

## NOTES AND CHARTS ON FIRST CORINTHIANS

### 1:1-2 - Introduction

**1:1-2** – The human author of this letter is Paul. Notice that his spiritual gift was that of an Apostle. The obvious application is that we believers should know our spiritual gift or gifts. His spiritual gift was by the will of God. None of us can decide our spiritual gift. God through the will of the Holy Spirit decides what our spiritual gift(s) will be (1 Cor. 12:11, 18). When the Holy Spirit baptizes us into the spiritual body of Christ (1 Cor. 12:12-13), He places the believer into a certain part of that spiritual body which is illustrated by the parts of the human body (1 Cor. 12:14-21). Paul's companion in the writing of this letter was Sosthenes. He is called a brother which simply means that He had become a child of God through faith in Christ (John 1:12).

The recipients of this letter are two-fold. The first and primary recipients were the church of God which was at the city of Corinth. Notice the fact that the ownership of the church which is comprised of the believers is God. It is stated that these believers had been sanctified in Christ. This simply means that when the Holy Spirit baptized them into Christ (1 Cor. 12:12-13), one of the things that He did for them as those of us who are believers is to sanctify them. This simply means that when we trust Christ for salvation, He sanctifies us when He baptized us into Christ or His spiritual body. The word for sanctify refers to an action undertaken at a definite point of time in the past when we trust Christ for salvation. This means that we are set apart for God's purpose and not our own purpose or the world's purpose. This is called positional sanctification (or holiness – same Greek word) and relates to our standing before God. This never changes once we trust Christ for salvation (Acts 26:18). However, this position or identity is to be demonstrated in practical sanctification (or holiness – same Greek word) in which we think and behave in a way that is set apart for God's purpose. This is a lifelong process (2 Cor. 7:1; 1 Peter 1:14-16). We never reach perfection in this life as taught in Phil. 3:12; James 3:2 and 1 John 1:8, 10. When Jesus returns we experience perfect sanctification (or holiness – same Greek word). This is taught in 1 John 3:2; 1 Thes. 5:23-24; Eph. 5:27). When we trust Christ for salvation, we are called saints. The words "to be" in some translations are not part of the original text. The word saint simply means "sanctified one" or "holy one". This term refers to everyone who has trusted Christ for salvation. The second recipient of this letter is stated to be everyone who in every place calls upon the name our Lord Jesus Christ who is their Lord and ours. In interpreting 1 Corinthians, this helps us to avoid the error of localizing away the scripture. I recall one pastor in one church who was always explaining away the clear teaching of God's word by saying that it was only written for that local church and not for us. However, 2 Tim. 3:16 states that all scripture is profitable.

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### 1:3 - Two Needs in the Lives of Believers

<b>Grace – God’s goodness that we do not deserve.</b>	<b>God’s peace in our hearts and relationships</b>
Not saving grace that we already have – Eph. 2:8-9	Not peace with God that we already have – Rom. 5:1
Grace to empower our service to Christ – 1 Cor. 15:10	Peace in our hearts that is from Christ and different from the peace the world gives that helps us live without worry or fear – John 14:27.
Grace for a time of need as we ask in prayer – Heb. 4:16	Peace in our hearts that overcomes the world as we face suffering – John 16:33
Grace that empowers us as we think and behave in humility – James 4:6.	Peace in our hearts and minds that surpasses our understanding and helps us stop worrying – Phil. 4:6-7
Grace that is sufficient when we face unanswered prayer when we ask for removal of suffering – 2 Cor. 12:9-10	Peace with fellow believers and all people which we are to pursue – Rom. 14:17-19; Heb. 12:14.
<b>The two-fold Source of this Grace and Peace</b>	
God, our Father	The Lord Jesus Christ
The linking of these two together as the suppliers of these needs shows that they are equal – John 5:17-18; Phil. 2:6-7	

### 1:4-9 – The standing or identity of the Corinthian believers

First of all, these believers as well as those of us who have trusted Christ for salvation are recipients of God’s grace because we are in Christ. Although these believers were fleshly or carnal (cp. 1 Corinthians 3:1-3), Paul was able to give thanks for their standing even though there was not much for which to thank God as far as their doctrine and the way they were living. We should ask ourselves if other believers were giving thanks for us, would they be able to do so not only because of our standing or identity but because we were living obediently for Christ. It also teaches us that we can give thanks for any true believer, even if they are fleshly and carnal. Two areas of their spiritual giftedness stand out. These are all kinds of speech and knowledge. Spiritual giftedness has nothing to do with our level of spirituality as we see these believers according to v. 7 did not lag behind in any spiritual gift. Yet 1 Cor. 3:1-3 states emphatically that they were fleshly or carnal. Notice how verse 6 confirmed or showed true the testimony concerning Christ. This is detailed in 1 John 5:10 where it is stated that the believer has the testimony concerning Christ in him which is the indwelling Holy Spirit (Rom. 8:16). As all believers should be, they were eagerly waiting for Christ’s second coming which is called the revelation of Christ. These fleshly believers were promised – as any believer today – fleshly or spiritual – that Christ would confirm them to the very end as blameless in the day of Jesus Christ, i.e. the time of His return (1:8). This is because of the faithfulness of God who had called them into the fellowship with His Son, the Lord Jesus Christ (1:9). Notice it is God’s

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faithfulness that keeps us saved and not our own faithfulness. 1 Cor. 1:8-9 furnishes strong proof that once we make the choice to trust Christ for salvation, we are unconditionally secure for our salvation.

### **1:10-17 – The need for unity among these believers**

There was a need for agreement among the believers in Corinth and by extension all believers. There is a need to avoid needless divisions and be set in order. The words “to be made complete” in the NASB are translated “restore” in Gal. 6:1 and “mending” in Mt. 4:21. Putting things in orders is the idea of the word. Their minds needed to be the same. This would remind us that we are to practice the mind of Christ as commanded in Phil. 2:5. In order to deal with some of the fleshly living among the church membership, they needed to be of the same judgment. The sin was quarreling or strife. Verses 12 and 13 show us that the divisions were over personalities. These centered on Paul, Cephas (=Simon Peter – John 1:40-42), and Apollos. Many Bible teachers have said those who said they were of Christ were part of the problem as well although that appears to be a rather dubious conclusion. Notice that the main concern of vv. 14-17 is not baptism or who was baptized by whom. The main issue is the gospel and the cross of Christ. We know that baptism is part of the great commission (Mt. 28:19-20), but it is not part of the gospel (Rom. 1:16). In vv. 14-17, we see that baptism is separated from the gospel and its message. Telling others about Christ is not a matter of human wisdom nor is it a matter of clever speech. Such dependence in our witness or evangelism empties the cross of Christ of its power and effectiveness according to the latter part of v. 17.

### **CONTRASTS BETWEEN HUMAN VIEWPOINT AND DIVINE VIEWPOINT**

#### **1 Corinthians 1:18-2:13**

These contrasts are developed and discussed in the charts on the following pages.

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## CONTRASTS BETWEEN HUMAN VIEWPOINT AND DIVINE VIEWPOINT

### 1 Corinthians 1:18-2:13

Bible Verse(s)	Human viewpoint (=HVP)	Divine viewpoint (=DVP)
1:18	The word of the cross is foolishness to those who are perishing	The word of the cross is God’s power to those of us who are being saved.
1:19, 20	HVP wisdom will be destroyed, set aside, and made foolishness. This includes the wisest person, the best writer, the best debater.	
1:21	God cannot be known through HVP wisdom. This refers to savingly knowing God (John 17:3) not just knowing about Him (Romans 1:21)	God uses the preaching of what HVP considers a foolish message to save those who believe
1:22-25	Jewish mindset looks for signs and the Greek or cultured mindset looks for wisdom. Christ crucified offends the Jews because it means their good works cannot save them, and it offends the Gentiles because it means that God cannot be approached by a man-made system contrived by human wisdom.	Among those who are called out from the Jews and the Greeks, i.e. who place their faith and trust in Christ, the preaching of Christ crucified is God’s power and God’s wisdom. The HVP assessment of the foolishness and powerlessness of God is not true. God’s wisdom is wiser than HVP and is more powerful than men.
1:26-28	Wise,	Not many wise God chose foolish to shame wise
	mighty,	Not many mighty God chose weak to shame strong
	honorable	Not many honorable God chose base, despised
	the things that are	God chose the nothings to nullify the things that are
1:29, 31	God’s salvation plan excludes boasting in man	God’s salvation plan calls for boasting in the Lord

## NOTES AND CHARTS ON FIRST CORINTHIANS

### CONTRASTS BETWEEN HUMAN VIEWPOINT AND DIVINE VIEWPOINT

#### 1 Corinthians 1:18-2:13 .... continued

<b>Bible Verse(s)</b>	<b>Human viewpoint (=HVP)</b>	<b>Divine viewpoint (=DVP)</b>
1:30	<p>Man's wisdom deficient</p> <p>Man's righteousness deficient</p> <p>Man could never be sufficiently holy</p> <p>Man could not pay the price for salvation</p>	<p>God's doing made Christ:</p> <p>The wisdom believers need Colossians 2:2-3</p> <p>The righteousness God requires for the believer (Philippians 3:9; Romans 4:4-5)</p> <p>The holy standing believers need I Corinthians 1:2)</p> <p>The price believers could not pay for their salvation (1 Peter 1:18-19)</p>
2:1-2	Eloquence and superior wisdom do not make effective gospel witness	Christ crucified is critical part of the gospel
2:3	World values strength, confidence and courage	God uses weakness (cp. 2 Corinthians 12:9- 10) even when we lack confidence and courage
2:4	Effective gospel witness is not by wise and persuasive words	Effective gospel witness shows the Spirit's power
2:5	Wrongly based faith based on HVP wisdom	Rightly based faith is based on God's power.
2:6	DVP wisdom is not the HVP wisdom of this age or even of the rulers of this age who will come to nothing	DVP wisdom is spoken to mature believers
2:7-8	Rulers of this age steeped in HVP wisdom do not understand DVP wisdom. The proof of this is their crucifixion of the God/man Christ.	We are to speak God's wisdom in the New Testament which has truth not revealed in the Old Testament and was hidden in past ages and was predestined for our glory
2:9-10	The sources of HVP wisdom are different from DVP wisdom. They are seeing or observing, hearing and man's inner thoughts and formulations.	By contrast what God has prepared for those of us who love Him has been revealed to us by the Holy Spirit in the pages of scripture. The Holy Spirit searches out the deep things of God, i.e. advanced truths of God's wisdom

## NOTES AND CHARTS ON FIRST CORINTHIANS

### CONTRASTS BETWEEN HUMAN VIEWPOINT AND DIVINE VIEWPOINT

#### 1 Corinthians 1:18-2:13 .... continued

Bible Verse(s)	Human viewpoint (=HVP)	Divine viewpoint (=DVP)
2:11	HVP wisdom is limited in knowledge by any one person as he alone fully knows his own inner thoughts and motives.	By contrast the Holy Spirit fully knows the thoughts of God showing that He is all-knowing and that He is God.
2:12-13	The only source of spiritual wisdom that HVP wisdom has is the spirit of this world, i.e. of Satan (Ephesians 2:2).	By contrast, believers have received the Spirit who comes from God so that they may understand the things God freely gave to them in the scriptures by special revelation.
	The spiritual writings and communications of the unbelievers are in words taught by human wisdom.	This is what is spoken of in the New Testament in words taught by the Holy Spirit explaining spiritual things to those who are spiritual

## NOTES AND CHARTS ON FIRST CORINTHIANS

### CONTRASTS BETWEEN HUMAN VIEWPOINT AND DIVINE VIEWPOINT

#### 1 Corinthians 3:18-23

<b>Bible Verse(s)</b>	<b>Human viewpoint (=HVP)</b>	<b>Divine viewpoint (=DVP)</b>
3:18	Lies to self in thinking he is wise by the standards of this time period in which he lives	Truthful with self by becoming a fool based on the standards of this age in which he lives so that he becomes wise in God's sight.
3:19	The wisdom of this world is foolishness in God's sight and entraps the worldly wise.	The implied opposite is that the believer experiences freedom by God's wisdom and not bondage.
3:20	The very thoughts of the worldly wise are futile or empty of meaning	The thoughts of those who are wise in the word of God are by implication meaningful.
3:21-23	Boasts about men and their accomplishments The unbeliever owns nothing. Any ownership is only temporary.	Boasts about the Lord Jesus and His accomplishments Because Christ belongs to God and we belong to Christ, all things belong to us since we are joint heirs with Christ (Romans 8:18). These things include all the different leaders or teachers given to the church (Romans 12:5). No one has an exclusive claim on any leader or teacher. Because we belong to Christ, the world belongs to us, life belongs to us, death belongs to us (Rev. 1:18), the present belongs to us and the future belongs to us.

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### THREE TYPES OF PEOPLE – 1 Corinthians 2:14-3:4

BIBLE REF	SAVED/ UNSAVED	TYPE OF PERSON	DESCRIPTION
2:14	Unsaved	natural	Does not accept the things of the Holy Spirit, i.e. God's word Reason: Considers these things to be foolish Lacks the ability to understand these things Reason: the things of the Holy Spirit, i.e. God's word are discerned with the help of the Holy Spirit
2:15-16	Saved	spiritual	Rightly appraises all spiritual things He is not rightly appraised in a spiritual sense by anyone Reason: He has the mind of Christ because of the Holy Spirit living in Him which controls Him. Therefore, because no one knows the mind of the Lord, he does not rightly appraise the spiritual person.
3:1-4	Saved	carnal	Carnal or controlled by the flesh (old sin nature) Immature – babe in Christ Handle only the basics of God's word and not the advanced material of God's word Lacks capacity to handle advanced material of God's word because of giving into the flesh, i.e. sinful nature. Specific problem areas of sin: envy or jealousy, quarreling, divisions Living like unsaved people in these areas of character Specific example of the divisions is their holding to specific leaders rather than to Christ



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### THREE PHASES OF SHARING THE GOSPEL

#### ILLUSTRATION – THE FIELD

#### WORKING TOGETHER WITH GOD

**1 Corinthians 3:5-9 cp. John 4:35-38**

<b>Bible Reference</b>	<b>Phase of sharing the gospel</b>	<b>Explanation</b>
1 Cor. 3:5-8	Planting or sowing	Initial presentation of the gospel to an individual or group
1 Cor. 3:5-8	watering	Presentations of the gospel after the initial one to an individual or group
John 4:35-38	Reaping or harvesting	Presentation of the gospel at which time the person trusts Christ for salvation
<p>Other observations: The illustration in 1 Corinthians 3:5-9 is often misinterpreted to mean that Paul sowed and brought them to Christ and Apollos watered and helped them grow. Notice what verse 5 says: both Paul and Apollos were servants by whom the Corinthians believed or came to trust Christ. Therefore, sowing and watering are phases in presenting the gospel. Sometimes, reaping or harvesting may take place at the time the gospel is shared. Most people, however, require several presentations before they finally trust Christ. Please note that each should rejoice together and <u>each one will be rewarded for their part</u>. The reference in v. 9 to the field speaks of vv. 5-8 while the reference to the building speaks of vv. 10-17 in 1 Corinthians chapter 3.</p>		

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### THE JUDGMENT SEAT OF CHRIST: A PLACE OF REWARDS

1 Corinthians 3:9-17

Building into the Lives of Other Believers

<b>Bible Reference:</b>	<b>How to build into the lives of believers</b>
3:9	We as believers are God's building and are involved in adding more people to the building and building into their lives. We work together with God to do this.
3:10-11	The foundation of this building is trusting Christ for salvation. There is no other acceptable foundation with God. Building on the foundation is the works we do after the foundation has been laid in our lives or the lives of those we are building into. We are cautioned to be careful how we build on that foundation.
3:12	There are two kinds of works: Those that last - pictured by gold, silver or costly stones; Those that do not last - pictured by wood, hay, or straw
3:13	The day or time of this judgment will show what type of works we have done by testing the quality (not quantity) of those works with fire.
3:14-15	If works built on the foundation (of trusting Christ for salvation) survive, they will be rewarded. If works built on the foundation (of trusting Christ for salvation) do not survive, there will be the suffering (not enjoyment) of loss of rewards. The one who did these works that bring lost rewards will, however, be saved like a person barely escaping from a burning building.
3:16-17	Believers are collectively God's temple and are collectively indwelt by the Holy Spirit. This temple speaks of the local church, i.e. the believers, not the building. If any believer destroys or ruins God's temple with works that do not last, he will himself be destroyed or ruined by suffering the loss of reward at the judgment seat of Christ.

