

I Corinthians

- A. The book of I Corinthians was written by the Apostle Paul while he was in the city of Ephesus. It is believed that it was written in the winter of AD 55. The church at Corinth was established by Paul during his second missionary Journey
- B. Of all his letters, Romans is no doubt the most important, but I Corinthians is probably second important. I Corinthians is the longest of all the epistles and has large section of the resurrection of Christ and the believer.
- C. There is almost no modern-day local church problem that is not covered in I Corinthians. It confronted a church that was filled with many theological and personal problems.
- D. The church at Corinth was a vexing problem to Paul because of its instability. Since it was largely composed of Gentiles who had no training in the Old Testament Scriptures, and whose religious and moral principles were opposite that of Christianity, much teaching was required to bring them into spiritual maturity.
- E. The central theme of the book is, “the doctrine of the cross in its social application.” It reflects the conflict that took place when Christian experience and Christian ideals of conduct came into conflict with the concepts and practices of the pagan world. First Corinthians affords a better insight into the problems of a pioneer church than almost any other writing in the New Testament.
- F. The personal and Theological problems of Corinth:
 - a. They had perverted the doctrine of baptism. (ch 1)
 - b. They bragged about what little human wisdom they had (1)
 - c. They were carnal to the core (3:1)
 - d. They had deceived themselves (3:18)
 - e. They had defiled their bodies (3:17)
 - f. They were puffed up (4:18)
 - g. They were tolerating horrible immorality (5:1)
 - h. They were suing each other in heathen courts (6:1)
 - i. They were confused about marriage (7:1)
 - j. They had abused the doctrine of Christian liberty (8:9)
 - k. They were not dressing properly in the house of God (11:6)
 - l. They had made a mockery of the Lord’s Supper (11:30)
 - m. They had corrupted the gifts of the Spirit, especially tongues (14)
 - n. They were confused on the subject of the resurrection (15)
 - o. They had let down on their offerings (16)

It has been said that if sins were horses, this church could have filled many stables.

Outline of I Corinthians

Seven Corruptions (1-6)

- 1. Following human leaders,
Paul, Apollos, Cephas
1:10-17**
- 2. Favoring earthly wisdom
1:18-2:13**
- 3. Floundering in the flesh
2:14-3:7**
- 4. Forgetting future judgment
3:8-23**
- 5. Flattering themselves
4:1-21**
- 6. Failing to discipline
5:1-13**
- 7. Fragmenting the Body of Christ
6:1-20**

Six Questions (7-16)

(Now concerning the things about
which ye wrote unto me...(7:1)

**What about marriage
chapter 7**

**What about Christian Liberty
chapters 8-10**

**What about church conduct?
chapter 11**

**What about spiritual gifts?
Chapters 12-14**

**What about resurrection?
chapter 15**

**What about the collection?
chapter 16**

Chapter 1

V2 – Tells us that this epistle is written for every believer. It was not just a letter of correction for Corinth, but a guide for every believer. 2Ti 3:16 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”

V3 Mentions the name “The Lord Jesus Christ”.. The name of the Lord is mention six times in the first ten verses of the book . Obviously they had forgotten their Lord.

V5 - “Ye are enriched .. in all utterance and ... knowledge. They failed to practice the truth they already knew.

V7 – Apparently the Corinthians had all 18 spiritual gifts. that the Bible lists.

V8 – This is a statement of confirmation of our inability to be taken away for the Lord.

Confirm – means to establish and make absolutely secure.

Blameless – A legal term meaning “not called into court, uncharged, unaccused. It doesn’t mean sinless, but chargeless.

To the end ... in the day – A reference to the rapture.

V9 – Speaks of God’s faithfulness.

A summary of God’s faithfulness:

- a. He is faithful in defending His people. (Ps 89:20,22,24)
- b. He is faithful in times of temptation (I Cor. 10:13)
- c. He is faithful in keep us grounded in Him. (II Thess 3:3)
- d. He is faithful in chastening His children. (Ps 119:75)
- e. He is faithful in forgiving confessed sin (I Jn. 1:9)
- f. He is faithful in hearing our prayers (Ps 143:1)

V10 – “No divisions among you”

The Greek scholar W.E. Vine lists four distinct steps which may lead downward from harmony to a tragic breakup in Christian unity.

These are:

1. *Stasis* – A strong disagreement, a dissention (Acts 15:2)
2. *Dichostasia* – A standing apart (Gal 5:20, Rom 16:17)
3. *Schisma* – A severe rent, a tear (I Cor. 11:18, Jn. 7:42)

This word was used by Paul thus suggesting that the church in Corinth was in danger of a complete breakup.

4. *Hairesis* – A mature and established separation (Acts 5:17, 2 Pet 2:1)

“But that ye be perfectly joined together” – This phrase comes from one Greek word. That word is *katartizo*. It is also used in three other important New Testament passages.

1. “Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.” (Heb 11:3) Here the word *katartizo* is translated “framed”.
2. “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:” (Heb 10:5) Here the word is translated “prepared”
3. “And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.” (Mat 4:21) In this passage the word is translated as “mending”.

The final point of this is God is desirous that church believers be joined together: as perfectly as the sun, moon, and the stars. (Heb 11:3). As perfectly as God formed the body of Jesus to use (Heb 10:5). As perfectly as a mended net is.

“Souls are not saved in a church plagued with problems simply because the net is broken and they get away.”

A. The Report

Here Paul begins to reply to a report made about the church at Corinth.

1. They report was sent by the house of Chlo-e. If you have a problem with someone or the church have the guts not to send an anonymous note.

