

1 CORINTHIANS

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 Temple were bronze works from Corinth. Corinth was also known for their athletics and sports. Each year they hosted the “Isthmian Games.” These competitions were second only to the Olympic Games of Olympia held every four years. The tourists and sailors would have needed places to stay, so tent makers (like Paul, Aquila and Priscilla) would have had an active market.

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)
- It was very dangerous to sail around the Peloponnesian Peninsula. A 1st Century Roman Geographer (Strabo) stated “*If sailors pass the southern tip twice – they ought to forget their home*” The sailors may survive once, but twice would be hazardous.
- An “isthmus” is a narrow strip of land with sea on either side which forms a link between two larger areas of land
- Julius Caesar desired to develop the 3½ mile canal through solid rock; however, the project actually began under Caesar Nero in 67AD.
 - Nero brought 6,000 Jewish prisoners to Corinth to work on the canal.
 - The canal was not completed until 1893 when it was completed with machinery 12 years after the work had restarted.
- 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 land.
 - The “Diolkos” roadway was laid around 600B.C. with a width of 10-20 feet wide for the entire 3½ miles.



- The Diolkos was constructed with large limestone boulders with two grooves approximately four feet apart where a wooden platform could slide.

- Sailors making the transfer between the Saronic Gulf of the Aegean Sea and the Gulf of Corinth in the Ionian Sea would spend time and money in Corinth.



Corinth was one of Rome's most prominent cities because:

- It was defensible; as a city on a hill, attackers must climb to attack. Residents could retreat to the “Acro Corinth” (upper Corinth) for safety.
- Fresh water source; a Spring under the Acro Corinth could support up to 5,000 people
- Cultural Crossroads; Rome, Greece, Asia Minor, Egypt, Israel/Middle East

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. Corinth was known for Aphrodite's 1,000 Temple prostitutes (housed at the top of the “Acro Corinth” – “Upper Corinth”) which is one reason “corinthizer” is synonymous with depraved sensuality. Aphrodite (Roman goddess) is the same as the Greek's goddess, Venus.

- At the time of Paul, there were at twenty-six shrines or Temples to false gods in Corinth.
- 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.

On Paul's second mission 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.

This letter relates to various issues of the Corinthian church; however, Paul bases his response to the issues on the gospel message. The Corinthian church (as with all believers) needs to apply the gospel message to every aspect of their lives.

1 Corinthians is Paul’s longest epistle with 9489 words while Romans is his second longest with 9447 words.

19 1 Corinthians 1

Read 1 Corinthians 1:1-2 ... Introduction to the Believers in Corinth

1:1 Sosthenes was the ruler of the synagogue beaten by the Jews after Paul’s dismissal from the trial in Corinth (Acts 18:17)

- 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.
 - Paul validates his message because he was called by the “*will of God.*” As an apostle of Christ Jesus, Paul has authority.
- The Greek term for “apostles” (apostolōn ἀποστόλων) means to “to send with official authority” as Christ’s representatives.

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

1:2 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 Israel’s people.

- This verse mentions the local church of Corinth as well as the universal church (“*those everywhere who call on the name of our Lord Jesus Christ*”).
- The church “having been sanctified” (hēgiasmenois ἡγιασμένοις) was “separated to God.”
- Paul reminds the church at Corinth that they were called to be “holy” (hagiois ἁγίοις) in spite of their division, licentiousness, selfish gatherings and poor theology. “*All have sinned*” (Romans 3:23), but believers are forgiven.
 - The act of salvation brings believers into God’s family; the term “saint” (hagiois ἁγίοις) is in Scripture in the plural for a body of believers. (Acts 9:13; Romans 1:7, 15:25, 15:31; 1 Corinthians 1:2, 16:15; 2 Corinthians 1:1; Ephesians 1:1, 18, 3:5, 18, 5:3; Philippians 1:1; Colossians 1:2, 26; 2 Thessalonians 1:10; Hebrews 6:10; Jude 1:3; Revelations 11:18).
 - Believers are “saints” because of Christ followed by submission to the will of God.
 - The belief of every other religion (besides Christianity) is that man can do good works to eventually be good enough to get into heaven. The belief of Christianity is that an individual’s salvation reveals itself by good works.

- Believers are sanctified (made holy and separated to God) by Christ (Messiah) Jesus (humanity). All of humanity should call on the Lord (deity) Jesus (humanity) Christ (Messiah). (Romans 10:13; Philippians 2:9)
 - “Messiah” means “the anointed.”

Read 1 Corinthians 1:3-9 ... Paul’s Prayer for the Church in Corinth

1:3 “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)

- Lord (Divine) → Jesus (Man) → Christ (Messiah)
- There is a word play in this verse as the Greek term for “Greetings” (chairein χαίρειν) is similar to the Greek term for “Grace” (charis χάρις).
- “*God the Father and the Lord Jesus Christ*” are linked together with the use of only one “from” (απο ἀπό).

1:4 Paul is grateful for the church of Corinth in spite of their argumentative and sinful practices. (1 Thessalonians 5:17). Corinth should also be grateful for the grace extended to them.

1:5 The Lord has bestowed spiritual gifts and an understanding to a sinful Corinth. The church in Corinth was not lacking any spiritual gift. (1 Corinthians 1:7).

1:6 The truth of God’s message are proved to those who follow Him by faith. 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.

1:7 Just as the Greek term for “Grace” is “charis” (χάρις), the Greek term for “Gift” is “charismati” (χαρίσματι).

- As with Corinth, every local congregation has all of the spiritual gifts needed to fulfill God’s will for their fellowship. The spiritual gifts are manifestations of the Lord Jesus Christ.
- The Greek term for “revelation” (apokalypsin ἀποκάλυψιν) means the “unveiling” or the “revealing.”

1:8 The Greek term for “blameless” (aneklētos ἀνεγκλήτους) is a word of legal blamelessness. The sinful church of Corinth will be judged blameless because they are “in Christ.” They had the righteousness of Christ imputed to their account.

1:9 All other religions were imagines by individuals according to their personal dispositions while Christianity is based on God’s Word as God enlightens to spiritual truths. The basis of Christianity is that “*Faithful is God*” (pistos ho Theos- πιστὸς ὁ θεός). He will do what He has promised.

- Believers should fellowship in the gospel (Philippians 1:5) as well as in suffering (Philippians 3:10). There is also a fellowship in the mystery of the Gentiles joining with the Jews in a unified church. (Ephesians 3:9) There is also a fellowship in ministering (2 Corinthians 8:4) as well as holiness (Ephesians 5:1).

Read 1 Corinthians 1:10-17 ... Paul’s Plea for Unity

1:10 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. In the name (onomatos ὀνόματος) of the Lord Jesus Christ would mean that He was the defining characteristic for the believer.
 - The name represents the character, and Christians should exemplify the selfless love and sacrifice of Christ in all that they think, say and do.
 - Concluding prayers “*in Jesus’ name*” means that the believer submits his prayer in the character and will of Jesus.
 - The Greek terms “agree” (auto αὐτό) without “divisions” (schismata σχίσματα) inferred political squabbling and bickering. Instead of a positive, encouraging nature, the church at Corinth were caught up in intellectual “word games” and critical spirits.
 - Just as 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 auto αὐτό) towards a common purpose. (auto αὐτό – 1 Corinthians 12:5)
 - The Greek term for “division” (schismata σχίσματα) is the root word for schism.
 - The Greek term for “*having been knit together*” (katērtismenoi κατηρτισμένοι) – also translated “made complete” – was used for repaired fishing nets that were made useful for fishing again.
 - The Corinthian church needed unity in order to perform the work that God had called them to do. The church was meant to proclaim the name of Jesus in an unbelieving culture – evangelism and discipleship.
- 1:11 Chloe’s people (possibly family, servants or friends) went to Ephesus and told Paul what was happening in Corinth. Little is known of “Chloe’s people.” Chloe is a nickname for the goddess Demeter with power over harvests and agriculture.
- The Greek term for quarrels, wrangling and strife (erides ἐριδες) is included in the works of the flesh (Galatians 5:20).
- 1:12 The church of Corinth had been divided into four factions: Paul, Apollos, Cephas (Aramaic for Peter) and Christ.
- While these four had different characteristics, they were not in conflict with each other. Paul (the theologian); Apollos (the eloquent scholar), Cephas (the converted Jew); Christ (Lord overall).
 - Disagreements may have been more of form than function (as one might criticize the worship music).
 - Believers should focus on the content of the message and the personal lifestyle instead of comparing the styles of teaching, clothing, etc. Spiritual leaders have strengths and weaknesses; the church should be grateful for the strengths while praying for the weaknesses.
- 1:13 Paul specifically addresses his faction of supporters. Paul emphasizes that Christ is a single body that is not divided among His followers.
- 1:14 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).
- 1:15 Christianity is not based on a fallible spiritual leader. Christianity is based on the Lord Jesus Christ and the individual’s heart.

- The prominence of the preacher does not matter. It is not the church of the leader; it is the church of God.
- 1:16 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).
- 1:17 Paul was not sent to baptize; Baptized (Mk16:16) w/ Spirit (Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33 → Romans 8:9); not water (1 Corinthians 1:17)
- Baptism is an outward sign of an inward change. Baptism is not the mechanism of salvation or the receiving of the Holy Spirit.
 - Baptism is a symbol of a believer's death and resurrection (Romans 6:3-9; Colossians 2:12)

Read 1 Corinthians 1:18-31 ... God's Wisdom Extended to the Foolish and Weak

1:18 "The message of the Cross" ...is the power of God (Romans 1:16). The mindset of the world is extremely different from the mindset of the church.

- 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 Greek term for "nonsense" (mōria μωρία) is the root of the word "moron." This term is repeated to set a dichotomy between the world's "wisdom" and that of God (1 Corinthians 1:18, 21, 25, 27).

The World's Wisdom
<ul style="list-style-type: none"> - All of complex creation came from nothing. - There is no Intelligent Design to complex and exact science. - Gender is variable. - Reverse racism corrects racism. - The U.S. President (Bill Clinton) questioned what the definition of "is" is.

- Christianity is an initial decision to repent and be indwelt with the Holy Spirit that leads into an ongoing relationship with God. (1 Corinthians 15:2)
 - Believers were saved by God's grace (Ephesians 2:5, 8); the literal phrase is "*you have been and continue to be*" saved.
- 1:19 Paul quotes Isaiah 29:14 as a response to the rebellion of God's people.
- In Isaiah, this verse follows the attitude of God's people, "*The Lord says: 'These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is based on merely human rules they have been taught.'*" (Isaiah 29:13)
 - God's people have a form of religion without the relationship.
- 1:20 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.
- Agnostics believe that they cannot know about God...except that God has revealed Himself to men.
- 1:21 The world cannot reason salvation; instead, salvation comes to those who have faith to believe. (Hebrews 11:6)
- The world will either believe that God is who He claims to be and will do what He claims to do...or they will spend eternity without Him.

- Individuals claim that they would “believe” God if He appeared before them, but that would take no faith...and faith pleases the Lord. (Romans 8:8)
 - Believers must believe God (which differs from believing facts about God).
- 1:22 *“For indeed Jews ask for signs and Greeks search for wisdom.”*
- Jesus fulfilled every sign to show that He was the long-awaited Messiah of Israel.
 - Greeks (symbolic for “Gentiles”) try to reasonably understand facts concerning the “intelligent designer.” (Acts 17:16-34).
- 1:23 Jesus came as the long-awaited Messiah to die for the sin of the world (1 John 2:2).
- The Jews were looking for a triumphant military commander as the Messiah (Romans 9:32); this was their stumbling block. A stumbling block is an obstacle to the truth which is often painful. (Leviticus 19:14; Isaiah 57:14; Malachi 2:8; Matthew 16:23; Romans 14:13; 1 Corinthians 8:9; 1 John 2:10; Revelation 2:14)
- 1:24 This chapter (1 Corinthians 1:1, 2, 9, 24, 26) begins with the calling of Paul. Salvation is a calling extended by the grace of the Lord.
- 1:25 In man’s weakness, God’s power is magnified (2 Corinthians 12:10). The pride of man clouds his understanding of the greatness of God.
- 1:26 Corinth was known for their athleticism while Athens (60 miles away) was known for their intellectualism. Paul admits that there were not many wise, strong or noble who were called into God’s family.

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

- 1:27 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.
- 1:28 The Greek term (katargēsē καταργήση) means to be “abolished,” “done away with,” or “canceled.” (Romans 6:6; 1 Corinthians 15:24; Hebrews 2:14). The world’s wise, strong and noble are none of those descriptions in the spiritual realm. 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.
- 1:29 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)
- 1:30 It is God’s work that has brought believers into salvation through Christ Jesus who died as our Messiah to pay the price of our sin. This truth is genuine wisdom.
- Believers have righteousness (dikaiosynē δικαιοσύνη) which is a legal term that establishes His people as being “made right” through Christ. (2 Corinthians 5:21)
 - Believers have sanctification (hagiasmos ἁγιασμός) which is a priestly term concerning the holiness of the believer.
- 1:31 Paul quotes the next verse after Jeremiah 9:23 (1 Corinthians 1:29); if anyone boasts, it should be about the Lord (Jeremiah 9:24).

20 1 Corinthians 2

This chapter expounds on 1 Corinthians 1:18-25 concerning worldly wisdom. God reveals Himself, and man cannot discover God in man’s limited power.

Read 1 Corinthians 2:1-5 ... Paul Testified to Corinth from Weakness in God's Power

2:1 Paul relates to the faulty church of Corinth through the term “brothers” (adelphoi ἀδελφοί). 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 preached a message that would unify the Jews and Gentiles into the church.

2:2 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)

- The modern world would not say that Paul had an “executive presence.” *“For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.”* (2 Corinthians 10:10).

2:3 Corinth was a worldly seaport that physically took religious leaders to court (Acts 18:12) and 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).