#### Other information on the judgment seat of Christ:

<b>Bible Reference:</b>	<b>Information</b>
Luke 14:12-14	Believers will be rewarded at the resurrection of the righteous.
2 Corinthians 5:10	All believers must appear before the judgment seat of Christ to receive for what was done in the body – good (=that which lasts) and bad (=that which does not last).
Romans 14:10-12	We will have to give an account of ourselves to God

## 1 Corinthians 4

### Perspective on Leaders and Teachers in the Church

Bible Reference	Notation
4:1	Leaders and teachers are men who are firstly servants of Christ and secondly men who have been entrusted with newly revealed truths of God's word, i.e. the New Testament
4:2	Because these men have been entrusted with the newly revealed truths of God's word, i.e. the New Testament, it is important that they be found faithful
4:3- 4	The measure or evaluation standard of this faithfulness is not carnal believers (here illustrated by the Corinthians), natural man (as illustrated by human courts), it is not even the leader or teacher himself (even a spiritual-minded one such as Paul) even if he is not aware of anything against him. It is the Lord Jesus Himself who is the one who measures or evaluates this faithfulness.
4:5	This is talking about judging leaders and teachers based on speculation concerning what you do not know about them or judging their motives. The judgment and commendation of motives is the Lord's alone since He is the only one who knows our hearts (2 Chronicles 6:19, 30). This does not forbid judging their actions or teaching and then responding appropriately (Acts 17:11; 1 Corinthians 5:12-13; 1 Timothy 5:19, 20; Titus 3:10-11).
4:6	The illustration of someone who has been entrusted with something valuable is used to show how leaders and teachers should be viewed by other believers and by themselves. We should never go beyond what is written in the scripture in evaluating leaders and teachers. This type of speculation only promotes arrogance or pride among believers.
4:7	Anything you have spiritually is something you received as a gift. If we have received it as a gift, we should not be boasting as though it was somehow our own doing rather than something given to us. When we recognize this, we are less likely to judge leaders and teachers by speculating on their motives or anything else we do not know about them.

## 1 Corinthians 4

### Examples of Carnal Believer Attitudes

Bible verse	Examples
4:8	False sense of his own sufficiency
4:8	False sense of his own value
4:8	False sense of his own authority in failing to recognize the need in the present outworking of the kingdom to be humble and not controlling (cp. 1 Peter 5:6). Spiritual believers wish the future outworking of the kingdom were happening now so we could all reign together.

### Examples of How the World Sees Spiritual Believers

Bible Verse	Examples
4:9	At the very end of the parade of humanity like condemned criminals
4:9	A spectacle to the world including humanity and angels
4:13b	Seen as the scum of the world and the garbage of everything

### False Perceptions of the Carnal Believer toward themselves and the Spiritual Believer a comparison

Bible Verse	Carnal Believer	Spiritual Believer
4:10	Prudent or wise	Fools for the cause of Christ
4:10	Strong	Weak
4:10	Distinguished	Without honor

### Examples of Hardships of many Spiritual Christians

Bible Verses	Examples
4:11	hunger
4:11	thirst
4:11	poorly clothed
4:11	roughly treated
4:11	homeless
4:12a	hard work

### **Spiritual Response to Mistreatment**

<b>Bible Verses</b>	<b>Type of mistreatment</b>	<b>Spiritual response</b>
4:12b	Insults from people	Say or do something that will bless them
4:12c	When persecuted by people	We endure
4:13a	When slandered by people	We say something that will be helpful to the hearers

### **Spiritual Fatherhood**

<b>Bible Verses</b>	<b>Responsibilities</b>
4:14	Warn those we have brought to Christ or who have been put under our care. Our job is not to shame them.
4:15	This relationship starts when we help someone place their trust in the gospel of Christ for salvation. Sometimes this person either does not or cannot take care of the fathering responsibility and so other believers may become involved.
4:16	When we bring someone to Christ or are responsible for someone who has been brought to Christ by another, we need to set a good example so that this person can imitate you.
4:17	When you cannot follow up with someone you have brought to Christ, try to set them up with someone who can teach them the truth of God's word, both by instruction and by setting an example.
4:18	Warn those who are prideful in rebellious living that there will be a point of spiritual accountability and confrontation
4:19-20	Spending time with spiritual children is the way to find out if they are demonstrating the power of a changed life or if they are all just talk. The real test of spiritual Christian living under God's authority is in the power of a changed life and not just in talk.
4:21	A believer who is prideful and not living out what he knows must be given the choice of whether he is going to respond to correction and be dealt with gently and in love or whether he is going to ignore efforts to bring about correction and be dealt with by the church discipline process.

## CHURCH DISCIPLINE FLOWCHART

You have firsthand knowledge of sin in the life of a local church member

### Deal with it.

Matthew 18:15 - Rebuke him privately	<i>If he listens</i> you have served your brother and won him
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### If he continues in sin and does not repent

Matthew 18:16 - Rebuke him with one or two others as witnesses	<i>If he listens</i> you have served your brother and won him
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### If he continues in sin and does not repent

Matthew 18:17 - Report it to the church and the church will ask him to repent	<i>If he listens</i> you have served your brother and won him
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### If he continues in sin and does not repent

Matthew 18:17: 1 Corinthians 5:4-5,9-13; 2 Thessalonians 3:6,14,15 - He is to be removed as a member of the local church. Those in the church are to break off association with him and not even eat with him. However, they are not to totally shun him but may continue to speak to him and urge him to repent.	
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### If he repents and shows it by forsaking the sinful behavior

2 Corinthians 2:6-11 – We are to forgive him and show our love for him and restore him to fellowship in the church.	
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### Some important observations on church discipline

1. The church discipline process is never used because people sin. It is used because the person fails to repent, i.e. confess and forsake the sin.

2. Behaviors which must be dealt with under these provisions include: sexual immorality, covetousness\*, swindlers, idolaters, reviler or insulter, drunkenness (1 Corinthians 5:9-11; strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances, impurity and sensuality (2 Corinthians 12:19-13:2); causing doctrinal division based on advocating doctrines contrary to God's word (Romans 16:17-18; Titus 3:10,11); idleness (2 Thessalonians 3:6).

- see next page to see when covetousness is considered a sin.

**COVETOUSNESS OR GREED**

1. When this sin is strictly mental attitude, it is not a proper subject for judging others through the church discipline process (1 Corinthians 4:5).
2. However, this sin is a proper subject for judging fellow-believers in the church discipline process under these circumstances (1 Corinthians 5:9-13):
  - a. Luke 12:13-15 – Asserting our rights for money especially in inheritance disputes.
  - b. 1 Corinthians 6:1-8 – Lawsuits against other believers especially in the local church.
  - c. Romans 13:8; Proverbs 3:27-28 – Failing to pay our bills or workers on time.
  - d. Ephesians 4:28 – Stealing
  - e. Proverbs 19:22 – Lying to gain or retain money
  - f. 1 Timothy 6:9-11 – Wanting to get rich. An example would be gambling that involves you getting rich if you win.
  - g. Titus 2:9-10 - Stealing from employer and getting into legal and/or job trouble.
  - h. Proverbs 15:27 – taking a bribe.
3. Jeremiah 6:13 – Covetousness or greed can be committed by the wealthy or by the poor.

**Church Discipline Considerations (1 Corinthians 5:1-6a)**

Verses	Question	Answer
5:1	Specific sin?	Sexual relationship of a father's son with the father's wife
5:1	Reason for drastic action?	Sexual immorality of this kind does not exist among the unsaved Gentiles
5:2	Improper response?	Arrogant or prideful
5:2	Proper emotional response?	Mourning or grief
5:2	Proper action response?	Removal of the offender from the midst of the believers
5:3-5	When action to be initiated?	When the believers of the church are assembled
5:3-5	In whose name/authority?	In the name of the Lord Jesus
5:3-5	Attribute of Christ involved?	The power of the Lord Jesus
5:3-5	To whom church discipline delivers an offender?	The power of Satan
5:3-5	Impact on the offender's sinful nature?	The purpose is to destroy the power and hold that the offender's sinful nature has on him.
5:3-5	Phrase showing this offender probably not saved?	"that his spirit may be saved in the day of the Lord Jesus"
5:6a	Improper response of a church to severe sin?	boastfulness



**Church discipline and Passover (1 Corinthians 5:6-8)**

**5:6-8 – Notice the picture of the Passover in this illustration:**

Scripture	Symbol	Reality	Additional explanation
5:6	A little leaven	A small amount of sin	Even a little sin causes problems for the whole church and this is a big one according to v. 1
5:6	Whole batch of dough	The entire local church	
5:7	Get rid of the old yeast	Get this evil out of your midst	This person is a source of evil in your fellowship and needs to be removed
5:7	A new batch without yeast	The church is seen without sin as to its standing (cp. Hebrews 10:14)	The church has a perfect standing before Christ. Its actual state needs to be the same or as close to it as possible
5:7	The sacrifice of the Passover lamb	Christ in His death (cp. John 1:29)	This perfect position or standing was provided by Christ's death (Heb. 10:10-14)
5:8	Avoid keeping the Passover festival with the old leaven	Malice and wickedness have no place in our midst in light of Christ's sacrifice.	In view of our perfect standing, these behaviors should not be part of our lives.
5:8	Use bread without yeast to celebrate the Passover	Practice sincerity and truth in light of Christ's sacrifice	In view of our perfect standing, this is how we should live

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### Sins listed in these verses: 5:9-11

Immoral or fornicator	Covetous or greedy	Idolater
Reviler or insulting	Drunkard	Swindler

*Note: Since covetousness is both a mental attitude sin and an outward sin, please see page 15 following the church discipline flowchart handout to see examples of the visible aspects of this sin.*

Under what circumstances is association with people characterized by these sins forbidden  
and under what circumstances is association with people characterized by these sins  
allowable?

Forbidden?	Those inside the church (those who call themselves believers) to the extent of not eating a meal with them.
Allowable?	Those outside the church, i.e. unbelievers

### Judging Others – Do's and Don'ts (5:9-13)

#	Scripture	Do's or Don't's
1.	1 Cor. 5:12-13	Judge those within the church when they commit open sin as in 1 Cor. 5:9-11. This presupposes that we have followed the process of Mt. 18:15-17; Gal. 6:1
2.	1 Cor. 5:12-13	Don't judge those outside the church, i.e. the unsaved
3.	Mt. 7:1-5	Deal with greater sins in your own life before dealing with lesser sins of others. God will deal with us the same way that we deal with other believers – cp. Mt. 6:14-15.
4.	John 7:24	Don't judge simply on appearance but righteously based on God's standards in His word.
5.	1 Cor. 4:5	Don't judge motives. God alone knows motives (2 Chr. 6:19,30).
6.	Rom. 14:1-6, 13	Don't judge other believers about behaviors not commanded nor forbidden by God's word. Deals with what we eat, drink, do for entertainment, observing days. The solution is to accept one another (Rom. 14:1; 15:7),
7.	Jas. 4:11-12	We are not to judge believers by speaking against them instead of their sin and by using personal instead of biblical standards.

**Lawsuits between Believers**

**1 Corinthians 6:1-8**

Scripture Verse(s)	Teaching and Commands
6:1	Believers are not to file civil suits against one another because this would involve taking the matter in dispute before unbelievers rather than believers. The matter obviously should be taken before believers. This would include recovery of monetary damages and divorce suits. This would not include criminal actions.
6:2, 3	Two future judgments are committed to believers: (1) the judgment of this world which would probably be about our role in helping Christ administer the 1000 years kingdom, (2) the judgment of angels. The fact that believers will be doing these judgments then means that believers can handle the smallest matters and any matter of this life in the present time.
6:4	If there is a legal dispute in this life between believers, it is not logical to appoint people who have no standing in the church, i.e. unbelievers, to judge them.
6:5	When believers have lawsuits against one another, it is a matter of shame. It communicates to believers and unbelievers alike that there is no one who knows and obeys God's word among the believers who can decide the matter.
6:6-8	When there is a civil suit between believers, it is a defeat for the church and especially those who are involved in the dispute. It would be better to be wronged or even defrauded. Many times the winner of the suits only ends up wronging and defrauding his brother (i.e. fellow-believers).

