

Third Edition

1 & 2 CORINTHIANS

The Influence of Culture on the Church Then and Today
The need for Unity in the Body of Christ
The Need for Following God's Pattern in Life & Worship



The Ruins of the Temple of Apollo in Ancient Corinth:

Charles R. Williams

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CITY OF CORINTH, A BRIEF HISTORY

Corinth is a city of ancient Greece, near the southern extremity of the Isthmus of Corinth, southwest of the modern city of Corinth. Discoveries of pre-Mycenaean pottery in Corinth indicate the existence of a settlement there in ancient times. The city flourished under the **Dorians**, who conquered it before 1000 B.C. With **harbors** on both the Gulfs of Corinth and Saronikos, it was well situated for trading and by about 650 B.C. was the chief commercial center of Greece. Among the many colonies founded by Corinth during this period were Corcyra (or Corfu) and Syracuse in the 8th century and Potidaea in the 7th century.

With the rise of **Athens** as a rival commercial and naval power, Corinth joined **Sparta** against Athens in the **Peloponnesian War** (431-404 B.C.). In 338 B.C., Corinth was occupied by **Macedonians**. The city joined the Achaean League in 224 B.C., soon becoming the leading member. In 146 B.C., following absorption of the league by the Romans, the Roman army destroyed Corinth. **Julius Caesar** rebuilt the city about 44 B.C., and it afterward became capital of the Roman province of Achaea. Corinth was ravaged by the Goths in A.D. 395. In the following centuries, it was successively captured by the Turks (1458), by the Venetians (1687), and again by the Turks (1715), who held it until Greek insurgents recaptured it in 1822. In 1858 the city was completely destroyed by an earthquake. Since 1896, numerous archaeological discoveries have been made among the ruins of Corinth, including Greek and Roman sculpture and remnants of some of the principal Greek and Roman buildings, including the Greek temple of Apollo and a Roman amphitheater.

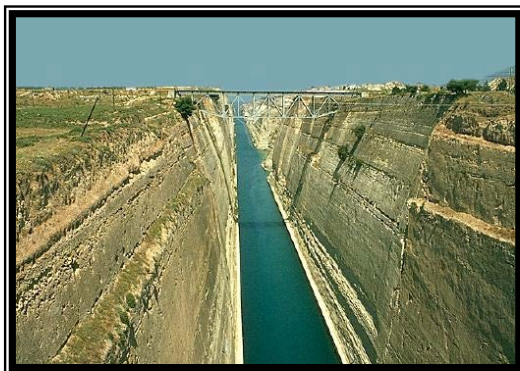
Greek Temple of Apollo In Ruins of Corinth

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City of Corinth, Setting for the Letters to Corinth

1. The southern part of Greece is very nearly an island with a small isthmus about four miles across joining the two parts of Greece together. (See Map pages 9, 10)
2. Its position made it one of the greatest trading and commercial centers of the ancient world.
3. It was necessary that all the north to south traffic of Greece should pass through Corinth.
 - a. All traffic from Athens and from the north of Greece to Sparta and the Peloponnese had to be rerouted through Corinth.
 - b. It was the quickest and safest route.
4. The far greater part of the east to west traffic of the Mediterranean passed through her.
 - a. The southern tip of Greece was known as Cape Malea, and it was very dangerous.
 - b. There were Greek sayings related to this; “Let him who sails round Malea forget his home,” and “Let him who sails round Malea first make his will.”
 - c. Small ships would sail to the isthmus and have their ships dragged out of the water and set on rollers so the ship could be hauled to the other side and lowered in the water.
 - d. If the ship were too large, the cargo was taken off and carried to another ship on the other side of the isthmus.

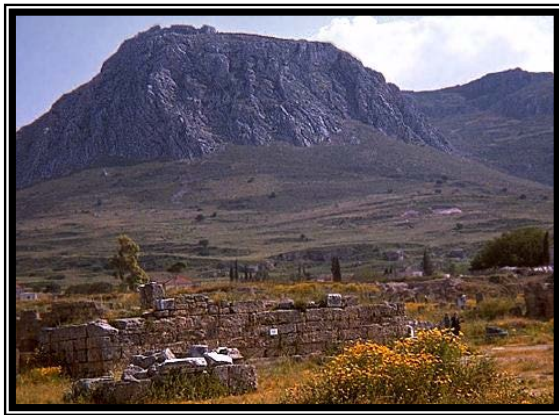


Today's canal through the Isthmus of Corinth

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- e. This four mile trip across the isthmus saved a journey of two hundred and two miles round Cape Malea.