- Paul was fearful of the ministry to which God called him. (Acts 18:9; 23:11; 27:23).
- God told Ananias, *“I will show him how much he must suffer for my name.”* (Acts 9:16)
- Paul records the difficulties of his ministry. *“I have worked much harder, been in prison more frequently, been **flogged** more severely, and been **exposed to death** again and again. Five times I received from the Jews the **forty lashes minus one**. Three times I was **beaten with rods**, once I was **pelted with stones**, three times I was **shipwrecked**, I spent **a night and a day in the open sea**, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my fellow Jews, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false believers. I have labored and toiled and have often **gone without sleep**; I have known **hunger and thirst and have often gone without food**; I have been **cold and naked.**”* (2 Corinthians 11:23-27)

2:4-5 *“My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God.”*

- When Paul preached, there were miracles by the Spirit that validated his sermons. (Acts 20:7-12).
- The power of God is in the message and not the messenger.
- It has been said that “anything that a man can talk you into, another man can talk you out of...”

Read 1 Corinthians 2:6-9 ... Spiritual Wisdom Surpasses the Limitations of This World

2:6 Paul distinguishes between the prideful Corinthian church and the spiritual wisdom of those who were spiritually mature.

- There are different types of wisdom; wisdom of this world, and wisdom from above (James 3:17). The Greek term for “world” (αἰῶνος αἰῶνος) is more literally translated as “age.”
 - The 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)
 - Immature believers may banter in a worldly and shallow way while mature believers have a meaningful experience together.
 - The phrase “*the rulers* (archontōn ἀρχόντων) *of this age*” may mean one or both of these:
 - Worldly Human Leaders (1 Corinthians 2:8; Acts 3:17; Romans 13:1-2)
 - Spiritual Beings / Angels (Romans 8:38-39; Ephesians 1:21; 3:10; 6:12; Colossians 1:16; 2:10,15)
 - The Greek term (katargēsē καταργήση) means to be “abolished,” “done away with,” or “canceled.” (Romans 6:6; 1 Corinthians 15:24; Hebrews 2:14).
- 2:7 The term “mystery” often speaks of God’s grace being extended beyond Israel to the Gentiles (Romans 11:25).
- God’s plan has always been to extend His grace beyond Israel to the Gentiles.

God’s Plan Before Creation	
Matthew 25:34	<i>“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.’”</i>
John 17:24	<i>“Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.”</i>
Romans 8:29	<i>“For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters.”</i>
1 Corinthians 2:7	<i>“We declare God’s wisdom, a mystery that has been hidden and that God destined for our glory before time began.”</i>
Ephesians 1:4	<i>“For he chose us in him before the creation of the world to be holy and blameless in his sight.”</i>
1 Peter 1:19-20	<i>“With the precious blood of Christ, a lamb without blemish or defect. 20 He was chosen before the creation of the world, but was revealed in these last times for your sake.”</i>
Revelation 13:8	<i>“All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb’s book of life, the Lamb who was slain from the creation of the world.”</i>

2:8 The rulers of this world do not understand the identity (the Lord of glory) of the one that they crucified. (Luke 23:34)

- “The God of glory” was used to describe Yahweh in the Old Testament (Exodus 24:16 as well as the New Testament (Acts 7:2; Ephesians 1:17).

2:9 Paul references Isaiah 64:4 (possibly combined with Isaiah 65:17). Language is limited to this world, and there is no vocabulary to describe heaven fully. Believers have not even imagined in their mortal hearts the amazement of heaven.

Read 1 Corinthians 2:10-16 ... The Spiritual Realizes & Accepts What the Worldly Cannot

2:10 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).

2:11 This verse speaks of the oneness of the Spirit with God the Father as no one understands the truth of himself except himself - and the Spirit which searches the

- hearts of men (Proverbs 21:2; 1 Samuel 16:7; Jeremiah 17:10; Romans 8:27; Acts 15:8; Psalm 44:21)
- 2:12 This may refer to Satan (Ephesians 2:2) but it may simply denote the heart attitude of this corrupted age (Matthew 24:10-12). God's grace has resulted in salvation, the Spirit and spiritual gifts completely free. (Matthew 10:8; Romans 5:15-16; 6:23; Galatians 4:26; Ephesians 1:6)
- 2:13 Spiritual (πνευματικά πνευματικά) thoughts and words originate with the Spirit while human wisdom has worldly origins.
- 2:14 A worldly man without God's revelation and perspective cannot discern spiritual truths or appraise (ανακρίνεται ἀνακρίνεται) spiritual truths as having value.
- The Greek term "accept" (δεχεται δέχεται) was used in the act of welcoming a guest into one's home.
- 2:15 A spiritual man has God's Spirit and understands God's will and ways. A spiritual man cannot be condemned because Jesus paid the price for his sin. (Romans 8:31-34)
- 2:16 Paul quotes Isaiah 40:13. Not only will believers know God's mind, but believers will have the mind of Christ (Romans 11:34).
- Albert Einstein once said, "*I want to know God's thoughts. The rest are details.*"
 - Believers should understand the world and spiritual realities through the perspective of Christ.

21 1 Corinthians 3

- Paul Speaks to the Carnal Christian

Read 1 Corinthians 3:1-5 ... Corinth Called to Rise Above Fleshly Jealousy & Strife

- 3:1 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" (νηπίοις νηπίοις) 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 (σαρκίνους σαρκίνους) is reiterated in verse 3.
- 3:2 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)
- 3:3 The church of Corinth continued to be immature in their struggles. The jealousy and strife among believers revealed their immaturity. (Galatians 5:19-21).
- 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.
 - Immaturity has the selfish mind of the world instead of the selfless mind of Christ.

- 3:4 Paul contrasts his inability (1 Corinthians 2:1) to Apollos eloquence & scripture knowledge (Acts 18:24-28)
- 3:5 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).

Read 1 Corinthians 3:6-9 ... God Utilizes Myriad Individuals According to His Will

- 3:6 Paul elevated God while the church of Corinth elevated men.
- 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.
- 3:7 Believers should be in admiration and love with God even more than the spiritual leaders in their lives. A believer’s focus should be on God instead of the frail, human instrument.
- 3:8 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.
- 3:9 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).

Read 1 Corinthians 3:10-15 ... Individual Achievements Tested by Fire

- 3:10 The foundation of the church in Corinth was Jesus Christ. Paul built the church to be supported by Jesus Christ. Although the foundation of Jesus is required of every believer, the building constructed on that foundation needs to be carefully assembled.
- 3:11 There is only one true and solid foundation – the work of Jesus Christ. (Matthew 7:24-29)
- 3:12 Paul lists three precious and durable materials. Of the six mentioned items, three are combustible and three are not.
- There are five crowns that will be given as rewards to believers: 1.Crown of Righteousness (2 Timothy 4:8) 2.Incorruptible Crown (1 Corinthians 9:25) 3.Crown of Life (James 1:12) 4.Crown of Glory (1 Peter 5:4) 5. Crown of Rejoicing (1 Thessalonians 2:19)
 - The three combustible rewards will be burned up; the three jewels may be used to decorate the crowns. “*They shall be Mine, ’ says the Lord of hosts, ‘On the day that I make them My jewels, and I will spare them as a man spares his own son who serves him.’*” (Malachi 3:17)
- 3:13 “The day” is a reference to the Old Testament title “the day of the Lord.” (Isaiah 13:9; Lamentations 2:22; Ezekiel 13:5, 30:3; Joel 1:15, 2:1, 11; 3:14; Amos 5:18, 20; Obadiah 1:15; Zephaniah 1:7-8, 14, 19; 2:2-3; 1 Corinthians 5:5; 1 Thessalonians 5:2; 2 Thessalonians 2:2; 2 Peter 3:10).
- 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).

3:14 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 judgment will mean rewards for believers and punishment for unbelievers.
- Those who have walked in the Spirit closely with the Lord will have a greater capacity to enjoy heaven.

3:15 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).

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

Read 1 Corinthians 3:16-17 ... Believers Are Temples of God

3:16 Seven times in the New Testament, believers are referenced as the Temple of God because He is in us.

- The Greek term “dwell” (oikei οικεῖ) is ongoing as the Spirit continued to remain with the church of Corinth.

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 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

3:17 The term “Temple” (naon ναὸν) is used for the individual as well as the broader church. In this verse, the term for “you” (Hymeis Ὑμεῖς) is plural.

- This may be a reference to the (Judaist or Greek Gnostic) false teachers in Corinth. This may also reference wayward believers whose lives are not consistent with the testimony of Jesus.
- The believer individually and the church body as a whole should be separated to God.

Read 1 Corinthians 3:18-23 ... Be Spiritually Wise & Realize God Receives All Glory

3:18 *“Take care that no one deceives himself.”* Self-deception is extremely dangerous.

- Men who consider themselves to be worldly wise should not misconstrue that their worldly wisdom translates into godly insight.
 - Worldly success often runs directly counter to spiritual wisdom.
- 3:19 Paul references Job 5:13. It is very difficult for powerful and respected men of the world to humbly admit their sin and God's mercy.
- 3:20 Paul references Psalm 94:11. The wisdom of the world is futility.
- 3:21 The pride of people (even effective leaders) is a distraction to all of the glory going to God. (Romans 14:8).
- *“Do not act out of selfish ambition or conceit, but with humility think of others as being better than yourselves.”* (Philippians 2:3).
- 3:22 Believers can be trivial and trifling instead of understanding that they are co-heirs with Christ. (Romans 8:16-17; Galatians 3:29)
- 3:23 Believers are in Christ. Believers should think, speak, and behave as Christ would. The believer is to be conformed to the likeness of Christ (Romans 8:29).
- 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 15:27-28)

22 1 Corinthians 4

Read 1 Corinthians 4:1-5 ... Believers Are Servants of God to Be Judged by Him

- 4:1 The Corinthians church were told to view Paul's mission group in a certain way.
- 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).
 - 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.
- 4:2 Beyond an act of faith, believers are to be faithful. Believers should steward the gospel of God appropriately in testimony to others as well as the church.
- 4:3 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 Greek term for “court” (hēmeras ἡμέρας) is more accurately translated as “day” in reference to a judgment day of man in contrast to the judgement day of the Lord. (1 Corinthians 3:13).
- 4:4 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).
- 4:5 The sinful church of Corinth was told to stop judging Paul. Frequently, those who are living sinful lifestyles are very judgmental towards others who identify their sin.
- 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 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.

- Those who have walked in the Spirit closely with the Lord will have a greater capacity to enjoy heaven.
- “The motives of the heart” are what will be judged – the heart attitude.

Read 1 Corinthians 4:6-7 ... God Is the Provider, so Corinth Is Told Not to Be Proud

4:6 Paul stated truths about himself and Apollos as an example to Corinth as to the way to behave. 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.

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

4:7 All blessings are from God alone, so believers should not take credit for what they have been given.

- The Greek term for “you” (σε σε) is in the singular tense, so the verse deals at an individual level.

Read 1 Corinthians 4:8-13 ... Paul is Persecuted While Corinth is Worldly & Arrogant

4:8 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)

- The Greek term for “you” (hymin ὑμῖν) is in the plural tense, so the verse is directed towards the entire Corinthian church.

4:9 This verse describes the true life of those exalted in God’s ministry as apostles; they are condemned to death and a disgraced 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. Christians continue to be Christ’s representatives; the word “Christian” was first used in the church in Antioch to mean “Little Christ.” (Acts 11:26, 26:28; 1 Peter 4:16)
- The ancient Christian author, Tertullian, paraphrased this verse as the apostles 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.
- The Greek term for “spectacle” (theatron θέατρον) is defined as a “theater.” (Acts 19:29, 31).
- Angels are interested in watching God’s creation (1 Peter 1:12).

4:10 Paul contrasts the sinful, prideful argumentative 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. Paul led them to Christ, yet they held themselves higher than him spiritually (Matthew 10:24).

- Christians are a testimony to the physical and spiritual worlds (creation - Mk 16:15, Col 1:23, Rom 8:20-22, 10:18, 1 Cor 4:9), to angels, and to men.
- Christians are on display for angelic beings (Ephesians 2:7, 3:10).

4:11 Paul described the difficulties of following the Lord (2 Corinthians 11:24-30).

4:12-13 The apostles put into practice the mercy and grace that they received.

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 identified himself as “*the scum of the world, the dregs of all things...*”
 - These terms describe the filthy leftovers; similar to the burned residue in a pan after cooking.

Read 1 Corinthians 4:14-21 ... Paul is Corinth's Spiritual Father & Will Admonish Them

- 4:14 Paul used this tough admonishment as correction out of love; Paul was not attempting to humiliate or shame the church of Corinth.
- 4:15 Paul reasserts his authority as the one who led them to Christ. Although they had multiple teachers, Paul had made their initial introduction to Christ.
- 4:16 Instead of being spoiled, selfish Christian “prima donnas” (1 Corinthians 4:8), Paul urges them to live sacrificial lives of testimony as he does. (1 Corinthians 4:9-13). Believers are to follow Paul’s example (1 Corinthians 11:1; Philippians 3:17; 2 Thessalonians 3:7, 9)
- 4:17 Paul sent Timothy as a reminder to the Corinthian church of the ways of Christ. The term “Christ” speaks of Jesus being Messiah and selflessly dying for their sin. (Philippians 2:8).
- 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 Tim 1:2; 2 Tim 1:2). Although Timothy’s mother (2 Tim 1:5), Eunice (“good victory/conquering well”), was a believing Jew (2 Tim 3:15). Timothy represented the convergence of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him. (Acts 16:1-5)
 - Paul taught this sacrificial love to all churches, and Corinth did not have an exemption to live a worldly existence. Corinth was called into the family of God (and under the same obedient, sacrificial standard) to be selfless and loving just like the other churches that Paul had established.
- 4:18 Some of the believers in Corinth gossiped that Paul would not be visiting in person, so Paul’s message should be discounted and discarded. (2 Corinthians 10:10).
- 4:19 Paul did not make his own itineraries but traveled according to God’s will (Acts 16:6-10; James 4:14-15). Paul would assess in person whether the “spiritual power” of the Corinthian church supported their bluster and bravado.
- 4:20 “*For the kingdom of God is not in talk but in power*”
- 4:21 The Corinthians church could decide to bring judgment on themselves or a spirit of gentleness and love.