**List of Sins**

**In 1 Corinthians 6:9-10**

Scripture Verse (s)	Specific Sin Mentioned	Definition of specific sin mentioned
6:9	Fornicators/sexually immoral	Sex between a male and female neither of whom is married
6:9	Idolaters	Worship of other gods
6:9	Adulterers	Sex between a male and female either of whom is married to someone else
6:9	Effeminate/homosexuals/ Male prostitutes	One who plays the female role in a homosexual act
6:9	Homosexuals/sodomites/ Homosexual offenders	One who plays the male role in a homosexual act
6:10	Thieves	Taking what belongs to someone else
6:10	Covetous/greedy	See handout on covetousness
6:10	Drunkards	Abusing alcohol or drugs
6:10	Revilers/slanderers	Insulting and demeaning talk toward another
6:10	Swindlers/extortioners	Using scams, intimidation or misusing authority to gain what belongs to someone else

**Notes on 1 Corinthians 6:9-11**  
**The changed life**

In 1 Corinthians 6:9, the word “wicked” in the NIV should be translated “unrighteous”. This word “unrighteous” (in 1 Cor. 6:9 and 1 Cor. 6:1) is used in contrast to the word “unrighteous” in 1 Cor. 6:1. The word “righteous” is used in four senses in the scripture when speaking of people: (1) When a person trusts Christ as savior, the righteousness God requires for salvation is credited to the believer (Romans 4:4, 5, 23, 24; Philippians 3:9); (2) There is practical righteousness which believers should be practicing in their daily lives (Matthew 5:6; 1 Timothy 6:11; 2 Timothy 2:22); (3) There is also the “hope of righteousness” (Galatians 5:5) which refers to the time when Christ returns and the believer is like Him (1 John 3:2); (4) There is what is referred to as self-righteousness which talks about the works people do to try to gain the salvation and/or approval of God (Romans 9:30-10:4). These works or good deeds are counted as “filthy rags” in God’s sight (Isaiah 64:6) and could never justify a person (Romans 3:20). In 1 Corinthians 6:1, 9 the word “unrighteous” tells us that these people lack the righteousness credited by God through faith in Christ.

**Notes on 1 Corinthians 6:9-11 ... continued**  
**The changed life**

1 Cor. 6:9 makes it very clear that these people who lack the righteousness that God requires will not inherit the kingdom of God. In comparing 1 Cor. 6:9-10 with Titus 1:15-16, we can readily see that these people may profess to know God but will deny God by their very actions. The Greek word for “know” in 1 Cor. 6:9-10 is the same Greek word for “know” in 1 John 5:13. In summarizing the teaching of the verse, it clearly teaches that we who have trusted Christ for salvation are able to know right now that we have eternal life. Following this line of thought, the word “know” makes it equally clear in 1 Cor. 6:9-10 that the people characterized by these sins are lost. If we believe that the people mentioned in 1 Cor. 6:9-10 are possibly saved, we are violating the explicit command that we not be deceived. This does not mean that the condition of these people is without remedy or hopeless. 1 Cor. 6:11 explains that some of the people in the church at Corinth were previously characterized by these sins, but that they no longer are characterized by these sins. It explicitly states, “And such were some of you”. At the time of salvation, three things that were done for them by God in the name or authority of Christ and the working of the Holy Spirit. These three things changed not only the position or standing of these people but the disposition or behavior of them as well. These three things were washing (lit. bathing), sanctification and justification. The Greek verb tense speaks of actions that took place at a fixed point of time. The word “washed” speaks of the washing of regeneration which is mentioned in Titus 3:5. This is done by the Holy Spirit (Titus 3:5) and involves the impartation of new life by the Holy Spirit (John 6:63). It also involves the forgiveness of sins according to John 13:10. This new life given by the Holy Spirit is called eternal life and is received by faith in the Lord Jesus Christ (John 3:36; 5:24; 6:47). The next work God does by the working of the Holy Spirit is sanctification. This happens when we trust the Lord Jesus Christ as Savior according to Acts 26:18. The last of the three things that God does for us at salvation is justification. This is received by faith in the Lord Jesus Christ (Rom. 5:1). This simply means that God declares the guilty sinner totally righteous and treats him or her as totally righteous.

**Commands and Principles regarding Sexual Expression  
1 Corinthians 6:12-20**

Scripture Verses	Commands and Principles
6:12a	Even if the rationalization that sex outside God's boundaries was lawful, it would violate the principle of <u>helpfulness</u> with regarding to handling this bodily drive.
6:12b	Again even if the rationalization that sex outside God's boundaries was lawful, it would violate the principle of <u>not being brought under the control</u> of this bodily drive.
6:13	Our body including our sexuality is <u>for the Lord</u> and not for sexual sin. Just because food is for the stomach and the stomach is for food by God's design does not mean the body is for sexual sin since both the stomach and food will be rendered powerless as part of our bodily drives.
6:14	Our body is important to God because it has a <u>future</u> . The same power God used to raise Jesus from the dead will also raise our bodies from the dead. This is to motivate us to avoid sexual sin.
6:15-17	Our body and spirit are joined to the Lord Jesus Christ through the baptizing work of the Holy Spirit (1 Corinthians 12:13) and are therefore to be used sexually only within God's limits – the marriage relationship. Since we are individually parts of Christ's body, it is not consistent to join physically in a sexual relationship with someone other than our spouses because we are taking a part of Christ and involving Him in a one-flesh relationship with someone other than the one with whom He designed us to have that one-flesh relationship.
6:18-20	We are to avoid behaviors that might lead us into sex outside of God's boundary of marriage. Sexual sin is against the body which is valuable because it is God's temple housing the Holy Spirit and because we do not belong to ourselves since Jesus bought us with His own blood (1 Peter 1:18-19). The body and the spirit are to be used to glorify God since He owns them.

*Note: When it is stated that "every other" or "every" sin is committed outside the body while sexual sin is against the body, we must understand that the word "other" is not part of the Greek text but was supplied by the translators. The best understanding is to see the word for "every", the Greek word "pas," as referring to "all kinds of" as in Matthew 5:11. What this means is that other actions could be sins against the body. It is like saying that there was every kind of sickness at the emergency room today not meaning 100% of the diseases but a very large variety.*

**1 Corinthians 7:1-9**  
**Marriage, Sexual Issues and Celibacy**

1 Cor. 7:1, 7-9 tells us that being celibate (abstinence from being married and from any sexual activity outside of marriage) is good in the sense of being honorable. However, living a celibate life is not commanded, but it is commended. In vv. 7:1-2, the New Testament command regarding marriage is one man and one woman. Notice that the wording of verse two eliminates having more than one wife (polygamy) and more than one husband (polyandry). The question of divorce and remarriage will be discussed in our study on 1 Cor. 7:10-15. It also prohibits same-sex marriage as the term for “man” is masculine and the term woman is feminine. Verse 2 also gives us one of the reasons for marriage which is to prevent sexual immorality. However, God gives us other reasons as well which are: procreation (Gen. 1:28), companionship (Gen. 2:18) and sexual union (Gen. 2:24). 1 Cor. 7:3-4 states that the husband is to meet his wife’s sexual drives and that the wife is to meet the husband’s sexual drives. These two verses also teach that the husband has authority over his wife’s body and that the wife has authority over her husband’s body. The idea that my is my body to use and withhold as I please is popular in our culture, but runs contrary to God’s design for marriage and the sexual relationship. These verses are not about using each other but pleasing each other. 1 Cor. 7:5 goes on to remind the husband and wife not to deprive one another sexually. It is not as so many teach that they should abstain from sex when it is believed by one of the two that there is a need to do so. Also, it is not as taught by so many that the couple should abstain from sex unless it is mutually agreeable to have sex. This command is critical to avoid temptations by Satan and to encourage bodily self-control. By putting 1 Cor. 7:5 with 7:6, it shows that it okay to abstain from sex if all the following conditions are met: mutual agreement or consent to abstain, the abstaining is to be for a set time and the purpose of abstaining must be to use the time for prayer. However, the couple is to be very careful with such an exception because of the danger of Satan tempting them in the area of bodily self-control in regard to their sexual relationship. Verse 6 makes it clear that abstaining by mutual consent for the purpose of prayer is a concession and not a commandment. 1 Cor. 7:7-9 discusses the choice to remain celibate. There are three main points: (1) It is a gift of God, (2) It is good in the sense of being honorable and (3) It is only honorable unless people lack bodily self-control in which case, they should marry. Verse 9 concludes with a very powerful pronouncement. If a dating or courting couple have trouble controlling themselves physically, the command is that they should go ahead and marry. Getting married in this instance is better than burning with sexual desires that cannot be righteously satisfied. Christians have consistently failed to obey this command. Both dating couples and parents are complicit in this. They have come up with all sorts of arguments based on cultural norms rather than biblical norms. In many cases, they try to dress up these cultural norms as somehow being biblical. Some of these arguments are: (1) The dating couple need to postpone marriage until they learn self-control, (2) They need to postpone marriage until they are financially able or (3) They want to postpone marriage until they can have a large wedding.

**Divorce and Remarriage**  
**1 Corinthians 7:10-16**

<b>God's view of divorce</b>	
Malachi 2:16	God does <u>not</u> hate people who divorce but does hate the act of divorce.

<b>God's general rules for marriage and divorce</b>	
Matthew 19:4-6	God's plan is for people to marry and that no one do anything that would cause the marriage bond to break up.
Romans 7:1-3	God's plan is that the marriage relationship last until death.
Mark 12:25	The marriage relationship does not exist in heaven.
Mark 10:11, 12	If a man divorces his wife and remarries or the woman divorces her husband and remarries, Jesus stated that the one who initiates the divorce commits adultery.
1 Corinthians 7:10, 11	The summary is that if a husband or wife leaves the relationship, they must remain unmarried or reconcile. Otherwise, it would be adultery according to Mark 10:11, 12 – see note below.
1 Corinthians 7:12-13	If a believer is married to an unbeliever who is willing to live with them, the believer must remain married to the unbeliever.

<b>Reasons for believer to remain with unbeliever</b>	
1 Corinthians 7:14	The believing spouse sanctifies the unbelieving spouse and any children they may have. This sanctification is not salvation but is the fact that God has set them apart for His purpose so that the Holy Spirit will convict them of the sin of unbelief in Christ (John 16:8, 9). They may or may not respond to that conviction.
1 Corinthians 7:16	The believing spouse may be instrumental in the salvation of the unbelieving spouse.

*Note: In 1 Corinthians 7:10, 11 Paul essentially reaffirms the general rules for marriage as taught by Jesus during His earthly ministry in Matthew 19:4-6 and Mark 10:11, 12. In 1 Corinthians 7:12, Paul's phrase, "To the rest, I say, not the Lord," does not mean that God did not give this section of scripture from 1 Corinthians 7:12-40. It simply means the Lord Jesus Christ did not discuss this during His earthly ministry. In fact Paul claims in 1 Corinthians 7:40 that he thinks that he has "the Spirit of God" showing this is God's word.*



**Divorce and Remarriage**  
**1 Corinthians 7:10-16**

<b>Exceptions to God's general rules for divorce and remarriage</b>	
1 Corinthians 7:15	If an unbelieving spouse leaves a believing spouse, God's word declares the believing spouse is not bound in such cases. Please take careful note that God has called us to peace which would tell us that the believing spouse must make every effort to live in harmony with the unbelieving spouse and must not goad the unbeliever into leaving.
1 Corinthians 7:27	An individual is either bound to a spouse or released/loosed from a spouse
1 Corinthians 7:28	Since a believer who was married to an unbeliever is not under bondage or bound to the marriage relationship in cases of desertion, then he or she is considered released or loosed and, therefore, free to remarry.
Matthew 18:15-17	Since a believer removed from the fellowship of the church is to be treated as an unbeliever, a believer married to one who has been disciplined may divorce and remarry if that believer deserted him or her.
Matthew 19:9	Divorce and remarriage is permitted (not required) if a spouse is sexually unfaithful to his or her spouse.
Mark 10:11-12	If your spouse and you divorce for some other reason than one of the exceptions given and your spouse remarries, he or she has committed adultery against you and you are free to remarry under the provisions of Matthew 19:9.

**When and When Not to Change Your Status  
1 Corinthians 7:17-24**

Bible reference	Teaching	Application
7:17, 20, 24	Stay in the situation you were in when you trusted Christ	When we become a Christian, we can stay in the same job or social role we were in, stay in our marital status, keep any physical marks of past involvement with other religions.
7:18-19	When you trust Christ uncircumcised people do not have to be circumcised nor do circumcised people have to be uncircumcised. Obeying God's word is more important than circumcision or uncircumcision.	Obeying the commands of God's word is more important than rituals especially those not commanded for believers.
7:21	If you were a slave when you trusted Christ, that is okay, but if you can gain your freedom, do so.	If you are in a restrictive job situation when you trust Christ, that is okay. However, if you have opportunity to gain a better job where you would be more free to work for Christ, do so.
7:22	If we were a slave when saved, we become Christ's freedman. If we were a free man when saved, we are Christ's slave.	If we believe we are under very restrictive authority, we must regard ourselves as free in Christ. If we have much freedom, we need to see ourselves as Christ's slave. The restricted person must focus on the freedom he has because of his relationship with Christ while the person with much freedom must focus on recognizing that this freedom is not to do his own thing but to do that which serves and pleases Christ.
7:23	Because Christ bought us with His blood (1 Peter 1:18, 19), we are not to become the slaves of men.	As believers, we must avoid entering changed situations which restrict our freedom to work for Christ. This could include the choice of work situation or marriage.

**1 Corinthians 7:25-35**  
**Situations regarding marriage and remarriage**

*Note: It is important that we distinguish between what God's word commands and what God's word commends. Remaining unmarried is commended not commanded (1 Corinthians 7:7-9, 25-27 cp. 7:9, 28. Sacrificial giving is commended (Mark 12:41-44 while only proportionate giving is commanded (1 Corinthians 16:2). Fasting is commended (Matthew 6:16-18) but nowhere is it commanded in the New Testament.*

**Notes on 7:25-28:** Paul is not denying that what he is saying in v. 25 is God's word. Paul is simply saying that what he is teaching here is not something that Jesus taught on during His earthly ministry and that it is a trustworthy opinion as contrasted with a personal opinion. In vv. 26-27 it is saying that it is commendable (but not commanded) for believers to not change their marital status in times when there is great stress in a society. Regardless of whether it is a time of stress or not a time of stress and one is free by God's standards to marry, it is not sinful to get married. However, to do so will mean trouble in this life which could be avoided by not getting married.

**How to live in times of stress and life's brevity**  
**1 Corinthians 7:29-31**

Scripture	Content	Explanation
7:29	Married men are to live as though they did not have a wife.	Marriage is temporary (1 Corinthians 7:39; Matthew 22:30). Don't treat it so permanent that you lose the priority of serving Christ. This definitely is not an "out" to avoid or reduce the responsibilities outlined in Ephesians 5:22-28; 1 Corinthians 7:3-5; 1 Timothy 5:8; 1 Peter 3:7
7:30	Weeping as though not weeping	Grieve but don't let it become a permanent state. Look for the joy beyond it (Psalm 30:5; Luke 6:21)
7:30	Rejoicing as though they did not rejoice	Most of the things or events that bring us joy are only temporary. Circumstances will change (Luke 6:25)
7:30	Those who buy as though they did not possess	Jesus said unless we surrender ownership of all we have, we cannot be His disciple (=taught by Him in such a way that we are free from sin's power, Luke 14:33 cp. John 8:30-32). This same thought also belongs with having a wife.
7:31	Those who use the world as though they did not make full use of it	Use the things of the world and do not misuse them keeping in mind that they are passing away.