5. It can be seen from these facts how Corinth became a great commercial city.
6. She was known as the “Vanity Fair” of the ancient world.
7. She was also known as “The Bride of Greece” and the “Lounge of Greece.”
8. The Isthmian Games were also held here and they were second only to the Olympic Games in the ancient world.
9. Her commercial prosperity brought on another side to Corinth, wickedness.
 - a. To live like a Corinthian meant to live with drunken and immoral debauchery.
 - b. If a Corinthian was shown upon the stage in a Greek play, he was shown drunk.
 - c. On the hill of the Acropolis stood the great temple of Aphrodite, the goddess of love. (See map of the city, p. 9)



**The Acropolis upon
which was the temple of
Aphrodite, the goddess
of love**

Manna Bible Maps ©

- (1) It had one thousand priestesses who were sacred prostitutes.
 - (2) They plied their trade in the streets of Corinth.
10. Corinth has a very interesting history.
- a. The early Greek battleships were built here, and they were fierce fighters.
 - b. Corinth was the leader of the opposition against the invasion of Rome, but she could not stand against the disciplined Romans and in 146 B.C. Lucius Mummius, the Roman general, captured Corinth and sacked her and devastated her so completely that he left her a desolate heap of ruins.
 - c. Because of its geographical location Corinth did not remain a devastation.
 - d. Julius Caesar rebuilt Corinth and it became a Roman colony.
 - e. It became the capital city of the province of Achaea.

- f. Her population became a mixture of all kinds of people---“Without traditions and without well-established citizens.”
11. Its name became synonymous for wealth and luxury, for drunkenness and immorality and vice, for nameless and shameful practices (1 Corinthians 6:9-10).
12. In this hotbed of vice, in the most unlikely place in all the Greek world, some of the greatest work of Paul was done, and some of the mightiest triumphs of Christianity were won.
13. Paul stayed longer in Corinth than in any other city with the single exception of Ephesus (18 Months).
14. The story is told in Acts 18:1-17.
15. He took up residence with Aquila and Prisca (Pricilla) and then with one Justus who lived next door to the synagogue.
16. Though there was opposition, he was helped by Gallio, the new Roman governor.
- The Jews brought Paul to trial.
 - Gallio, using the impartial justice of Rome, refused to have anything to do with the case.
17. Paul completed his work in Corinth and moved on to Syria.



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Main road to the sea from Corinth



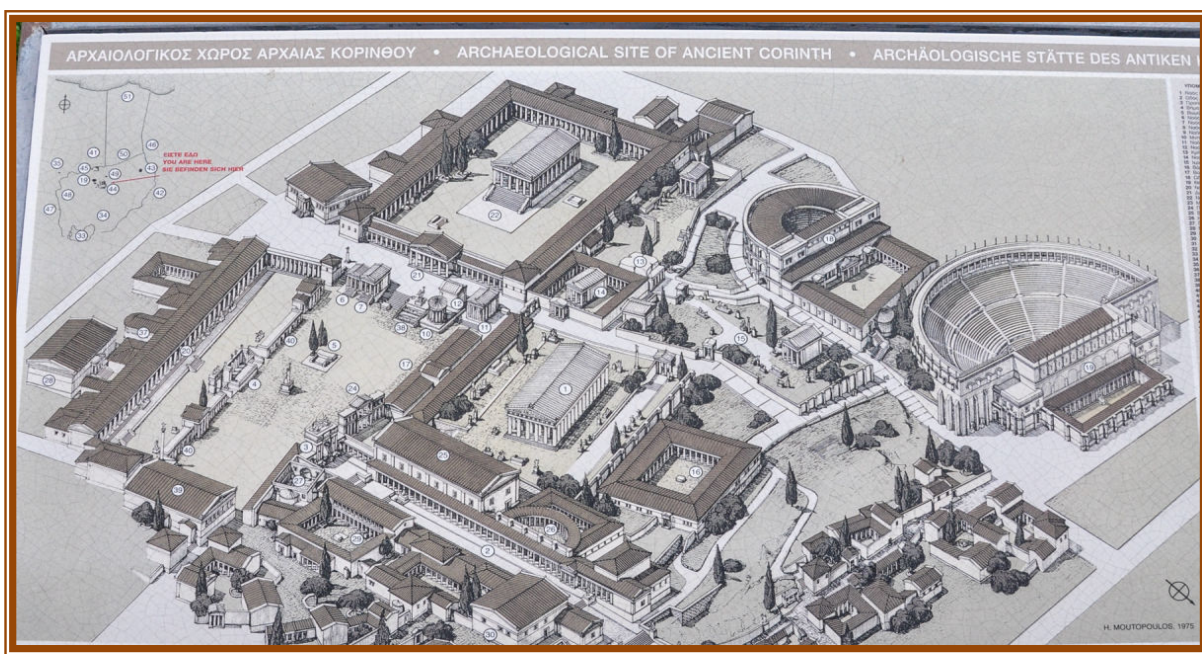
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Market Place