23 1 Corinthians 5

Read 1 Corinthians 5:1-2 ... Paul Rebukes Sexually Immorality

- 5:1 The Greek term for “sexual immorality” (porneia πορνεία) is the root of pornography. The pagans (ethnesin ἔθνεσιν) had better morals than some believers in the Corinthian church. The perversions of the Corinthian church were more egregious.
- The Greek term “actually” (holōs ὁλως) infers that the news was widespread or commonly reported. This this occurred was absurd to Paul.
 - A believer was having sexual relations with his stepmother (incest). The Mosaic Law clearly outlawed this relationship (Leviticus 18:8; Deuteronomy 22:30).
- 5:2 Since ancient times, pride in a sinful lifestyle is a defense mechanism for the perversion. The congregation tolerated/welcome the hurtful sin.
- The Greek term for “mourning” (epenthēsatē ἐπενθήσατε) was used in grieving the dead. (Revelation 18:8, 11).
 - Paul would expect church discipline in this case (Matthew 18:15-17). The goal of church discipline is redemptive and not punitive,

Read 1 Corinthians 5:3-5 ... Paul Turns the Immoral Over to the Consequences of Sin

- 5:3 Although Paul was not present physically, he shared this experience with them in the unified Spirit of Christ (Colossians 2:5).
- 5:4 Paul would be in agreement when the church of Corinth takes action against the man. (It seems that only the man was a member of the church since the stepmother is not mentioned).
- Paul mentions the Lord (Deity) Jesus (humanity who overcame all temptation – Hebrews 4:15). The title Christ (Messiah) is not mentioned in this verse.
- 5:5 Destruction of the flesh (e.g., sexually transmitted diseases - Gonorrhea, Syphilis; Aids, etc.) often results in a humbled sinner seeking the salvation of their soul.
- The giving of someone over to their sin is a dire decision that brings the full consequences of the sin on the individual.
 - This concept of “turning over to Satan” (paradounai Satana - παραδοῦναι Σατανᾶ) means to deliver to Satan (1 Timothy 1:20). This same term (paradounai - παραδοῦναι) is used when the scribes & chief priests sought to turn Jesus over to the Roman authorities (Luke 20:20). Judas consented to turn Jesus over (same term) to the Jewish counsel (Luke 22:6).
 - The application is the excommunication from the fellowship of the church. (2 Thessalonians 3:14-15). Within the church fellowship, there seems to be a sphere of spiritual safety; however, the world is Satan’s domain (John 12:31; 16:11; 1 Corinthians 4:4; 2 Cor. 12:7; 1 Thessalonians 2:18; 1 John 5:19).

Read 1 Corinthians 5:6-8 ... Paul Warns that a “Little” Sin Grows Exponentially

- 5:6 The Corinthian church was flaunting their tolerance of sinful lifestyles almost to the point of promoting the sinful lifestyles. (i.e., hanging homosexual flags, putting up worldly church signs that promote sin).
- God will receive anyone as they are – lost in their addictive sin, but He will not leave them as they are – lost in their addictive sin.
 - Yeast (Leaven) causing rising in bread (Galatians 5:9); just as an individual is “puffed up” by their pride.

5:7 A believer should repent of sin (and clean out their lives – James 4:8; Matthew 23:25-28) just as the Jews traditionally rid their homes of yeast before Passover. (Isaiah 53:7; Matthew 26:2; James 1:29; 1 Peter 1:19; Revelation 13:8

- Jews spend a great deal of effort and time cleaning all of the leaven out of their homes before Passover. (Exodus 12:15). Jewish law forbade not only leaven’s consumption but even its possession.

Leaven of ...	Characteristic
Sadducees	False Teaching
Pharisees	Hypocrisy
Herodians	Worldliness

- The Hebrew term for “leavened” is “Chamets/Hametz” (חַמֵּץ).
- Leavened bread refers to food prepared from five species of grain: wheat, barley, oats, spelt, and rye. When these have been allowed to leaven. It was customary to add rice, millet, corn, and legumes (collectively known as kitniyot).
 - Matzah (unleavened bread) is made from any of the five types of grain; however, uses wheat flour only - the wheat and flour are not given any chance to leaven.
- God sarcastically corrected Israel for offering “leavened bread as a thank offering” instead of getting rid of the leaven and truly being grateful (Amos 4:5).

5:8 Paul urges the church that has celebrated the Passover without leaven (sin) to remain unleavened (without practicing sin) as they genuinely walk with Christ in truth.

- Believers should walk faithful lives of sincerity and truth.
- Paul defines “leaven” as a symbol of malice (kakias κακίας) and wickedness (ponērias πονηρίας).

Read 1 Corinthians 5:9-13 ... Disassociate with Immoral Believers

5:9 Paul references a past letter (that had since been lost as it is not in the Bible). Paul had already directed the church of Corinth to stop condoning licentious lifestyle.

5:10 Believers should be in the world, but not of the world. Just as Jesus testified the truth to sinners (Mark 2:13-17), believers should have a testimony of the truth in the world. However, believers should not fellowship with believers pursuing the world in sinful lifestyles as if condoning the sin.

- The sea port of 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.

5:11 Believers should not fellowship with pseudo-believers who are purposefully living in sin until they repent and submit to God once again.

- Any interaction with a fallen brother should concern their repentance and restoration after turning from sin.

Do Not Associate with a “Brother” Living in Sin (1 Corinthians 5:11)	
1	Sexually Immoral
2	Greedy
3	Idolater
4	Reviler
5	Drunkard

5:12 Paul expects the sinful world to pursue the things of the flesh to their own detriment. However, believers should be walking submissively in the Spirit every day. While believers should evangelize to the lost and dying world, believers should judge within the church as to sinful lifestyles. (John 7:24; Matthew 7:5)

5:13 Paul quotes Moses parting words to Israel (Deuteronomy 13:5; 17:7,12; 19:19; 21:21; 22:21,24; 24:7) God will judge all unbelievers according to their sin.

- Paul restates a believer pursuing a sinful lifestyle should be removed from church fellowship. (1 Corinthians 5:2).

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 to hear sermons – the focus and "value" of modern churches has been reduced to the sermon which is easily substituted.

The first century church appears to have functioned as more of a home Bible Study with natural support structures built in to sharing faithful lives of God-centered purpose. Modern membership was not a pre-requisite because the church fellowship was that of an extended family relation with innate support and intimacy. Loving familial relationships cannot readily be replaced or substituted.

24 1 Corinthians 6

Read 1 Corinthians 6:1-7 ... Public Testimony is More Important than Judicial Victory

6:1 The issue was not that the matter was taken to trial; however, the issue was that believers would let secular world (ignorant of spiritual truths) make a judgment instead of fellow believers.

- The Greek term for "case" (πραγμα πῶγμα) is used several times in Scripture in regards to evil and wicked deeds. (Acts 5:4; James 3:16).
- 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.
- In Judaism, the local Jewish synagogue would settle minor grievances.

6:2 Believers will judge the world. (Daniel 7:22; Matthew 19:28; Luke 22:28-30; Revelation 2:26, 3:21, 20:4)

- The Greek term "judge" (krinousin κρινουσιν) also infers governing or leading.

6:3 Believers will judge the angels (Isaiah 24:21; 2 Peter 2:4; Jude 1:6). Some fallen angels are currently in Tartarus (tartarōsas ταρταρώσας) awaiting future judgment.

- These fallen angels in Tartarus may have been angels who disobediently crossed a boundary to cohabit with worldly women. (Genesis 6:1-4) The flood may have eradicated the Nephilim offspring while Noah was pure human (Genesis 6:9).

6:4 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 challenges.

6:5 The church of Corinth utilized the world's system of judgment instead of bringing judgments before other believers to prayerfully decide a verdict based on God's Word.

- Fellow believers should be arbitrating disagreements instead of the world.
- Corinth was only 60 miles from Athens, and there was much pride in their "wisdom," so this statement was very personal.

6:6 The church of Corinth utilized the world's system of judgment which displayed sin publicly and marred the testimony of the church.

6:7 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.

Read 1 Corinthians 6:8-11 ... The Unrighteous Will Not Inherit the Kingdom of God

6:8 Paul was not saying that fellow believers did not deserve to be judged. The fallen church of Corinth was full of wicked sinners who were defrauding each other.

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

6:9-10 Paul emphasizes 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)

Habitual Sinful Lifestyles That Show an Individual Is Not A Citizen of the Kingdom of God
--

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)
--

- 15 out of 16 Roman Emperors had homosexual relations
- Sin separates from God.

6:11 This hopeful verse shows that God can save those who have practiced wicked lifestyles. (2 Corinthians 5:17; Galatians 2:20)

- Christians were washed in the Holy Spirit (Titus 3:5), sanctified (set apart as holy for God's service), then justified (declared righteous).
- The Trinity is evident in the lives of believers:
 - The Lord Jesus Christ sacrifice His life and then had victory over death (resurrection) as payment for the sin of believers.
 - Believers have been filled with the Spirit of God to continue to refine and give strength to overcome temptation.

Read 1 Corinthians 6:12-20 ... The Believer Belongs to the Lord (Christian Freedom)

- 6:12 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 should take “freedom” as a responsibility in love instead of taking “freedom” as a license to sin.
- 6:13 There is nothing evil in things – the evil is in man’s use of things. (Matthew 15:11)
- The belief of the Corinthian church was that “*Food is for the stomach and the stomach is for food.*” This is true; however, it is temporal as God will destroy both.
 - The body was not meant for sexual immorality (1 Corinthians 6:18). Believers belong to the Lord as He utilizes and sustains the body of the believer. (1 Corinthians 6:20; 7:23; Acts 20:28)
- 6:14 The resurrection of Christ foretold the resurrection of every believer (2 Corinthians 4:14).
- 6:15 Believers are one with Christ (1 Corinthians 12:20,27; Romans 12:1, 5; Ephesians 4:12,16,25, 5:28).
- 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).
- 6:16 Sexual union for a believer blends a spirit filled body with an unholy vessel (Genesis 2:24).
- 6:17 Believers are indwelt by the Spirit and part of the body of Christ. (1 Corinthians 12:12-31)
- 6:18 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.
- “*Every other sin that a person commits is outside the body, but the sexually immoral person sins against his own body.*”
- 6:19 The Greek term for “Temple” (naos ναός) refers to the inner shrine – the Holy of Holies of God (Revelation 15:5).
- This is the place where God dwells, so believers should treat themselves as holy unto God. The Holy Spirit indwells every believer (Romans 8:9).
- 6:20 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.

25 1 Corinthians 7:1-24

- In Chapter 7, Paul gives marital guidance to the church of Corinth.
 - Throughout Scripture, marriage is used symbolically to convey truths about an individual’s relationship to God (Eph 5:22-23, 32)
 - Corinth was known for its immorality and many marriages were polygamous.
- In chapter 7, 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).

- 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).
- That Paul would have a vote to cast against Christians 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 b/c husbands would be “more merciful”, so Paul was possibly married and is now widowed (however it is unlikely).
 - 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, but there could be 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.
 - After Paul’s conversion, he still referred to himself as a Pharisee, but 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.
 - The 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.

Read 1 Corinthians 7:1-6 ... Restrain from Physical Affection Until Marriage

7:1 This is the first of six times in 1 Corinthians that Paul states “*Concerning now the things you wrote ...*” (1 Corinthians 7:1, 25, 8:1, 12:1, 16:1, 12). (peri de hōn egrapsate - περὶ δὲ ὧν ἐγράψατε)

- 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).

7:2 A key purpose of marriage is to lessen sexual immoralities.

- This verse 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.
- Husbands were to provide physically for their wives (Exodus 21:10)
- The Lord allowed Adam to name the animals as a sign of “authority over” and “responsibility for” them (Genesis 2:20). In modern day, women reject the man’s name as their own because the woman wants to assert her independence from the man. However, the two should become one (Genesis 2:24).
 - Adam named his wife “Eve” (ἡaw-wāh ἡἄῃ) 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)

- The second time that “Eve” is mentioned by name is in regards to intimacy with Adam and conceiving. (Genesis 4:1)
- 7:3 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).
- 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)
- 7:4 Sex is not to be used as a tool to control one’s spouse.
- This verse refutes the ascetic belief that sex was immoral; instead, sex was a blessed requirement of marriage.
 - Before marriage, abstinence pleases God; after marriage, abstinence displeases God (unless it is for a specific timeframe and purpose).
- 7:5 Satan will capitalize on desire (James 1:12-15); deceiving spirits forbid marriage (1 Timothy 4:3)
- Fasting is utilized when focusing on prayer; this verse highlights a period of “*fasting from intercourse*” while both spouses are praying.
 - 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.
- 7:6 Paul admits that most individuals struggle with sexual desires, so he concedes that godly marriage can reduce sexual temptation.

Read 1 Corinthians 7:7-11 ... Live for the Lord Whether Married or Single

- 7:7 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.
- The Greek term for “gift” (charisma χάρισμα) is the root word for “charisma.” (Romans 1:11, 5:15-16, 6:23; 2 Corinthians 1:11; 2 Timothy 1:6; 1 Peter 4:10).
- 7:8 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).
- 7:9 The Greek term “*to burn with passion*” (pyrousthai πυροῦσθαι) is similar to destructive burning (pyroumenoi πυρούμενοι – 2 Peter 3:12) and refining fire (pepyrōmenon πεπυρωμένον - Revelation 3:18). The fire of passion can be beneficial (in marriage) or detrimental (outside of marriage).
- The Greek phrase to “*have self-control*” (enkrateuontai ἐγκρατεύονται) was used for athletes preparing for competition.
- 7:10 Paul quotes from Jesus’ ministry (Mt 19:1-12, Mk 10:1-12) for validation. God hates divorce (Malachi 2:16).
- Paul’s guidance for the Corinthian church comes from the earthly ministry of Jesus (if possible), but if not, then from the Old Testament.
- 7:11 After divorce, the individuals should not remarry – divorced spouses should remain single or reconcile together.