All too often unsigned critical letters are received by Christian leaders, finding fault with either the pastor or some member in the church. How many times has vicious gossip from the mouths of nameless (spineless) church members led to the destruction of their own church.

V12-17 Paul here writes to straighten out their first basic problem which was baptism.

Many churches have been slit down the middle over the issue of baptism. The argument was not over the mode or even the purpose, but concerning the different men who had baptized some of the Corinthian believers.

1. Paul had baptized some, but very few when the church was established.
2. Apollos later pastored the church and also baptized some.
3. Peter (Cephas) had apparently baptized a few, although we know nothing as to when or where this might have taken place.
4. Christ is also mentioned in this list. As with Peter, we have no knowledge whatsoever as to where, when, and indeed if he ever did this.

We now see that the church is now divided into four groups, with each group claiming superiority over the other three because of the man which had baptized them.

1. The Paulite group. The claim to fame of the first group was this: “We are of Paul and therefore better than you! Anyone knows that Paul is a great doctrinal preacher, and that’s the only kind to have.
2. The Apollosite group would probably respond, :We are of Apollos, and anyone with any sense at all will agree that Apollos is an eloquent preacher and can preach circles around Paul any day.
3. The Cephasite group might answer, “We are of Cephas, and you can brag about doctrine and eloquence all you want to, but there’s just nobody as down-to-earth and practical as Peter.”
4. The Chistite group probably looked down their long spiritual noses at the other three and piously said , “We are of Christ, and therefore look to no human preacher to lead us and feed us.”

V13 Paul hits his own camp first . “Was Paul crucified for you?” It s easy to criticize the opposition. but Paul had no agenda.

V17 This is the strongest argument against baptismal regeneration.(The unscriptural teaching that one must be baptized to be saved).

Paul is saying that water baptism is not part of the gospel of Christ I Cor 15 “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:”

V18-23 They were favoring earthly wisdom. Paul point out to them the stupidity of this, for God has long rejected human wisdom. (V19) “For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.”

“The preaching of the Cross...” (This is God’s plan.)

1. To the unsaved it is “The program of a fool!”
2. To the saved it is the power of God.

The New Testament describes salvation in three tenses:

- a. Past tense - Justification (Rom 8:24)
- b. Present tense – Sanctification (I Cor. 1:18)
- c. Future tense – glorification (Romans 5:9)

The results of God’s plan:

- a. To the Jew who required a sign, it was a stumbling block (1:22)
- b. To the Greek, who required “wisdom” it was senseless (Acts 17:21)
- c. To the believers who simply believe it is sanctification (1:30)

The reasons for God’s plan:

(V27)But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

God delighted in choosing the following to manifest His glory:

a. The foolish things of the World:

1. A bleeding lamb in Ex. 12
2. A smitten rock in Exodus 17
3. A brass snake in Num 21

b. The weak things of the world:

1. A rod to defeat the Egyptians in Ex 4
2. A sling to defeat Goliath in 1 Sam 17.
3. A bone to defeat the philistines in Jud. 15

c. The base things of this world:

1. A harlot’s son who became a judge in Jud 11
2. A heathen girl who became David’s great-grandmother in Ruth 4
3. An immoral woman who became a great soul-winner in John 4

Paul is telling the Corinthians that it was a good thing that God did not choose the intellectual and prestigious people of the world .

V 26 “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called”

The review of God’s Plan: (2:1-6)

In these verse Paul reviews his own trip to Corinth when He established the church there.

He reminds them:

1. That the message of the cross is not of the world (V1-6)
2. That the message of the cross had been ordained before this world (V8)
3. That the message of the cross is reserved for the heirs of the spirit. (V9-13)

They were floundering in the flesh (2:14-3:7)

In these verse Paul separates all men into three spiritual categories:

1. The corpse man (*psuchikos*) (the natural man)

2:14 “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

A. The characteristics of the *psuchikos* man:

1. He may not be totally depraved (As evil as he could possibly be), but he is unable to comprehend God’s Word.
2. He thus concludes that the Scriptures are senseless (Acts 17:18,32; 26:24)
3. He is dead, spiritually, and must be resurrected, because he can’t be revived. (Rom 5:12)\

2. The crybaby man (*sarkikos*) (The carnal man) (3:1-4)

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ “

A. The characteristics of the *sarkikos* man:

1. He is helpless, as a newborn infant. The word “babes” used here is *nepios* in the original, and carries with it weakness without power of speech, immaturity and inexperience.
2. He is unable to receive anything but milk. This condition always suggests either infancy or infirmity. Milk is proper for awhile (I Pet 2:2) but after a while meat is in order.
3. He walks and talks like an unsaved man. “Are ye not carnal and walk as men?” All believers should consider this question: “If you were arrested and charged with being a Christian, would there be enough evidence to convict you?” The Corinthians would seem, to a large extent, would get off scot-free.
4. They compared spiritual leaders instead of spiritual truths. Paul answers this by saying: “I have planted, Apollos watered; but God gave the increase” (V6)

3. The conqueror man (*pneumatikos*) (The spiritual man) (V 15)

“But he that is spiritual judges all things, yet he himself is judged of no man.”

A. Characteristics of the *pneumatikos* man:

1. He is Not sanctimonious (Holier than thou)
2. He is Not superior in matter of brains, strength, background, money, etc.
3. He is Not sensational (causing intense interest in one’s self)
4. He is Not sugary sweet.
5. He is Not straightlaced (Looking down the nose at others)
6. He is Not segregated from society
7. He is Not superficial
8. He is Not spineless
9. He is spiritual. To be spiritual is to be in harmony with God. He is simply one controlled and motivated by the Holy Spirit.

