Consumes milk from the flock

The Mosaic Law was not only a record of worldly accounts, but also symbolized deeper spiritual truths.

Teachers of God's Word should be compensated (Romans 15:27); those who preach the gospel should earn their living by the gospel (1 Corinthians 9:14)

Modern religious studies force a false choice; either the event literally occurred or the story is symbolic. In reality, both are true. The event happened, and it can also apply to deeper spiritual truths. (The life of Joseph is a good example – Genesis 37)

Paul asserts that the symbolic truths of the Old Testament point to the spiritual truths of the New Testament. Several times Paul repeats that the Old Testament was written to give spiritual truths for New Testament believers (Romans 4:23-24; 15:4; 1 Corinthians 9:10; 10:6,11).

Without evangelism (1 Peter 3:15), a believer is living in vanity. (1 Corinthians 15:10)

Spirited Service & Witness (1 Corinthians 9:15-27)

¹⁵ But I have used none of these things, nor have I written these things that it should be done so to me; for it *would be* better for me to die than that anyone should make my boasting void.

¹⁶ For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

¹⁷ For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.

¹⁸ What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.

¹⁹ For though I am free from all *men*, I have made myself a servant to all, that I might win the more;

²⁰ and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law;

²¹ to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law;

²² to the weak I became as weak, that I might win the weak. **I have become all things to all *men*, that I might by all means save some.**

²³ Now this I do for the gospel's sake, that I may be partaker of it with *you*.

²⁴ **Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.**

²⁵ And everyone who competes *for the prize* is temperate in all things. Now they *do it* to obtain a perishable crown, but we *for* an imperishable crown.

²⁶ Therefore I run thus: not with uncertainty. Thus I fight: not as *one who* beats the air.

²⁷ **But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.**



The "boxing of air" expends energy in vanity.

Paul had every right to be materially compensated; however, he did not exploit his rights because he did not want to impede the gospel message.

Although Paul accepted financial support from the churches in Philippi (1 Corinthians 4:15) and Thessalonica (2 Corinthians 11:9), he never took offerings from the church of Corinth because of their critical attitudes.

The church of Corinth cynically believed that Paul preached for money; however, Paul had a calling from Jesus that compelled him to preach. (Jeremiah 20:9)

Paul attempted to not offend anyone for the sake of Jesus Christ which is the reason that Paul circumcised Timothy (Acts 16:3) and not Titus (Galatians 2:3).

Paul's reward is the ministry itself. The very act of proclamation and being part of God's work was the compensation for Paul. Therefore, Paul did not exploit his right to material compensation because he received spiritual compensation for his work.

As believers walk with the Lord (Matthew 15:9; Mark 7:7), a primary goal of Christianity is to be like Christ (Romans 8:29; 1 John 3:2-3) with a secondary goal of sharing Christ with others. Without evangelism (1 Peter 3:15), a believer is living in vanity. (1 Corinthians 15:10)

The "Law of Christ" (Romans 8:2; Galatians 6:2; James 1:25, 2:8, 12) is a reference to the new covenant (Jeremiah 31:31-34).

The Four Panhellenic Events ("Games") of Greece		
Location	Victory Wreath	Honored Greek Deity
1. Olympic Games at Olympia	Wild Olive	Zeus
2. Pythian Games at Delphi	Laurel	Apollo (killed Python)
3. Nemean Games at Nemea	Celery	Heracles
4. Isthmian Games at Corinth	Pine	Aphrodite/Venus

The Christian Wilderness (1 Corinthians 10:1-13)

1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. But with most of them God was not well pleased, for their bodies were scattered in the wilderness. Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play." Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; nor complain, as some of them also complained, and were destroyed by the destroyer. Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

Red Sea
Baptism

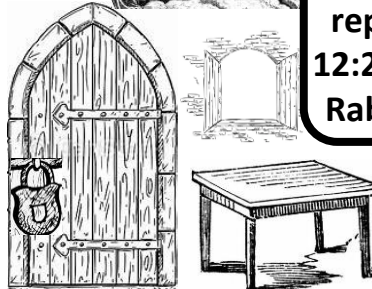
Rock of
Jesus

Exodus
32:6

Numbers
24:9

Numbers
21:6

Exodus
16:2-3



Paul applies the Exodus as symbolic of spiritual truths to believers under the new covenant (Romans 15:4; 2 Timothy 3:16). Israel was under the cloud, passed through the Sea, baptized into Moses.

The Greek term for "ignorant" (agnoein ἀγνοεῖν) means to be "unaware" and is the root of "agnostic." Each of the six times that Paul uses the term "agnoein," he is telling someone that he doesn't want them unaware (Romans 1:13, 11:25; 1 Corinthians 10:1, 12:1; 2 Corinthians 1:8; 1 Thessalonians 4:13).

Paul's Use Of "All" (πάντες πάντες) (1 Corinthians 10:1-4)	
10:1	"All under the cloud"
10:1	"All passed through the sea"
10:2	"All were baptized into Moses"
10:3	"All ate the same spiritual food"
10:4	"All drank the same spiritual drink"

The shared "food" refers physically to manna (Exodus 16; Psalm 78:24-25) and quail (Exodus 16:13; Num. 11:31-32) which symbolizes the spiritual food that God provides. (Matthew 4:4, 5:6; John 6:31-35, 55-59).

Israelites were examples to warn us (1 Corinthians 10:6 & 11)		
	Poor Examples	Consequences
10:7	Don't become idolaters	...Sat down to eat and drink, and got up to play...
10:8	Don't commit sexual immorality	23,000 died on a single day
10:9	Don't Tempt Christ	Destroyed by snakes
10:10	Don't Complain	Killed by the Destroyer

The act of being "baptized" into Moses is a symbol as believers are baptized into Christ.

The destroying angel is mentioned repeatedly in the Old Testament (Exodus 12:23; 2 Samuel 24:16; 1 Chronicles 21:15). Rabbi's called this death angel, "Samael."

The Old Testament pointed to the sinfulness of man and the salvation of Christ while also providing insights into the way that believers should live to glorify God.

The church of Corinth was proud concerning their understanding, self-righteousness and freedom in Christ (Corinth believed that it was a freedom "to" sin instead of a freedom "from" sin).



Believers should be sanctified & separate from worldly interests & hobbies.

Whole-Hearted Communion (1 Corinthians 10:14-22)

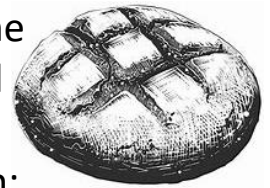
14 Therefore, my beloved, flee from idolatry.

15 I speak as to wise men; judge for yourselves what I say.



16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we, though many, are one bread and one body; for we all partake of that one bread.



18 Observe Israel after the flesh:

Are not those who eat of the sacrifices partakers of the altar?



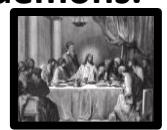
19 What am I saying then? That an idol is anything, or what is offered to idols is anything?

20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.



21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.

22 Or do we provoke the Lord to jealousy? Are we stronger than He?



Believers are to be purposeful (making effort) to get away from idolatry in all its forms (including covetousness and greed).

The Greek term for "sharing" (koinonia κοινωνία) is the root of the English word "communion" which means "joint fellowship."

Disunity was a major issue for the church of Corinth. The caution against taking the Lord's Supper in an "unworthy manner," includes contention in the body of Christ. (1 Corinthians 11:27)

A believer is free from sin; however, the desire of a genuine believer would be to please God instead of exploiting the freedom of God's grace.

Tradition is that Jesus was referencing the third cup of the Passover (The Cup of Redemption) when He said, "This cup is the new covenant in my blood which is poured out for you." (Mark 14:23)

The four cups of wine at the Passover meal were predicated on the promises of God to Moses. "Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.'" (Exodus 6:6-7)

Four Cups of Wine were the Focal Points of the Passover Meal	
Sanctification	I will bring you out from under the yoke of the Egyptians Kiddush: Thanksgiving to the Lord for "the fruit of the vine"
Plagues/Judgment	I will free/deliver you from being slaves to them Maggid: After reciting the ten plagues; wine is also sprinkled on the table
Redemption	I will redeem you with an outstretched arm and mighty acts of judgment Birkat Hamazon: After The main meal is consumed; the cup that over-flows
Acceptance	I will take you as my people and I will be your God Hillel: After the reciting of the last Hallel hymns, the end of the Passover



Love Others

*“All things are permitted, but not all things are of benefit.
All things are permitted, but not all things build people up.”
(1 Corinthians 10:23)*

Paul Explains The “Building up” Of Others

1 Corinthians 12	The action should be focused on Christ
1 Corinthians 13	The action should be done in Love
1 Corinthians 14	The action should build up the Body

Paul’s threefold focus for believers was:

- To please God
- Edify other believers
- Witness to unbelievers of the love of God

To the church of Corinth, Paul commanded that they show moral restraint and not exploit their freedoms displeasing God and hurting others.