Read 1 Corinthians 7:12-16 ... Believers Attitude Towards the Unbelieving Spouse

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

- In the prior verse, the husband was commanded not to divorce his wife if she leaves; in this verse, the husband is commanded to not divorce his wife if she stays.

7:13 Believing wives should not divorce unbelieving husbands who want to remain together.

7:14 A believer is not defiled by an unbelieving spouse as in Old Testament (Ezra 10:10-11). This unique Greek term translated as "sanctified" (ἁγιασται ἡγιασται) 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.

7:15 Christians are called to peace (Hebrews 12:14, Romans 12:18, 2 Timothy 2:24)

7:16 The believing wife or husband cannot know whether their unbelieving spouse will be saved (1 Peter 3:1-12).

Read 1 Corinthians 7:17-20 ... Focus on God Instead of Yearning to Change Situation

7:17 *"Bloom where you are planted."*

- 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).

7:18 Neither circumcision or uncircumcision is (in itself) sinful. Believers should focus on the ministry that the Lord has put before them.

7:19 Christianity is not primarily focused on the physical state; Christianity should be about the loving obedience through faith (Gal 5:6) as a new creation (Gal 6:15)

- Although God commanded circumcision in the Old Testament (Genesis 17:10-14), God meant for religious rituals to symbolize something greater (Romans 2:28-29). The attitude towards God is important because it reflects the submission and love of the heart. (John 14:15)
 - 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.

7:20 God can use us now – in our current situation with our current skills and talents.

- 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).

Read 1 Corinthians 7:21-24 ... Focus on God Instead of Yearning to Change Situation

7:21 This verse encourages individuals to focus on God and utilize their position (whatever it is) to bring glory to him. This verse also encourages that if an escape arises, the slave should take it. Scripture repeatedly encourages the assistance to slaves (Deuteronomy 23:15; Philemon) in an age when slavery was commonplace.

- This encouragement follows the allowance for a spouse to leave an unbeliever in marriage. (1 Corinthians 7:12-16)

7:22 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)

7:23 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 bridegroom would present gifts to the bride.
- The “mohar,” "dowry" is distinguished from the “mattan,” "gifts to the members of the family" (compare Gen 24:22,53; Gen 34:12). The price (dowry) paid to the father or brothers of the bride was probably a “holdover tradition” of the early custom of purchasing wives (Genesis 34:12; Ex 22:17; 1 Samuel 18:25; compare Ruth 4:10; Hosea 3:2).

7:24 The overarching message is that each believer was placed in a specific situation according to God’s will. Conditions should be viewed with spiritual eyes as mission fields instead of through worldly perspectives.

26 1 Corinthians 7:25-40

Read 1 Corinthians 7:25-31 ... Time is Short; Do Not Yearn to Change Situation

7:25 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.

- The literal Hebrew translation is “*Concerning now the virgins a commandment of (the) Lord not I have judgment however I give as having received mercy from (the) Lord trustworthy to be.*”
 - Peri de tōn parthenōn epitagēn Kyriou ouk echo gnōmēn de didōmi hōs ēlēēmenos hypo Kyriou pistos einai
 - περι δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι

7:26 Paul considers the current environment and the distress that marriage is causing those who are ministering. This instruction is relative to various factors.

- Bachelors should remain single while married men should remain married.

7:27 Believers should not chase the “*grass is always greener*” fallacy; God is calling His people to be content (Philippians 4:11, Hebrews 13:5).

7:28 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.
- The spiritual walk may be more challenging with a family because the individuals are more tied to the world. However, being married or being single is not a sin.

7:29 Pursue God and His work without the distractions of family (Luke 14:26).

- A believer’s time in this world is short, and the time for Christian service is short.

7:30 A believer should prioritize considerations; spiritual items should be prioritized over earthly attentions. Believers should not respond to the events of the world in the same way as those who are of the world. (Leviticus 10:6) Believers should maintain an eternal perspective with submission to God’s plan. (Joel 2:13)

7:31 This world is transitory as the Lord will make a new heaven and earth. (Isaiah 65:17; 2 Peter 3:12-13; Revelation 21:1)

Read 1 Corinthians 7:32-35 ... Marriage Can Distract from Following God’s Will

- 7:32 To live without the concerns of Life (1 Peter 5:6-7), and it is important to care for one's family (1 Tim 5:8) – so make them a ministry, and be devoted to God without distraction (1 Cor 7:35)
- 7:33-34 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.
- 7:35 The Greek term for “restraint” (brochon βρόχον) is defined as an animal halter.

Read 1 Corinthians 7:36-40 ... Being Single is Better, But Marriage is Necessary at Times

- 7:36 The description “his virgin” is actually “the virgin of him” (tēn parthenon autēs - τὴν παρθένον αὐτοῦ) is unique in that it may refer to a father and his daughter. The traditional interpretation is a fiancé although the wording of “his virgin” is odd.
- 7:37 The man should be forthcoming of his intentions instead of dishonorably misleading the young lady. However, the man should not be forced to marry the young lady.
- 7:38 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.
- 7:39 If someone is widowed, they can remarry someone who is a believer.
- 7:40 According to the Spirit of God in Paul, the widow would be happier to remain single.

27 1 Corinthians 8

- Chapters 8-11 concern the freedom of the believer as well as the abuse of those freedoms (rights) to offend those with sensitive consciences.
- 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.
- Each believer must establish their moral decisions based on the Spirit of God through His Word instead of the polluted society.
- 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 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).
 - 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.

Read 1 Corinthians 8:1-3 ... Knowledge is Less Important Than Being Known by God

- 8:1 Believers should strive for selfless, sacrificial love instead of knowledge which results in pride. Knowledge “puffs up” while love “builds up.”
- The Corinthians had questions about food offered to idols. The church of Corinth had written a list of questions (1 Corinthians 7:1, 25, 8:1, 12:1, 16:1).
 - The seaside city of Corinth was so wicked that it became a byword for licentious behavior; a sexually perverted individual would be called a “Corinthizer.” (Synonymous with a party lifestyle and loose living).

- Aphrodite's Temple housed over 1,000 prostitutes. Aphrodite (Roman goddess) is the same as the Greek's goddess, Venus.
 - Every social act in Corinth had a religious undertone or connotation.
 - Individuals struggle between "knowledge of facts" in contrast to "personal opinion."
- 8:2 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)
- 8:3 *"If anyone loves God, he is known by Him."* (Matthew 7:23; 25:12; John 10:14). 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)
- The Greek term for "know" (gnōnai γινῶναι) transcends facts of an individual; the term "know" connotes an intimate relationship. (Genesis 4:1)

Read 1 Corinthians 8:4-6 ... The World Serves False Gods Instead of the One True God

- 8:4 An idol does not have any superstitious power (Habakkuk 2:18; Psalm 115:4-8, 135:15-17). There is only one true God and the rest is creation. Idols are vanity.
- As with Jews, Christians are monotheistic. "Shema Israel" (Sh'ma Yisrael שְׁמָא יִשְׂרָאֵל) means to "Hear, O Israel" which is a Jewish prayer utilized in the morning and evening Jewish prayer services. The Shema is often the first Scripture learned by the Jewish child; *"Hear, Oh Israel; the LORD is our God; the LORD is one"* (Deuteronomy 6:4).
- 8:5 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.).
- 8:6 All things were created from and for God the Father...and the Lord Jesus (Jn 1:3, Rom 11:36, Col 1:17, Heb 1:3, Rev 4:11). There is one God in three aspects/essences of God the Father, God the Son (the Word of God), and God the Spirit (the Spirit of God).
- The Trinity might be defined by relationship roles. An individual might be a "son" to one person, to another person a "husband/helpmate," and to another person a "Father." A single individual has three defining roles.
 - The full title is recorded as the Lord (deity) Jesus (humanity) Christ (Messiah). (Romans 10:13; Philippians 2:9) All of creation was made through Christ. (John 1:3; Colossians 1:16; Hebrews 1:2).

Read 1 Corinthians 8:7-13 ... Do Not Do Anything That Causes Someone Else to Sin

- 8:7 Some Corinthians were convicted about eating food to idols. They felt guilty for eating the food sacrificed to idols, so for them it was sin.
- 8:8 Food in itself is neutral (neither morally good or bad). Therefore, some believers were eating the food sacrificed to idols because they understood it to be vanity.
- If not explicitly specified in Scripture, God convicts individuals on various matters to varying degrees.
 - Each believer must behave in accordance to their personal understanding of God and should not force individual convictions on others (or correct those with more stringent convictions that one doesn't have). (Mark 7:15)

- 8:9 A believer should not be a stumbling block to stricter or more lenient believers (Romans 14:13).
- 8:10 Although someone has convictions against doing something, they may go against their convictions if they see you doing it.
- Although there is nothing inherently evil in physical things, if it goes against the conscience, it is wrong. (1 Timothy 4:4)
- 8:11 The individual would feel guilty for doing an activity that they believe to be wrong because you do not share their convictions, and they witness you doing it.
- Believers are to edify and build each other up. (Ephesians 4:16)
 - Two categories of believers behaving poorly and not acting in love:
 - Believers exploiting every right with complete freedom with no consideration of the weaker brothers who have sensitive consciences.
 - Might be challenged by sins of commission.
 - Judgmental believers who are critical of the freedoms of others.
 - Might be challenged by sins of omission.
- 8:12 The believer should not act on every right that they have; a believer's rights can cause conflicts within the body. Rights can also cause another brother to sin. When a believer causes a fellow believer to sin, both believers are sinning.
- To hurt (and sin against) a believer is equated to hurting (or sinning against) Christ. (Acts 9:4; Matthew 25:31-45)
- 8:13 It is better not to have any questionable practice than to cause another brother to sin.
- Believers should evaluate if there is anything to which they are clinging that is keeping someone else from Christ.

28 1 Corinthians 9

- Christian Freedom Balanced with Christian Responsibility

Read 1 Corinthians 9:1-2 ... Paul Was a Legitimate Apostle

9:1 All of the rhetorical questions in 1 Corinthians 9:1-2 expect a "yes" answer.

- The Greek term for "apostles" (apostolōn ἀποστόλων) means to "to send with official authority" as Christ's representatives.
- Paul introduces Christianity to the church of Corinth (Acts 18).
- Paul saw Jesus after resurrection (Acts 9:3,17,27; 22:14; 1 Corinthians 15:8).

9:2 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)

Read 1 Corinthians 9:3-14 ... Bible Teachers Should Be Materially Supported by Believers

9:3 Paul gives a defense to those in Corinth who judge him for only preaching for money.

9:4 The basic needs of a human (to eat and drink) were also true of an apostle. This is the "basic" physiological level of Maslow's Hierarchy of needs.

9:5 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.
- Joseph and Mary had other children besides Jesus (Matthew 12:26; 13:55; Mark 6:3; John 2:12; 7:3,5,10; Acts 1:14; Gal. 1:19).
- Paul is endorsing believing wives on ministries with their husbands.

9:6 Barnabas joined on Paul's first mission trip, but Paul went on his second and third journey without Barnabas.

- Rabbi's felt like manual labor provided value to his teaching, so Rabbi's were not (officially) paid to teach.

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

9:8 Paul quotes the Old Testament as authority of his teaching on compensation for God's ministers.

9:9 Paul quotes the Old Testament (Deuteronomy 25:4) with the understanding that the underlying stories of the Old Testament point towards greater truths.

- The Mosaic Law was not only about the worldly accounts, but also symbolized greater spiritual truths.
- God's teachers should be compensated (Romans 15:27); those who preach the gospel should earn their living by the gospel (1 Corinthians 9:14)

9:10 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).

- 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)
- Modern religious studies assert that if Scripture makes sense at "face value" it is not symbolic. This is impossible to apply because sense is relative to the individual reader. In this verse, Paul asserts that a clear commandment around agriculture is also symbolic of deeper spiritual truths.
 - Throughout Scripture, the ox represents the worker of God.

9:11 Spiritual truths are more important (and longer lasting) than material truths.

Spiritual insight is more valuable; therefore, material compensation would be lesser in value than the eternal spiritual truths.

9:12 As the initial evangelist of Corinth, the rights of Paul over the church of Corinth were preeminent. However, Paul did not exploit his right over the church of Corinth in order to not impede anyone from coming to Christ.

- The Greek term for "hindrance" (enkopēn ἐνκοπήν) was commonly used of a retreating army destroying the road, so that the road was not usable by the ensuing army.

9:13 Even in the religious structure of Jewish principles surrounding the Temple allows the priests to eat of the sacrifices (Leviticus 7:6,8-10,14,28-36; Deuteronomy 18:1).

9:14 *"The Lord directed those who proclaim the gospel to get their living from the gospel."*

- The people of any craft share in the benefits and returns of their crafts; those who preach the gospel should also benefit from sharing the truth.

- During the ministry of Jesus, He established that those who proclaim the gospel should be supported by the recipients of the spiritual truths (Matthew 10:10; Luke 10:7).

Read 1 Corinthians 9:15-18 ... Paul Did Not Claim the Material Support Due Him

9:15 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.
- Paul is emphatic that he would rather die than impede others coming to Christ by his behavior.

9:16 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)

9:17 Whether Paul wanted to preach or not, Jesus had commissioned Paul to share the gospel message.

9:18 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.