A MAP OF THE CITY OF CORINTH

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Artist Conception Model: City of Corinth Based on Archaeology



Temple of Octavian, Sister of Augustus Caesar



PAUL'S SECOND MISSIONARY JOURNEY

CIRCUMSTANCES, TIME, AND PLACE REGARDING THE WRITING OF 1 AND 2 CORINTHIANS

A. PAUL'S FIRST MISSIONARY JOURNEY:

1. Paul left Antioch of Syria with Barnabas and established churches in Galatia and Celicia.
2. Paul then returned to Antioch of Syria.

B. PAUL'S SECOND MISSIONARY JOUENEY: (See Map, page 10)

1. Paul left Antioch of Syria with Silas to revisit the churches in Syria and Celicia where Timothy's conversion is related, Acts 15:-16:5.
2. Paul, Silas, and Timothy go through Phrygia and Galatia to Troas where they received the call to come into Macedonia (Europe), Acts 16:6-10.
3. Paul, Silas, Timothy, and Luke (see Acts 16:10, "we" includes the author of Acts, who was Luke) sailed to Samothrace and then traveled through Neapolis and Philippi, Acts 16:11-40.
4. Paul, Silas, and Timothy (see Acts 16:40-17:1, "they") went through Thessalonica and Berea (Acts 17:12).
5. Silas and Timothy remained in Berea while Paul was escorted under protection to Athens where he preached on Mars Hill and converted others elsewhere in the city, Acts 17:13-34.
6. Paul sent word to Silas and Timothy to join him in Athens, but he left for Corinth before they arrived, Acts 17:14; 18:1, 5).
7. In Corinth he met Aquila and Priscilla and persuaded both Jews and Greeks with the word of God for eighteen months.

NOTE: It should be mentioned that although Titus' name is not mentioned in Acts he was with Paul on the first and second missionary journeys as mentioned in other letters (Galatians 2:3; 2 Cor. 2:13; 7:6, 7, 13-15).

8. Paul then sailed to Ephesus with Aquila and Priscilla and was there only a brief time, Acts 18:18-22.
9. Paul sailed to Caesarea and then to Antioch of Syria to report the results, Acts 18:22-23.

C. PAUL'S THIRD MISSIONARY JOURNEY: (See Map, page 15)

1. Paul went through Galatia and Phrygia encouraging the disciples, Acts 18:22-23.
2. Mention is made of the fact that Apollos came to Ephesus and was mighty in the scriptures, and then he went to Corinth where he helped them much and confuted the Jews, Acts 18:24-28.
3. While Apollos was at Corinth Paul passed through the upper part of Asia Minor and came to Ephesus where he persuaded many, Act 19:1-20.
4. While at Ephesus he purposed to go through Macedonia and Achaia (Corinth), then on to Jerusalem and later to Rome, Acts 19:1-20.

NOTE: It is believed that Paul wrote **a letter to Corinth** at this time which was not preserved for the New Testament.

5. Before leaving Ephesus, Paul sent Timothy and Erastus to Macedonia while he remained awhile in Asia (Province of Asia, Ephesus being its chief city), Acts 19:22.

NOTE: It is believed that Paul wrote 1 Corinthians at this time as the result of bad news from Apollos and the house of Chloe, 1 Cor. 1:11; 16:12. They also sent Paul a number of questions which Paul answers in this letter. It is possible Titus took this letter to Corinth, 2 Cor. 2:13; 7:6, 7, 13-15.

6. Paul is in Ephesus for two years.
7. Paul then proceeded on to Macedonia but is disappointed in not meeting Titus in Troas, Acts 20:1; 2 Cor. 2:13.
8. Titus joins Paul in Macedonia but is sent back to Corinth in company with other disciples, 2 Cor. 7:6, 7, 13-15.