Self-Control

To the churches of the region of Galatia (Antioch, Iconium, Lystra, Derbe - who had been influenced by Jewish instigators), Paul encouraged freedom instead of rules and regulations.

Liberty

Discretion

Edify Other Believers (1 Corinthians 10:23-33)

²³ All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.

²⁴ Let no one seek his own, but each one the other's *well-being*.



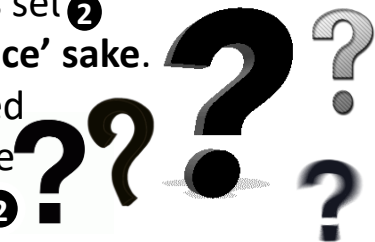
²⁵ Eat whatever is sold in the meat market, asking no questions for conscience' sake; ¹ **Deuteronomy 10:14**

²⁶ for "the earth *is* the LORD's, and all its fullness."

Psalm 24:1; 50:12

²⁷ If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake.

²⁸ But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake; for ² "the earth *is* the LORD's, and all its fullness."



²⁹ "Conscience," I say, not your own, but that of the other. For why is my liberty judged by another *man's* conscience?



³⁰ But if I partake with thanks, why am I evil spoken of for *the food* over which I give thanks?

³¹ **Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.**

³² Give no offense, either to the Jews or to the Greeks or to the church of God,



³³ 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.

Believers should seek the good of others and share God's love. At the point of salvation, believers turn from selfish (self-centered) lives to glorifying God and serving others.

It is better to be ignorant than to sin against the conscience. Walk with God in His freedoms and enjoy His gifts without questioning everything.

God created everything (Acts 10:14-15) and at the point of creation, exclaimed that it was "good."

Be agreeable with unbelievers without asking questions on whether the unbeliever's food is kosher.

If an unbeliever warns a believer of possible transgression, the believer should not do it because the conscience of the unbeliever is clearly affected. (1 Corinthians 10:28)

The believer may understand the freedom in Christ and understand his rights to eat what God has made; however, he must consider the sensitive conscience of the unbeliever and his witness.

A believer should do everything in gratitude without it negatively affecting others. (Ephesians 5:20)

Paul did not pursue self-interests, but he cared about pleasing God and leading unbelievers to salvation.

Believers should have selfless attitudes of service to the Lord.

Paul's Priorities Were Not Himself

1 Corinthians 10:31	Pleasing God
1 Corinthians 10:32	Evangelizing Unbelievers (Jew then Greek)
1 Corinthians 10:32	Exalting Believing Brothers

Believers should evangelize to the Jews (first) and the Gentiles (Greeks). Believers were also to edify other believers in the church of Corinth.

Kosher Diet

Any Type of Food Can be Kosher: American, Chinese, Indian, Mexican, etc.

- The term “kosher” is utilized to describe food preparation that complies with strict Jewish dietary standards.
- The “Kashrut” (כַּשְׁרוּת) is the Jewish law detailing what foods can/cannot be prepared or eaten. The Kashrut (Jewish dietary law) prohibits mixing milk dishes with meat.

Kosher Food is Divided into Three Categories

Meat

Pareve

Dairy

Pareve (פרווה) means to be prepared without milk or meat, so “pareve” foods are considered neutral and can be eaten with either milk or meat dishes.

The Kashrut laws extend beyond foods to eat, but also covers the way an animal should be killed, the way it should be checked for defects, which parts are kosher.

A “kosher symbol” verifies that this is a **kosher certified company**.



Kosher symbols are a seal of authenticity that help consumers buy legitimate kosher products.

In corporate worship, personal liberties must account for communal responsibilities.

Purposeful Attire (1 Corinthians 11:1-16)

¹ Imitate me, just as I also *imitate* Christ.

² Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered *them* to you.

³ **But I want you to know that the head of every man is Christ, the head of woman *is* man, and the head of Christ *is* God.**

⁴ Every man praying or prophesying, having *his* head covered, dishonors his head.

⁵ But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved.

⁶ For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

⁷ **For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man.**

⁸ For man is not from woman, but woman from man.

⁹ Nor was man created for the woman, but woman for the man.

¹⁰ For this reason the woman ought to have *a symbol of authority on her head, because of the angels.*

¹¹ Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord.

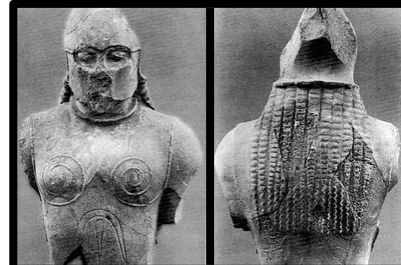
¹² For as woman *came* from man, even so man also *comes* through woman; but **all things are from God.**

¹³ **Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?**

¹⁴ Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?

¹⁵ But if a woman has long hair, it is a glory to her; for *her* hair is given to her for a covering.

¹⁶ **But if anyone seems to be contentious, we have no such custom, nor *do* the churches of God.**



Corinth was the “progressive” capital of southern Greece and home of the Spartan Warriors who were known for their long hair while emancipated Corinth women competed at the “Hera Festival” every four years.

There is an order in creation that is not eliminated with the freedom of believers. Believers have roles and responsibilities in spite of being equally important to God (Galatians 3:28).

Galatians 3:28 speaks of equality in Grace, but “head” means “source” or “authority”; Female leadership is referenced in Gen 1:18, 3:16, Isaiah 3:1-12, 1 Cor 7:13-16, 1 Tim 2:8-15

The Greek term for “head” (kephalē κεφαλῆ) meant “origin” or “source” while in the Hebrew language, the term “head” (לְרֹאשׁ לְרֹאשׁ) meant “leadership.” (Judges 10:18; 2 Chronicles 13:12; Isaiah 9:15)

Christ has authority over all men as He is also the very source of their existence. (John 1:3, Romans 11:36, 1 Corinthians 8:6; Colossians 1:17, Hebrews 1:3, Revelation 4:11)

The husband was meant to be the spiritual leader in the home (Colossians 3:18; Ephesians 5:23; 1 Peter 3:1).

Ancient Applications of a Lady's Shaved Head

1. The prostitutes shaved their heads.
2. An act of publicly shaming an unfaithful (adulterous) wife.
3. Simply an unnatural act of a woman shaving her own head

Gender Dysphoria (Transgender) is socially elevated

Paul condemned blurring of genders (Dt 22:5), and even pagan idols were worshipped with covered heads; “uncovered” and “disheveled” might be viewed as the same since there were pagan practices of tearing the hair.

Modern society (i.e., Hollywood, liberal educational systems) has confused children to the point of not being able to biologically understand their own gender.

Respectful Dress for Worship

In the Jewish culture, men covered their heads while in the Greek culture women covered their heads.

Jewish men have a prayer shawl (taleph) and modern Jewish men wear a “yamaka” (or kippah). The term “yamaka” (yarmulka) comes from the Aramaic term for “Fear of God.”

The use of yamakas (yarmulka, skullcaps, kippah) was first recorded in the 2nd century AD while the Talmud (oral tradition) was being documented (written; codified). The first mention of the yamaka is in Tractate Shabbat pertaining to the respect and fear of God.



The word “yarmulke” comes from the Yiddish language, and it is also sometimes spelled “yarmelke,” “yamaka,” “yarmuka,” or “yamaka.” A yamaka is a small, round, often embroidered cap that is traditionally worn by Jewish men and boys as a sign of respect and piety.

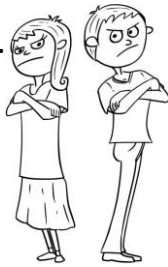
The yamaka is worn on the head, covering the top of the head and the hair. It is typically made of cloth or leather and is worn during prayer, at religious festivals and ceremonies, and at other times when Jewish men and boys are engaged in religious activities.