**1 Corinthians 7:25-35**  
**Situations regarding marriage and remarriage**

**Notes on 7:32-35:** Husbands and wives have a responsibility to please one another. The disadvantage of marriage is that one's interests are divided between the Lord and the world. Singleness is commended but not commanded because of its potential to promote undivided devotion to the Lord.

**Deciding to marry or not to marry**  
**1 Corinthians 7:36-40**

**1 Corinthians 7:36-38**

*Note: The decision to marry or not to marry in our culture is the decision of the woman not her father. In some societies today and in the culture of the Bible times, the decision to marry or not to marry was made by the father and not the girl. Notice the principles to be considered remain the same.*

Scripture Reference	* Principles when the father chooses	* Principles when the girl chooses
7:36	If he believes he is acting contrary to his daughter's God-given design, he should let her marry and he has not sinned, provided she is of age.	If she believes she was not designed to live the single life, she may go ahead and marry and has not sinned, provided she is of age.
7:37	If he is firm in his conviction and there is no constraint as far as the girl's God-given design to marry, he is doing what is honorable to keep her single.	If a girl believes she was not designed to marry, it would be honorable for her to live the single life.
7:38	The father who chooses to give his daughter in marriage does what is honorable, but the father who chooses to not give his daughter in marriage does better.	The girl who chooses to marry does honorably, but the girl who chooses not to marry does better.

*\* Note: These statements are based on two understandings: (1) the purpose of remaining single will be to be of greater service and use to the Lord (1 Corinthians 7:32-35); (2) and the girl has control over her sexual impulses and desires to the point that she will not desire to be physically involved outside of marriage (review 1 Corinthians 7:2, 9).*

**Notes on 1 Corinthians 7:39- 40:** - Here are the basic rules for marriage. Marriage is to last until death. If the spouse dies the surviving spouse is free to remarry. Generally, there will be greater happiness if the surviving spouse chooses not to remarry. For the rest of 1 Corinthians 7:40 see note in the section on "Divorce and Remarriage" on pp. 24-25.

**Relating to an idolatrous culture  
1 Corinthians 8:1-13; 10:14- 11:1**

*Special Note: There were several questions regarding meat being sacrificed to idols.*

**Question 1: Can a Christian go to a social function (no worship of the idol involved) at an idol temple and eat the meat served which had been offered earlier to an idol?  
1 Corinthians 8:1-13**

**Notes on 1 Corinthians 8:1-6**

It states 8:1 that all believers have knowledge. In order to understand what is being said, we have to look at the content of this knowledge in 8:4-6. As believers we know that there is no such thing as an idol. Any idol lacks personality such as emotions, intellect, will and the ability to respond. There is only one true God (cp. Jer. 10:10) and that is the God of the Bible. The many gods and many lords are referred to as so-called gods in the NASB. These may be tangible gods which are the gods which are usually seen in the Old Testament and in the book of Acts in the New Testament. However, there are even unseen false gods such as the gods worshipped by different non-Christian religions. There are the gods of pleasure, material things and self mentioned in 2 Tim. 3:2-4. For those of us who are believers in the Lord Jesus Christ there is but one God. There is the Father who is said to be the architect of all things. We believers exist for Him and not for ourselves. There is one Lord, and that is Jesus Christ who is the builder of all things and sustainer of our being. 8:1 explains that the answers to the questions in the special note above lie not in knowledge which makes arrogant or puffs up but in love which edifies according to the NASB. The words “edifies” or “builds up” carry the idea of promoting the likeness of Christ in other believers and attracting unbelievers to Christ. 8:2 reminds each believer that if we suppose that we know anything, we have not yet experienced knowledge as we ought to be experiencing it. Knowledge is an area in which believers continually have to grow (2 Peter 1:5, 8). We do not arrive in this life. However 8:3 goes on to tell us that if we love God, we are known by Him. 1 John 5:3 clarifies that obeying His commands is what it means to love God. 1 John 4:20 adds that loving God means that we are to love our fellow-believers. It is this kind of love that answers the questions posed in the special note at the beginning of this section.

**Relating to an idolatrous culture**  
**1 Corinthians 8:1-13; 10:14-33**

1 Corinthians 8:7-13 - Principles to answer question 1 and principles to guide us on choosing to participate or not to participate in uncommanded, unforbidden activities:

Scripture	Content	Principles for us
8:7	Those who do not know better with regard to idols eat this meat as though it were yet being offered as an act of worship to the idol. This results in their conscience being defiled (=unsuitable to accomplish its God-intended purpose)	When we knowingly do something that is not commanded or not forbidden, a believer whose conscience tells them that this activity is participation in something forbidden ends up defiling their conscience if he participates.
8:8	One who ate this meat would not be more spiritual if he ate it nor would he be less spiritual if he did not eat it.	When we participate in an unforbidden, uncommanded activity, we are not more spiritual. If we refrain from participating, we are not less spiritual.
8:9	If the knowledgeable person exercised their liberty to eat this meat, he must be sure that he does not become a cause for sin to those whose conscience is weak (=restrictive).	When we participate in an unforbidden, uncommanded activity, we must be sure that we do not become a cause for sin to those whose conscience is weak.
8:10	If the believer with the weak conscience sees the knowledgeable believer eating in an idol temple, then his conscience may give him the boldness to eat as an act of worship what has been sacrificed to idols	If the believer with the weak conscience sees you doing some unforbidden, uncommanded activity, his conscience may give him the boldness to go a little further than you did and end up doing something forbidden
8:11-12	In relation to v. 10, the believer who knew it was okay to eat at a purely social event in an idol temple would ruin the weak believer's effectiveness for Christ by disabling his conscience which is a sin against both the fellow-believer and Christ.	In relation to v. 10, the believer who knows it's okay to participate in an unforbidden, uncommanded activity would ruin the weak believer's effectiveness for Christ by disabling his conscience which is a sin against both the fellow-believer and Christ
8:13	Because of the danger involved, the knowledgeable believer out of love would refrain from eating the meat offered to idols at a social event there so the believer with a weak conscience would not be led into sin	In participating in an unforbidden, uncommanded activity, if I know another believer has problems being led into sin, I will refrain from participating in that activity.

**Relating to an idolatrous culture  
1 Corinthians 8:1-13; 10:14-33**

**Question Two: Can a Christian go to a feast where the meat is sacrificed to idols as an act of worship and eat so long as he does not worship the idol or idols (answer in 1 Corinthians 10:14-22)?**

**Notes on 1 Corinthians 10:14-15**

Because of the lessons drawn from Israel squandering their spiritual blessings and repeatedly disobeying God in the wilderness and because like them it is too easy to think we can stand up to temptation by ourselves, how should we respond to idolatry? Some mistakenly believe that we are not substituting a false god for the true God but that we are simply worshipping the true God in a different tradition. Others incorrectly believe that we need to be open-minded and recognize that there are many paths to God, and by participating, we can build bridges with people. Still others make the error of thinking that we can participate in it with a view to helping people come to Christ. Others would yield on this point by rationalizing that it is alright to go to services where idols are worshipped. However, God's word states unequivocally that we are to flee idolatry. This means that we are not to take part in the worship of an idol or any activity or setting that might lead us to do so. Fleeing from idolatry shows that people are wise. Being wise is not just knowing Bible truth or understanding how it fits to life and fits together logically. It is acting in obedience to this truth. Observe the parable of the wise and foolish builders in Matthew 7:24-27. Both knew what was commanded, but the wise one responded in obedience while the foolish one responded in disobedience.

**Lord's table pictures fellowship with Christ and with other believers (1 Corinthians 10:16-17)**

Symbol or picture	Reality
Cup of blessing, a sharing in Christ's blood	We share in Christ's blood for salvation by trusting Him (Romans 5:1, 9). We share in Christ's blood for ongoing fellowship with Christ by walking in the light of His word (Psalm 119:105) and confessing any sins (1 John 1:7, 9).
Broken bread, a sharing in the body of Christ	We share in Christ's body by being sanctified for salvation by the offering of His body (Hebrews 10:12) and receiving it by faith (Acts 26:18)
One bread or loaf of bread	There is only one of Christ (1 Corinthians 12:12) who is the true or real living bread (John 6:32, 35, 46, 51)
We partake of or eat the bread in the Lord's table and this pictures us as one body.	This pictures the fact that we believers are one spiritual body (the body of Christ cp. Ephesians 1:22, 23 with 1 Corinthians 12:13) because we have partaken of (= trusted) the one bread (= Christ Himself, cp. John 6:48, 51).

**Relating to an idolatrous culture**  
**1 Corinthians 8:1-13; 10:14-33**

**Notes on 1 Corinthians 10:18-22**

Verse 18 explains that under the Old Testament Law of Moses, those who ate the sacrifices shared in the act of worship of God at the altar. Verses 19-20 go on to say that there is no reality in the sacrifice to the image of an idol since an idol image itself is not anything. However, the spiritual reality is that the sacrifice to an idol is really to demons (=angels of Satan). If believers attend idol feasts where an idol is worshipped and eat the food offered to the idols – even though they are not worshipping it – they are sharing or fellowshiping with demons which would be disloyalty to God. 10:21 emphasizes that believers cannot take part in the table of the Lord and then turn around and take part in the table of demons. Believers cannot take drink the cup of the Lord and then turn around and take the cup of demons. To do so is like trying to serve two masters which Jesus warned was impossible (Mt. 6:24). 10:22 concludes by warning believers if they take part in feasts where the meat or drink is offered to idols, they provoke the Lord to jealousy and behave as though they were stronger than God which they obviously are not. God's jealousy is described in Exodus 34:14. It simply means that He demands – our exclusive devotion. The Ryrie study Bible offers a very helpful note on 1 Corinthians 10:14-22: "Paul's point is that partaking in a religious feast means fellowshiping with the one worshipped at that feast. This is true of the Lord's Supper (vv. 16-17), it was true of Israel in O.T. times (v. 18), and it is true of a pagan feast (vv. 19-22). Therefore, believers must not fellowship at pagan feasts since they may thereby open themselves up to demonic attacks (v. 20)."



**Relating to an idolatrous culture  
1 Corinthians 8:1-13; 10:14- 11:1**

**Question Three: Can a Christian buy meat that has been sacrificed to idols and take it home and eat it (answer in 1 Corinthians 10:23-26)?**

Principles to answer question 3 and principles to guide us on choosing to participate or not to participate in uncommanded, unforbidden activities:

Scripture Reference	Content	Principles for us
10:23	As far as buying meat that has been sacrificed to idols in the market, it is lawful. However, it is not necessarily helpful for promoting righteousness, peace and joy (Romans 14:16-19) nor does it edify – promote Christlikeness.	The same is true of any uncommanded, unforbidden, activity. It will not necessarily be helpful or profitable nor will it promote Christlikeness.
10:24	As far as buying meat sacrificed to idols in the market, seek the good of your fellowman	In choosing to do or not to do any uncommanded or unforbidden activity, ask yourself, will it attract or repel unbelievers I am trying to bring to Christ or would it lead any believers who know of it to sin.
10:25	The solution is to not inquire if the meat was sacrificed to idols. Just buy and eat. By not asking questions, you will not cause another believer to be led into violating his conscience.	On uncommanded, unforbidden activities, don't ask questions of a third party in the presence of the observer who might have a problem with it. This is obviously not talking about your own conscience (10:27, 28)
10:26	Our motivation for being able to buy and eat meat sold in the market is the fact that God created it (see Psalm 24:1).	We are free as to what we eat because it has been created by God. So under the New Covenant, there are no forbidden foods. God made it and we can consume it if we offer thanks (1 Timothy 4:3-5).

**Relating to an idolatrous culture  
1 Corinthians 8:1-13; 10:14- 11:1**

**Question Four: Can a Christian go to the house of an unbeliever and eat meat that was sacrificed to idols (answer in 1 Corinthians 10:27-11:1)?**

Scripture	Content	Principles for us
10:27	If you go to an unbeliever's house for a meal, eat anything they give you without asking questions for the sake of anyone's conscience who might be present.	If you participate in an activity with an unbeliever and there are others present, you may participate in any activity not violating scripture and not raise questions concerning this violating anyone's conscience.
10:28, 29a	If you discover or already know that eating meat sacrificed to idols would violate someone's conscience. Do not eat it so you will not harm the one whose conscience would be violated.	If you discover or already know that participation in a uncommanded, unforbidden activity would violate someone's conscience, you are to voluntarily not participate.
10:29b, 30	Two questions: Why is my freedom to eat meat sacrificed to idols judged by someone else's conscience? If I thank God for the meat I am eating for food (even though it was sacrificed to idols), why am I denounced? Vv. 31-33 give the 3 answers to these questions	Two questions: Why is my freedom to participate in an uncommanded, unforbidden activity judged by another's conscience? If I can thank God for the activity I am participating in, why would I be denounced?
10:31	Same as principles for us	Glorify or put the spotlight on God in the eyes of all concerned?
10:32	Same as principles for us	Avoid causing: unbelievers (Jewish or Gentile) to sin by rejecting Christ or believers to sin by leading them to violate their conscience or even go further and violate God's word.
10:33	Same as principles for us	Our goal is to try to please all unsaved people by what we do in uncommanded, unforbidden areas so they will trust Christ for salvation. This is about seeking the good of others instead of ourselves for their salvation.
11:1	Imitate Paul as He does Christ in giving up rights for the good of others	Imitate godly believers as they imitate Christ in giving up rights for the good of others.

**Paul, an example of surrendering one's rights  
1 Corinthians 9:1-27**

**Notes on 1 Corinthians 9:1-3**

In the first two verses, Paul points out that He is free in regard to those issues not commanded nor forbidden by God's word. He points out the evidence that He is an Apostle was that He had seen the Lord Jesus Christ and that He had the Corinthian believers as a demonstration of His work in the Lord, and they served a seal of proof of his Apostleship. Verse 3 concludes by showing that this section serves as a defense of his ministry, teaching and Apostleship.

**9:1-14 - The rights of a full-time Christian worker**

Scripture reference	Rights of full time Christian worker
9:1	He is free with respect to uncommanded and unforbidden activities.
9:4	To have his basic needs met (e.g. Food and drink).
9:5	To have a believing wife even to travel along with him.
9:6	To not have to work in a regular job
9:7, 10b	Illustrations from everyday life: Soldier being paid for his duties, planting a vineyard and eating its fruit, tending a flock and using the milk produced, both the one who threshes and plows expect to share the crops.
9:8-10a	Illustration from the law of Moses: Do not muzzle an ox* while it is threshing the grain. God cares about animals (Prov. 12:10). NLT 9:9b-10a: "Was God only thinking about oxen ... Wasn't He actually speaking to us."
9:11	The investment in people spiritually should be given a material return.
9:12	The right to refuse payment from people in whom he spiritually invests himself. He may do this so people don't think he is in it for the money.
9:13	Illustration from levitical and priestly service: eating the food of the temple and altar.
9:14	Cp. Luke 10:7 – The Lord Jesus Christ Himself stated that those who proclaim the gospel should get their living from the gospel.