Verse 16 says we have the mind of Christ . All believers enjoy this positionally (2Cor. 5:17), but the spiritual man has it experientially. (Phil 2:5)

They were forgetting future judgment (3:8-23)

1. The meaning of the Bema Judgment

The judgment referred to in these verses is the *Bema* judgment. The Greek work *Bema* (translated judgment seat) was familiar to the people of Paul's day.

Dr. Lehman Strauss writes: "In the large Olympic arenas, there was an elevated seat on which the judge of the contest sat. After the contest were over, the successful competitors would assemble before the bema to receive their rewards or crowns. The bema was not a judicial bench where someone was condemned; it was a reward seat. Likewise, the Judgment Seat of Christ is not a judicial bench...the Christian life is a race, and the divine umpire is watching every contestant. After the Church has run her course, He will gather every member before the bema for the purpose of examining each one and giving the proper reward to each. (*God's Plan For The Future*, p. 111)

2. The fact of the Bema Judgment

(Rom 14:10-12) "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God"

(I Cor 3:13) "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

(2 Cor 5:10) "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

3. The purpose of the Bema Judgment

A. Negatives:

- i. This is NOT to determine whether a particular person enters heaven or not. Man's eternal destiny is determined before he leaves this world.
- ii. It is NOT to punish believers for sins committed either before or after salvation. (Heb 8:12; I Jn. 1:7; Is. 44:22)

B. Positive:

- i. 4:2 Paul states that we should conduct ourselves as faithful stewards of God:

In the New Testament world, a steward was the manager of a large household or estate. He was appointed by the owner and was entrusted to keep the estate running smoothly. He had the power to hire and fire and to spend and save, being answerable to the owner alone. His only concern was the periodic meeting with his master, at which time he was required to account for the condition of the estate up to that point. With this back-ground in mind, it may be said that someday at the *bema* judgment all stewards will stand before the Lord and Master and be required to give an account of the way they have used their privileges and responsibilities from the moment of their conversion. In the past God dealt with us as sinners. In the present, God deals with us as sons. In the Future, God will deal with us as stewards.

4. What is tested at the *bema* judgment:

1. (V13) This verse does not teach the false doctrine of purgatory. It is the believer's works not himself that will be subjected to the fire.
2. It is apparent from these verses that God classifies the works of the believer into at least six areas: gold, silver, precious stones, wood, hay and stubble.
3. We cannot classify what would constitute gold or silver, but we can classify the six areas into two categories:
 - i. Indestructable and worthy objects which will survive and thrive in the fire. Gold, silver and precious stones.
 - ii. Destructable and worthless objects which will be totally consumed in the fires. Wood, hay and stubble.
4. It is almost impossible for us to define the categories though we can derive from the Scriptures general areas in which God is interested.

A. How we treat other believers:

1. Heb 6:10 "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."
2. Mt 10:41, 42 "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

B. How we exercise our authority over others.

1. Heb 13:17 “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”
2. Jam 3:1 “My brethren, be not many masters, knowing that we shall receive the greater condemnation”

C. How we use our God-given abilities.

1. 2 Tim 1:6 “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee...”
2. I Pet 4:10 “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God”

D. How we use our money.

1. I Tim. 6:17-19 “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.
2. II Cor. 9:6,7 “But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

E. Use of our time

F. How much we suffer for Jesus

G. How we run the race

H. How we control the old man

I. How we win souls for Christ

J. How we react to temptation

K. How faithful are we to the Word of God.

4. The results of the *bema* seat judgment

A. Some will receive rewards.

I Cor 3:14 “If any man’s work abide which he hath built thereupon, he shall receive a reward.”

The Bible mentions at least five possible rewards:

1. The incorruptible crown – given to those who master the old nature (I Cor. 9:25-27)
2. The crown of rejoicing – given to soul-winners (Prov 11:30; I Thess 2:19; Dan 12:3)
3. The crown of life – given to those who successfully endure temptation, (Jam 1:2,3; Rev 2:10)
4. The crown of righteousness – given to those who expectantly are waiting for the rapture (II Tim 4:8)
5. The crown of glory – given to faithful preachers and teachers (I Pet. 5:2-4; 2 Tim. 4:1,2; Acts 20:26-28)

B. Some will suffer loss.

I Cor. 3:15 “If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

At the *Bema* judgment, the carnal Christian will suffer the loss of many past achievements, even as Paul did, but with one important exception: Paul was richly compensated, since he suffered his loss to win Christ, while the carnal believer will receive nothing to replace his burned-up wood, hay and stubble.

“Is it possible for someone who has earned certain rewards down here to lose them somehow through carnality?” It may be possible.

2 Jn. 8 “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.”

Rev 3:11 “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.”

Col 2:18 “Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.”

Vs 14-17 This passage lists 3 types of builders:

1. The wise builder (14)
2. The worldly builder (15)
3. The wicked builder (17)

The wicked builder will not stand before the *bema* judgment, but will be before the Great White Throne judgment. (Rev. 20:11-15)

The word “destroy” in vs 17 is *phitheiro* in the original and is often associated in the Greek New Testament with false doctrine and corrupt teachers. (1 Cor. 15:33)

It should be noted that we will account for not only what we did, but what we could have done if we would have. (Rev 3:1-3) and what we would have done if we could have. (Mt 26:41).

Chapter 4

Vs 1-21 The Corinthian leaders were flattering themselves swollen up with pride due to their authority in the local church.