God is focused on the Heart Attitude of Communion instead of Frequency

¹⁷ Now in giving these instructions I do not praise *you*, since you come together not for the better but for the worse.



¹⁸ For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.



¹⁹ For there must also be factions among you, that those who are approved may be recognized among you.

²⁰ Therefore when you come together in one place, it is not to eat the **Lord's Supper**.

²¹ For in eating, each one takes his own supper ahead of *others*; and one is hungry and another is drunk.

²² What! Do you not have houses to eat and drink in?

Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise *you*.



²³ For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;

²⁴ and when He had given thanks, He broke *it* and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me"



²⁵ In the same manner *He* also *took* the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me."



²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

Selfless Communion (1 Corinthians 11:17-26)

Gatherings of God's people should not be contentious; not all "fellowship" is blessed if it is divisive in nature

Although the Greek term for "coming together" (synerchomenōn συνεργομένων) is related to synergy, the result of the church in Corinth was the Greek term for "divisions" (schismata σχίσματα) which means "schisms."

The Greek term for "factions" (haireseis αἵρέσεις) is the root word for "heresies."

Fellowship in the church of Corinth had become more about eating than God's glory and praise (Jude 1:12)

The early church was using wine (alcoholic beverages) for communion.

1 Corinthians 11:20 is the only time in Scripture that the term "**Lord's Supper**" (kyriakon deipnon - κυριακὸν δεῖπνον) is used.

In the early church, the fellowship would come together for a full meal (called the agape – "love feast") while having communion with it. (2 Peter 1:13; Jude 1:12; Acts 20:7).

Those who brought the most were probably elevated to be served first while those who had little to give were served little. These dinners were meant to elevate as the individuals served each other, but they became divisive and competitive as to who could get the most food and drink.

Similar to a "pot luck" dinner, everyone would provide dishes; however, some of the wealthier believers would take all of the food while others were left with nothing.

Local fellowships often compete (i.e., in sporting events) instead of serving together. A great deal of energy and funds that are wasted in worldly ways instead of bringing others to Christ.

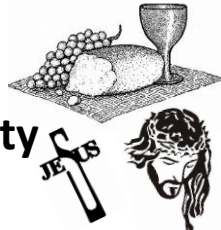
The shared bread (body of Christ) and the cup (new covenant) are proclamations of Christ until He returns. The communion service is to be a testimony of Christ to unbelievers.

This speaks of the love, humility and sacrifice of the Lord Jesus until He comes again. At that time, believers will have a Messianic banquet with Him.

Worship Purposefully & Spiritually –
Communion is not a Mindless Ritual

Heart of Communion (1 Corinthians 11:27-34)

27 Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.



28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

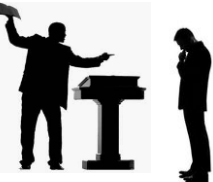
29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.



30 For this reason many *are* weak and sick among you, and many sleep.



31 For if we would judge ourselves, we would not be judged.



32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.



33 Therefore, my brethren, when you come together to eat, **wait for one another.**

34 But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.



The original word after bread is the Greek word “or” (ἐῖν). In the early church, wine may not have been readily available to all of the congregations; however, “bread or wine” with the correct heart attitude would suffice.

A believer is to examine himself before the Lord's supper; physical sickness does sometimes occur in response to unrighteous acts

The Greek term for “unworthy” (anaxiōs ἀναξίωος) refers to sin (especially disunity of the local church). The local context is focused on a belligerent and quarrelsome fellowship.

The penalty for sin can be physical illness and death. (1 Corinthians 3:17)

A self-awareness of our sinful nature is a prerequisite for communion. The choice is repentance or judgment.

The Greek term for “ourselves” (heautous ἑαυτοῦς) can mean individually, but it can also relate to the local church fellowship that should not be bickering, gossiping, etc.

Judges were called in the Old Testament to correct the ways of the nation (Judges 2:16, 17)

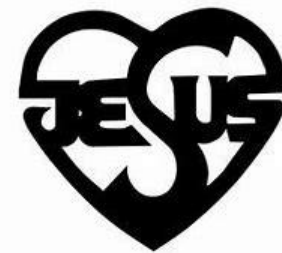
As evidence of God's love, He tests and disciplines His people (Hebrews 12:5-11).

When joining with other believers to fellowship, come to serve one another – to build each other up.

Do not come into a fellowship for selfish, self-seeking reasons which will bring judgment on yourself and the local fellowship.

The Lord's Supper should be more than a religious ritual; it testifies to hearts of love towards God and fellow believers.

There are no additional writings as to the additional instructions that Paul would have given the church of Corinth.



God is less concerned about the organization and methodologies of communion than He cares about the hearts of His people.

Spiritual Gifts Vary (. (Romans 12:6-8; Ephesians 4:11; 1 Peter 4:10-11)

Diverse Spiritual Gifts (1 Corinthians 12:1-11)

1 Now concerning **spiritual gifts**, brethren, **I do not want you to be ignorant:**
2 You know that you were **Gentiles**, carried away to these dumb idols, however you were led.
3 Therefore I make known to you that **no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.**
4 There are diversities of gifts, but the same Spirit.
5 There are differences of ministries, but the same Lord.
6 And there are diversities of activities, but it is the same God who works all in all.
7 But the **manifestation of the Spirit** is given to each one **for the profit of all:**
8 for to one is given the **word of wisdom** through the Spirit, to another the **word of knowledge** through the same Spirit,
9 to another **faith** by the same Spirit, to another **gifts of healings** by the same Spirit,
10 to another the **working of miracles**, to another **prophecy**, to another **discerning of spirits**, to another **different kinds of tongues**, to another the **interpretation of tongues.**
11 But one and the same Spirit works all these things, distributing to each one individually as He wills.



Paul is answering questions that were written from the church at Corinth. (1 Corinthians 7:1, 25; 8:1, 12:1; 16:1).

The Greek term for "spiritual" (πνευματικῶν) is used in 1 Cor 12:1 without the explicit word "gifts" (implied). Although the Greek word for "gifts" (κῆρισμα χάρισμα) is not used in this instance, but is used in 1 Corinthians 12:4

As Paul begins the discussion on "speaking in tongues," he refers to the idols of false gods who were mute. This is in contrast to the communication of the Holy Spirit.

In 1 Cor 12:2, the Greek term for "pagans" (ethne ἔθνη) was also used over fifty times as a general characterization of Gentiles. (Matthew 6:32, 12:21).

The Greek term for "carried away" (ἔγεσθε ἀπαγόμενοι) was used in regards to prisoners being led off to jail (Mark 14:44; 15:16).

Although the idols themselves are nothing and vanity, the idols are used by demonic spirits to mislead people (1 Corinthians 10:20).

The Trinity is Involved in the Distribution of Spiritual Gifts	
1 Corinthians 12:4	The Gifts of the Holy Spirit
1 Corinthians 12:5	The Activities of Jesus
1 Corinthians 12:6	God the Father's On-going Life

The Greek term phrase "of ministries" (διακονιῶν) is the root of the term "deacon." (1 Cor 12:5)

The Greek term for "gifts" (κῆρισμα χάρισμα) is the root of the word "charismatic." The emphasis of the Greek term "charis" (χάρις) which means undeserved gifts of grace from God.

Examples of Spiritual Gifts	
1 Corinthians 12:8	Word of Wisdom through the Spirit
1 Corinthians 12:8	Word of Knowledge according to the Spirit
1 Corinthians 12:9	Miracle Working Faith
1 Corinthians 12:9	Healing by the Spirit
1 Corinthians 12:10	Miracle working
1 Corinthians 12:10	Prophecy
1 Corinthians 12:10	Distinguishing of Spirits
1 Corinthians 12:10	Various Kinds of Tongues
1 Corinthians 12:10	Interpretation of Tongues

There is a unified Spirit among the diverse gifts and individuals of the body.

United Diversity (1 Corinthians 12:12-19)

12 For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ.

13 For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

14 For in fact the body is not one member but many.

15 If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body?

16 And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body?

17 If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling?

18 But now God has set the members, each one of them, in the body just as He pleased.

19 And if they were all one member, where *would* the body *be*?



In the “Body of Christ,” the Spirit distributes gifts according to His will (12:11) while God has set the members within the Body according to His will (12:18)

The Greek term for “made to drink” (epotisthēmen ἐποτίσθημεν) can mean “saturation” or “irrigation.” The baptism of the Spirit is the point of salvation where an individual becomes a believer and is indwelt with the Spirit.