**9:15-18 - The responsibilities and rewards of a Christian worker who refuses payment**

Scripture	Responsibilities and rewards of unpaid Christian worker
9:15	Don't teach the truths about their rights to manipulate payment. Go to the full extent to avoid this perception
9:16	It is not optional whether or not to tell others the gospel, and there will be problems with God if we do not.
9:17	Willing obedience in sharing the gospel brings reward both now (see v. 18) and in eternity (1 Thessalonians 2:19-20). Even if he is unwilling, he still has this responsibility entrusted to him.
9:18	The worker who refuses payment has the satisfaction that he offers the gospel to people free of charge and without making use of his rights to support. That is his present reward.

**Paul, an example of surrendering one's rights  
1 Corinthians 9:1-27**

**9:19-23 - The need for adaptability to the people with whom we share the gospel**

1 Corinthians 9:20-21 (NASB translation) – “**And to the Jews I became as a Jew, that I might win Jews, to those who are under the Law, as under the law, though not being myself under the Law, that I might win those who are under the Law, to those who are without law, though not being without the law of God but under the law of Christ, that I might win those who are without law.**”

Scripture	Adaptability for evangelism
9:19	We need to see ourselves as free from the expectations of other people so that we can be flexible.
9:19	Yet at the same time we must voluntarily (like a slave) limit our liberty or what we would choose to do, and do what the situation requires so we can win more people to Christ.
9:20	In sharing with different ethnic groups (eg. the Jews), we have to adapt to blend in as much as possible.
9:20	In sharing with people who believe their good works and law code saves them, we have to adapt ourselves to obey that code as much as possible in order to win them to Christ. However, we ourselves are not under that law code for our salvation or sanctification. This shows the believer is not under the Old Testament law.
9:21	In sharing with people who have no sense of a law code of right or wrong, we have to adapt ourselves to be as much that way as we can without stepping out from under the law of God for us, which is the law of Christ. Our purpose is not to fit in with these people for fun and games but to win them to Christ.
9:22	In sharing with those who have a weak conscience (very restrictive sense of right and wrong), we must accommodate ourselves as much as possible to their convictions in order to win them to Christ.
9:22	To become all things to all people does not mean anything goes. This would be better translated: “I have adapted in all kinds of ways to all these groups of people.” This is about giving up personal preferences in certain situations and settings to fit in without disobeying God’s word for the express purpose of bringing some to salvation.
9:23	In sharing the gospel with people, we do all these things in the way of adapting so that we can see them come to Christ and share in the blessings of the gospel as God’s fellow- worker.

**Paul, an example of surrendering one's rights  
1 Corinthians 9:1-27**

**9:24-27 - Living in a disciplined manner for rewards not rights**

Scripture	Living for reward not rights
9:24	Illustrated by competing in sports such as running a race in order to get the prize or reward. We need to live so that we are victorious.
9:25	An athlete, who is serious about winning, goes into strict training and exercises bodily self-control in all areas of life to get a reward that does not last. The believer must likewise exercise bodily self-control in all areas of life if he is going to receive a reward that lasts.
9:26	An athlete has certain goals or targets he is trying to make and does not just go through the motions. Believers must be purposeful in the way that we live. If we aim at nothing, we will certainly hit it.
9:27	Bodily self control - not bodily self-indulgence - is very important in our service to Christ so that we will not be disqualified for rewards.

**Warning against misusing our privileges  
1 Corinthians 10:1-13**

**Contrasts between the privileges of Israel and the privileges of the Church  
1 Corinthians 10:1-4**

Scripture	Israel's privileges	Scripture	Church's privileges
10:1	Under the cloud (Exodus 13:21 cp. Psalm 105:39)	John 16:13; Romans 8:14	guidance of the Holy Spirit
10:1	Passed through the sea (Exodus 14:22, 29) and were separated from old life in Egypt	Romans 6:3-5	Died with Christ and were raised with Christ so that we were separated from our old life before Christ.
10:2	Baptized into Moses in the cloud and in the sea	Galatians 3:27	We are baptized into Christ
10:3	Ate the same spiritual food (Psalm 78:24-25)	John 6:32, 35, 48-51	We eat the true bread, Christ Himself by trusting Him for salvation and then for fellowship
10:4	Drank from a spiritual rock which is Christ Himself (Ps. 105:41 cp. Isaiah 44:6-8)	1 Corinthians 12:13; John 7:37-39	We trust Christ and are made to drink of the Holy Spirit at salvation and for fellowship after that point.

**Warning against misusing our privileges  
1 Corinthians 10:1-13**

**Sinful Misuse of Privileges (10:5, 7-10)**

Scripture	Sinful examples to avoid	Outcome of these sins
10:5	Not living to please God	Died in the wilderness out of God's blessing under His discipline
10:7	Idolatry	The people indulged in sexual sin. The word "play" in this verse taken from Exodus 32:6 has the connotation of sexual activity as in Genesis 26:8 where the same Hebrew word is used. Exodus 32:25 shows the people had lost self-control. This shows how idolatry leads to additional sins.
10:8	Sexual immorality	23,000 people died in one day for this act and 24,000 died in the whole incident (Numbers 25:1-3, 9) all under God's discipline
10:9	Putting God to the test	Killed by poisonous snakes as a result of God's discipline
10:10	Grumbling or complaining	God disciplined them by having His destroying angel kill some of them.

**Lessons for New Testament Believers (10:6, 11-13)**

Scripture	Lessons for Believers in the church
10:6, 11	Israel's privileges and their sinful misuse of them were recorded as examples for us to avoid, to warn us, and to help us not to crave evil things.
10:12	We need to be warned and watchful. If we think we are above falling into any of these sins, we are in great danger of falling into them.
10:13	We have no excuse as New Testament believers for sinning in any situation. All of our temptations are experienced by people. God's faithfulness promises us that we will not be tempted beyond our ability to withstand it and promises that He will provide a way of escape so that the temptation will be within the limits of our endurance. In light of God's promise, it is never correct for a believer to say "I cannot" to one of God's commandments. The real truth is "I will not".

**Covering the head**  
**1 Corinthians 11:2-16**

**Words Used for Head Covering or Lack of Head Covering**  
**in 1 CORINTHIANS 11:4-15**

Scripture reference	KJV	NKJV	NAS	NIV	Greek Word
11:4	covered	covered	Something on his head	covered	Echo-kata
11:5	Uncovered	Uncovered	uncovered	Uncovered	akatakaluptos
11:5	shaven	shaved	shaved	shaved	xureo
11:6	Not covered	Not covered	Not cover	Not cover	Oy katakalupto
11:6	Shorn	Shorn	Hair cut off	Hair cut off	keiro
11:6	Shaven	Shaved	Shaved	Shaved off	xurao
11:6	Covered	Covered	Cover	Cover	katakalupto
11:7	Not to cover	Not to cover	Not to have covered	Not to cover	Oy katakalupto
11:13	Uncovered	Uncovered	Uncovered	Uncovered	akatakaluptos
11:15	Covering	Covering	Covering	Covering	peribolaion

**Establishing the context of 1 Corinthians 11:2-16**

In 1 Corinthians 11:2-34, Paul deals with two subjects: (1) Head covering and hair length - 1 Corinthians 11:2-16 and (2) Conduct in relation to the love feast and the Lord's table - 1 Corinthians 11:17-34. In introducing the section on the head covering in v. 2, Paul praised the church and found no fault with them. In 11:17-18, Paul introduced the section on the love feast and the Lord's Table and stated that he did not praise them for their manner of participation in them. In 11:17-18 Paul stated that they were not coming together for the better like they had in 11:2-16 but were coming together for the worse like they were in 11:17-34. Based on the fact that the two topics mentioned at the beginning of this paragraph dealt with their coming together, it was clear that he was dealing with what they were doing or failing to do in their local church meetings.

## Viewpoints on 1 Corinthians 11:2-16

Cultural View
<p><b>Summary:</b> This is by far the most popular view among Bible-believing scholars. The view is that the covering of the head was the symbol of submission to men in that culture, but it is not necessary that women in our culture today cover their head when praying or prophesying in the church meeting. This view states that women should practice whatever the symbol of submission is in the present culture.</p>
<p><b>Problem:</b> This view ignores the fact that the reasons given for the covering of the head are biblical not cultural. If obedience to these commands is explained away as being merely cultural, then might it not be possible that future Bible teachers might explain away abstaining from sexual immorality as cultural rather than a command from God.</p>

Hair is the Covering View
<p><b>Summary:</b> In this view the long hair (meaning not shorn/cut as short as possible or shaved) of the woman becomes her only required covering.</p>
<p><b>Problem:</b> This ignores all the discussion of vv. 5-6 and would make no sense in that light. Also a different Greek word is used in v. 15 to distinguish the hair as a covering from the head covering.</p>

Mennonite View
<p><b>Summary:</b> The head of the woman must be covered not only in the church meetings but at all times except when she is alone with her husband since a woman might want to pray at any time.</p>
<p><b>Problem:</b> Strangely enough men are not prohibited from wearing a hat at all times. What if he wanted or needed to pray at any time (e.g. a man on a ladder wearing a hat)? This ignores the context of this passage which states that this deals with conduct in the church. It also ignores that the woman's head only has to be covered in the church when she is praying or prophesying.</p>

The Traditional (not Current) Catholic View
<p><b>Summary:</b> This states that the woman's head must be covered in the meeting of the church.</p>
<p><b>Problem:</b> This position ignores the explicit statement that the head only has to be covered if the woman prays or prophesies in the meeting of the church.</p>

Local Corinthian Church Only View
<p><b>Summary:</b> Paul's instructions are for the local Corinthian church's situation only.</p>
<p><b>Problem:</b> What if this approach were taken with other New Testament commands. A great many of them could just be explained away as applying only to the local church addressed. Additionally, 1 Corinthians 1:2 addresses this letter not only to the Corinthian church but to "all who in every place call upon the name of our Lord Jesus Christ."</p>



**Instructor's View and Analysis of the 1 Corinthians 11:2-16**

Scripture	Discussion of the Passage
11:2	They were praised for their conduct in relation to these commands (see study on "Establishing the Context of 1 Corinthians 11:2-16). The word "traditions" in some translations does not mean these are not commands. There is unscriptural tradition (see Mark 7:6-13), non-scriptural tradition (Colossians 2:8 – e.g. July 4, New Years) and scriptural tradition such as is here in this passage and the Lord's Table in 11:17-34. See also 2 Thessalonians 2:15; 3:6-14. Paul affirms this letter is God's word in 1 Corinthians 14:37. See also 2 Peter 3:15-16.
11:3	Remember the study on the context speaks of conduct within the church. The chain of command is given here: God the Father is the head of Christ, Christ is the head of every man and the man is the head of the woman. This is another reason women are not exercise authority over men in the work of the church (1 Timothy 2:11-12). The headship of God the Father over Christ does not destroy the equality between the two of them (John 5:17-18) nor does the headship of the man over the woman destroy the equality between them (Galatians 3:28; 1 Peter 3:7). The idea that headship always means "superior" is a cultural norm not a biblical norm. In the case of Christ and the man, obviously man is not the equal of God (Isaiah 29:16; 40:25; 46:5). The chain of command is given as the first of the reasons for the covering of the woman's head while praying or prophesying in church meetings.
11:4	In the church meeting, if a man prays or prophesies while wearing something on his head, he disgraces or dishonors His head, who is Jesus Christ.
11:5-6	In the church meeting, if a woman prays or prophesies with her head uncovered, she dishonors or disgraces her head, who is man. She is showing low character like the woman whose head is sheared (cut as short as possible) or shaved. The shaving or shearing of the head was common for women of low character or prostitutes in that society. Above all, by praying or prophesying with her head uncovered she is showing a lack of submission to male authority in the church meeting. The comparison shows that this lack of submission is a serious issue. For this reason she is commanded to cover her head.
11:7	Men should not have their head covered because they bear both the image of God and the glory or honor of God (in exalting His authority). Women are also in the image of God (Genesis 1:26-27). However, the woman is the glory or honor of the man (in exalting the man's authority).

**Instructor's View and Analysis of the Passage .... continued**

Scripture	Discussion of the Passage
11:8	The second of the reasons given for male authority in the church meeting is the fact that in creation, woman first came from man.
11:9	The third of the reasons given for male headship in the church meeting is God's original purpose of creating woman was for her to be a helper of her husband (cp. Genesis 2:18).
11:10	The fourth of the reasons given for male headship in the church meeting is the presence of the angels in the church meeting. Submission to God's authority is a huge issue with them (Psalm 103:20). Notice that all of the reasons given for the woman to have a visible symbol of authority on her head are not related to cultural reasons or contemporary social custom. They are all doctrinal reasons.
11:11-12	This clearly leaves no room for male pride or selfishness in the church. The reason for this is that men and women are interdependent. Again the reasons are doctrinal reasons: the woman had her origin through the man and men have their birth through woman. All of this originated from God so that if we need to boast, we need to boast in God.
11:13	Add up the teaching from God's special revelation referenced in vv. 3, 8-10 and natural revelation in vv. 14-15 to come to a conclusion on the matter of whether it is fitting with this information for a woman to pray with her head uncovered.
11:14-15	In the natural realm, it is dishonorable for a man to have long hair. On the other hand, it is as honor for women to have long hair. It is her covering in the natural realm just as the head covering is her covering in the spiritual realm. This also reinforces the principle that men and women should be distinctive in the way that they look (cp. Deuteronomy 22:5). The cry that Jesus wore long hair is not supported by scripture or history. It is a tradition from the Middle Ages and their artwork.
11:16	This requirement of the covering of the head was for all the churches not just the church at Corinth. It clearly states that for those who would dispute these commands that there is no other custom. The words, "no other custom" are literally, "no such custom" as found in other translations. This could be paraphrased, "If anyone argues for another view, we have no such alternative practice nor do the other churches."