NOTE: It is believed that Paul wrote 2 Corinthians in Macedonia and had Titus take it to Corinth with the earnest request that he would attend to the collection being taken for the poor saints of Judea (2 Cor. 8:16-17). The "brethren" who took the first epistle to Corinth (1 Cor. 16:11, 12) were doubtless Titus and his companion, whoever he may have been.

9. Paul went into Greece and spent three months there, Acts 20:2.
10. Paul then retraced his route back to Caesarea.

BACKGROUND AND INFORMATION FOR 1 CORINTHIANS

I. Introduction:

- A. This epistle gives us the best picture of the life and problems of a primitive local church.
- B. It shows us that factions, moral laxity, want of reverence, abuses of spiritual gifts, and various doctrinal opposition had already come into the church.
- C. The epistle gives us Paul's inspired instructions as to the method of dealing with these and other problems.

II. Background and Destination:

- A. The founding of the church in Corinth is found in Acts 18:1-8.
- B. He made his home with Aquila and Priscilla, lately come from Italy.
- C. On the Sabbaths he preached to Jews and Greeks in the synagogue.
- D. A gift from Philippi (2 Cor. 11:9), enabled Paul to devote his full time to preaching the word ("held himself to the word," Acts 18:5).
- E. The Jews, however, opposed him and he withdrew to the house of Justus, adjoining the synagogue.
- F. The Lord appeared to him in a vision and assured him that He had "much" people in the city.
- G. After 18 months the Jews brought Paul before Gallio (proconsul of Achaia), but Gallio refused to interfere in a matter that he regarded as Jewish.
- H. Afterwards Paul continued many days at Corinth and then left for Ephesus and then to Syria.
- I. It appears that nearly all of Paul's converts were Gentiles.
 - 1. Most were from humbler ranks.
 - 2. Some of nobler class were converted, but few 1:26-31.
 - 3. There were marked social and economic differences, 7:20-24; 11:21-34.
 - 4. Some were steeped in pagan vices 6:9-11.
 - 5. Some prided themselves on intellectualism, 2:1-5.
 - 6. They had to deal with gross immorality.

III. Occasion and Date:

- A. Leaving Greece with Aquila and Priscilla, Paul stopped briefly at Ephesus.
- B. He left the two in that city and sailed on to Caesarea, Jerusalem, and Antioch of Syria, Acts 18:19-23.
- C. While at Ephesus Aquila and Priscilla taught Apollos the correct baptism, Acts 18:24-26.
- D. Apollos then went to Corinth and preached where he was very successful but a party grew around him so he withdrew to Ephesus, Acts 18:27-28; 1 Cor. 1:12; 16:12.
- E. Paul, now on his third missionary journey, went through Galatia and Phrygia and returned to Ephesus before Apollos got back, Acts 18:23; 19:1.
- F. While at Ephesus Paul wrote a letter to Corinth that was not preserved for the New Testament, 1 Cor. 5:9-13.
- G. Bad news came to Paul through the household of Chloe, 1:11, and Apollos, 16:2.
- H. Paul sent Timothy and Erastus to Macedonia, Acts 19:22, and Timothy to Corinth, 1 Cor. 4:17.
- I. A letter from Corinth reaches Paul and he wrote what we call 1 Corinthians, which he assumes will reach Corinth before Timothy gets to the city, 16:10.
- J. The letter is thus occasioned by the reports of serious evils at Corinth and must have been written in the latter half of Paul's three-year ministry in Ephesus, Acts 20:31, in the spring of A. D. 54 or 55.

IV. Purpose and Plan:

- A. Paul wrote this letter to rebuke the party spirit.
- B. > to tell them not to be proud of immorality among them.
- C. > to reprove them for not settling their differences.
- D. > to answer their questions about marriage.
- E. > to give instructions regarding eating food offered to idols.
- F. > to correct disorders in the behavior of the women.
- G. > to give instructions on the exercise of spiritual gifts.
- H. > to instruct on the truth of the resurrection of the dead.

- I. > to urge their participation in helping the poor in Judea.
- J. > to inform them of his future plans.
- K. > to commend certain of his fellow-workers to them.



PAUL'S THIRD MISSIONARY JOURNEY

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SOURCES FOR PAGES 1-15

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A BRIEF OUTLINE OF 1 CORINTHIANS

I. The Introduction, 1:1-9.

- A. Paul's usual apostolic introduction is given, v. 1-3.
- B. Paul reminds them of the necessity of thanksgiving, v. 4-9.