Although an individual would like to play a different role, they will not be separated from the role that they have in the body of Christ.

Each believer should recognize and be faithful to their spiritual gifts in the body.

The church does not need uniformity; the church needs unity.



Human distinctions (e.g., race, gender, etc.) do not exist in regards to salvation (Galatians 3:27-28; Colossians 3:11).

Although the body of Christ consists of myriad believers, the “body” shares a single Spirit.

Believers should not envy other’s gifts while disregarding their own spiritual gifts.

God has chosen what role each of the body would play. Spiritual gifts are given by God instead of chosen by man.

There is a unified Spirit among the diverse gifts and individuals of the body.

The "body of Christ" should be caring instead of envious

Honor Each Other (1 Corinthians 12:20-26)

²⁰ But now indeed *there are* many members, yet one body.

²¹ And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."

²² No, much rather, those members of the body which seem to be weaker are necessary.

²³ And those *members* of the body which we think to be less honorable, on these we bestow greater honor; and our unrepresentable *parts* have greater modesty, ²⁴ but our presentable *parts* have no need.

But God composed the body, having given greater honor to that *part* which lacks it,

²⁵ that there should be no schism in the body, but *that* the members should have the same care for one another.

²⁶ And if one member suffers, all the members suffer with *it*; or if one member is honored, all the members rejoice with *it*.



There is a unified Spirit among the diverse gifts & individuals of the body.

Although the organs of a body are not visible to the public, they are indispensable to the body and must be kept healthy.

The visible parts of the body were designed for the "wear & tear" of the world while sensitive members of the body must be protected.

Every part of the body of Christ should be concerned with the well-being of the other parts.

Whether suffering or being honored, every part of the body should empathize with each other. (Romans 12:15)

Believers should recognize the importance (& encourage the use) of the gifts of other believers.

Not all gifts are visible to the public; however, they are important to the body of Christ. The gifts that are utilized "behind the scenes" should be honored.

Believers should not set up manmade barriers between themselves and other believers

Believers are not to be self-focused or self-centered, but instead, they should look out for the needs of other believers

Believers are not gifted the same,
so gratefully use your spiritual gifts

Prioritization of Spiritual Gifts (1 Corinthians 12:27-31)

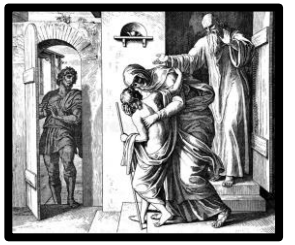
27 Now you are the **body of Christ**,
and **members individually.**



28 And **God has appointed**
these in the church:



- **first apostles,**
- **second prophets,**
- **third teachers,**
- **after that miracles,**
- **then gifts of healings, helps,**
administrations, varieties
of tongues.



29 **Are all** apostles?
Are all prophets?
Are all teachers?
Are all workers of miracles?

30 **Do all** have gifts of healings?
Do all speak with tongues?
Do all interpret?



31 **But earnestly desire the**
best gifts. And yet I show
you a more excellent way.

**Every believer has a unique
calling within the body of Christ.**

- God Placed Believers in Roles**
1. Apostles
 2. Prophets / Preachers
 3. Teachers
 4. Miracles
 5. Gifts of Healing
 6. Gifts of Helping / Managers
 7. Gifts of Guidance
 8. Gifts of Different Languages

**God placed each individual in a role
that He desired that they have; this
is not an individual's choice.**

**Paul asks rhetorically if every
believer plays each of these roles
with the answer being "no."**

**Paul does not ask if every believer is
a "helper" (antilēmpseis
ἀντιλήμψεις), so this may be an area
that all are included to participate.**

**The responsibility of speaking in
tongues in a corporate setting
must have someone to interpret.**

**1 Corinthians 12:30 clearly reveals
that not all believers will speak in
tongues. (glōssais γλώσσαις)**

**The gifts of other believers
should not demean and
make those without the gift
feel like a lesser believer.**

**Although believers can desire greater gifts, it
must be desired selflessly for the edification of
others in love. Greater gifts are not to be desired
for selfish purposes to feed one's pride and ego.**

Spiritual Gifts without love are meaningless

Love Gives Purpose (1 Corinthians 13:1-3)

1 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.



2 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.



3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.

1 Corinthians 13 is known as the "Love Chapter" which is embedded between two chapters on spiritual gifts.



Greek Terms Defining Different Types of Love		
Eros	Ἔρως	Sexual Love
Storge	ἀστοργος	Family Love; Parents to Children
Philia	φιλία	Brotherly Love; Deep Friendship
Agape	ἀγάπη	God's Unconditional Love

The Greek term "agape" is equivalent to the Hebrew term "hesed" (used in the Old Testament) which represented God's covenantal, unconditional love.

The Greek term for "love" (agapēn ἀγάπην) is repeated 33 times in Scripture. Love is selfless service to another (1 John 4:7-21).

An individual who speaks in multiple earthly & heavenly languages still needs love. Rabbi's believed that the angels only spoke Hebrew.

The noise of a gong or a symbol is used to get someone's attention, so the gift was used to call attention to one's self.

Corinth was located near Athens where knowledge (gnōsin γνώσιν) was paramount. Understanding without application is vanity.

Theology will not save a man nor will applied legalistic rules. In spite of amazing miracles, without love for the Lord, the individual may be lost (Matthew 7:22-23).

Consequences without Love		
1 Corinthians 13:1	Speech without Love	I am only...noise
1 Corinthians 13:2	Knowledge without Love	I am nothing
1 Corinthians 13:3	Sacrifice without Love	I gain nothing

Outward manipulation for personal glory will not result in reward.

If a believer sacrifices everything, he can still be outside of the will of God if he is not motivated by love. Love is rewarded; the heart attitude matters more than the action taking place.

Tests of Spiritual Gifts	
Chapter 12	Is it focused on Christ?
Chapter 13	Is it motivated by love?
Chapter 14	Does it edify fellow believers?

Generosity without love can actually build a barrier to God with self-righteous sufficiency and pride.

These are the attributes of a believer actively living in Christ

Characteristics of Love (1 Corinthians 13:4-7)

⁴ Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;

love is...

⁵ does not behave rudely, does not seek its own, is not provoked, thinks no evil;



...comforting him when the world seems to weigh on his shoulders.

⁶ does not rejoice in iniquity, but rejoices in the truth;

⁷ bears all things, believes all things, hopes all things, endures all things.

The Greek term for “patient” (makrothyme/makrothymeī) means to actively, caringly endure people.

Love is empathetic towards others who may be different; this requires patience and kindness.

Love is not self-serving; not envious of others nor boastful/prideful of one’s self.

Love does not put others down to elevate one’s self. (Philippians 2:3; 2 Corinthians 10:12). A loving believer is not easily offended nor does a loving believer hold a grudge.

The Greek term for “provoked” (paroxynetai/paroxynetai) is closely related to the disagreement (paroxysmos/paroxysmos) between Paul and Barnabas (Acts 15:39, 17:16). Paul may be correcting himself.

Love is...	Love is/does not...
Patient	Envy
Kind	Boast
Rejoices with the Truth	Proud
Protects	Dishonor others
Trusts	Self-seeking
Hopes Perseveres	Easily angered
	Keeps no record of wrongs
	Delight in Evil

The Greek term for “not keeping record of wrongs” (ou logizetai ta kakon - ου λογίζεται τα κακων) is an accounting term for keeping a ledger. Love does not seek revenge or retribution.

love is...



...being happy with you, whatever we do.

Some scholars believe that the fruits of the Spirit are sourced through “Love”

“The fruit of the Spirit is Love: joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.” (Galatians 5:22) } Love in Action

love is...



...sharing.

Wickedness suppresses the truth of God (Romans 1:18). All unrighteousness is sin (1 John 5:17), and there is no unrighteousness with God (Romans 9:14). Everyone who denies the truth and delights in wickedness will be condemned (2 Thessalonians 2:12).

The Greek term for “bears” (stegai/stegai) was used for “roof” and means to cover. (1 Peter 4:8). Love trusts and hopes with God’s assurances. The Greek term for “endures/perseveres” (hypomenei/hypomenei) means to voluntarily help to support a load; understanding the broader context of the load (James 1:12)

Love Does Not Give Up: Better/ Worse;
Richer/Poorer; Sickness/Health

Enduring Love (1 Corinthians 13:8-10)

⁸ Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.