Paul attempts to correct this attitude by:

A. He uses six pictorial examples. (Chapter 3 and 4) Paul describes the work of a true minister:

1. He is a husbandman. He is a cultivator (3:6)
2. He is builder (3:10) He is to construct.
3. He is a steward (4:1) He is to control.
4. He is a father (4:15) He is to counsel.
5. He is a teacher (4:17) He is to communicate.
6. He is a disciplinarian (4:21) He is to correct.

B. He uses 2 prophetic examples of the future:

1. He uses the *bema* judgment (4:3-5) In their pride the Corinthians had felt perfect liberty to pass judgment upon Christian workers. However, Paul warns them against:
 - a. judging others
 - b. judging themselves. (The Lord will reveal all)
2. Concerning the millennium (4:8-10)

Paul here employs one of the finest examples of divine sarcasm in all the Bible. He observes that the Corinthians must have convinced themselves they were actually ruling in the millennium, the way they were strutting around.

C. He uses 1 personal example:

a. His sufferings for the Savior.

1. He was buffeted (striking with a clenched fist), despised, reviled, persecuted, and defamed. His response to this is “ And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the off scouring of all things unto this day”

1. He experienced hunger, thirst, nakedness, and had “no certain dwelling place”.
2. He worked long, hard hours, supporting himself. The word “labor” in 4:12 is *kopiaio* in Greek is suggestive of labor which causes weariness. It was working his fingers to the bone. (I Thess 2:9)
3. He was looked upon as the filth of this world and the off scouring of all things.
4. He was a captured and condemned prisoner in the end of a victorious Roman parade, a spectacle to all.

“It has been observed that the trouble with Christians in our country today is that nobody is trying to kill them.”

b. His concern for the saints.

“I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.”

Paul admonishes them to be followers of him. He does this on at least three other occasions (I Cor. 11:1,2; 2 Thess 3:9; Phil. 3:17) In light of this it is unscriptural for a pastor or Christian leader to admonish his people, saying: “Don’t look at my life, don’t do as I do or say. Don’t even look at men to be your examples, look only to Christ.” Matthew 5: 13-16 sheds light on this:

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Chapter 5:1-13

They were failing to discipline:

1. The need for discipline: “There is fornication among you” (V 1) The Greek word for fornication is *porneia*. Paul uses this word 17 times in all his writings. 11 of these are

found in 1 Corinthians. Here the sin involved a man living with his stepmother in a sexual way.

- a. He was a church member. This is implied.
 1. Because his sinning partner is not rebuked. Paul here is only concerning with the sin committed by the member.
 2. Because Paul orders him to be dismissed from the fellowship of the Church.
- b. He was guilty as charged. "It is reported commonly" (V 1)
- c. He was unrepentant.

2. The failure to discipline:

"And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you" (V2)

They were puffed up, not because of the sin itself, but because of their tolerance and pride.

Paul rebukes them for not mourning over the tragedy.

"Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." (Jam 4:9)

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17

3. The authority to discipline

Although the individual Christian is warned not to sit in judgment, upon another Christian (I Cor. 4:5), the assembled church does indeed have this right and responsibility. (Mt 18:20)

4. The procedure in discipline:

- a. First step – "Go and tell the person his fault between thee and him alone (Mt 18:15)
- b. 2nd step – "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Mt 18:16)
- c. 3rd step – "And if he shall neglect to hear them, tell it unto the church: (Mt 18:17)
- d. 4th step – "...but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Mt 18:17)
"Yet count him not as an enemy, but admonish him as a brother." 2 Thess 3:15)

5. The seriousness of the discipline:

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (5:5)

What does it mean to do this? The Greek word for “destruction” here is *olethros*, a reference to the act of spoiling or marring something. Apparently Paul was saying this, “If this person is having so much fun in his sin, then remove him entirely from your fellowship and let Satan kick him around a bit. Let him taste what it’s like to face a hostile world without the prayers and ministry of the local church.”

When the local church removes a person like this it fulfills the divine command of Job. “And the LORD said unto Satan, Behold, he is in thine hand; but save his life.” 2:6.

6. The reasons for discipline:

- a. To help the person find his way back to God. Here it worked (II Cor. 2:6-8)
- b. To keep the sin from spreading throughout the church. “Know ye not that a little leaven leaveneth the whole lump?” (5:6) Leaven is a type of sin in the Bible (Mt 16:6)
- c. To maintain the standards of Christ to a watching world. (Acts 5:1-13) “One reason the church has so little influence in the world is that the world has so much influence in the church.”

7. The extent of discipline:

- a. Negative – The church is not to judge the outside world; this is to nag and rebuke unbelievers for their smoking, drinking, etc., but rather lead them to Christ.
- b. Positive – The New Testament lists at least three types of individuals to be dismissed from the fellowship of the local church.
 - i. A constant trouble maker (Prov. 6:19; 2 Thess 3:6, 11, 14)
 - ii. An immoral person (I Cor 5)
 - iii. A heretic (one who denies the virgin birth, etc.) (Titus 3:10; Rom 16:17, 18)

They were fragmenting the body of Christ

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?” (6:1)

1. In God’s sight this action was improper (V1-7)
 - i. Because of whom they were judging at that time, namely other believers. Paul is not condemning the court system here as an institution, for he himself had used it. (Acts 25:10,11) What he is saying is that feuding believers should use every means at their disposal to settle their legal difficulties and not drag each other before pagan courts.