*Note: The main problem with my view is that it is (1) unpopular with many believers, (2) there would appear to be some wiggle room for other thoughts in verse 16 as the word "other" is actually the Greek word for "such." However, many reputable translations, the NIV and NAS among them, do prefer the idea of "other" as it helps the passage be consistent.*

**1 Corinthians 11:17-34**  
**The Love Feast and the Lord's Supper**

*Note: The problem with the Corinthian church was that they were combining the Love Feast (=church meals together) with the Lord's Supper. The abuses of the Love Feast were creeping into how they were observing the Lord's Supper. The people needed to keep these two events separate in their minds and in their practice.*

**1 Corinthians 11:17-23, 33-34**  
**The Love Feast – Right and Wrong Conduct**

God wants believers to meet together for better and not for worse according to verse 17. Improper observance of the Love Feast promotes divisions according to v. 18. Verse 19 brings forth a variety of views. Many would tell us that denominational quarreling is to show that there is no difference between the church and the world. Others would tell us that this shows which denomination is the true church. However, the verse plainly states that the purpose of God allowing divisions is to show which believers have God's approval. This is an excellent verse to use when witnessing to answer those who wonder why there is so much division in the visible church. Keep in mind the true church consists of all who trust Christ for salvation – both living and dead. Some local churches have no or almost no true believers. Other local churches have almost all true believers. When one moves to a new community, one needs to look carefully to find a church that best (but probably not perfectly) reflects what God's word says a local church should be. Verse 20 simply states that the Lord's Supper is not to take place with the Love Feast when believers meet together. Three practices are mentioned in vv. 21-22 that are not in keeping with God's ideal for the Love Feast and that tend to shame or humiliate those who have nothing to bring: eating the food you bring first and not sharing, letting people who come end up hungry and worst of all, getting drunk. In vv. 11:22, 33-34, the remedy for these practices that show contempt for the church are as follows: (1) If someone is hungry and has food, he should eat at home and (2) The believer should take food to the Love Feast and wait for one another. By doing these remedies, believers can avoid coming together for judgment.

**1 Corinthians 11:17-23, 33-34**  
**The Love Feast – Right and Wrong Conduct .... continued**

What kind of judgment is Paul talking about for believers who abuse the Love Feast or who abuse the Lord's Supper? The believer is delivered at the moment he trusts Christ for salvation from a judgment of condemnation in the lake of fire (John 3:18; 5:24; Romans 8:1). The believer does experience in this life judgment in the form of discipline (sometimes called "chastening") if he fails to confess and forsake sin (1 Corinthians 11:30-32; Hebrews 12:5-11). This discipline may take the form of spiritual weakness, extra illness or even pre-mature physical death (1 Corinthians 11:30-32). When Jesus returns, believers will appear before Christ to be judged for their faithfulness after they trusted Christ. Rewards may be gained or lost as a result of this judgment (2 Corinthians 5:10; 1 Corinthians 3:10-15). Keep in mind this particular judgment is not about salvation. That was decided at the moment the believer trusts Christ. Salvation is a free gift received by faith (Ephesians 2:8-9) while rewards are earned by works (1 Corinthians 3:14-15). Paul makes the statement that he will arrange or set in order any remaining matters of church order. The principle is simple. Church leaders are required to rule over the local church (1 Timothy 5:18; Hebrews 13:17) to make sure that all things are done decently and in order (1 Corinthians 14:33, 40). This necessitates that certain rules or policies are given for this purpose. Just as government makes rules for the governed to follow which are not found in the Bible and just as parents make rules for their children to follow not found in the Bible, so church leaders have to make rules for believers to follow.

**The Love Feast and the Lord's Supper**  
**1 Corinthians 11:17-34**

**Observing the Lord's Supper**  
**1 Corinthians 11:23-32; 10:16-17**

Scripture	Teaching of God's word
11:23a	Paul did not make this up, but received it directly from the Lord Jesus Christ showing that this is God's word (2 Timothy 3:16).
11:23b -25	The bread represents the body and blood of Christ. It is not the actual body and blood of Christ nor does it become so. We know this because the scripture clearly teaches that Jesus spoke these words the night that he was betrayed. Obviously the bread and the cup had not become His blood or body at that time because He had not yet been crucified. The intent, therefore, is that these help us to <u>look back</u> in time and <u>remember</u> His death and the fact that His body was sacrificed for us and that His blood was shed for us. This remembering of His sacrifice is the first purpose of the Lord's Supper.
11:26a	This ritual is a picture used to <u>proclaim</u> the death of the Lord Jesus Christ for our sins as a witness to any unbeliever who may be present. This helps us to <u>look outward</u> to the lost and is the second purpose of the Lord's Supper. There is no set time the Lord's Supper is to be observed so this decision would be made by the church leadership.
11:26b	This ritual also has a <u>forward look</u> to the time when the Lord Jesus returns. This shows a third purpose of the Lord's Supper.
Cp. 10:16-17	The term "sharing" or "communion" is used to describe the Lord's Supper. By partaking of it, we show our communion or fellowship with the Lord Jesus and with one another. This shows a fourth purpose of the Lord's Supper as we <u>look both upward and outward</u> .
11:28	The fifth purpose of the Lord's Supper is to <u>look inwardly</u> or to examine ourselves to see if we have any sin that may need to be confessed (1 John 1:9). If we cannot think of anything to confess, the prayers of Psalm 139:23-24 and 19:12 are good to pray. 2 Corinthians 13:5 also challenges participants to be sure that they have trusted Christ for salvation. Notice the responsibility does not lie with church leadership or with the congregation to do this examination. It is the responsibility of the participant.
11:27, 29	If people participate in the Lord's table in an unworthy manner by not being a believer or being a believer out of fellowship with the Lord, he sins against the very meaning and intent of the sacrifice of the body and blood of Christ. The result is judgment – eternal condemnation for the unbeliever (John 3:18, 36) and discipline for the believer (1 Corinthians 11:30-32).

**The Love Feast and the Lord's Supper  
1 Corinthians 11:17-34**

**Observing the Lord's Supper .... continued  
1 Corinthians 11:23-32; 10:16-17**

Scripture	Teaching of God's word
11:30	Because some of the believers had been partaking of the Lord's Supper when they were out of fellowship with God, God disciplined them by depriving them of spiritual power, causing them to be ill and in some cases bringing about premature physical death. We must be careful that we do not assume that someone is under God's discipline if he is sick or dies prematurely.
11:31	To judge ourselves rightly, we must confess and forsake any sins in our lives (1 John 1:9; Proverbs 28:13). By doing this we avoid the judgment of being disciplined by God. Some forms this discipline may take are discussed in verse 30 above.
11:32	It is carefully explained that the judgment in view in this discussion on the Lord's table is God's discipline of the believer. The purpose of this discipline is so that the believer will not be condemned with the unsaved world. See note below for the discussion on the grammar in verse 32.

*Note: The question posed by many translations of 11:32 has to do with the meaning of certain words. "in order that we may not be condemned along with the world." Does this mean: "in order that we possibly may not experience God's condemnation" or does it mean: "in order that we may not possibly experience God's condemnation." In the first example, it would be possible for the believer to either experience or not experience God's condemnation. In the second example, it would not be possible for the believer to experience God's condemnation. The Greek verb tense used is called a subjunctive aorist. This locks in the 2<sup>nd</sup> meaning as the correct meaning. In John 10:28 the subjunctive aorist is used and these (KJV, NKJV, NAS, NIV) translations translate it "shall never perish." For this reason the NIV more helpfully translates the last phrase in 1 Corinthians 11:32: "so that we will not be condemned with the world."*

**Spiritual Gifts**  
**1 Corinthians 12-14**

**Basics concerning spiritual gifts**  
**1 Corinthians 12:1-7, 11, 18**

Scripture	Basic Teaching
12:1	Believers are not be ignorant or uninformed about spiritual gifts
12:2	Before we trusted Christ, we were led astray to substitutes for God called idols. Spiritual gifts do not operate like the spiritual forces that led us before we trusted Christ for salvation. For this reason we need to be on our guard.
12:3	The Holy Spirit in His work and giving of gifts has the primary purpose of giving Jesus Christ His rightful place. The Holy Spirit presents Christ as Lord (=God) and not as accursed (=condemned to Hell).
12:4	There are varieties of spiritual gifts but the same Holy Spirit gives them.
12:5	Within each spiritual gift, there are varieties of ministries but the same Lord Jesus Christ who oversees them.
12:6	Within each spiritual gift and ministry (or service), there are varieties of working or energizing but the same God, the Father, who works energizes all of these in every believer.
12:7	The manifestation of the Holy Spirit (i.e. a spiritual gift) has been given to each believer to be helpful (cp. Eph. 4:7; 1 Pet. 4:10).
12:11	Spiritual gifts are given based on the will or choice of the Holy Spirit and not ourselves or others.
12:18	An individual's place in Christ's spiritual body the church (which corresponds to the individual's spiritual gift) is based on what God decides. This placement of the believer in a specific part of Christ's spiritual body, the church, by God is done at a point of time according to the Greek in verse 18. There is no moving about from one part of the body to the other. In your physical body, your stomach does not become your neck one day, your foot another day or your ear another day. It stays in the same part of your body and performs its role.

**Spiritual Gifts**  
**1 Corinthians 12-14**

**Lists of Spiritual Gifts**

<b>1 Corinthians 12:8-10</b>	<b>1 Corinthians 12:28-30</b>	<b>Romans 12:6-8</b>	<b>Ephesians 4:11</b>
Word of wisdom	Apostleship	Prophecy	Apostleship
Word of knowledge	Prophecy	Service	Prophecy
Faith	Teachers	Teaching	Evangelism
Healing	Miracles	Exhortation	Pastor-teacher*
Miracles	Healing	Giving	
Prophecy	Helps	Leading	
Discerning of spirits	Administrations	Showing mercy	
Tongues	Tongues		
interpretation	Interpretation		

*\*Note: Pastors and teachers is considered one gift because in the Greek the definite article appears before "Apostles, Prophets, Evangelists and Pastors but not before teachers. The rules of Greek grammar tell us that this means that it is one office not two offices.*

<b>Sign Gifts</b>	<b>Speaking Gifts</b>	<b>Serving Gifts</b>
Apostleship	Teaching	Faith
Prophecy	Exhortation/encouragement	Helps*
Discerning of spirits	Word of wisdom	Service *
Tongues	Word of knowledge*	Leading*
Interpretation	Evangelism	Administration*
Miracles	Pastor-teacher	Giving
Healings		Showing mercy

*\*Some regard helps and service to be the same gift, just a different name. Some also regard leading and administration to be the same gift. Some see the word of knowledge as a sign gift. With respect to sign gifts, some see the sign gifts as having been active from the New Testament times of the church until the present. Others see the sign gifts as active in the New Testament times of the church and then subsiding or ceasing until the early 1900's and then seeing a resurgence of the sign gifts in our times. There is also the cessationist view which sees the sign gifts as operating in the New Testament times but ceasing after the New Testament was completed. A fourth view is the subsidist view which sees the sign gifts as operating in the New Testament times but operating on a much reduced capacity since that time.*



**Spiritual Gifts**  
**1 Corinthians 12-14**

**12:12-13**

**Notes on Holy Spirit Baptism**

Verse 12:12 explains that just as our physical body has many parts or members with different functions so also does the body of Christ. 12:13 shows by the word “all” that every believer has been baptized by the Holy Spirit and has had the Holy Spirit come to live in them. When it states that the Holy Spirit has baptized all believers into this spiritual body of Christ, this spiritual body is called the church (Eph. 1:22-23; Col. 1:18).

**Living out the reality of the Holy Spirit’s  
baptizing work and giving our unique spiritual gift(s)  
(1 Corinthians 12:11, 14-27)**

<b>Scripture</b>	<b>Teaching</b>
12:11, 18	We should not try to seek a particular gift but try to learn which gift(s) God has given us.
12:14	We are to recognize that we are different yet part of the same body.
12:15-16	We are to have a sense of our own worth and value as unique parts of Christ’s body.
12:17, 19-20	We are to recognize that Christ’s body would not function completely if you and I did not use our spiritual gift(s).
12:21	We must not speak to other believers in ways that communicate that the body of Christ has no need of them and their unique spiritual gifts.
12:22-24	Some gifts are more honored and some less honored but both categories are necessary. Therefore your gift and my gift are necessary.
12:25	God’s purpose in giving more honor to some gifts than others is to avoid divisions and to care for one another.
12:26	As members of one body we are to share sufferings and joys or honor with one another.
12:27	We are to see ourselves all together as Christ’s body and individually members or parts of that body.

## **Spiritual Gifts 1 Corinthians 12-14**

### **12:28-31**

#### **Distinctions and displays of spiritual gifts**

In 1 Cor. 12:28-30, it is very clear that all believers have been baptized by the Holy Spirit but do not have the same spiritual gift including tongues. The wording of the spiritual gifts listed in 12:28 is done so as to list them in order of merit. The fact that tongues is at the bottom of the list shows that some Christian circles put an undue emphasis on this particular spiritual gift. 1 Cor. 12:31 concludes with the statement that we should desire to see the greater gifts displayed in the body of Christ.