II. Paul Rebukes The Party Spirit, 1:10-4:21.

- A. The church was divided over personalities, 1:10-17.
- B. The cross does not bring about the same response in everyone, 1:18-25.
- C. The true nature of glory is given, 1:26-31.
- D. The faith in God's power is described, 2:1-5.
- E. The wisdom which is from God is necessitated, 2:6-10.
- F. The fact that spiritual things are for spiritual men is emphasized, 2:11-16.
- G. The supreme importance of God and the spiritual is described, 3:1-9.
- H. The right foundations, builders, and materials are needed, 3:10-17.
- I. The wisdom of God and the foolishness of men are described, 3:18-22.
- J. The requirement of stewards is stated clearly, 4:1-5.
- K. The requirement of humility is included, 4:6-13.
- L. The admonition to beloved children is given, 4:14-21.

III. Paul Outlines The Problems of Sexual Morality (Chapters 5-7).

- A. The church at Corinth had allowed sin and complacency about it, 5:1-8.
- B. The church and the world are different, 5:9-13.
- C. The church, in dealing with congregational matters, should avoid the evils of litigation before heathen tribunals, 6:1-8.
- D. The church members should not commit fornication because of the sacredness of the body, 6:9-20.

IV. Paul Discusses Marriage and Difficult Times (Chapter 7).

- A. Paul describes the husband and wife relationship, 7:1-7.
- B. Paul describes the bond that must not be broken, 7:8-16.

- C. Paul describes the different areas where we are to serve God where we are, 7:17-24.
- D. Paul gives wise advice on a difficult problem, 7:25, 36-38.
- E. Paul describes the time of difficulty, 7:26-35.
- F. Paul discusses marrying again, 7:39-40.

V. Paul Discusses The Subject of Food Offered To Idols, 8:1-11:1.

- A. Christians should exercise consideration of the weaker brother, Chapter 8
- B. Christians should exercise the law of forbearance, Chapter 9.
 - 1. There are unclaimed privileges, v. 1-14.
 - 2. There is the privilege and the task, v. 15-23.
 - 3. There is the winning of the race, v. 24-27.
- C. Christians should take heed from the history of Israel, 10:1-13.
 - 1. Their history illustrates the peril of disobedience, v. 1-11.
 - 2. Their history illustrates the peril of overconfidence, v. 12-13.
- D. Christians should not practice idolatry, 10:14-22.
- E. Christians have liberty but they should not abuse it, 10:23-11:1.

VI. Paul Describes Disorders Connected With Public Worship, 11:2-14-14:40.

- A. There is the necessity of modesty, 11:2-16.
- B. There is the wrong kind of feast, 11:17-22.
- C. There is the proper attitude regarding the Lord's Supper, 11:23-34.
- D. There is the proper attitude toward and use of spiritual gifts that existed in the early church, Chapters 12-14.
 - 1. There were differing gifts of the Holy Spirit, 12:1-11.
 - 2. There is the physical body, which give us an illustration of the body of Christ, 12:12-31.
 - 3. There is the greatest gift; love, Chapter 13.
 - 4. There were regulations concerning the use of the gifts, Chapter 14.
 - a. There is false and true worship, 14:1-19.
 - b. There are consequences for each, 14:20-25.

- c. There are specific regulations for worship and the use of the gifts, 14:26-33.
- d. There were forbidden innovations, 14:24-40.

VII. Paul Describes Jesus' Resurrection and Our Resurrection, Chapter 15.

- A. There is the fact of the risen Lord, v. 1-11.
- B. There is the description of the Christian if there was no resurrection, v. 12-19.
- C. There is the fact that Christ was the first-fruits of the resurrection, v. 20-25.
- D. There is the description of life if the dead are not raised, v. 29-34.
- E. There is given a comparison of the physical and spiritual body, v. 35-49.
- F. There is the conquest of death because of Christ, v. 50-58.

VIII. Paul Gives His Immediate Practical Concerns, 16:1-18.

- A. He gives his practical plans, v. 1-9.
- B. He expresses his concerns, v. 10-18.

IX. Conclusion, 16:19-24.

- A. Paul gives his closing words and greetings, v. 19-21.
- B. Paul gives his warning, grace, and love, v. 22-24.