- ii. Because of whom they would judge at a future time, namely the world and angels (Da. 7:18,22; Mt. 19:28; 2 Pet. 2:4; Jud 6; Rev 20:4)
- 2. In God's sight, this action was illegal (6:8) "Nay, ye do wrong, and defraud, and that your brethren." In other words, they not only refused to settle their petty problems out of court, but one planned to cheat one another in court.
- 3. In God's sight, this action was intemperate (6:9-14) "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." "All things" refers to "All moral things". The word expedient is *sumphero* in the Greek and literally means "To bring together". Paul is telling them to control themselves for its not always about them.
- 4. In God's sight, this action was immoral. (6:15-20)
 - i. Because our bodies are the members of the savior. Paul asks the question. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid." The believer is forbidden to unscripturally involve himself in the system of this present evil world. The child of God is to Flee from unlawful involvements in sex (I Cor. 6:18); silver (I Tim. 6:10,11), and society (I Cor. 10:14)
 - ii. Because our bodies are the temple of the Spirit (6:19,20; I Pet 1:18,19)

Chapters 7-16

Paul writes concerning a request made from the church in Corinth. In these remaining chapters Paul answers at least six of their questions.

1. Question 1: What about marriage? (Chapter 7)

This chapter has been more misunderstood than any other in the Bible.

A. Erroneous conclusions:

- i. Paul hated marriage in general and women in particular
- ii. Paul taught that unmarried individuals could always serve God better than married ones.
- iii. Paul admits to being uninspired in this chapter.

B. This chapter addresses questions concerning 3 different groups of people:

- 1. Those marriages in which both partners are saved (V1-11)

- a. Both partners are to render “due benevolence” to each other. The phrase is translated “good will” in Ephesians 6:7
- b. Neither partner is to “defraud” the other (V5). The context shows this to be in regard to sexual rights. Paul reminds both that neither has “power” over his own body. This is to say that separate ownership of oneself does not exist in a marriage state. Thus to deny sexual rights is to invite being tempted by Satan. (2 Cor. 2:11; I Pet. 5:8)

Marriage partners are not allowed to use sex as a controlling device over their mates.

Paul goes off on a short tangent: He states that it is better for individuals who are not married to remain that way. Paul states that it is a gift and ability given by God. His motivation for this is that a person who is not attached can be more available for the work of God.

- 2. Those marriages in which one partner is unsaved (V12-24). Paul has one basic admonition here and it is that the believer should stay with the unbeliever if at all possible.
 - a. Why should this be done?
 - i. Because the institution of marriage is ordained of God (14)
 - ii. Because the unbelieving partner is “sanctified” by the believing spouse (V14) This is simply saying that the Holy Spirit can work more easily in the life of an unbelieving husband or wife if there is in that home the example of a godly and faithful spouse.
- 3. Those unmarried individuals: (25-40)
 - a. There are times when it may be best to remain unmarried for awhile.(V27)
 - b. There are times when an individual can do more for Christ single than married (V32-34)
 - c. Believers should seek God’s will in marrying or remaining single.(23-24)

Question 2: What about Christian liberty (8-10)

As a child of God I have been liberate from the law of sin and death. Does this imply I can now do any lawful thing I desire?

Paul answers the question by citing 3 examples.

The matter of eating of meat offered unto Idols.

If it offends my brother and makes him stumble, I will abstain.

Question 3: What about church conduct?

A. Rules concerning clothing (11:1-16)

Nowhere in the Scripture are we given the divine length for a woman's hemline or for that of a man's haircut. However, in this chapter Paul does list certain principles which should govern the personal appearance of believers, especially while in the house of God.

1. The man's appearance:

i. The man is to wear nothing on his head.

This is to demonstrate:

- a. His relationship to the Savior. "But I would have you know, that the head of every man is Christ" (v3) For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God (v7)
- b. His relationship to his spouse. "The head of the woman is the man (V3). "The woman is the glory of the man" (v7)

Thus, no male in Christian service should wear a hat.

ii. The man is to wear his hair shorter than that of the woman. Two factors may have led to this rule.

1. Because of the general implications. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (V14) In Paul's day long hair on a male was associated with being effeminate.. Today to some respect refers to rebellion against authority.
2. Because of a specific holy vow. This was the O.T. Nazarite vow.

2. The woman's appearance

i. She is to wear her hair long to demonstrate:

1. Her submission to her husband
2. Her standards to the world. Harlots and slaves wore their hair short in Paul's time.

ii. She is to wear something upon her head. "because of the angels" Some believe that church members may share their seats with angels.

3. Rules concerning communion

A. The person:

1. The most important fact involved in the table of the Lord is the Lord of the table . It is His table. He sanctioned it and suffered for it.
2. Paul did not receive his information concerning the historical details of the Last Supper from any of the apostles who attended, but from Christ himself. This is also true of the details surrounding the preaching, death, and resurrection of the Savior. (I Cor.15:3; Acts 20:35; Ga;. 1:11,12)

B. The perversion:

At their communion service the fickle and self-centered Corinthians had so involved themselves in the supper that they had totally ignored both other saints and the Savior. As a result some (the well-to-do) would stuff themselves with food and drink while others (the poor) would go away hungry. (V23) Paul singles out the betrayal by Judas maybe signifying what the Corinthians were doing.

Paul here doesn't teach against having fellowship banquets at the church. However, he does seem to limit the communion service itself to that of bread and wine.

The phrase "in remembrance of me" (V25) is important for it refutes 2 additional errors concerning the Lord's supper.

1. Bread and wine are memorials and not sacraments . Memorials take place because one has already obtained grace, while a sacrament is performed to obtain grace.
2. The bread and wine are symbolic in nature and not changed into anything. The Roman Catholic doctrine of trans substantiation teaches that the elements are actually changed by the priest on the altar into the body and blood of Christ.

C. The Purpose (v26,28)

1. Look backward. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.."
2. Look inward. "But let a man examine himself."
3. Look forward. "Till he come."