Read 1 Corinthians 9:19-23 ... Evangelism to All People Without Being an Obstacle

9:19 Although Paul had freedom, he also had the responsibility of his commission and calling to share the gospel of Christ. The believer has complete freedom to minister as a servant. The ministry is a joy of service instead of a burden of enslavement.

- 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)

9:20 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 was arrested by Romans at the Temple as he attempted to reconcile with disgruntled Jerusalem Jews through the Nazarite vow (Acts 21:20-24).
- Jesus also reached out to the needy in their culture (Matthew 11:19).
- A challenge to church members is the freedom that a believer exploits and the judgment of believers who are critical. Both are sinning in that they are not living in love.
- Paul was not "*under the law*" because Jesus came to fulfill the law as the ultimate sacrifice for sin. (Matthew 5:17-20) The Mosaic Law is not the means of salvation (Romans 3:20, 5:20), but instead it is a school master to reveal sin and bring the individual to Christ. (Galatians 3:24)
 - Abraham was born before the law and was saved by faith. (Romans 4:3)

9:21 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).

9:22 Not just in freedom, but also for those who were "overscrupulous." ("teetotalers")

- The Greek term for "weak" (asthenēs ἀσθενής) is the same term used in Romans 14 to describe judgmental believers with sensitive consciences.

- Since Paul is trying to “win the weak,” these may be unbelieving Jews who follow the practices of Judaism and the Mosaic Law.
- Paul aligned to all things of all people so as not to offend and place a barrier before salvation for the individual (Romans 15:1).

9:23 Paul already has salvation in Christ; however, selfless obedience to Christ as the believer shares the gospel through evangelism adds a fulness to the believer’s walk. (2 Corinthians 9:8; Luke 6:38; Romans 15:13)

Read 1 Corinthians 9:24-27 ... Spiritual Life Should Be Lived Purposefully with Effort

9:24 Rarely does the majority represent God’s will and way. (Matthew 7:14) Believers should not live out Christianity in indifference, but instead, believers should put every effort into pleasing God every day.

- Corinth was also known for their athletics and sports. Each year they hosted the “Isthmian Games.” These “Isthmian” competitions were second only to the Olympic Games of Olympia that were held every four years.
- Paul utilizes athletic metaphors to convey truths that the Corinthians would understand and appreciate.

9:25 The Greek term for “competes” (agōnizomenos ἀγωνιζόμενος) means to “strive” (labor earnestly/fervently) and is the root word for “agony.”

- The “victory crown” of the Isthmian Games was a pine wreath. The wreaths were made from agriculture from the local Temple

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

- Olympic athletes dedicate their time, body and mind to training, so that they can win a small metal medal and fleeting notoriety. Believers should be more committed regarding eternal matters.

9:26 Paul follows the rules that God has established to have the greatest impact for the Kingdom of God.

- The “boxing of air” expends energy in vanity. Believers should focus their energy and efforts on the eternal matters of God instead of temporary, worldly rewards.

9:27 The Greek term for “disqualified” (adokimos ἀδόκιμος) concerns breaking the rules so as to not win the rewards. The term “adokimos” is used one other time in Scripture where it is translated “worthless.” *“If it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.”* (Hebrews 6:8)

- The Greek term for “body” (sōma σῶμα) is used seventy times in Scripture to mean the entire individual (the whole person).
- Believers are to spend time and walk with the Lord (train) before affecting the world for His kingdom – all else is vanity with no eternal reward.

Read 1 Corinthians 10:1-5 ... God's People Were Saved, but Died in the Desert

10:1 Paul applies the "local situation" of 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.

- It seems that these would be the three steps of any salvation.
 - The cloud was a symbol of divine presence for Israel whether it was on Mt Sinai or the Temple (Num 14:14, Isaiah 4:5).;
 - The Sea was passing through the death/chaos of this world,
 - Baptized by following Moses into and out of the Sea – following their intercessor as we do with Jesus.
- 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).
- Rabbi's refer to the cloud as the "shekinah glory," (Exodus 13:21-22, 24:16-18; 33:9; 1 Kings 8:10-13) The Hebrew term "shekinah" (šekīnah שכינה) means to "dwell," so the phrase means to dwell in God's glory (in God's divine presence). (Exodus 19:16-18, 40:34-38; 1 Kings 6:13)

10:2 The act of being "baptized" into Moses is a symbol as believers are baptized into Christ. Israel chose to follow Moses out of slavery towards the Promised Land. Moses was the ruler and deliverer of Israel although they did not recognize Him until His second coming. (Acts 7:35).

Paul's Use Of "All" (pantes 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"

10:3 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).

- The first provision of God to His people were quail and manna (Exodus 16:13); God shed blood as provision for His people before continuing to give them manna ("bread from heaven").
 - After the initial salvation, blood does not need to be shed again; God's people can rely on His daily manna.
 - Israel broke the symbolism (Numbers 11:31-35) as Moses did by striking the second rock – Numbers 20:11)

10:4 The rock from which they drank (Spiritually) was Jesus, so the rock that was hit the first time represented Jesus' first coming as Messiah (Ex 17:6), but the typology was ruined by Moses hitting the rock at a later time (instead of speaking to it) because Christ will not be struck in His second coming (Numbers 20:8-11).

- Peter identified Jesus as "the Messiah, the Son of the living God" (Matthew 16:16-18). This truth was considered the "rock" as a solid foundation to build the church.

- There are many other passages where Jesus was characterized as the rock. (Deuteronomy 32:4, 18; 1 Samuel 2:2; Psalm 18:2, 31, 46; 62:2, 118:22; Isaiah 26:4, 28:16; 1 Peter 2:6)

10:5 If the number of Israelite men over the age of 20 (Numbers 2-3) equaled 603,550 then the actual number of Israelites could have been over 2 million (Numbers 1:1-54).

- Only two of God’s people exiled from slavery were allowed to enter the Promised Land – Joshua & Caleb. (Numbers 32:11-12)
- The odds were approximately 1 in a million (or 2 in two million) that one of God’s people freed from slavery (in Egypt) would enter the Promised Land.
 - Scripture does not record the census of women, but the actual odds might be 2 in 603,550 if only the men above the age of twenty died. (Numbers 14:16)

Read 1 Corinthians 10:6-13 ... Believers Should Be Satisfied in Christ

10:6 Israel grumbled against God for water (Exodus 15:24, 17:2-3); Israel collected more manna than for just the day (Exodus 16:19-20); Israel grumbled against God for meat (Exodus 16:12; Numbers 11:31-34). Instead of living out of gratitude, Israel lived out of dissatisfaction and greed.

- Greed (covetousness) is idolatry (Colossians 3:5; Ephesians 5:5).

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

10:7 While Moses was on Mt. Sinai, Israel ate and drank before Aaron’s golden calf before “getting up to dance” which meant to participate in lewd behavior (sexual orgies) (Exodus 32:6).

- The church of Corinth was not to be greedy and self-seeking.

10:8 Paul references Numbers 25:9 where 24,000 is counted as being killed (Exodus 32:35). The 250 leaders of Korah’s rebellion died with their families (Numbers 16:31-35) which is combined with the 23,000 who died at Aaron’s idolatrous calf.

- The day following Korah’s rebellion, 14,700 more Israelites died from rebellion (Numbers 16:49)
- The church of Corinth was to be sexually pure and not to usurp authority from God’s anointed apostles.

10:9 God’s own people (the Israelites) who had been freed from slavery (in Egypt) spoke out against God and Moses. The Greek term for “tested” (πειρασαν ἐπειρασαν) means “tempted.”

- God’s people were destroyed by serpents until they looked (by faith) to the standard that was lifted up to save them (Numbers 1:4-8). This represented Jesus as sin on the cross (John 3:14-15, 8:28, 12:32)
 - Serpents (opheōn ὄφεων) often symbolize Satan’s demonic power. (Genesis 3:1-5, 14-15; Ezekiel 28:17; Revelation 12:9, 20:2)

- The brass snake (Jesus) surmounted the effects of the poisonous snakes which seems similar to Aaron’s snake eating the others before the Egyptian Pharaoh (Ex 7:10-12).
 - Many medical organizations continue to use the symbol of two serpents on a pole which represents the Caduceus of Greek Hermes/Roman Mercury.
 - The Caduceus represents commerce and trade; mythology tells of two serpents fighting until Hermes touches them with a stick to bring peace; commerce is based on trust/peace.
 - Medical associations originally used the symbol of one snake on a stick representing the “Rod of Asclepius” (Asclepius was the mythical false god of medicine. Pundits surmise that the “Rod of Asclepius” is based on the story of the brass serpent documented in the Numbers 21.
 - This brass snake was later used as an idol and had to be destroyed (2 Kings 18:4). The brass snake (as with any religious icon or tradition) simply points to a greater spiritual truth.
- 10:10 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.”
- God utilized the death angel as His judgment.
 - The church of Corinth was not to grumble, complain or gossip against the Lord.
- 10:11 The Old Testament pointed to the sinfulness of man and the salvation of Christ. The Old Testament also provides insight into the way that believers should live to glorify God.
- The end times began with the giving of the Holy Spirit at Pentecost (Joel 2:28-29; Acts 2:14-18) which will culminate in the Tribulation that ends with the Second coming of Jesus and His millennial reign. (1 John 2:18-19; Hebrews 1:1-2; 1 Peter 1:18-20)
- 10:12 *“Therefore let him who thinks he stands take heed that he does not fall.”*
- The church of Corinth was prideful concerning their understanding, self-righteousness and freedom in Christ (Corinth believed that it was a freedom “to” sin instead of a freedom “from” sin).
- 10:13 *“No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.”*

30 1 Corinthians 10:14-33

Read 1 Corinthians 10:14-22 ... Flee from Idolatry

- 10:14 Believers are to be purposeful (making effort) to get away from idolatry in all its forms (including covetousness and greed).
- 10:15 Paul is treating the believers of Corinth as though they have spiritual wisdom to understand the truth of the things that he is saying. (1 Corinthians 3:19; James 3:15)
- 10:16 The “third cup of blessing” is the technical term of the third cup of the Jewish Passover meal.
- 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>I will bring you out from under the yoke of the Egyptians</i> Kiddush: Thanksgiving to the Lord for “the fruit of the vine”
Plagues/Judgment	<i>I will free/deliver you from being slaves to them</i> Maggid: After reciting the ten plagues; wine is also sprinkled on the table
Redemption	<i>I will redeem you with an outstretched arm and mighty acts of judgment</i> Birkat Hamazon: After The main meal is consumed; the cup that over-flows
Acceptance	<i>I will take you as my people and I will be your God</i> Hillel: After the reciting of the last Hallel hymns, the end of the Passover

- 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 Greek term for “sharing” (koinonia κοινωνία) is the root of the English word “communion” which means “joint fellowship.”
- The Passover (Paschal) Lamb is not mentioned in the gospel accounts of the “Last Supper.” Jesus Himself fulfilled that role.

Paul Utilizes the “Socratic Method” of Questioning
1 Corinthians 10:16
1 Corinthians 10:18
1 Corinthians 10:19
1 Corinthians 10:22
1 Corinthians 10:29
1 Corinthians 10:30

10:17 The concept of “breaking bread together” comes from a single loaf being passed around as each participant takes a piece of a shared bread for himself. (Acts 2:42)

- The bread symbolizes Christ’s body being broken at the crucifixion; however, it is also a sign of the unity (body) of the church (one loaf). (1 Corinthians 11:24)

- 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)
- 10:18 When considering national Israel that follows the Mosaic Law, they consider it a special privilege to eat meat sacrificed at the Temple.
- The individual offering the Peace (Fellowship) Offering could eat along with the Priests. (Leviticus 3:1-5)
 - “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.” (Revelation 3:20)
- 10:19 This world consists of foolishness and vanity, but do not be tied/united with the world in their iniquity nor the tools of their iniquity
- 10:20 There is no reality behind mythological gods (Deuteronomy 32:17; Psalm 106:37); however, demons have used man’s religious fallacies to exploit them into slavery to sin.
- 10:21 Although pagan public sacrifices were socially accepted and commonplace in Corinth, Paul made it clear that the church was meant to be sanctified and separate from public pagan practices.
- 10:22 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.
- Believers should love God and not “*provoke Him to jealousy.*” (Deuteronomy 4:25; 32:16, 21; Psalm 78:58; Isaiah 65:3)
 - The reference to stronger (and weaker) seems to correspond to Romans 14. God’s peoples are not pleasing to Him, so they will certainly offend other believers.

Read 1 Corinthians 10:23-33 ... Behave to God’s Glory & Encourage Other Believers

- 10:23 “All things are permitted, but not all things are of benefit. All things are permitted, but not all things build people up.”
- Paul’s primary focus for believers was to please God, edify believing brothers and 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.
 - 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.
 - Believers should not live out of selfish vanity.

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

- 10:24 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.
- True freedom in Christ must be personally legislated based on the impact of others.

10:25 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.

10:26 God created everything (Acts 10:14-15) and at the point of creation, exclaimed that it was “good.” Paul’s quote combined Psalm 24:1 and Psalm 50:12.

10:27 Be agreeable with unbelievers without asking questions on whether the unbeliever’s food is kosher.

- 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.
 - Kosher is not a style of cooking, so any kind of food (Mexican, Italian, Chinese, etc.) can be considered “kosher” if it is prepared in accordance with Jewish law.
 - Kosher food is divided into three categories: meat, dairy, and pareve (פָּרְוֵה). Pareve 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 (Jewish dietary law) prohibits mixing milk dishes with meat.
 - Rabbinical traditions around eating that originated with the Pharisees (like the Kosher guidelines) grew to numbering in the hundreds – much related to the separation of clean from unclean.

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

10:29 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.

10:30 A believer should do everything in gratitude without it negatively affecting others. (Ephesians 5:20)

10:31 “...do everything for God’s glory” (Romans 14:23). Regardless of what is being done, the believer should do it as unto the Lord (Colossians 3:17; 1 Peter 4:11).