⁹ For we know in part and we prophesy in part.

¹⁰ But when that which is perfect has come, then that which is in part will be done away.



¹¹ When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.



¹² For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

¹³ And now abide faith, hope, love, these three; but the greatest of these is *love*.

Love never fails; while other spiritual gifts will cease, love will still remain.

The Greek term for "fails" (píptei πάντε) was used when flower petals fell from the flower or when an actor was hissed off the stage. This term was used repeatedly when an individual or building would crumble to the ground (Matthew 17:15; Mark 5:22; Luke 11:17; Romans 14:4)

Possible categories of gifts are power gifts, administrative gifts and service gifts.

Man is limited by understanding and communication abilities. (Isaiah 55:9)

The "perfect one" (1 Corinthians 13:10) represents the second coming of Jesus.

Just as the spiritual gifts would "be done away with" (katērgēka κατήργηκα), childish things were "done away with" when maturity occurred.

The laver of the Temple was constructed by polished bronze mirrors (Ex 38:8); the laver represents the washing of God's Word (James 1:22-23). The believer can see and assess himself in the Word of God.

Rabbis taught that God spoke to Moses in riddles (Numbers 12:8).

Corinth was known for world-class polished metal mirrors.

Believers currently have a limited vision (1 Corinthians 3:7); however, the believers will know fully (1 John 3:2)

Believers should abide (each day) in faith, hope, love; Paul repeatedly uses these three to summarize the Christian life (Romans 5:2-5; Galatians 5:5-6; Colossians 1:4-5; 1 Thessalonians 1:3, 5:8; Hebrews 6:10-12; 1 Peter 1:21-22).

Faith, Hope & Love create a strong cord; however, the strongest strand in the cord is love.

Edify Others (1 Corinthians 14:1-5)

1 Pursue love, and desire spiritual *gifts*, but especially that you may prophesy.



2 For he who speaks in a tongue does not speak to men but to God, for no one understands *him*; however, in the spirit he speaks mysteries.



3 But he who prophesies speaks edification and exhortation and comfort to men.



4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.



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.

Paul affirms that speaking in tongues is a gift of God, but tongues must be limited publicly.

Believers should actively pursue love. Love is the priority motive of the Christian life. (1 Corinthians 13).

Desire spiritual gifts, but especially prophesy (preaching God's truths): edification, exhortation, comfort (1 Corinthians 12:31, 14:3, 12)

The Greek term for "a tongue" (glōssē γλώσση) is a relational speech to God with a companion gift of interpretation.

The emphasis in 1 Cor. 14:2 that "no one understood" means that this speaking in tongues was not a known language. In Pentecost everyone heard in their own language. (Acts 2:6)

The Greek term for "secret truths" (mystēria μυστήρια) is the root word for "mysteries" which was used several times in relation to the kingdom of God. (Matthew 13:11; Luke 8:10).

A gift of understanding these "mysteries" may have been an interpreter (1 Corinthians 13:2).

Preaching (prophesying) should result in edification, exhortation, and comfort of others.

While tongues edifies the individual (and is listed as the least of the gifts – 1 Corinthians 12:28-31), prophesying edifies the church body and is held in esteem at the top of the gifts.

The Greek term for "church" (ekklēsia ἐκκλησία) is the same term used in the Septuagint (Old Testament) to reference the gathering of God's people.

Edifying others (e.g., interpretation of tongues) is greater than edifying one's self.

The gift of tongues is good to have, but it is self-serving instead of building up others.

Prophecy is greater than tongues. (1 Corinthians 14:19) Spiritual gifts have relative importance based on the edification of the body of Christ.

Paul understands that everyone does not speak in tongues (1 Corinthians 12:30); Paul's primary point is that the gifts of the Spirit (including tongues) should unify the body of Christ instead of dividing the body.

Those who require speaking in tongues and those who negate speaking in tongues are both equally guilty of disrupting the unity that Paul is pursuing.

Paul encourages spiritual gifts that edify the body of Christ

Public Worship Should Edify Others (1 Corinthians 14:6-19)

⁶ But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?



⁷ Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?



⁸ For if the trumpet makes an uncertain sound, who will prepare for battle?

⁹ So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

¹⁰ There are, it may be, so many kinds of languages in the world, and none of them *is* without significance.

¹¹ Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks *will be* a foreigner to me.



¹² **Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.**

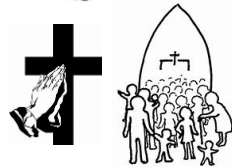
¹³ Therefore let him who speaks in a tongue pray that he may interpret.

¹⁴ For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.



¹⁵ What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

¹⁶ Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say?



¹⁷ For you indeed give thanks well, but the other is not edified.

¹⁸ I thank my God I speak with tongues more than you all;

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.

Paul suggests that his visit to the Corinthian church would be fruitless and pointless if he came and spoke in tongues the entire time.

There would be no way to distinguish a melody if musical instruments simply sounded erratic sounds.

Believers should convey understandable truths to prepare other believers for spiritual battle (Ezekiel 33:1-9) to inspire a true "Amen" ("so be it") from listeners (1 Corinthians 14:16)

Without conveying meaning, the act of speaking in tongues would be vanity. (1 Corinthians 9:26)

Every language that has been developed worldwide carried a sense of meaning.

Although the foreign language carries meaning, if the foreign language was spoken to Paul, he would not understand the meaning.

The Greek term for "foreigner" (barbarous βάρβαρος) is the root word for "barbarian." The term "barbarian" originated with the Greeks; every foreign language just sounded like "bar, bar, bar..."

The Greek term for "gift of the Spirit" (pneumatōn πνευμάτων) means "spiritual things." (1 Corinthians 12:1)

Believers can interpret themselves as they speak in tongues (glōssē γλώσση). Believers who speak in tongues should ask God to be able to interpret themselves.

The spiritual side (faith) is distinctly separate from the rational side of reason which is limited by worldly concepts and personal experience. (Romans 7:15-20)

Paul speaks of bringing the two (spirit & mind) together. (2 Corinthians 10:5)

The word "Amen" is meant to confirm or to be certain; it means "so be it", "I affirm" or "I agree."

Paul spoke in tongues frequently, but apparently, Paul spoke in tongues in private.

Maturity in Christ

(1 Corinthians 14:20-25)

20 Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.



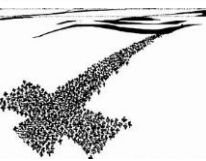
21 In the law it is written: "With men of other tongues and other lips, I will speak to this people; And yet, for all that, they will not hear Me," says the Lord.

Isaiah 28:11-12

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.



23 Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?



24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.



25 And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.

Be inexperienced and naïve to the ways of the world, but mature in Christ. Believers should not study and try things that can lead to addiction and sinful lifestyles. Instead, believers should learn and mature in the things of God. (Matthew 10:16)

Paul quotes Isaiah 28:11 which was a reference to the Assyrian Invasion. God spoke to Israel in their own language (Hebrew), but God's people wouldn't listen. Therefore, God had Assyria invade His people with the foreign language (representing judgment), but God's people still wouldn't listen.

1 Corinthians 14:22 is tied into the prior verse. Speaking in tongues is a sign of judgment to unbelievers while prophecy is meant as a blessing for believers.

If unbelievers would not accept prophecy, tongues would signify a judgment as unbelievers lack understanding.

Unbelievers would judge the congregation as being "mad" (μαίνεσθε) if the church was speaking in tongues without interpretation.

In contrast, if unbelievers heard prophecy, they would be convicted as they themselves are under judgment for sin.

Biblical preaching will resonate with the unbeliever as to the secrets of their hearts which will result in the recognition that God is present in the service. (Isaiah 45:15)

The impact of preaching is conviction instead of confusion.

Paul was calling for order while leaving "room" for the Spirit.

Orderly Worship Services (1 Corinthians 14:26-40)

²⁶ How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. **Let all things be done for edification.**

²⁷ If anyone speaks in a tongue, *let there be two or at the most three, each in turn, and let one interpret.*

²⁸ But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

²⁹ Let two or three prophets speak, and let the others judge.

³⁰ But if *anything* is revealed to another who sits by, let the first keep silent.

³¹ For you can all prophesy one by one, that all may learn and all may be encouraged.