C. The partakers.

What group is invited to this table? The Lord's supper is only for believers, but it includes all believers. It appears this included all believers whether they were baptized members of a church or not.

D. The prerequisites.

Two kinds of individual are forbidden to partake: The unsaved and the unclean.

E. The penalty (v29,30)

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.”

“Unworthily” The word here is an adverb and not an adjective Paul doesn't say, “anyone who is not worthy partakers, but if anyone partakes in an unworthy manner.”

“Damnation” In the Greek is translated as judgment. Through physical sickness or physical death.

F. The Plea (31-34)

“For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.”

Question # 4: What about spiritual gifts

1. Difference between “The gift of the Spirit” and the “Gifts of the Spirit”

The Gift of the Spirit was given on the day of Pentecost – It was when the Lord Jesus sent us another comforter.

The Gifts of the Spirit – These are gifts which are given today.

2. The “Gifts of The Spirit”, as described in I Cor. 12, are distinct from other spiritual gifts recorded in the Scripture.
2. The prerequisite for receiving any of these nine verses described here is the baptism in the Holy Spirit.
3. The Baptism of the Holy Spirit was 1st seen on the day of Pentecost in which tongues of fire and speaking in others tongues (languages) occurred. Every time individuals were baptized in the Holy Spirit, as recorded in the Scripture, they spoke with other tongues or it is implied that they did.

4. It is God's desire for all His children to walk in this experience.

5. The nine gifts of the Spirit:

a. Three gifts of knowing or of the mind:

- i. The Word of Wisdom – A supernatural revelation of divine purpose. This gift has to do with the future. It is not particularly prophetic but it has to do with the future because it is in God's purpose. It's a supernatural revelation on how to accomplish His will.
- ii. The Word of Knowledge – It is a supernatural revelation of the facts in the divine mind. God lets you know something that He knows. Sometimes it may be something that you really didn't want to know. Be careful in receiving this gift. Always test the gift by the Word.
- iii. The discerning of Spirits – It is a supernatural insight into the realm of spirits. It is an especially important gift for the pastor. It is not the gift of discernment. It deals with one thing only and that is spirits.

b. Three gifts of power:

- i. The gift of Faith – This is no doubt the greatest gift of power. The gift of faith has to do with the spoken word. It comes in times of emergency, when you need it quick.
- ii. The working of miracles – It is a supernatural intervention into the ordinary course of nature. It has to do with the creative act of God. Healing is a cure of something that is already there. (Spinal cord repair, growth of a hand, etc)
- iii. The gifts of healing – It is a supernatural power to heal diseases. This is the only plural gift.

There are 3 ways to get healed in the Scripture: laying on of hands, the elders being called giving a prayer of faith, and the gifts of healing.

Jesus never prayed for the sick and He never told anyone to pray for the sick. He said to preach the gospel and heal the sick.

c. The Three gifts of speech:

- i. The gift of tongues – It is a supernatural utterance in an unknown tongue. This is the most prevalent gift.
- ii. The gift of interpretation – It is a supernatural unfolding of the meaning of other tongues.

This is to be understood as an interpretation not a translation. Interpretation often include in them certain phrases for the person's personality. When God uses an individual, He lets you tell the story as you see it in the Spirit. Some people will be very detailed in their interpretations and others will be short and to the point. It is all according to the personality of the individual.

- iii. The gift of prophecy : It is a supernatural utterance in a known tongue. The gift of prophecy is not prophesying the future. It does not mean foretelling it means forth telling. Telling forth what God has to say.

It is the gift of “Prophecy not Prophecy” If one has this gift, it doesn't mean that you can't foretell the future, it simply means that it's not the sole purpose of the gift.

These gifts come through human vessels and human vessels can fail. Be sure it is the Spirit and not the mind. Yet step out in faith as the Lord directs, Always be sure the gifts line up with the already printed Word of God.

A. The extent of the gifts:

- i. Each believer should have at least one gift. (I Cor 7:7; 12:7; Eph 4:7 I Pet. 4:10)
- ii. No believer posses all the gifts (I Cor. 12:29-30)

B. The purpose of Spiritual gifts.

- i. To glorify the Father (Rev. 4:11)
- ii. To edify the believer and the Church (Eph 4:12,13)

iii. Paul uses the human body here to describe the purposes of these gifts.

1. All believers are part of Christ's body (12-14)
2. All believers do not have the same function within the body of Christ (14).
3. Each member is equally important to God (18).
4. Each member needs the other members to function properly (15-21)
5. All members suffer and rejoice with the other members (26)

iv. The abuse of the gifts (chapter 14)

1. Not using the gifts imparted to us. (I Tim. 4:14, 2 Tim 1:6)
2. Attempting to use gifts that haven't been imparted to us. Acts 8:18-20)

C. The time frame for these gifts:

These gifts are enduring to the present time and should be in operation in a healthy church assembly. At the rapture of the Church these gifts will "cease" (I Cor 13:8)

D. The five-fold ministry of the church.

1. Apostles - A person sent by another; a messenger; envoy.

The original apostles were called by Christ and were the fathers of the Christian movement. Some believe that this office died out with the original apostles and that there are no present day apostles.

Apostles were called to do a momentous task, had a specific calling upon their lives, and an urge by the Holy Spirit to spread the gospel to the ends of the earth.