*Note: There are 3 primary interpretations to 12:31; 14:1, 12, 39. They are as follows:*

*(1) This is speaking of the desire of the individual believer to acquire the greater spiritual gifts.*

*This interpretation fails because spiritual gifts are given at a set point of time when the believer is placed in the body of Christ by the Holy Spirit (1 Corinthians 12:11, 18- aorist verb tense in the Greek which sets our placement in the body of Christ as occurring at a definite point of time). If the issue were acquiring the greater gifts, there would be no need for the discussion in 1 Corinthians 12:15-16, 21. Just as one body part cannot become another body part, so a believer cannot acquire additional spiritual gifts other than what was given at salvation.*

*(2) This is speaking of the desire for the local church to acquire the greater spiritual gifts. This interpretation fails because the Corinthian church was not lacking in any spiritual gift (1 Corinthians 1:7). If they were not lacking in any spiritual gift, there would be no additional spiritual gift for them to acquire.*

*(3) The best interpretation is that we as believers are to desire that the greater spiritual gifts be manifested or used in the church along with the more excellent way of love (see 1 Cor. 13).*

**Looking at the list of spiritual gifts on the page before the previous page, which of the gifts are listed here and what are we told about these gifts (13:1-3)**

<b>Spiritual Gift Listed</b>	<b>Information concerning this spiritual gift</b>	<b>Effect without love</b>
Tongues	There are languages of people and even of angels. <i>Note: The tongues of angels never required an interpreter in scripture, not even once. The language of angels is a universal language understood by all who hear them.</i>	The believer is just much noise
prophecy		The believer is nothing
knowledge	This has to do with knowing mysteries (=truth revealed in the New Testament that was unknown in the Old Testament) and all kinds of spiritual knowledge.	The believer is nothing
Faith	Prayer warrior who receives great things from God	The believer is nothing
Giving	Ability to give sacrificially of possessions and of oneself	It does not profit the believer

**Spiritual Gifts**  
**1 Corinthians 12-14**

**Qualities of love and their implications for Spiritual Gifts**  
**1 Corinthians 13:4-8a**

Qualities of love	Implications for spiritual gifts
Patient	We must be patient in giving God time to work in us and others as we use our spiritual gift or gifts
Kind	We must use our spiritual gifts in a way that helps other believers to more easily live for Christ
Not jealous or envious	We must not envy or be jealous of the spiritual gifts of other believers and the recognition that it gives them (1 Corinthians 12:15-16)
Not boastful	We must not use our gifts to make ourselves greater but to make Christ greater (1 Corinthians 1:29, 31)
Not arrogant	We must not treat other believers as though they are not needed (1 Corinthians 12:21) or act as though we did not receive our gift (1 Corinthians 4:7)
Does not act unbecomingly or rudely	We must not hinder other believers from using their gifts by being disorderly (1 Corinthians 14:29-30, 40)
Does not seek its own	In using our spiritual gifts, we are to not be self-focused but focused on others using their gifts and on the interests of Christ (Philippians 2:3, 21).
Is not provoked or easily angered	Spiritual gifts are not to be used to tear down other believers who are out of line. Hear them out so you know where they are coming from in their words and actions.
Does not keep a record of wrongs	Unforgiveness will hinder the exercise and effectiveness of our spiritual gifts and the gifts of others
Does not rejoice in unrighteousness	Real love never rejoices in our own sin or the sin of others especially in the use of or evaluation of spiritual gifts.
Rejoices with the truth	When spiritual gifts are evaluated and used consistent with the truth of scripture, then they are used in love.
Consistently protects	The manner of exercise of spiritual gifts should protect or guard believers from error or sin.
Consistently trusts	Exercising spiritual gifts effectively requires trust in Christ's power on our part.
Consistently has hope (=expectation of Christ's return in view)	Our exercise of spiritual gifts will be rewarded or cause loss of reward when Christ returns
Consistently endures	Effective exercise of spiritual gifts requires perseverance
Never fails	Love never fails to regulate the use of our gifts

**Spiritual Gifts**  
**1 Corinthians 12-14**

**13:8-10**

**Temporary Spiritual gifts**

3 of the spiritual gifts are said to be temporary: prophecies, tongues and knowledge. Both prophecies and knowledge will be done away with while tongues will cease (=Greek verb tense- “will cease of themselves by the time that prophecy and knowledge are done away with”). 2 of 3 of these spiritual gifts are partial or incomplete. These 2 are prophecy and knowledge. When that which is perfect or complete comes, the partial (which refers to prophecy and knowledge) will be done away with. Keep in mind that it is the spiritual gifts of knowledge and prophecy that will be done away with and not the informational content produced by these gifts.

**Notice the comparisons**

**13:11-12**

<b>Now (the time period in which we live)</b>	<b>Then (probably Christ’s 2<sup>nd</sup> coming)*</b>
Thinking and reasoning like a child	As an adult putting away the thinking and reasoning of childhood
Seeing a person’s face as an imperfect reflection in a polished bronze mirror	Seeing a person clearly face to face
Partial knowledge	Full knowledge

*\*Note: Some commentators understand the comparison to be between the time in which Paul is living before the New Testament was complete and the time when the New Testament is complete. These people usually hold to a view that the miraculous gifts have totally ceased.*

**13:13**

**Summary of discussion on love and spiritual gifts**

Even when these three gifts have ceased, there are three main virtues which remain constant: faith, hope and love with the greatest of the three being love.

## **Spiritual Gifts**

### **1 Corinthians 12-14**

#### **Guidance and regulation of spiritual gifts 1 Corinthians 14:1-40**

14:1 – Because love is so important in the exercise of spiritual gifts believers are to pursue it. Believers are to desire spiritual gifts especially prophecy.

*Note: The desire for spiritual gifts is the desire for them to be used in the church. It is not the desire to acquire them. See note on this study guide following 1 Corinthians 12:31.*

14:2-4 – Contrast uninterpreted tongues and prophecy:

a. Tongues uninterpreted:

- (1) Speaks to God but not people.
- (2) No one understands him.
- (3) Speaks or utters mysteries with his human spirit.
- (4) Edifies himself.

b. Prophecy

- (1) Speaks to people. Result: for their edification, encouragement and consolation.
- (2) edifies people.

14:5 – In order for tongues to be as effective as prophesying, there must be an interpreter.

*Note: In 14:5 The first part of the phrase “I wish you all spoke with tongues” is the same wording in the Greek as 1 Corinthians 7:7 where it states, “I wish that all men were even as I myself.” Some teach that we should all seek to speak in tongues based on that phrase. If that were correct, one would have to say that we should seek to live in celibacy and never get married.*

14:6 – Tongues do not profit other believers unless what is spoken deals with revelation, knowledge, prophecy or teaching.

14:7-9 – If tongues are spoken they must be clear or understandable or it will be like speaking into the air.

**Spiritual Gifts  
1 Corinthians 12-14**

**Guidance and regulation of spiritual gifts  
1 Corinthians 14:1-40 ... continued**

14:10 – Carefully observe the phrase that shows that 1 Corinthians chapter 14 is dealing with human languages: “There are all sorts of languages in the world” (NIV)

14:11 – In order for tongues speaking to help, there must be meaningful words that are understandable in our language.

14:12 – The zeal to see spiritual gifts exercised must be for the edification or building up of the church. This refers to making the people of the church more like Christ.

14:13 – A tongues speaker must have the ability to interpret or have it interpreted.

14:14 – Tongues speaking especially in prayer without an interpreter affects us so that our human spirit prays but our mind or understanding is unproductive.

14:15 Praying or singing in our own language is superior to praying in tongues because it involves both our human spirit and our mind.

14:16-17 – Uninterpreted praying or singing in another language does not edify (=promote Christ-likeness in) other believers.

*Note: This has implications for singing or praying aloud in the church. If people cannot hear, they are not being edified. While prayer is to God, when it is given in a congregational setting, it must be understandable so that others will be edified.*

14:18-19 – Our preference is to be speaking in our own language and by doing so involving our minds rather than speaking in tongues/other languages. This statement of Paul was especially credible because he spoke in tongues more than all of his readers.

14:20 - Emphasizing tongues reflects spiritual immaturity or childishness. The correction for this is to be infants in evil or malice and to be mature in our thinking.

14:21 - The Old Testament prophecy that Paul cited from Isaiah predicted that God would speak to this people though men of other or strange (=foreign) languages. Look at Isaiah 28:11-12 which Paul cited in this verse. The words, “this people” refer to the people of Israel. You may want to look at the verses preceding Isaiah 28:11-12 to help you.

**Spiritual Gifts**  
**1 Corinthians 12-14**

**Guidance and regulation of spiritual gifts**  
**1 Corinthians 14:1-40 ... continued**

14:22

- a. Tongues are not a sign for believers (lit. “them who believe) but for unbelievers (lit. “them who do not believe”). The antecedent in v. 21 for “them” in v. 22 out of the phrases, “them who believe” and “them who do not believe” is “this people” which would refer to the Jewish people.
- b. Since tongues are a sign for Jews who do not believe, notice how this is borne out in the following situations in which tongues occurred:
  - (1) Acts 2:1-13 – The people who heard and observed the tongues speaking were Jewish.
  - (2) Acts 10:44-49 – The people who spoke in tongues were Gentiles while the astonished observers were Jewish, and this confirmed to the Jewish believers that God had saved the Gentiles and given them the gift of the Holy Spirit just like He had to the Jews.
  - (3) Acts 19:1-7 cp. 13:24 cp. 19:8 – Tongues were a sign to these Jewish disciples of John the Baptist of the truth of the gospel and the presence of the Holy Spirit in their lives.
  - (4) 1 Corinthians chapters 12-14. See Acts 18:1-8 – Tongues were needed as a sign because of the presence of a significant number of Jews in Corinth who needed this sign of the reality and truth of the gospel of Jesus Christ.
- b. 1 Corinthians 1:22 teaches that the Jews ask for or demand signs.
- c. Isa. 28:7-13 stated that tongues were one of the signs of judgment on the Jews by Assyria. Verse 11 of this passage is quoted in 1 Cor. 14:21-22 to illustrate that tongues would be a sign of judgment on unbelievers among the Jews by the Romans who destroyed Jerusalem in 70 A.D. Once this judgment occurred, the need for the gift of tongues would be less.

14:23 – Unregulated tongues make most unbelievers and untaught believers think that the people speaking are out of their minds.

14:24-25 – However, if the gift of prophecy is exercised instead of the gift of tongues, it will help unbelievers and the untaught see that they are sinners, open up the secrets of their hearts, bring them to worship God and acknowledge His presence among those in the church.

14:26 – Some appropriate activities in a gathering of believers include but are not limited to: A psalm (scripture set to music), a teaching, a revelation, a tongue or an interpretation. However, the purpose and impact of these activities must be edification (building of the likeness of Christ in believers and attracting unbelievers to trust Christ for salvation).

**Guidance and regulation of spiritual gifts  
1 Corinthians 14:1-40 ... continued**

Regulations concerning speaking in tongues (14:27-28)

a. Number of tongues speakers in a meeting?	Two or three
b. How many speakers at a time?	One at a time
c. How many interpreters?	one
d. If there is not interpreter,	Tongues speakers are to keep silent in church meetings and speak to himself and to God.

Regulations concerning prophecy (14:29-36)

14:29	Number of prophets to speak	Two or three
14:29	Responsibility of men present	Judge or evaluate the prophecy. The word is translated discerning or distinguishing (of spirits) in 1 Cor. 12:10.
14:30	If a revelation comes to one who is seated,	The prophet who is speaking is to remain silent
14:31	Prophets are to speak	One at time
14:31	Intended result	So that everyone may learn and be encouraged
14:32	What prophets cannot say:	That he or she is being led by a spirit beyond his or her control.
14:33	Reason for preceding rule:	God is not a God of disorder or confusion but a God of peace.
14:34	Rule for women:	To be silent in the church assembly and are not allowed to speak.
Cp. 1 Cor. 11:4-5	Exception to rule for women:	If the woman has her head covered, she can prophesy or pray.
14:34	Essence of the rule for women:	The woman would not be allowed to do the judging or evaluation of discerning or distinguishing the truth of the prophecy.
14:35	If a woman has questions about what a prophet has said:	She is to ask her husband at home.

*Note: This also implies that the husband should answer his wife's questions about spiritual matters. This would mean if a husband did not know the answer, he should ask the leadership of the church and then explain it to the wife. This way both he and his wife would learn.*



**Spiritual Gifts**  
**1 Corinthians 12-14**

Tests for prophets:

- |                        |   |
|------------------------|---|
| <u>1 John 4:1-6</u>    | (1) Straight on the teaching about Jesus particularly his humanity.             |
| <u>Deut. 13:1-5</u>    | (2) Obedient to God's word especially with regard to loyalty to God.            |
| <u>Matthew 7:15-20</u> | (3) The fruit or outcome of their life and service.                             |
| <u>Deut. 18:20-22</u>  | (4) The test of fulfillment. Does what they predict come true 100% of the time? |

14:36 – No local church is the source of God's word nor is any local church the only one who has God's word. God's word stands on its own.

**14:37-40**  
**Final commands concerning spiritual gifts**

14:37–38 - Paul claims that what he is writing is the commands of Christ, not his own thoughts or commandments decided on by the churches. Those who do not accept Paul's letter to the Corinthians as Christ's commands would not be recognized as a spiritual authority and would be considered ignorant.

14:39 – Believers should desire the sign gift of prophecy used or expressed. However, if speaking in tongues occurs (which is consistent with the commands regulating it), it is not to be forbidden.

14:40 – Two principles should guide the use and regulation of spiritual gifts: Is it proper and is it orderly?

1 Peter 4:10-11 – Each believer has received a special gift or spiritual gift to be used to serve one another as good stewards of God's grace. Speaking gifts are to be used to speak God's word and serving gifts are to be used by the strength which God provides.

**Testing the manifestations of spiritual gifts**

1 John 4:1-6 speaks of testing the spiritual gift of prophecy and Revelation 2:2 speaks of testing the spiritual gift of apostleship. It is very obvious that leadership in the local church has the right if not the duty to test manifestations of spiritual gifts for genuineness. This would include tongues and interpreters. Remember God can give or God can withhold any spiritual gift at any time and in any location.

## **Teaching on the Resurrection 1 Corinthians 15:1-58**

15:1, 3-4 – What is the gospel? It is the death of Christ for our sins and His resurrection from the dead. This was a resurrection of His physical body (Luke 24:36-43; John 2:19-22). The fact that He was buried verified His death and the fact that He appeared (15:5-8) to many different witnesses verified His resurrection. Christ's death and resurrection were according to the Old Testament scriptures.

15:1 – In order for someone to be saved, the gospel must be preached or communicated to people and they must receive it by believing. The believer's security is shown by the fact that he stands in the gospel.

*Note: The word translated "received" is aorist tense in the Greek showing that salvation is received at a definite point of time. The word translated "stand" is perfect tense in the Greek showing that their salvation occurred at a point of time in the past with the result that it still is true.*

15:2 – People keep on being saved by the gospel if they keep on holding fast the word or message which was communicated. People will keep on being saved unless they believed in vain by excluding Christ's bodily resurrection at the moment of initial faith.

*Note: The Greek tense for the word translated "believe" is aorist tense showing that it took place earlier. Paul's point is that if this belief was real, they keep on being saved and keep on holding fast the truth of the gospel. The word "if" is a first class condition which assumes that the action which follows is true.*

List of witnesses to Christ's resurrection (15:5-8)

<b>Vs.</b>	<b>Witness (es) to whom Jesus appeared</b>
5	Cephas, (i.e. Peter – John 1:42) and the twelve
6	500 believers at one time most of whom were alive when Paul wrote this although some had already died.
7	James and then all the Apostles
8	Last of all was Paul

*Note: The women who saw Jesus are not listed. Like an attorney trying to convince a judge or a jury of the facts, Paul selected the best witnesses even though there were more witnesses available. Roman, Greek and Jewish culture did not consider the testimony of women to be credible. Because this letter of 1 Corinthians was written to a Greek audience, the inclusion of the women would have caused many of the readers to be less convinced of Christ's resurrection which would have weakened Paul's case for Christ's resurrection.*

15:9 – Paul claimed to be the least of the Apostles and was not fit to be called an Apostle because he persecuted the church of God.

**Teaching on the Resurrection**  
**1 Corinthians 15:1-58**

15:10 – Both Paul and any believer need to recognize that they are what they are by the grace of God. If we are a good worker for Christ then God's grace toward us is not vain or empty of results. When we work harder for Christ than other believers, we must remember that it not us but the grace of God with us.

15:11 – The summary refers back to 15:3-4 when it talks about what is preached by Paul or the other Apostles. It is the same message. The important issue is not who told us the message but whether or not we believed. Again the term "believed" is in a verb tense in the Greek that shows that saving faith occurs at a point of time.