³² And the spirits of the prophets are subject to the prophets.

³³ **For God is not the author of confusion but of peace, as in all the churches of the saints.**

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.

³⁵ And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

³⁶ **Or did the word of God come originally from you? Or was it you only that it reached?**

³⁷ 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.

³⁸ But if anyone is ignorant, let him be ignorant.

³⁹ Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.

⁴⁰ Let all things be done decently and in order.

1 Tongues

2 Preachers

3 Women

2 OR 3 IN TONGUES

2 OR 3 PREACHING

PEACE Shalom

ABOUT ME
~~Personal Interpretation & Experience~~



In the Corinthian church, there was no formal clergy. Anyone could take control of the service at any time with a song, a sermon, a revelation or speaking in tongues with interpretation. The service was fluid and could become chaotic.

Paul shares guidelines for speaking in tongues to maintain order. No more than three should speak in tongues at any time without first giving an interpretation.

Tongues are controllable. Without an interpreter, the one speaking in tongues should use the tongues privately between himself and God while remaining quiet publicly.

In the same way, no more than three prophets should speak. Paul encourages two or three individuals preach. There should be more than one preacher, but less than three.

Individuals in the congregation should not talk over each other. If God reveals to someone in the congregation, the primary preacher should stop while the congregant shares his revelation.

God limits the preacher in the same way as the one speaking in tongues is limited.

God sends confusion as judgment (Genesis 11:7, Exodus 14:24, 23:27, Deuteronomy 7:23, 28:20, 28:28, Joshua 10:10, Judges 4:15, 1 Samuel 7:10, Isaiah 19:14) while God provides clarity and understanding to reward with peace.

Women are also called to remain silent to maintain order. This may be interpreted as women not having a part of the regular order of service.

Paul sarcastically asks if the Corinthian believer sets the standard. The Corinthian church should receive correction from Paul the Apostle who established numbers of churches according to the Word of God.

Paul is not saying that preaching and speaking in tongues is wrong; Paul is saying that there is a correct way to use these spiritual gifts.



Witnesses To The Gospel (1 Corinthians 15:1-11)

¹ Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, ² by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

³ For I delivered to you first of all that which I also received: that **Christ died for our sins according to the Scriptures,** ⁴ **and that He was buried, and that He rose again the third day according to the Scriptures,**

⁵ and that He was seen by Cephias, then by the twelve.

⁶ After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

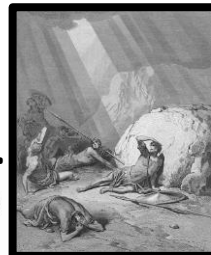
⁷ After that He was seen by James, then by all the apostles.

⁸ Then last of all He was seen by me also, as by one born out of due time.

⁹ For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

¹⁰ But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was* with me.

¹¹ Therefore, whether *it was* I or they, so we preach and so you believed.



grace

A genuine believer will continue to walk in the initial commitment to submit and serve God. (1 John 2:19)

Paul shared the gospel that had been revealed to him (1 Corinthians 11:23; Galatians 1:12) and was confirmed by other apostolic witnesses.

Salvation & the Believer's Walk (1 Corinthians 15:1-2)		
John 1:12	"...which you accepted/received"	Believer's Response
Romans 5:2	"...on which you are standing"	Believer's Position in Christ
1 Corinthians 1:18; 2 Corinthians 2:15	"...you are being saved"	Ongoing Process of Sanctification
1 Corinthians 15:2	"...if you hold fast and not in vain"	Perseverance of the Saints

James (the brother of Jesus) became the head of the church in Jerusalem.

The Greek manuscripts (Codex Bezae and the Vulgate) have the number as "eleven" because of the death of Judas. The phrase "*the twelve*" became a moniker for the Apostolic group of Jesus' disciples (Matthew 26:14, 20, 47; Mark 3:16; 6:7; 9:35; 10:32; 11:11; 14:10, 14:17, 20, 43; Luke 8:1, 9:1, 12, 18:31; 22:3, 47; John 6:67, 70, 71; 20:24; Acts 6).

Paul's Summary of the Gospel		
1. Christ's Sacrificial Death	Substitutional Atonement	Romans 5:8; Mark 10:45
2. Burial of Jesus	Jesus was truly dead for three days	Revelation 1:18; Jonah 1:17; Hosea 6:2; Psalm 16:10
3. Resurrection of Jesus	Jesus was raised from the dead	Revelation 1:19; John 5:21

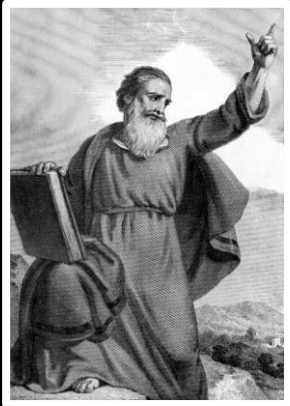


In the Corinthian letters, Paul usually references "Peter" by "Cephas" (1 Corinthians 1:12; 3:22; 9:5; 15:50). In Paul's letter to Galatia, he calls him both "Cephas" (Galatians 2:9) and "Peter" (Galatians 1:18; 2:7,8,11,14). Paul never uses the name "Simon" for Peter.

There were many witnesses of Jesus' resurrection; however, Cephas (Peter 15:2) and James (15:7) were specifically named as witnesses to resurrection, and they are also the two that Paul met with after his conversion (Galatians 1:18-19)

Believers may not be perfect but God's grace has allowed each believer to be better than they otherwise might have been. Grace (chariti χάριτι) entails giving something that is undeserved and is repeated in the New Testament 24 times.

“Apostle”



An “*Apostle*”
(Apostolos ἀπόστολος)
is a sent one with
official authority
(a royal emissary or
ambassador).

Although “*the Twelve*” were mentioned in 1 Corinthians 15:5, “*the Apostles*” quoted in 1 Corinthians 15:7 may refer to the broader following.

Paul continued to feel grief for persecuting the church (Acts 9:1, 13, 21; 22:4, 19; 26:10-11; Galatians 1:13; Philippians 3:6; 1 Timothy 1:13), and repeatedly called himself “*the least of the apostles.*” (1 Corinthians 12:11; Ephesians 3:8; 1 Timothy 1:15).

A Number of People in the New Testament were called “*Apostles:*”

- Barnabas and Paul were included as an apostle (Acts 14:14)
- James - the leader of the Jerusalem church (Galatians 1:19)
- Apollos (1 Corinthians 4:6-9)
- Timothy & Silvanus (1 Thessalonians 1:1, 2:6)
- Andronicus & Junia (Romans 16:7)
- Some believers have been given the spiritual gifts to be apostles (1 Corinthians 12:29; Revelation 18:20)
- Several times the Greek term “*apostolōn*” is translated as “*messengers.*”
 - Epaphroditus (Philippians 2:25)
 - Two unnamed apostles (2 Corinthians 8:23)
- Jesus is also called an apostle (Hebrews 3:1)

Resurrection From the Dead (1 Corinthians 15:12-19)

12 Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, then Christ is not risen.



14 And if Christ is not risen, then our preaching is empty and your faith is also empty.

15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise.



16 For if the dead do not rise, then Christ is not risen.

17 And if Christ is not risen, your faith is futile; you are still in your sins!



18 Then also those who have fallen asleep in Christ have perished.



19 If in this life only we have hope in Christ, we are of all men the most pitiable.

Some in Corinth were saying that there was no resurrection.

False Teaching That May Have Impacted the Church of Corinth

- Someone may have taught that the resurrection had already occurred. (2 Timothy 2:18)
- The Gnostics taught that the physical was evil, so they wanted the soul to be set free from the corruptible body.
- False teachers may have supported the resurrection of Christ, but not the resurrection of human beings.

Christ's resurrection is the foundation of our faith; without the resurrection of Christ, the preaching and faith in the gospel are vanity.

If Christ was not resurrected, then the apostles were false teachers about God because they preached that God raised Jesus from the dead.

Either Christ had victory over death or believers are still facing death as a consequence of their sin.

Paul states that without the resurrection, believers (and martyrs) who had died were also lost.

If the gospel is untrue, believers should be pitied more than any man because believers have died to this life and surrendered all to Christ (Galatians 2:20, 5:24; Philippians 3:8; Luke 9:23)

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Philippians 2:10-11)

Eternal Reign (1 Corinthians 15:20-28)

²⁰ But now Christ is risen from the dead, *and* has become the first fruits of those who have fallen asleep.