- Believers should have selfless attitudes of service to the Lord.

10:32 Believers should evangelize to the Jews (first) and the Gentiles (Greeks). Believers were also to edify other believers in the church of Corinth.

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

10:33 Paul did not pursue self-interests, but he cared about pleasing God and leading unbelievers to salvation.

31 1 Corinthians 11:1-15

- 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.
- Chapter 11-14 deal with matters of corporate worship; Christian liberties contrasted to Christian responsibilities.

- 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).

Read 1 Corinthians 11:1-3 ... God's Framework of Authority

11:1 Paul aligns Himself with the selfless and sacrificial work of Christ, and he encourages other believers to follow his Christlike example. (1 Corinthians 4:16; Philippians 3:17; 2 Thessalonians 3:7, 9)

11:2 At this time, most Christian truths were passed down verbally instead of a codified New Testament. Paul compliments the church of Corinth for applying his lessons as he prepares to give additional lessons that the church should incorporate.

11:3 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” (lēroš רֹאשׁ) meant “leadership.” (Judges 10:18; 2 Chronicles 13:12; Isaiah 9:15)
- Not only does Christ have authority over all men, 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).
- Christ is in subjection to God the Father. (Mark 14:36; Luke 22:42; John 8:29, 14:31; Romans 5:19; Philippians 2:5-8; Hebrews 10:7)

Read 1 Corinthians 11:4-15 ... Worship Responsibilities Defined by Gender

11:4 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.
- In the prior verse, the term “head” (kephalē κεφαλῆν) meant the leadership of Christ, so this might infer a believer disgracing Christ.

11:5 A shaved head was the mark of an adulterous woman

- 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.
- In 1 Corinthians 11:3, the term “head” (kephalē κεφαλῆν) meant the leadership of the husband over the wife, so this might infer a wife disgracing her husband.

- This verse supports the “freedom” that women can pray and prophesy (preach) in the open assembly if executed in the correct manner.

11:6 This verse does not condemn a woman publicly speaking; however, when she does it, she needs to be covered appropriately.

Three 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

- Paul states that if the woman rebels against covering appropriately, she should embrace her complete rebellion by cutting off all of her hair.

11:7 A man is God’s glory (Job 1:8), but a woman is man’s glory (who man takes pride in...)

- Women were viewed as “nesters” while men were “hunters.” Eve was created for Adam (Genesis 11:9) and part of the curse of the fall was that a woman’s heart would “be after” the man (Genesis 3:16).
- Adam was created first (Genesis 1:26-27), but God blessed them both and told them both to rule over creation.

11:8 Man was created first (Adam) from the dust of the ground (Genesis 2:7) while women (Eve) came from the man. (Genesis 2:21-23)

11:9 God created women to be helpmates to men (Genesis 2:18). As a “helper” of man, the woman has the right to pray and prophesy with the covering of authority over her.

11:10 Angels are curious of mankind’s submission (1 Pet 1:12, 1 Cor 4:9, 6:3, Ex 25:18-21, Eph 3:10) and while man has privileges with God (Ps 8:5), even the angels know to cover in humility (Is 6:2) – the unfaithful wife is brought before God with “loosened” hair (Num 5:18)

Jesus as Model of Submission
By Women: 1 Cor 11:8, Gen 3:16, 1 Tim 2:11, 1 Pet 3:1-7
By Christ: 1 Cor 3:23, 15:27, Lk 3:22, Jn 14:28, 20:17, Eph 3:29

11:11 Men and women are mutually dependent on each other. Men and women should be respected instead of one being elevated over the other.

11:12 While Eve came from Adam, every following man was birthed by a woman. Both men and women have a role in the lineage of mankind.

11:13 “*Judge for yourselves.*” This is a matter of conscience and individuals should act in faith and not transgress their consciences.

11:14 While long hair on Jewish men reflect their commitment to God, the Greeks believed long hair on men was a disgrace.

11:15 Hair was Biblical symbol of submission (Samson’s long hair – like all Nazarenes – reflected submission to God) while other man’s hair is groomed and shortened reflecting authority over nature.

SEPTEMBER

1 1 Corinthians 11:16-34

Read 1 Corinthians 11:16-22 ... Worship Should Not Be Contentious or Self Serving

11:16 The pride of men and women causes contention which is worse than acting in love and faith.

- 11:17 Not all “fellowship” is blessed if divisive in nature.
- 11:18 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.”
- 11:19 The Greek term for “*factions*” (haireseis αἱρέσεις) is the root word for “heresies.”
- 11:20 Fellowship in the church of Corinth had become more about eating than God’s glory and praise (Jude 1:12)
- This is the only time in Scripture that the term “Lord’s Supper” (kyriakon deipnon - κυριακὸν δεῖπνον) is used.
- 11:21 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).
- 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.
 - Clearly the early church was using wine (alcoholic beverages) for communion.
- 11:22 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.
 - 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 Him.

Read 1 Corinthians 11:23-26 ... The Lord’s Supper / Communion

- 11:23 The betrayal (paredideto παρεδίδετο) is emphasized on the same night that Jesus took a single loaf of bread to represent His body; everyone would take from that single loaf as the church makes up the “body of Christ.” (1 Corinthians 10:16-17, 12:12, 27; Romans 12:4-5; Ephesians 5:29-30)
- Even at the first communion, there were serious divisions as one would betray Christ.
- 11:24 The Greek term for “*having given thanks*” (eucharistēsas εὐχαριστήσας) is the root term for “eucharist.”
- Some translations add “*broken for you;*” however, the trusted original transcripts are simply “*for you.*” Any additional words like “broken,” “shed,” or “given” were added by the translators.
- 11:25 The new covenant is based on the Spirit working in the hearts of believers (Jeremiah 31:31-34). Throughout Scripture, blood often stands for “life.” (Deuteronomy 12:23).
- 11:26 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 others.
- 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.
 - No frequency is defined for how often to take the Lord’s Supper, but God is more focused on the underlying attitude when taking communion.

Read 1 Corinthians 11:27-32 ... Believers Should Examine Themselves or God will Judge

- 11:27 The original word after bread is the Greek word “or” (ἢ ἢ). 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.
- 11:28 Examine yourself before the Lord’s supper; physical sickness does sometimes occur in response to unrighteous acts
- 11:29 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.
- 11:30 The penalty for sin can be physical illness and death. (1 Corinthians 3:17)
- 11:31 A self-awareness of our sinful nature is a prerequisite for communion. The choice is repentance or judgment.
 - The Greek term for “ourselves” (heautous ἑαυτοὺς) can mean individually, but it can also relate to the local church fellowship that should not be bickering, gossiping, etc.
- 11:32 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).

Read 1 Corinthians 11:33-34 ... Unity in Communion

- 11:33 When joining with other believers to fellowship, come to serve one another – to build each other up.
- 11:34 Do not come into a fellowship for selfish, self-seeking reasons which will bring judgment on yourself and the local fellowship.
 - 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.
 - The Lord’s Supper should be more than a religious ritual; it testifies to hearts of love towards God and fellow believers.

2 1 Corinthians 12

- This chapter deals with public worship where the freedom of the believer is being abused to the detriment of others.

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

Read 1 Corinthians 12:1-6 ... The Triune God Utilizes Various Gifts for a Shared Purpose

- 12:1 Paul is answering questions that were written to him from the church at Corinth. (1 Corinthians 7:1, 25; 8:1, 12:1; 16:1).
 - The Greek term for “spiritual” (pneumatikōn πνευματικῶν) is used in this context without the word “gifts.”

- The Greek word for “gifts” (khárisma χάρισμα) is not used in this instance, but is used later (1 Corinthians 12:4).
- The word “gifts” is added by translators; the focus is on the “spiritual” or on “spiritualities.”
- 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 often uses the phrase “now concerning” when he is changing topics to a new subject.

12:2 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.

- 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 “led away” (ēgesthe apagomenoi - ἤγεσθε 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).

12:3 “Jesus is Lord” is a spiritually powerful phrase. This is one way to assess whether someone is preaching God’s Word; the teacher will be Christ centered.

- In the Old Testament, this term is a validation of inspiration (1 Samuel 10:10, 19:23-24). The New Testament term for “Lord” (kyrios κύριος) is analogous to the name of “Adonai” in the Old Testament (because Jews were fearful of stating the name of Yahweh). This equated Jesus Christ as being God.
- The statement of “*Jesus is Lord*” was the early church’s profession of faith which was proclaimed at baptisms. (Romans 10:9-13; Philippians 2:11)
- To verify that someone is prophesying spiritual truth: 1. The preaching has to be in God’s name 2. The prophecies must come true 3. The content of message is focused on Jesus Christ (Deuteronomy 13:2-5; 1 John 4)
- The Greek term for “accursed” (anathema ἀνάθεμα) means “designated for destruction” (Joshua 6:17, 7:12).
 - This term (“accursed” anathema) applied to Paul as accursed when he pursued strict Jewish rituals prior to coming to Jesus (Romans 9:3).
 - This term (“accursed” anathema) applies to false teachers who preach any other salvation message beyond the gospel.

The Corinthian Church May Have Had False Believers Saying Jesus Was “Accursed”

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| <ul style="list-style-type: none"> ● Gnostic teachers may have taught that the Messiah could not have been fully man because the flesh of man was wicked and evil. ● The Jewish synagogue may have required an individual to curse Jesus to reenter the Jewish community. (Acts 26:11) ● Jesus became a curse for His people (Deuteronomy 21:23; Galatians 3:13), but some may have mistakenly believed that Jesus remained accursed. |
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- The Roman culture required a pledge from citizens that included burning incense to Caesar while proclaiming that “*Caesar is Lord.*”

12:4 The Greek term for “*gifts*” (khárisma χάρισμα) is the root of the word “*charismatic.*” The emphasis of the Greek term “*charis*” (χάρις) which means undeserved gifts of grace from God.

12:5 The Greek term phrase “of services” (diakoniōn διακονιῶν) is the root of the term “*deacon.*”

- The Greek terms “*same*” (auto αὐτό) means the “*single unity.*”
 - Just as the typical car/auto has over 30,000 parts and yet moves with a common (“*same*” – unified) purpose, the church is to work in unified agreement (Greek auto αὐτό) towards a common purpose. (auto αὐτό – 1 Corinthians 1:10)

12:6 The Greek term for “*working*” (energōn ἐνεργῶν) is the root word for “*energy.*” The Lord gives His people energy to do His work.

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

- Although the term “*Trinity*” is not recorded in Scripture, there are multiple times where the three figures of the Godhead are mentioned together (Matthew 28:19; 2 Corinthians 13:14; Ephesians 4:4-6)

Read 1 Corinthians 12:7-11 ... Individual Gifts of the Spirit Are Meant to Elevate Others

12:7 “*To each*” (hekastō ἐκάστῳ) means that every believer has a God-given gift to be utilized for building up the fellowship. (1 Corinthians 7:7; Ephesians 4:7)

- A believer’s gifts are a “*manifestation of the Spirit*” which is a clear display (testimony) of the Spirit.
- The purpose of spiritual gifts is to elevate the body of believers – “*for a common good.*” Spiritual are not meant to be “*personal merit badges,*” but instead an offering for others.

12:8 The Greek term for “*wisdom*” (sophias σοφίας) means “*practical wisdom*” while the Greek term for “*knowledge*” (gnōseōs γνώσεως) means “*learning*” or “*academic.*” This is the root word for “*Gnostics.*”

- Although the gifts vary, the Spirit is the “*same*” (auto αὐτό)

12:9 The list of gifts varies between passages which may reveal that the gifts vary greatly between fellowships. (Romans 12:6-8; Ephesians 4:11; 1 Peter 4:10-11) There are probably more gifts than are listed in Scripture; the lists of gifts are not definitive – they are representative.

- While every believer has faith, some believers have faith that results in miracles. (Matthew 11:22; 1 Corinthians 13:2)
- The term “*healing*” (iamatōn ἰαμάτων) is a gift of the Spirit that is repeated three times in this chapter (1 Corinthians 12:9, 28, 30).

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

12:10 The Greek term for “tongues” (glōssōn γλωσσῶν) is used in the Septuagint Old Testament as “nations.” This would be the foreign languages of the nations. (1 Corinthians 12:10, 28; Revelation 7:9, 11:9)

- As an international sea port, foreigners were commonplace in Corinth as they spoke myriad languages.

12:11 All gifts to the believers are from the Spirit, and individuals are not told what gifts they have been given.

Determining One’s Spiritual Gift
Pray for God’s Revelation of the Spiritual Gifts
Guidance from Mature Believers
Identify Opportunities for Ministry

Read 1 Corinthians 12:12-20 ... Various Gifts Make the Church Function Effectively

12:12 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)

12:13 Human distinctions (i.e., race, gender, etc.) do not exist in the body of Jesus Christ (Galatians 3:27-28; Colossians 3:11).

- 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.

12:14 Although the body of Christ consists of myriad believers, we share a single Spirit.

- The largest Temple at Corinth was the Temple of Asclepios for medical conditions (the local hospital). The Asklepeion at Epidaurus was the most famous healing center of the time in the northeastern Peloponnese. Sailors and tourists would come to this facility to seek healing.
 - The cult followers of Apollo dedicated this Temple to Apollo’s son, Asclepios.
 - Asclepius (Greek Asklepios / Latin Aesculapius) was considered the god of medicine/healing, and there was an active spring of water inside of the structure- at Corinth.
 - Those seeking healing would buy clay or terra cotta replicas of body parts (legs, arms, hands feet, sexual organs, etc.) from nearby shops to bring to the Temple with an offering as they asked for healing.
 - The ill worshipper would lift up the purchased body part and ask Asclepios to heal them.
 - The individual would then return home with the body part replica to remind the idolatrous god of their offering.

- Paul would have been very familiar with this medical center as he made analogies to the different body parts.