15:12 – Despite the fact that Christ was clearly preached as being raised from the dead, some \_ of the people kept on saying that there was no resurrection of the dead for believers.

*Note: Greek culture believed in the immortality of the soul but not in the resurrection of the body.*

15:13, 16 – If there were no resurrection of the dead, then one would have to say that Christ was not raised from the dead.

15:14 – If Christ had not been raised bodily from the dead, 2 things would be empty or vain: (1) preaching the gospel; (2) exercising faith in the gospel.

15:15 – If Christ has not been bodily raised from the dead, we would be false witnesses. Christ would not be raised if the dead were not raised.

15:17 –18 Three things are true if Christ has not been raised: Our faith is worthless, we are still in our sins and those who have trusted Christ have perished.

15:19 – If the only future benefit of trusting Christ for salvation is this life only, we should be pitied.

**Teaching on the Resurrection  
1 Corinthians 15:1-58**

15:20 – Christ’s resurrection is the first fruits of those who have died. The first fruits as a feast were an offering to show that just as God was faithful to provide the initial offering of crops so He would be faithful to provide the entire harvest. When Christ is called the first fruits of those who have died, this simply means that His resurrection shows that God will be faithful to raise the rest of the dead.

15:21-23 – Adam is the man by whom physical death came (cp. Romans 5:12). Christ is the man by whom the resurrection of dead people will come but each in his own order. Christ is the first fruits (= the first one raised from the dead) then the next group is those who are Christ’s at His coming.

15:24–25 - The end event described that will happen at some time future to Christ’s coming is His delivering up the kingdom to God the Father and putting an end to all rule, authority and power. However, Christ must reign until He can completely defeat all enemies.

15:26 – The last enemy that will be abolished is death. This abolishing of death will not occur in the present age (Acts 12:1-2) nor during the thousand year earthly reign of Christ (Isaiah 11:4; 65:20). Death will be abolished after the 1000 reign of Christ and sometime after the devil leading the final revolution and being cast into the lake of fire (Revelation 20:7-10; 21:1-4).

15:27 – God the Father will have put all things in subjection under Christ’s feet with the exception of the Father Himself.

15:28 – After everything has been subjected to Christ by the Father, then the Son (= Jesus Christ) will subject Himself to the one (= God the Father) who subjected all things to His Son Jesus Christ. As a result, God the Father will be completely supreme as ruler over everything everywhere.

*Note: The phrase that God “may be all in all” means that the Father will be the supreme ruler. It does not, however, mean that Jesus Christ and the Holy Spirit are not and will not continue to be God. God’s word teaches that there is subordination within the Trinity. The Son subjects Himself to the Father (1 Corinthians 11:3) but is equal to the Father (John 5:17-18) and the Holy Spirit subjects Himself to both the Father and the Son (John 14:26; 15:26). The idea that voluntary subordination destroys equality has to do with American culture and not with what scripture teaches.*

**Teaching on the Resurrection  
1 Corinthians 15:1-58**

15:29 – This very confusing passage has been used by some to teach that believers can be baptized for dead lost people they knew about in order to save them. What this verse is saying is that being baptized for the dead is to be baptized in place of in the sense of to replace dead believers in the ranks of Christians. The verse might be very accurately paraphrased as follows: “Otherwise, it would make no sense for living believers to be baptized to replace those who have died and gone to be with the Lord if there is no future resurrection. If there is nothing to look forward to in the future, why would anyone want to identify with Christ in this way? To take it any other way would mean that baptism has saving value which would contradict the clear teaching of scripture (Ephesians 2:8-9).

15:30– If the dead are not raised why should believers put themselves in danger of death?

15:31 – If the dead are not raised, why would any believer face a living death of suffering daily?

15:32 – Why put yourself in great danger like fighting wild beasts in the arena if the dead are not raised? If the dead are not raised, we may as well follow the pleasure principle of life which says let us eat and drink for tomorrow we die.

15:33 – Failure to believe strongly in the resurrection of the body makes it tempting to hang around bad company which will corrupt good morals.

15:34 – We are commanded to become sober-minded (Greek word “neepho” – avoid letting ungodly thoughts from outside sources influence us) and to stop sinning. When believers live in a self-indulgent manner, it shows they have no fear of God.

*Note: This probably refers to knowledge that frees us from sin’s power (John 8:31-32).*

15:35 – There are two questions?: How are the dead raised (answered in 1 Cor. 15:51-54)? With what kind of body do they come (answered in 1 Cor. 15:44, 49)?

15:36a – To continue to obsess with these questions is to be a fool.

Cp. Matthew 22:29 – What did Jesus say to those who denied the resurrection?

You are in error because you do not know the scriptures or God’s supernatural unlimited power.

*Note: Too many look for a natural process type explanation for the resurrection of the dead. It is a totally supernatural event.*

**Teaching on the Resurrection**  
**1 Corinthians 15:1-58**

15:36b-38 – The present physical body when it dies is compared to a seed that is planted, but the future resurrection body is compared to a plant that grows from that seed.

15:39 – Differences in the kind of flesh: Just as the present creation has different kinds of flesh (one kind of flesh for human beings, one kind of flesh for animals, one kind of flesh for birds and one kind of flesh for fish) so our future resurrection bodies will have different kinds of flesh than our present earthly bodies. 1 Cor. 15:51-53 states that our future resurrection bodies will be imperishable and immortal while our present earthly bodies are perishable and mortal.

15:40–41 - Differences in glory: The word for glory can be understood in two senses. We can substitute the word honor for glory. However, we can view this from the extent to which an object's glory displays all the goodness and greatness of God (Ex. 33:18-23; especially compare v. 19 with v. 22 where "all My goodness" is interchanged with "all My glory"). The glory of our earthly body is one thing but the glory of our heavenly resurrection body is another thing. This is illustrated by the fact that each of the bodies in outer space (sun, moon and stars) has different degrees of glory.

Contrasts between the present earthly body and the heavenly resurrection body (15:42-49)

<b>The present earthly body</b>	<b>Scripture Reference</b>	<b>The future resurrection body</b>
Sown or planted a perishable body	15:42	Raised an imperishable body
Sown or planted in dishonor	15:43	Raised in glory
Sown or planted in weakness	15:43	Raised in power
Sown or planted a natural body There is a natural body	15:44	Raised a spiritual body There is also a spiritual body
Based on the first man Adam who became a living soul	15:45	Based on the last Adam who became a live-giving spirit
This natural body is first in time	15:46	The spiritual body is last in time
Based on the first man who is from the earth (earthly)	15:47-48	Based on the second man (Christ) who is from heaven
Bore the image of the earthly man	15:49	Will bear the image of the heavenly man – cp. Philippians 3:21; 1 John 3:2

**Teaching on the Resurrection**  
**1 Corinthians 15:1-58**

15:50 – We are told that flesh and blood cannot inherit the kingdom of God. That which is perishable (our present body) cannot inherit that which is imperishable (the eternal state which follows the White Throne Judgment in Revelation 20:11-15). What this is saying is that the body of the present which is perishable flesh and blood cannot inherit the final phase and administration of the kingdom of God which will be permanent and imperishable. Remember our new bodies will be like Christ's resurrection body which is imperishable flesh and bones (Philippians 3:21 cp. Luke 24:39). This cannot be referring to the present spiritual kingdom which we enter by the new birth the moment we trust Christ (John 3:3-5 cp. Colossians 1:13). Nor can this be referring to the 1000 year kingdom as people who trust Christ during the Tribulation will enter this phase of the kingdom in their natural bodies (Matthew 25:31-34).

*Note: Alternative view: Since 1 Corinthians is written to church age believers (those who are believers from Pentecost to the rapture prior to the tribulation), some Bible students believe that 1 Cor. 15:50 should be understood as meaning that church age believers cannot enter the 1000 year kingdom in their natural bodies of flesh and blood.*

15:51 – The newly revealed truth is that all believers will not die (described as sleep) but that all believers – living or dead – will be changed.

*Note: A mystery is not something hard to understand. It is a truth that was not revealed in the Old Testament but that is now revealed in the New Testament.*

15:52 – The resurrection of dead believers and the changing of the bodies of living believers will take place in a brief time period called a moment or twinkling of an eye at the sounding of the last trumpet

15:53 – The change that will occur with our bodies involves: the perishable putting on the imperishable and the mortal (that which is subject to death) putting on immortality (that which cannot die).

15:54-55 - The result of the change that occurs with our bodies mentioned in verse 53 will be that church age believers will be victorious over death when this occurs at the rapture. The complete abolition of death awaits the eternal state which follows the White Throne Judgment in Revelation 20:11-15. Notice that this is a bodily resurrection and not just the soul.

15:54-56 – Death will lose its sting which is sin and the power of sin will be broken which is the law.

15:57 – At the time Christ returns, God will give us final victory over death, sin and the law.

**Teaching on the Resurrection  
1 Corinthians 15:1-58**

*Note: Death will be abolished for those who have trusted Christ at the time Jesus returns for His own. In that sense there is victory for them. However, for those enter the tribulation following this event, death will continue for both new believers (Isa. 65:20, 22) and the unsaved (Isa. 11:4). Only after the 1000 year reign of Christ will death be totally abolished (Revelation 21:4).*

15:57 – Our response to this victory is to give thanks to God through the work of our Lord Jesus Christ.

15:58 – Because this future victory is promised, how should we live? We are to be steadfast, immovable consistently abounding in the work of the Lord Jesus because we can know that our work is not in vain or for nothing in the Lord.

**Concluding Matters  
1 Corinthians 16**

**16:1-6 – Some principles for giving**

16:1 – What is the money given for God's work to be used for:

- a. cp. 1 Timothy 5:17-18 – paying full time spiritual leaders in the church.
- b. cp. Philippians 4:14-18 – financial support of missionaries
- c. cp. Romans 15:26-27 – Giving to other churches that have a large number of poor.
- d. 1 Timothy 5:3-16 – To aid older widows who are without or deficient in financial means who meet the qualifications set forth in scripture.

16:2 – Note how key words communicate important principles of giving to God's work:

Key words	Important Principles of Giving
"first day of every week"	Regular intervals
"each one of you"	Every believer is to be involved in giving to God's work
"as he may prosper"	Giving is to be proportionate

The idea is that no collections would need to be squeezed out of the people. Giving is to be a regular matter and not when people are pressured.

3. 16:3-4 – Observe how the congregation was involved in sending the gift to the poor churches. Whomever they chose was to be sent to Jerusalem with the money. Since Paul was known to the Corinthians and to the people of the churches in Judea, he was going to send these appointed people with letters of introduction and if need be to accompany these appointed people.



**Concluding Matters**  
**1 Corinthians 16**

**16:1-6 – Some principles for giving**

16:5-6 cp. 3 John 1:5-8 – Extending hospitality in the form of board and room and then sending them on their way with money or material goods was a way that believers gave to missions. A missionary got to his destination by staying with believers in various churches on his way to the place where he was going to minister. Notice that Paul not only requested their help but requested it for Timothy as well (see 16:11).

**16:7-18 – Instructions on fellowship with God and one another**

16:7 – Notice the kind of fellowship Paul wanted with these believers that should be a model for us. We should not just want brief fellowship with a greeting and goodbye but one which would allow for interaction and time together. The one constraint to being able to meet with other believers is set forth in James 4:13-16 which is if the Lord is willing and permits it.

16:8-9 – One factor to guide us in decision making about staying or not staying in a particular place is the presence of a real opportunity or clearly open door for effective service to Christ. The discouragement that may often accompany these opportunities is the presence of opposition.

16:10-11 – Some guiding principles on our treatment of young or inexperienced pastors and missionaries is avoiding the use of fear or intimidation in relating to them. The reason for this is that they are doing the Lord's work just as Paul did. In addition, it is important that we not despise them but help them materially with their work in an attitude of harmony or peace.

16:12 – When there is division over personalities of leaders, it is good to encourage or exhort these leaders to come to the people who are divided.

*Note: We are not told why Apollos chose not to come to the Corinthians but notice that Paul as a leader did not pull rank and order him to do so. However, Apollos did commit to coming at a later date.*

16:13-14 – Some important character qualities:

- a. As believers we are to be alert or discerning about what our 3-fold enemy (Satan and his demons, the world, and our sinful nature) are doing.
- b. Continue to stand firm in the truths of the New Testament (= the faith).
- c. Show courageous and strong behavior because according to Joshua 1:9, we have the presence of God.
- d. cp. Ephesians 6:10; Philippians 4:13 – We are to be strong in the power of the Lord so that we are able to do all things through Christ who provides the strength.
- e. All of our behavior and actions are to be governed by the principle of love.

**Concluding Matters**  
**1 Corinthians 16**

**16:7-18 – Instructions on fellowship with God and one another**

16:15-16 – Notice our response to spiritual leaders. The household of people like Stephanas is an example for us. They were the first fruits (=first converts) of the province of Achaia (=Roman province in southern Greece). They modeled devotion to serving believers. Our response to such spiritual leaders who perform work and labor in the Lord is to be in subjection to them.

16:17-18 –People who minister to missionaries in ways that we either cannot or have not done (in supplying what was lacking on our part and bringing them joy and inner encouragement) are to be given positive recognition among us.

**1 Corinthians 16:19-24**  
**Lessons from the concluding section**

16:19 cp. Romans 16:5; Colossians 4:15; Philemon 1:2; Acts 2:46; Acts 19:9; 20:8 -Meeting places of churches: homes, lecture hall, an upstairs room of some home or building.

16:20 - The call for cordiality and greeting of one another among believers.

*Note: The holy kiss is mentioned or commanded as a greeting and is still practiced in Amish and conservative Mennonite groups. It is commanded here and in Romans 16:16; 2 Corinthians 13:12; 1 Thessalonians 5:26; and 1 Peter 5:14 where it is called a “kiss of love.” This practice has been restricted to fellow-believers of the same sex according to the Ryrie Study Bible.*

16:21 cp. 2 Thessalonians 3:17 - Paul wrote the greeting with his own handwriting rather than letting his scribe write it to show that his letter was genuine.

16:22 – God’s wrath is to fall on those who do not love Jesus and show they are lost (Romans 8:29 cp. 1 John 3:14-15). This Greek word “anathema” used for “accursed” or “cursed” clearly refers to being lost and separated from Christ (see Romans 9:3). At the same time an appeal is made to Jesus Christ to return (see also Revelation 22:16). This is from the Greek word “Maranatha” which was used as a greeting between Christians in the early church and meant, “The Lord is coming.”

16:23 – The idea of God’s grace being with fellow-believers is a great prayer and desire on the part of any believer for other believers.

16:24 – An expression and desire for our love to be with our fellow-believers so that it impacts their lives for Christ closes this letter.