²¹ For since by man *came* death, by Man also *came* the resurrection of the dead.

²² For as in Adam all die, even so in Christ all shall be made alive.



²³ But each one in his own order: Christ the first fruits, afterward those *who are* Christ's at His coming.

²⁴ Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

²⁵ For He must reign till He has put all enemies under His feet.



²⁶ The last enemy *that* will be destroyed *is* death.

²⁷ For "He has put all things under His feet."

But when He says "all things are put under *Him*," *it is* evident that He who put all things under Him is excepted.

Psalm 8:6

²⁸ Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

**GOD
REIGNS
AND THE
SON
SHINES**

Paul affirms Christ's resurrection as Jesus (2 Timothy 1:1) became the "first fruit" of believers who had died and were to be resurrected. (Leviticus 23:10)

There are two origins (sources) to man: a physical and a spiritual.

The Adam-Christ typology
(1 Corinthians 15:45-49;
Romans 5:12-21)

Jesus will deliver His kingdom (Mt 6:33) to God the Father after the enemies of Jesus are subdued as His footstool (Psalm 110:1, Lk 20:43, Acts 2:35, Hebrews 1:13, 10:13) while believers already worship at His footstool (Psalm 99:5, 132:7)

Death is the last enemy to be abolished (Revelation 20:14)

Jesus was subordinate to the will of God the Father.

*"THE LORD REIGNS FOREVER..."
(PSALM 146:10)*

The first fruits were related to the Feast of Passover (the first harvest when the barley harvest would ripen).

On the first day after the Sabbath at the beginning of Passover week (Feast of Unleavened Bread), the sheaves of ripened barley were waved before the altar of Lord as a symbolic gesture that the remainder of the harvests belonged to Him in recognition that He was the provider of the harvests... this occurred on resurrection Sunday.

The sinful nature passed through Adam's physical biology is contrasted to the spiritual nature of Jesus that brings life. (John 1:4; 14:6; 10:10; 1 John 5:11-12, 20; Romans 8:2)

The Greek phrase "*to bring an end to*" (katargēsē καταργήση) means to "*annul*," "*nullify*," "*to make null and void*."

"*All governments, authority and power*" refers to human and demonic regimes. (Romans 8:38; Ephesians 1:21, 3:10, 6:12; Colossians 2:10, 15; 1 Corinthians 1:18, 6:9)

Christ belongs to God the Father, and submitted His will even to the point of death. (Matthew 26:39; Mark 14:36; Luke 22:44; John 5:30, 6:38; 1 Corinthians 3:23)

Just as the Spirit fills His people with His presence, God's will is going to be carried out by all of His creation. (Romans 11:36)

Actions Reveal Beliefs

²⁹ Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? **Why then are they baptized for the dead?**



³⁰ And why do we stand in jeopardy every hour?

³¹ I affirm, by the boasting in you which I have in Christ Jesus our Lord, **I die daily.**



³² If, in the manner of men, I have fought with beasts at Ephesus, what advantage *is it* to me? **If *the* dead do not rise, "Let us eat and drink, for tomorrow we die!"**

Isaiah 22:13

³³ Do not be misled: **"Evil company corrupts good habits."**



³⁴ Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak *this* to your shame.

The Corinthian Church was not adhering to Paul's Teachings

Live For Eternity (1 Corinthians 15:29-34)

Even the actions of the Church in Corinth contradicted the concept of no afterlife.

In ancient times, there were "*proxy baptisms*;" however, there are different theories on what these baptisms entailed. One documented instance was that when a believer died before being baptized, someone else would be baptized in their place.

Paul would not have endured the frequent life-threatening dangers unless he believed in the eternal message. (2 Corinthians 1:8-9, 4:11, 11:23-27)

Living as an apostle was not a safe and comfortable life. Paul emphasizes that deadly circumstances occurred as frequently as he boasted about the Corinthian church.

Believers are also called to "die to themselves" every day (Romans 8:36; Philippians 1:29; Matthew 10:39; 1 Corinthians 15:31; John 12:25, Colossians 3:3)

The wild beasts may have been a metaphor; Roman citizenship made it improbable to face beasts in the coliseum

Paul ministered in Ephesus for nearly 3 years (Acts 19; 2 Corinthians 1:8-10)

Paul quoted Isaiah 22:13 which also became the motto of the Epicurean philosophers who believed that men should get everything they could out of the one lifetime on this earth. However, if there is an eternal afterlife, the individual should live to prepare for eternity.

You become who your companions are... (Proverbs 13:20, 22:24)



Paul quoted a Greek playwright from Athens, Menander Thais (Menandros 342BC-290BC), who was known for writing comic drama around the time of Alexander the Great. (1 Cor 15:33)

The Greek term for "misled" (Planasthe Πλανᾶσθε) is used seven times in the New Testament and is the root word for "planet." Unlike the stars, planets are mobile, so an individual could not chart their course by the planet. (Matthew 22:29; Mark 12:24, 27; 1 Corinthians 6:9, 15:33; Galatians 6:7; James 1:16)

Paul was highly educated in Philosophers in Tarsus (Acts 17:28; Titus 1:12) as well as Rabbinical Judaism that he learned from Gamaliel. (Acts 22:3)

Wake Up & Stop Sinning!



A spiritual body accompanies the natural body;
a natural body confirms a spiritual body.

Natural & Spiritual Bodies (1 Corinthians 15:35-49)

³⁵ But someone will say, "How are the dead raised up? And with what body do they come?"

³⁶ Foolish one, what you sow is not made alive unless it dies.

³⁷ And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other *grain*.

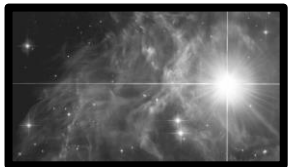


³⁸ But God gives it a body as He pleases, and to each seed its own body.

³⁹ All flesh *is* not the same flesh, but *there is one kind of* flesh of men, another flesh of animals, another of fish, *and* another of birds.

⁴⁰ *There are* also celestial bodies and terrestrial bodies; but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

⁴¹ *There is* one glory of the sun, another glory of the moon, and another glory of the stars; for *one* star differs from *another* star in glory.



⁴² So also *is* the resurrection of the dead. *The body is sown in corruption, it is raised in incorruption.*

⁴³ It is sown in dishonor, it is raised in glory.

It is sown in weakness, it is raised in power.

⁴⁴ It is sown a natural body, it is raised a spiritual body.

There is a natural body, and there is a spiritual body.

⁴⁵ And so it is written, "The first man Adam became a living being." The last Adam *became* a life-giving spirit.



Genesis 2:7

⁴⁶ However, the spiritual is not first, but the natural, and afterward the spiritual.

⁴⁷ The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven.



⁴⁸ As *was* the man of dust, so also *are* those who are made of dust; and as *is* the heavenly Man, so also *are* those who are heavenly.

⁴⁹ And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.



There was a Gnostic predisposition that the body (flesh) was wicked, so it would not be raised after death, but instead decompose in the ground.

The body is like a seed; the body is not replicated, but out of its death grows a new life of fruitfulness.

All seeds are not the same, but they are determined by the planter just as God determines the life that will come from the death of each body.

Splendor even differs between the heavenly bodies in space. Stars can be listed by magnitude of brightness as viewed by the earth with the Sun being the brightest followed by Sirius, Canopus, Rigil Centaurus and Toliman.

The physical body will be replaced with a spiritual body (the resurrected body of the believer). The physical body was made from dirt (Genesis 2:7) and will return to dirt (Genesis 3:19). However, the spiritual body will be imperishable (aphtharsia ἀφθαρσία) which means incorruptible or immortal.

Paul Contrasts the Differences Between the Earthly Body and the Resurrected Body	
1 Corinthians 15:42, 50	Corruptible vs. Incorruptible
1 Corinthians 15:43	Dishonor vs. Glory
1 Corinthians 15:43	Weakness vs. Power
1 Corinthians 15:44	Natural Body vs. Spiritual Body
1 Corinthians 15:45	First Adam vs. Last Adam
1 Corinthians 15:49	Earthly vs. Heavenly

Those in the lineage of the first Adam are just like him in sin nature and temporal earthly bodies. Those given life from the "heavenly man" (Jesus) possess His characteristics of holiness and eternal nature.