Read 1 Corinthians 12:12-20 ... Believers Should Recognize the Value of Their Own Gifts

- 12:15 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.
- 12:16 Believers should not envy other’s gifts while disregarding their own spiritual gifts.
- 12:17 Each believer should recognize and be faithful to their spiritual gifts in the body.
- 12:18 God has chosen what role each of the body would play. Spiritual gifts are given by God instead of chosen by man.
- 12:19 The church does not need uniformity; the church needs unity.
- 12:20 There is a unified Spirit among the diverse gifts and individuals of the body.

Read 1 Corinthians 12:21-26 ... Believers Should Recognize the Value of Others Gifts

- 12:21 Believers should recognize the importance of the gifts of other believers.
- 12:22 Although the organs of a body are not visible to the public, they are indispensable to the body and must be kept healthy.
- 12:23 Not all gifts are viewed by the public; however, they are important to the body of Christ. The gifts that are utilized “behind the scenes” should be honored.
- 12:24 The visible parts of the body were designed for the wear and tear of the world while sensitive members of the body must be protected.
- 12:25 Every part of the body of Christ should be concerned with the well-being of the other parts.
- 12:26 Whether suffering or being honored, every part of the body should empathize with each other. (Romans 12:15)

Read 1 Corinthians 12:27-31 ... God’s Prioritization of Gifts

- 12:27 Every believer has a unique calling within the body of Christ.
- 12:28 God placed each individual in role that He desired that they have; this is not an individual’s choice.

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

- 12:29-30 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.

- This verse 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.

12:31 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.

3 1 Corinthians 13

- The Love Chapter is embedded between two chapters on spiritual gifts.

Greek Terms Defining Different Types of Love		
Eros	Ἔρως	Sexual Love
Storge	ἄστοργος	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.

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?

Read 1 Corinthians 13:1-3 ... Spiritual Gifts Are Meaningless Without Love

13:1 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 and 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.
 - In ancient times, the cults of Dionysus and Cybele even called attention from their false gods to themselves in this manner.
- The city of Corinth was renowned for its use of bronze. The 75 foot tall “Beautiful Gate” of the Temple were bronze works from Corinth.
- Love gives spiritual gifts purpose

13:2 Corinth was located near Athens where knowledge (gnōsin γνῶσιν) was paramount. Understanding without application is vanity.

- Love fills knowledge and insight with purpose.
- Theology will not save a man nor will legalistic rules that are kept.
- Miracle working faith should be based on love (Matthew 17:20).
- In spite of amazing miracles, without love for the Lord, the individual may be lost (Matthew 7:22-23). Even demons can show supernatural power (Matthew 24:24).
- The Greek term for “mysteries” (mystēria μυστήρια) was used several times in relation to the kingdom of God. (Matthew 13:11; Luke 8:10).

- This term for “mysteries” was used in relation to speaking in tongues (1 Corinthians 14:2), so this may have been a gift of being an interpreter.
- 13:3 If a believer sacrifices everything, they can still be outside of the will of God if they are not motivated by love.
- Love is rewarded; the heart attitude matters more than the action taking place.
 - Grace (Romans 5:21) is translated from the Greek word “charis.” The root of “charis” is chairō which means to rejoice. This is also the root of the English word “charity.”
 - Outward manipulation for personal glory will not result in reward.
 - Generosity without love can actually build a barrier to God with self-righteous sufficiency and pride.

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

Read 1 Corinthians 13:4-7 ... Characteristics of Love (the Life of Christ)

13:4 The Greek term for “patient” (makrothymei μακροθυμῆι) means to be 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 ourselves.

13:5 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 παροξύνεται) is closely related to the disagreement (paroxysmos παροξυσμός) between Paul and Barnabas (Acts 15:39, 17:16). Paul may be correcting himself.
- The Greek term for “not keeping record of wrongs” (ou logizetai ta kakon - οὐ λογίζεται τὰ κακὸν) is an accounting term for keeping a ledger. Love does not seek revenge or retribution.

13:6 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).

13:7 The Greek term for “bears” (stegēi στέγει) 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” (hypomenēi ὑπομένει) means to voluntarily help to support a load; understanding the broader context of the load (James 1:12)

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

Read 1 Corinthians 13:8-10 ... The Temporal Nature of Some Spiritual Gifts

13:8 Love never fails; while other spiritual gifts will cease, love will still remain.

- The Greek term for “fails” (píptei πίπτει) 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)
- Some have categorized gifts as power gifts, administrative gifts and service gifts.

13:9 Man is limited by understanding and communication abilities. (Isaiah 55:9)

13:10 The “perfect one” represents the second coming of Jesus.

Read 1 Corinthians 13:11-13 ... The Maturity Process of a Believer

13:11 Just as the spiritual gifts would “*be done away with*” (katērgēka κατήργηκα), childish things were “*done away with*” when maturity occurred.

13:12 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 brass mirrors.
- Believers currently have a limited vision (1 Corinthians 3:7); however, the believers will know fully (1 John 3:2)

13:13 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).

- These three create a cord; however, the strongest strand in the cord is love.

4 1 Corinthians 14:1-20

- This chapter limits public worship to order and decency.
- Paul affirms that speaking in tongues is a gift of God, but they must be limited publicly.

Read 1 Corinthians 14:1-5 ... The Importance of Prophecy over Tongues

14:1 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)

14:2 The Greek term for “a tongue” (glōssē γλώσση) is a relational speech to God with a companion gift of interpretation.

- The emphasis 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).
- 14:3 Preaching (prophesying) should result in edification, exhortation, and comfort of others.
- 14:4 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.
- 14:5 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.
 - 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.
 - Prophecy is greater than tongues. (1 Corinthians 14:19) Spiritual gifts have relative importance based on the edification of the body of Christ.

Read 1 Corinthians 14:6-12 ... The Importance of Building Up the Church

- 14:6 As an example, Paul’s visit to the Corinthian church would be fruitless and pointless if he came and spoke in tongues the entire time.
- 14:7 There would be no way to distinguish a melody if musical instruments simply sounded erratic sounds.
- 14:8 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 Cor 14:16)
- 14:9 Without conveying meaning, the act of speaking in tongues would be vanity. (1 Corinthians 9:26)
- 14:10 Every language that has been developed worldwide carried a sense of meaning.
- 14:11 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...”
- 14:12 Paul encourages the spiritual gifts that edify the body of Christ.
- The Greek term for “gift of the Spirit” (pneumatōn πνευμάτων) means “spiritual things.” (12:1)

Read 1 Corinthians 14:13-20 ... Personal Worship Contrasted to Public Worship

- 14:13 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.
- 14:14 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)

- 14:15 Paul speaks of bringing the two (spirit & mind) together. (2 Corinthians 10:5)
- The concept of singing refers to musical accompaniment just as the mind can accompany the spirit.
- 14:16 The concern is for those who are unbelievers (1 Corinthians 14:24) or immature believers (in the position of an unbeliever). The witness would be muted because the visitor would not be able to relate (say “Amen”) to the message.
- The Greek term for “illiterate” (idiōtou ιδιώτου) is the root word for “idiot” and means someone who is “unlearned” or “uneducated.”
 - The Greek term for “I agree” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word “Amen” is meant to confirm or to be certain; it means “so be it”, “I affirm” or “I agree.”
- 14:17 Speaking in tongues is a way to personally thank the Lord.
- 14:18 Paul spoke in tongues frequently, but apparently, Paul spoke in tongues in private.
- 14:19 Intelligible words are much more valuable to the body of Christ. Understandable words are prioritized over tongues by a factor of ten thousand to one.
- 14:20 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)

5 1 Corinthians 14:21-40

Read 1 Corinthians 14:21-25 ... Godly Behavior to Reach Unbelievers

- 14:21 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.
- 14:22 This verse 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.
- 14:23 Unbelievers would judge the congregation as being “mad” (mainesthe μαινέσθε) if the church was speaking in tongues without interpretation.
- 14:24 In contrast, if unbelievers heard prophecy, they would be convicted as they themselves are under judgment for sin.
- The impact of preaching is conviction instead of confusion.
- 14:25 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)

Read 1 Corinthians 14:26-28 ... Orderly Worship by Those Speaking in Tongues

- 14:26 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 was calling for order while leaving “room” for the Spirit.

- Believers should do all things for the edification of other believers.
- 14:27 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.
- 14:28 Tongues are controllable. Without an interpreter, the one speaking in tongues should use the tongues privately between himself and God while remaining quiet publicly.

Read 1 Corinthians 14:29-33 ... Orderly Worship by Clergy

14:29 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. The congregation should consider the sermon (God's Word) carefully.

14:30 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.

- The Greek term for "revelation" (apokalypthē ἀποκαλυφθῆ) is used to unveil (or reveal) a truth.
- God limits the preacher in the same way as the one speaking in tongues is limited. The preacher must be silent (σίγατῶ σιγάτω) in the same way that the one speaking tongues without an interpreter must be silent (1 Corinthians 14:28).

14:31 The preaching is open to anyone in the church body, so that everyone is "*instructed and encouraged.*"

14:32 Just as tongues are controllable, preaching is also controllable.

14:33 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.

- The worship service is a reflection of God.

Read 1 Corinthians 14:34-35 ... Orderly Worship by Women

14:34 Just as those speaking in tongues (1 Corinthians 14:28) as well as the preacher (1 Corinthians 14:30) are called to keep quiet to maintain order – 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.
- There is a balance between women appropriately participating in the church service (1 Corinthians 11:5).
- This passage is promoting an orderly service, so women may be permitted to speak in an orderly (not emotional) fashion.

14:35 Wives should look to their husbands as the religious authority of the home. (1 Timothy 2:11-12) Instead of a wife discussing spiritual truths with other men, she should direct spiritual questions to her husband. This will cause the husband to learn the answers with the wives and for the two to share a mutual understanding of God's Word.

Read 1 Corinthians 14:36-40 ... Spiritual Gifts & Worship Should Not Be Self-Promoting

- 14:36 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.
- 14:37 Those who are genuine preachers or have genuine spiritual gifts would be able to discern that Paul's direction is correct and true.
- 14:38 The judgment of self-seeking and self-serving leadership is that others will ignore what they have to say. *"If anyone ignores this, they will themselves be ignored."*
- 14:39 Paul gives a balance on the proper use of spiritual gifts. 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.
- Pursue the highest gifts like preaching while not forbidding someone to speak in tongues. Some are more beneficial to the broader body of Christ.
 - This verse is explicitly directed to believing "brothers" (adelphoi ἀδελφοί) and the term "sisters" is not included in the original manuscripts.
- 14:40 *"Everything should be done in a fitting and orderly way."* Spiritual gifts should not be used for personal motives according to personal whims, but instead, spiritual gifts should be used submissively to esteem others while bringing the world to Christ. The Christian service is a reflection of God to the world.

6 1 Corinthians 15:1-32

- In this chapter, Paul clarifies the truth of resurrection

Read 1 Corinthians 15:1-8 ... Firsthand Witnesses of The Resurrection of Jesus

15:1-2 A genuine believer will continue to walk in the initial commitment to submit and serve God. (1 John 2:19)

Salvation & the Believer's Walk (1 Corinthians 15:1-2)		
John 1:12	<i>"...which you accepted/received"</i>	Believer's Response
Romans 5:2	<i>"...on which you are standing"</i>	Believer's Position in Christ
1 Corinthians 1:18; 2 Corinthians 2:15	<i>"...you are being saved"</i>	Ongoing Process of Sanctification
1 Corinthians 15:2	<i>"...if you hold fast and not in vain"</i>	Perseverance of the Saints

15:3-4 Paul shared the gospel that had been revealed to him (1 Corinthians 11:23; Galatians 1:12) and was confirmed by other apostolic witnesses.

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

15:5 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).

- The disciple who denied Jesus three times (Matthew 26:57-75; 27:1; Mark 14:53-72; 15:1; Luke 22:54-71; John 18:13-27) was one of the first to see Jesus upon His resurrection.

- 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.
- 15:6 This may refer to the large group of Jesus’ disciples on the mountain in Galilee (Matthew 28:16-20). Most of the 500 witnesses were still alive at the time of the writing of this letter to the Corinthians. The Corinthians could meet firsthand, the individuals who personally witnessed the resurrected Christ.
- 15:7 This James was probably the brother of Jesus who became the head of the church in Jerusalem. The family of Jesus did not believe (Luke 8:19-21; John 7:5) until after the resurrection (Acts 1:14).
- 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)
 - Although “the Twelve” were mentioned in 1 Corinthians 15:5, the “apostles” of this verse may refer to the broader following.
 - 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)
- 15:8 Paul considered himself as an “untimely birth” (ektrōmati ἐκτρόματι). The other apostles saw the Lord prior to His ascension while Paul saw the resurrected Lord many days after His ascension while Paul was persecuting the church.

Read 1 Corinthians 15:9-11 ... Paul as The Least of the Apostles

- 15:9 An “apostle” (Apostolos ἀπόστολος) is a sent one with official authority (a royal emissary or ambassador).
- 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).
- 15:10 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.
- The work of Paul (all of the challenges and efforts) was the grace (the unmerited gift) of God.
- 15:11 Both Paul and the apostles had a consistent message which was shared and believed by the church of Corinth.

Read 1 Corinthians 15:12-19 ... The Importance of the Resurrection

15:12 Some in the Church of 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.

15:13 *“If there is no resurrection of the dead, then not even Christ has been raised.”* (1 Corinthians 15:16)

15:14 Christ’s resurrection is the foundation of our faith; without the resurrection of Christ, the preaching and faith in the gospel are vanity.

15:15 Beyond the neutrality of vain preaching, if Christ was not resurrected, then the apostles were false teachers about God because they preached that God raised Jesus from the dead.