2. Prophets – These individuals are called by the Holy Spirit to give supernatural insight to future events. They also have the ability to preach the gospel plainly and forcibly seemingly with regard to individual feelings.
3. Evangelists – These individuals are called to be the soul winners. They have the ability to proclaim the good news

of the gospel. (The simple gospel, with the hopes of bringing souls to repentance)

4. Pastors – These individuals are called by the Holy Spirit to lead the flock. They are the daily caregivers for God’s people.
5. Preachers – These individual have been called by the Holy spirit to declare the truths of the Word of God. Declaring all points and challenging believers to walk in its ways.
6. Teachers – These individuals have been called by the Holy Spirit to rightly divide the Word for the purpose of doctrine. They have the ability to make God’s Word and plan plain.

Spiritual Gifts for God’s people (Rom 12:3-8; I Cor. 12:3-10; 28-31; Eph. 4:11,12 I Pet 4:10,11)

- | | |
|-------------------------------|--------------------|
| 1. Prophecy | 16. Apostles |
| 2. Ministry | 17. Prophets |
| 3. teaching | 18. Evangelists |
| 4. exhortation | 19. Pastors |
| 5. ruling | 20. Teachers |
| 6. mercy | 21. Helps |
| 7. Word of wisdom | 22. Administration |
| 8. Word of knowledge | |
| 9. Discerning of Spirits | |
| 10. Faith | |
| 11. Healings | |
| 12. Miracles | |
| 13. Prophecy | |
| 14. Tongues | |
| 15. Interpretation of Tongues | |

V31 – Paul says to covet the best gifts.

Chapter 13

Paul here in this chapter speaks very plainly here about love.

In a nutshell you can do the most amazing things for the kingdom of God, but if you don't love people, take it all and throw it away. Simply they are works which are burned in the fire.

1. What is love? Dictionary -- a strong positive emotion of regard and affection

Bible says: (Message Bible)

- a. Never gives up
- b. It cares for others more than self
- c. It doesn't want what it doesn't have
- d. Love doesn't strut its stuff
- e. Love doesn't have a swelled head
- f. Love doesn't force itself on others
- g. Love isn't always "me first"
- h. Love doesn't fly off the handle
- i. Love doesn't keep score of the sins of others
- j. Love doesn't revel when others grovel
- k. It takes pleasure in the flowering of truth
- l. It always looks for the best (Positive attitude)
- m. It never looks back (Past)
- n. But keeps going until the end

Paul speaks of the incomplete vision of the future. We don't know what tomorrow may bring, but we need to have faith in the Creator of the Universe that he has it all worked out. Nothing takes God by surprise and He works everything out for our benefit.

"Trust steadily in God, hope unswervingly, love extravagantly. And the best of these three is Love."

Chapter 14

Paul here covers the gifts of the spirit and their uses and abuses,

- A. Tongues – Paul makes it clear here that tongues does not edify others, but tongues edifies self.
 1. Speaking in tongues has benefit for the believer.
 - i. Tongues is the initial evidence of the Baptism of the Holy Spirit (Acts)
 - ii. Tongues benefits the believer in their prayer lives. (V4) The Spirit prays through use for our benefit (V 2,14)
 - iii. Speaking and singing in tongues should happen in the believer's life (V15)
 - iv. Tongues are a sign for the unbeliever (V 22) It is not the end of all. People are convicted by interpretation and prophecy. (V24,25)

2. Abuses of tongues:

- i. It seems that the Corinthians were attempting to only speak in tongues in their services. Paul says people will think you crazy (V23)
- ii. Paul is saying tongues are great, but no one understands them so they are not affecting anyone.

3. Correct use of tongues:

- i. They can be used in church services for individual prayer
- ii. The gift of tongues should be exercised in church services, but only if an interpreter is present. (V 28)
- iii. The one who is used in the gift of tongues should pray to move on and be used to interpret tongues.

4. Prophecy:

- i. The gift of Prophecy edifies, exhorts, and comforts
- ii. The gift of Prophecy and interpretation seem to be gifts that are more beneficial to the body of Christ.
- iii. Tongues are great, but what has more benefit for the believer?

5. Exercise of the gifts of speech:

- i. Everyone seemed to have message in tongues. Today its infrequent to have any.
- ii. If an individual is to be used in a speech gift it should only be 2 times, 3 maximum.(v 27)
- iii. The individual who give the message in tongues should not be the one who interprets. (v 27)
- iv. If an individual receives a message from the Lord and feels to give it in tongues, but no interpreter is present. Let him hold the message and pray that the Lord would give him the interpretation. (v 28)
- v. It seems the same is true for the gift of prophecy or interpretation. 2 to three times is appropriate (V 29)
- vi. There seems to be no restriction as to the total number of prophecies, interpretations, and tongues given in a service by the group. (V 31)
- vii. **THE SPIRIT OF THE PROPHETS ARE SUBJECT TO THE PROPHETS.** There are appropriate times and places to be used in the gifts. The gifts are not to cause disruption to the service. Some pastors like for the gifts to be exercised during the preaching others don't.
- viii. As a pastor. Don't allow people who are not living right to exercise the gifts in church. Also don't allow people you don't know as well.
- ix. If 2 people or more feel to give a message wait for your turn.
- x. If a tongue is given and you feel to give a tongue, wait for the interpretation of the first tongue.

- xi. All gifts of speech need to be judged according to the Word of God.
- xii. DO NOT base the decisions of your life solely on a prophecy or interpretation. Let them be a confirmation to that which the Holy Spirit is already speaking to you. (Out of the mouth of 2 or 3 witnesses)
- xiii. It is the pastor's responsibility to correct the misuse of spiritual gifts.
- xiv. If a person thinks he is a prophet, he must conform with what the scriptures say. If he is unwilling, don't let him exercise the gifts.
- xv. Covet the best gifts. Covet prophecy, but don't forbid anyone from speaking in tongues.