The sequence of (1st) the physical and then (2nd) the spiritual is symbolized repeatedly in the Old Testament by groups of brothers. Physical is the first ("elder") brother with the Spiritual ("second") coming afterwards (Esau/Jacob, Manasseh/Ephraim, Ishmael/Isaac)

The initial purpose of God was to make man in His image (Genesis 1:26), and becoming like Christ continues to be God's ongoing work in the believer's life (Romans 8:29) until the believer meets Jesus in person. (1 John 3:2)

The glory for victory over death belongs to Christ alone.

Sudden Transfiguration (1 Corinthians 15:50-58)

⁵⁰ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

⁵¹ Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—

⁵² **in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.**

⁵³ For this corruptible must put on incorruption, and this mortal *must* put on immortality.

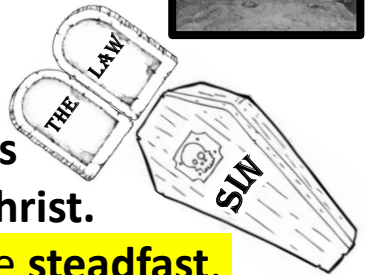
⁵⁴ So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.”

⁵⁵ “O Death, where *is* your sting? O Hades, where *is* your victory?”

⁵⁶ The sting of death *is* sin, and the strength of sin *is* the law.

⁵⁷ But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.

⁵⁸ **Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.**



Physical bodies (as we know them now) with the five senses of sight, sound, smell, taste and touch will not transcend the mortal to the eternal kingdom of God.

The “mystery” (mystērion μυστήριον) includes God’s total redeeming plan for mankind (1 Corinthians 4:1; Ephesians 6:19; Colossians 4:3; 1 Timothy 1:9).

At the rapture, followers of Jesus will be changed to their resurrected bodies (1 Thessalonians 4:16-17, Acts 1:11, Mark 13:32).

The Greek term for “an instant” (atomō ἄτόμῳ) meant that the time was indivisible (the quickest imaginable). There will be no time to respond.

The trumpet (Jewish shofar) is mentioned several times in relation to the end times (Isaiah 27:13; Zechariah 9:13; Matthew 24:31; 1 Thessalonians 4:16)

While a blink lasts approximately 400 milliseconds (less than a half second), a twinkle is a reflected particle of light seen in the eye; reflected light travels at 186,000 miles per second (the speed of light).

Although death usually swallows man, the conclusion of man is that death himself is swallowed up with the sacrifice of Jesus, (Matthew 5:11; 1 Peter 4:14; Revelation 7:17; 21:4).

The pain/judgment of sin and death is eradicated because of Christ’s sacrifice for His people. The pain of death is sin, and the power of sin is the law

Believers should be overcomers with hearts of gratitude because of the fulfillment of the law (Matthew 5:17) by the Lord (deity) Jesus (humanity) Christ (Messiah). (Romans 10:13; Philippians 2:9).

Paul urged the church of Corinth not to be swayed from sound doctrine. Doctrine when applied to a lifestyle is valuable whereas doctrine without application to lifestyle is vanity.

Paul traveled as the Lord permitted (Acts 18:21; 1 Corinthians 4:19; Hebrews 6:3)

Ministering Visits (1 Corinthians 16:1-12)

¹ Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also:

² On the first *day* of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

³ And when I come, whomever you approve by *your* letters I will send to bear your gift to Jerusalem.

⁴ But if it is fitting that I go also, they will go with me.

⁵ Now I will come to you when I pass through Macedonia (for I am passing through Macedonia).

⁶ And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go.

⁷ For I do not wish to see you now on the way; but I hope to stay a while with you, if the Lord permits.

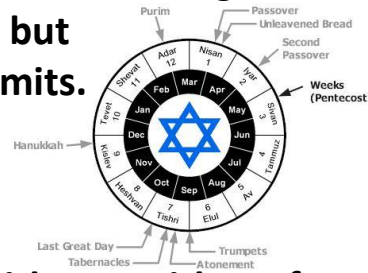
⁸ But I will tarry in Ephesus until Pentecost.

⁹ For a great and effective door has opened to me, and *there are* many adversaries.

¹⁰ And if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also *do*.

¹¹ Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.

¹² Now concerning *our* brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.



Much of Corinthians concerns the need to esteem others, so Paul concludes with financial offerings for needy brothers in Christ.

Guidelines for Christian Giving (2 Corinthians 8-9)

- Regular
- Voluntary
- Proportional

The Greek term for “God’s people” (hagios ἀγίους) is the term for “saints” which originated with the term “holy” (to be set apart for God’s service).

This collection from Gentile converts was for Christians enduring the Jerusalem famine (Malachi 3:8-10). The church in Antioch, Syria (where Paul & Barnabas served) had sent an offering to those in Jerusalem facing an imminent famine (Acts 11:27-30).

The first day of the week was a workday (Sunday). The Lord appeared several times to the early church on Sunday evenings (John 20:19, 26). The early church recognized Sunday as the resurrection day and began meeting together (Acts 20:7). During the rule of Constantine (272AD-337AD), Sunday became a holiday in honor of the Lord.

The phrase “in keeping with your income” shows that giving should be in proportion to your income. The literal Greek phrase is “what if he may be prospered in” (hoti ean euodōtai - ὅτι ἐὰν εὐοδῶται).

On his third missionary trip, Paul would travel through Macedonia down to Corinth to stay the three months of winter (Acts 20:2-3).

Paul sent Timothy and Erastus to Corinth before Paul traveled there (Acts 19:22).

Corinth was a fearful place to minister & the Lord had appeared to Paul in Corinth telling him not to fear. (Acts 18:9-10)

In Ephesus, Apollos had been instructed by Priscilla and Aquila (who had lived in Corinth – Acts 18:1-3) as Paul set out on his third mission trip (Acts 18:23-28). Apollos traveled to Corinth as Paul arrived in Ephesus (Acts 19:1).

Paul concludes this letter with God's grace which was the same way that he began the letter (1 Corinthians 1:3).

Greetings & Closing (1 Corinthians 16:13-24)

13 Watch, stand fast in the faith, be brave, be strong.



14 Let all *that you do* be done with love.

15 I urge you, brethren—you know the household of Stephanas, that it is the first fruits of Achaia, and *that they have devoted themselves to the ministry of the saints—*

16 *that you also submit to such, and to everyone who works and labors with us.*



17 I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.

18 For they refreshed my spirit and yours. Therefore acknowledge such men.



19 The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.



20 All the brethren greet you.



Greet one another with a holy kiss.

21 The salutation with my own hand—Paul's.

22 If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

“Maranatha!”
“SO BE IT!”

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

Military Characteristics of the Church in Corinth:

- Be on your Guard / Be Alert
- Be Firm in the Faith
- Be Courageous
- Be Strong

The literal Greek phrase for “be courageous” (Joshua 1:6) is to “act like men” (andrizesthe ἀνδρίζεσθε) which also infers be mature and act appropriately and with responsibility.

The Greek term for “be subject/submit” (hypotassēsthe ὑποτάσσησθε) is a military term for “aligning one’s self under.” (Ephesians 5:21)

Throughout Achaia, individuals had believed in Athens (Acts 17:34) and others believed in the house of Crispus in Corinth (Acts 18:8); Stephanas may have been among this group. Stephanas was one of the few believers that were baptized by Paul. (1 Corinthians 1:16)

The name Achaicus means “belonging to Achaia,” and is only mentioned this one time in Scripture.

A holy kiss” is a kiss on one or more cheeks of someone of the same gender (men to men; women to women)

Fortunatus is not mentioned anywhere else in Scripture; however, (4) decades later, Clement of Rome (Pope Clement I) wrote a letter to the church of Corinth emphasizing that they continued to be challenging for Christian leaders. A presbyter (elder) named Fortunatus carried the letter to Corinth.

The province of Asia (Asia Minor) consisted of the western third of modern-day Turkey. Paul met Aquila and Priscilla when he first visited Corinth (Acts 18:2) as tentmakers together. (Acts 18:3) They had been evicted long with all of the Jews in Rome around 50AD by the Roman emperor Claudius. Priscilla and Aquila later moved to Ephesus and trained Apollos about the gospel message (Acts 18:24-28).

Paul would often validate the authenticity of his letters (Galatians 6:11; 2 Thessalonians 2:2; 3:17; Colossians 4:18; Philemon 1:19).