15:16 *“For if the dead are not raised, then Christ has not been raised either.”* (1 Corinthians 15:13)

15:17 *“If Christ has not been raised, your faith is futile; you are still in your sins.”* Either Christ had victory over death or believers are still facing death as a consequence of their sin.

15:18 Paul states that without the resurrection, believers (and martyrs) who had died were also lost.

15:19 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)

Read 1 Corinthians 15:20-28 ... Everyone Will Submit to God

15:20 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)

- 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.

15:21 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)

15:22 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)

15:23 Jesus will deliver His kingdom (Mt 6:33) to God the Father after the enemies of Jesus are subdued as His footstool (Ps 110:1, Lk 20:43, Acts 2:35, Heb 1:13, 10:13) while believers already worship at His footstool (Ps 99:5, 132:7)

15:24 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)

15:25 Paul quotes Psalm 8:6 (Psalm 110:1). “*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)

15:26 Death is the last enemy to be abolished (Revelation 20:14)

15:27 Jesus was subordinate to the will of God the Father.

- 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)

15:28 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)

Read 1 Corinthians 15:29-32 ... Belief in Resurrection & Eternity Changes One’s Behavior

15:29 Paul’s point was that 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.

15:30 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)

15:31 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)

15:32 Paul ministered in Ephesus for nearly 3 years (Acts 19; 2 Corinthians 1:8-10)

- On Paul’s third missionary journey, he spent three years in Ephesus (Acts 20:31) as he taught in the school of Tyrannus for 2 years after spending 3 months in the synagogues and then remained in Ephesus additional time (Acts 19:22).
- The wild beasts may have been a metaphor; as a Roman citizen, it would have been improbable (although not impossible) for Paul to have faced wild animals in the coliseum.
- 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.

7 1 Corinthians 15:33-58

Read 1 Corinthians 15:33-34 ... It Is Shameful to Be Ignorant of God

15:33 You become who your companions are... (Prov 13:20, 22:24)

- The Greek term for “misd” (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 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.



- Paul was highly educated in Philosophy in Tarsus (Acts 17:28; Titus 1:12) as well as Rabbinical Judaism that he learned from Gamaliel. (Acts 22:3)

15:34 Some in the church of Corinth felt that they could participate with unbelievers to indulge their sinful desires (especially when they denied afterlife).

- The Greek term for “sober up” (eknēpsate ἐκνήψατε) is a call to serious consideration.
- The Greek term for “ignorance” (agnōsian ἀγνοσίαν) is the root word for “agnostic.” (1 Peter 2:15)
- Paul had taught the church of Corinth correctly; however, to their shame (entropēn ἐντροπήν) they continued to sin instead of pursuing the things of God. (1 Corinthians 6:5)

Read 1 Corinthians 15:35-44 ... The Resurrected Body Differs from the Worldly Body

15:35 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.

15:36 Death brings life.

- Paul calls the church of Corinth “fools” (Aphrōn Ἄφρων) because of their poor reasoning. (Luke 12:20; 2 Corinthians 12:6, 11).
 - This is a different word than Jesus warned against name-calling (Matthew 5:22) in anger as “good-for-nothing.” (Rhaka Ῥακά)

15:37 The body is like a seed; the body is not replicated, but out of its death grows a new life of fruitfulness.

15:38 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.

15:39 Beyond agriculture, even in the animal kingdom, different classes from mammals to birds to fish.

15:40 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, Rigel, Betelgeuse and Antares.

15:41 Stars burn at different temperatures; while the surface of the sun burns at 10,000 Fahrenheit (5,600 Celsius) while the moon and the earth reflect the sun’s light.

15:42 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

15:43 The Greek term for “sown” (speiretai σπείρεται) is used metaphorically for God’s Word (Mark 4:15) and righteousness (James 3:18) which results in peace.

15:44 A spiritual body accompanies the natural body; a natural body confirms a spiritual body.

Read 1 Corinthians 15:45-49 ... The Physical and then the Spiritual

15:45 The first Adam received life as an earthly body while the second Adam (Jesus) gave spiritual life to the earthly.

15:46 The sequence of first the physical and then the spiritual is symbolized repeatedly in the Old Testament by groups of brothers. Physical is the first (“elder”) brother with the Spiritual coming afterwards (Esau/Jacob, Manasseh/Ephraim, Ishmael/Isaac)

15:47 The first Adam was from the dust of the earth while Jesus came from heaven. (Micah 5:2; John 17:5, 24; Colossians 1:15; Hebrews 1:11-12)

15:48 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.

15:49 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)

Read 1 Corinthians 15:50-53 ... The Physical Cannot Inherit the Imperishable

15:50 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.

15:51 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).

- Paul urges the reader to “behold” (idou ιδού) or to take time to see before Jesus returns in the flash of an eye.

15:52 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 ἀτόμῳ) meant that the time was indivisible (the quickest imaginable). There will be no time to respond.
- 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).

- 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)
- 15:53 Throughout Scripture, clothing symbolizes righteousness. Believers must be clothed with imperishable and immortal. The perishing, mortal clothing is of no use.

Read 1 Corinthians 15:54-58 ... Sin is the Pain of Death

- 15:54 Paul quotes Isaiah 25:8. 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).
- 15:55 Paul quotes Hosea 13:14. The pain/judgment of sin and death is eradicated because of Christ's sacrifice for His people.
- 15:56 The pain of death is sin, and the power of sin is the law
- 15:57 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).
- The glory for victory over death belongs to Christ alone.
- 15:58 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.

8 1 Corinthians 16

- Much of Corinthians concerns the need to esteem others, so Paul concludes with financial offerings for needy brothers in Christ.

Read 1 Corinthians 16:1-4 ... Financial Support for Missions Should Be a Priority

- 16:1 The Greek phrase "concerning now" (peri de - περὶ δὲ) shows that Paul is answering questions that have been posed by the church in Corinth (1 Corinthians 7:1,25; 8:1; 12:1; 16:1,12).
- The Greek term for "collection" (logeias λογεΐας) carried the meaning of financial offerings for a religious purpose (above the regular taxation).
 - Paul prioritized the poor in churches that he established in the region of Galatia on his first mission trip (Galatians. 2:10; 6:10).
 - The church in Antioch, Syria (where Paul and Barnabas served) sent an offering to those in Jerusalem facing an imminent famine (Acts 11:27-30).
 - The offering for Jerusalem's needy brothers is repeated several times by Paul (Romans 15:26; 1 Corinthians 16:1; 2 Corinthians 8-9). This financial support was meant to build the relationship between the Jerusalem's church (of primarily Jews) and the Gentile churches being established around the Mediterranean. (Acts 21:24; 24:17)
 - The Greek term for "God's people" (hagious ἁγίους) is the term for "saints" which originated with the term "holy" (to be set apart for God's service).
 - The Greek term for "church" (ekklēsiais ἐκκλησίαις) was used in the Septuagint (Greek Old Testament) to translate the Hebrew term "qahal" (קהל) which meant the "assembly of God's people."

16:2 Church offerings beyond Pastor's salary (1 Corinthians 9:1-14, Philippians 4:15-17) was to assist hurting believers; this collection from Gentile converts was for Christians enduring the Jerusalem famine (Malachi 3:8-10)

Guidelines for Christian Giving (2 Corinthians 8-9)
<ul style="list-style-type: none">• Regular• Voluntary• Proportional

- 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).
 - Paul had been criticized about preaching for money (2 Corinthians 8:20).
- 16:3 The church of Corinth would select trusted men to carry the financial gift to Jerusalem, and Paul would write an introductory letter for them.
- Grace (Romans 5:21) is translated from the Greek word “charis.” The root of “charis” is chairō which means “to rejoice.” This is also the root of the English word “charity.”
- 16:4 Paul was willing to make the effort and go in person along with the Corinthian believers carrying the money to Jerusalem. The apostolic authority can be seen in that the men could accompany Paul (instead of Paul accompanying them).

Read 1 Corinthians 16:5-9 ... Paul's Itinerary of Ephesus and then Macedonia

- 16:5-6 Paul's critics used his itineraries to call him fickle (2 Corinthians 1:15-23). 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 was sent with provisions to continue his evangelism (Acts 15:3; Romans 15:24; 2 Corinthians 1:16; Titus 3:13; 3 John 1:6).
- 16:7 The phrase “*if the Lord permits*” (ean ho kyrios epitrepse - ἐὰν ὁ κύριος ἐπιτρέψη) is repeated in the New Testament (Acts 18:21; 1 Corinthians 4:19; Hebrews 6:3), and it shows that Paul submitted to will of God in his travel plans. (James 4:15) The Lord guided Paul westward to Corinth on his second missionary journey (Acts 16:6-10).
- Paul believed that God was guiding him each day as Paul lived according to God's will.
- 16:8 The Jewish Feast of “Pentecost” (pentēkostēs πεντηκοστῆς) means “fiftieth” as 50 days had passed since Passover (Numbers 28:6). It was the wheat harvest festival (Colossians 4:3; Revelation 3:8), This was the feast where the Spirit was filled the disciples and they spoke in tongues (Acts 2:1-4) similar to those in Corinth. (1 Corinthians 14:6-8)

16:9 Paul was writing this letter from Ephesus as he was being opposed by the followers of Artemis (Acts 19:19-20; 20:19-23)

Read 1 Corinthians 16:10-12 ... Paul Sending Timothy and Apollos

16:10 Paul sent Timothy and Erastus to Corinth before Paul traveled there (Acts 19:22).

- The Greek term “without fear” (aphobōs ἀφόβως) is associated with the term “phobia.”
- Paul respected Timothy as a co-worker in God’s work (not someone of lesser worth).

16:11 Corinth was a fearful place to minister, and the Lord had appeared to Paul in Corinth telling him not to fear. (Acts 18:9-10)

- Paul repeats the point that the factious church of Corinth should respect the leaders. (1 Corinthians 16:6, 8). Scripture emphasizes that leaders are to be respected (Hebrews 13:17; 1 Thessalonians 5:12).
- The “other brothers” may include Erastus who joined Timothy on the trip (Acts 19:22). Titus may have also accompanied Timothy and Erastus (2 Corinthians 2:13, 7:6-7).

16:12 Apollos was one of the factions of the church at Corinth (1 Corinthians 1:12).

Although Paul encouraged Apollos to travel back to Corinth, Apollos was hesitant to go.

- 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).

Read 1 Corinthians 16:13-18 ... Love Each Other & Recognize Ministries

16:13 Paul gives imperatives to the church in Corinth.

Military Characteristics of the Church in Corinth:
- Be on your Guard / Be Alert
- Be Firm in the Faith
- Be Courageous
- Be Strong

- Paul urges the church of Corinth to be vigilant and stay awake. (Matthew 24:42; 25:13; 26:38,40,48; Mark 13:35,37; 14:34,37,38)
- 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.

16:14 Believers should live out of a heartfelt attitude of love for God and others.

(Romans 13:10; James 2:8; 1 Corinthians 13; 1 Peter 4:8)

16:15 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 Greek term for “service” (diakonian διακονία) is the root word of “deacon.” The term “deacon” originated with the concept of “to raise dust” which infers a menial household servant.

- Deacons were one of two leading groups of the local body of believers with the other being preachers (elders/bishops). (Philippians 1:1; Acts 6:1-6)
- 16:16 Salvation requires a humble state of the heart (Psalm 51:17); however, humility should continue to be a defining characteristic in the believer's sanctification after salvation. The church of Corinth took pride in their freedoms, but Paul is calling the church to submit to those who labor for the kingdom of God.
- The Greek term for “*be subject*” (hypotassēthe ὑποτάσθηθε) is a military term for “aligning one's self under.” (Ephesians 5:21)
- 16:17 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.
- 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 phrase “*they have supplied what was lacking from you*” was not meant to be negative. The sentiment was that these men had an opportunity to minister to Paul in person while the distant church of Corinth could not.
- 16:18 These messengers refreshed (anepausan ἀνέπασσαν) Paul and the Corinthian congregation as they brought encouragement.
- The Greek term for “recognize” (epiginōskete ἐπιγινώσκετε) means to understand and acknowledge (2 Corinthians 1:13). This term also applies to self-awareness and admission (2 Corinthians 13:5).

Read 1 Corinthians 16:19-24 ... Paul's Personal Closing Thoughts

- 16:19 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 they were all 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).
- The name “Prisca” is a Roman family name, so she carried that elite Roman (native of Rome) citizenship which may be the reason that Priscilla is named before Aquila in 4 of the 6 times that their names are recorded.
 - House churches were the normal place of meeting for the early church (Acts 2:46; 5:4; Romans 16:5,23; Colossians 4:15; Philemon 1:2)
 - “A holy kiss” is a kiss on one or more cheeks of someone of the same gender (men to men; women to women) – Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14. This is still the custom in several cultures (Russia, France, Arabia).
- 16:21 Paul would often speak of the authenticity of his letters (Galatians 6:11; 2 Thessalonians 2:2; 3:17; Colossians 4:18; Philemon 1:19).
- Paul may have had difficulty with his eye sight (Galatians 4:14; 6:11), so Tertius had penned the book of Romans as Paul dictated. (Romans 16:22)

16:22 The Aramaic term “Maranatha” means “*Our Lord has Come.*” (“Mar”/Lord; “Ana”/Our; “Tha”/Has Come). This word is used in the second-from-last verse to conclude the Bible (Revelation 22:20). The Didache documents that “Maranatha” was quoted at the Lord’s Supper.

- The Greek term for “curse” (anathema ἀνάθεμα) carried the meaning that it must be destroyed (1 Corinthians 12:3; Romans 9:3; Galatians 1:8).

16:23 Paul concludes this letter with God’s grace which was the same way that he began the letter (1 Corinthians 1:3).

- Grace (Romans 5:21) is translated from the Greek word “charis.” The root of “charis” is chairo which means “to rejoice.” This is also the root of the English word “charity.”

16:24 This may be the only place in Scripture that Paul expresses his own personal love (agape ἀγάπη).