6. What about woman speaking in church.

- i. At the time of the writing, it was common practice for woman to sit on one side of the church and the men on the other.
- ii. What can be derived from historical evidence is that the woman who were uneducated at the time would speak out in church services and ask their husbands questions about what was being said and thus causing a disruption in the service.
- iii. Paul chastens them to wait until they are home for such questions.

Question # 5 : What about the resurrection?

Along with chapter 8 of Romans this chapter is one of the greatest in the Word of God. The is the oldest written account of Christ's resurrection.

- A. The fact of the resurrection;
 - a. (4) He rose again
- B. The time frame:
 - a. "The third day"
- C. The reason for the resurrection:
 - a. "For our sins" Christ was not a martyr dying for his faith, but a Savior dying for our sins.
 - b. He did not say "I am finished", but "It is finished"
 - c. All 3 persons of the God head were involved in the resurrection.
 - i. Father (Jn. 3:16, Acts 2:24)
 - ii. The Son (Jn. 10:11,18)
 - iii. The Holy Spirit (Heb 9:14, Rom 1:4)
 - d. The results of the resurrection:
 - i. "by which also ye are saved. (V 2)

e. Proof of the resurrection:

i. The New Testament records ten main appearances of the resurrected Savior:

1. Mary Magdalene (Jn. 20:11-18)
2. The other woman (Mt. 28:9,10)
3. The two disciples (Lk. 24:13-32)
4. Simon Peter (Lk. 24:33-35)
5. 10 apostles (Jn. 20:26-31)
6. 11 apostles (Jn. 21:1-14)
7. 7 apostles (Jn. 21:1-14)
8. 500 disciples (I Cor. 15:6)
9. James, his half brother (I Cor. 15:7)
10. 11 Apostles on Mt Olive (Lk. 24:44-49)

ii. Paul speaks of his 5 personal visits:

1. Damascus road (Acts 9:1-9)
2. In Corinth (Acts 18:9)
3. In Jerusalem (Acts 23:11)
4. On a sinking ship (Acts 27:23)
5. At an undesignated spot (2 Cor. 12:1-4)

f. The priority of the resurrection:

i. In Paul's day, as in our own, there are those who deny the subject of the resurrection in general. Paul declares in the following verses that if the resurrection is denied, then one is forced to 9 horrible conclusions:

1. All gospel preaching has been and will continue to be useless.
2. All gospel preachers are liars and fools
3. All living Christians are still in their sin
4. All departed Christians are in hell
5. All reasons and purpose for life is destroyed
6. The Savior himself is still rotting in some middle-eastern grave
7. Christian service becomes a farce.

Note: Verse 29 does not advocate the unscriptural doctrine of being baptized for the dead. Once an individual is passed on his fate is sealed for eternity. (Lk. 16:19-31; Heb. 2:3; Rev.22:11)

This can also be translated as the Message Bible has, “Why do you think people offer themselves to be baptized for those already in the grave? If there’s no chance of resurrection for a corpse, if God’s power stops at the cemetery gates, why do we keep doing things that suggest he’s going to clean the place out someday, pulling everyone up on their feet alive?” (People believe in the resurrection, naturally)

8. Suffering for Christ is stupid and senseless (V30, 32)
9. The sensual way is the only way, “Let us eat and drink, for tomorrow we die” (V 32)

g. The Parade of the resurrection:

- i. “But now is Christ risen from the dead, and become the first fruits of them that slept”
- ii. The order of the resurrection:
 1. The resurrection of Christ: This resurrection carried immortality. (Mk. 16:2-8)
 2. The rapture resurrection (I Cor. 15:53; I Thess 4:16)
 3. The premillennial resurrection of the Old Testament and tribulation saints. (15:24; Jn. 5:24; Dan 12:2)

h. The plea of the resurrection (V33,34)

- i. We are to “awake to righteousness and sin not”
- ii. We are to avoid those who deny the resurrection.

i. The pattern of the resurrection:

- i. Paul give an illustration of a grain of wheat. (V 37)
 1. The old body, like a grain of wheat, has no power to change itself. Only God can grow wheat and raise the dead.
 2. The old body like a grain of wheat, must die to be changed. (Jn. 12:24 – “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” DEATH does not suppress the grain but releases it.
 3. The new body, like a grain of wheat, does not lose its identity. Both still retain a certain likeness to the original state.(I Cor. 13:12)

j. The perfection of the resurrection:

- i. Old sinful body:
 1. sown in corruption (Perishable)
 2. sown in dishonor
 3. sown in weakness (subject to disease)
 4. sown a natural body (bound by the laws of nature)
- ii. New body:
 1. raised in incorruption (imperishable)
 2. raised in glory (in a perfect world)
 3. raised in power (Not subject to disease)

4. raised a spiritual body (Not subject to the laws of nature)
- k. The resurrection of the rapture:
 - i. We shall be changed
 - ii. In the twinkling of an eye
 - iii. Corruption puts on incorruption
 - iv. Mortal puts on immortality.
- l. Purpose of the resurrection:
 - i. To destroy mans' enemies:
 1. The world (Gal 1:4)
 2. The flesh (Rom 7:18)
 3. The devil (Mt 13:39)
 4. Spiritual death (Jn. 5:24)
 5. Physical death (Heb. 2:15)

Question # 6 What about the offering?

1. Location of the offering: The local church (V1)
2. Source of the offering: The offering to be supported by all the members. (V 2)
3. Time of the offering: The first day of the week. (V 2)
4. The amount of the offering: "As God has prospered".
5. The purpose of the offering: It was for the need of the saints. Tithes are for the support of the local church
6. The custodians of the offering : "Whomsoever they chose. It should be in the hands of multiple people