MAJOR OUTLINE OF 1 CORINTHIANS

I. The Introduction, 1:1-9.

- A. Paul gives his usual apostolic introduction, v. 1-3.
 - 1. He establishes his authority by his claim to be an apostle through the will of God.
 - 2. It is possible that Sosthenes is the same one mentioned in Acts 18:17.
 - 3. He addresses the letter to the church of God at Corinth.
 - a. He reminds them that they are sanctified (separated) in Christ Jesus.
 - b. He reminds them that they have been called to be saints.
 - c. He reminds them that all who have been called, call on the name of Jesus Christ.
 - (1) Christians acknowledge Christ's authority.
 - (2) Christians acknowledge Christ as their only mediator.
 - 4. He prays that they have the grace and peace of God.
- B. Paul reminds them of the necessity of thanksgiving, v. 4-9.
 - 1. He is thankful for the grace of God given to them in that they were given the gospel of Christ and they responded to it.
 - 2. He is thankful that they were enriched in everything by the testimony and knowledge he gave to them when he preached the gospel to them in Corinth.
 - 3. He is thankful that they were enriched in all utterance and knowledge.
 - a. Some of the Corinthians had received the gift of tongues (12:10).
 - b. Some of the Corinthians had received the gift of knowledge (12:8).
 - 4. He is thankful that his testimony about Christ was confirmed in them (See Mark 16:20), and they received many gifts (See 1 Cor. 2:4; 4:20).
 - 5. He is thankful that Christ will confirm them until the end as they wait for the revelation of Christ (See Phil. 3:20).
 - 6. He is thankful that God is faithful and that He called them into the fellowship of His Son (See 1 Thess. 2:13; 2 Thess. 2:13-14).

II. Paul Rebukes The Party Spirit, 1:10-4:21.

- A. The church was divided over personalities, 1:10-17.

- B. The house of Chloe had informed Paul of contentions in the church.
1. He pleaded that they speak the same thing and that there be no divisions.
 - a. There can be differences in matters of faith; doctrine which comes from the word of God.
 - (1) These differences can result in fatal doctrinal differences.
 - (2) These differences can result in non-fatal doctrinal differences.
 - b. There can be differences in matters of opinion, which come about because of taste, culture, tradition, etc.
 - c. Their differences were over following men (preacheritus).
 2. He reminds them that they were baptized in the name of Christ and that Christ is not divided.
 3. He pleaded with them to be perfectly joined together in the same mind and in the same judgment.
 4. The contentions were being caused by pride in their being baptized by certain preachers.
 5. The contenders were reminded they were all baptized in the name of Christ.
 - a. Paul is glad he baptized so few of them because of their contentions and bragging.
 - b. Paul reminds them that his mission was not to baptize but to preach the gospel.
 - (1) Paul is not saying he wasn't sent to baptize disciples; otherwise, he would be in conflict with Christ's great commission (See Matthew 28:19-20.
 - (2) Paul is using a figure of speech called an ellipsis wherein the word "only" is excluded from the sentence in order to emphasize what is most important, which in this case is the preaching of the gospel.
 - (a) Example: "Do not labor for the food which perishes, but for the food which endures to everlasting life..." John 6:27.

NOTE: Jesus is not saying that we should not work for food which nourishes our bodies, but that we should also work for the spiritual food which nourishes our soul and is most important. For this ellipsis statement to make sense the reader must add the word only, "Do not labor only for the food that perishes, but..."

(b) Example: "He who believes in Me, believes not in Me, but in Him who sent Me," John 12:44.

NOTE: To make sense of this ellipsis statement the reader must add the word only, "He who believes in Me, believes not in Me only, but..."

C. The cross does not bring about the same response in everyone, 1:18-25.

1. To the saved the cross is the power of God.
2. To some the message of the cross is foolishness, but they are perishing.
 - a. This was particularly true of those who were steeped in Grecian philosophy and sought after wisdom among men (Acts 18:4, 9).
 - b. They were the debaters and disputers of the day (See Acts 17:16-32).
 - c. God, however, chose the preaching of the message of the cross to save people from their sins.
3. To some the message of the cross is a stumbling block.
 - a. This was particularly true of the Jew who was seeking an earthly kingdom.
 - b. They sought for signs (See Isaiah 28:16; Matthew 12:38-39).
4. To some the message of the cross is the power of Christ and the wisdom of God.
 - a. Man cannot know God by man's wisdom.
 - b. Man can know who God is only through the word He reveals about Himself.
 - c. Man must acknowledge that God is wiser in all things.
 - d. Mankind is filled with different kinds of hearts in regards to receiving the word of God (See Luke 8:4-18, Parable of the soils).

D. The true nature of glory is given, 1:26-31.

1. Not many, who are wise in the flesh answer to the call of the gospel.
2. Not many, who are in high places of power or well-born answer the call (See Matthew 11:25).
3. Not many of these answer, because God has chosen lowly, weak, and despised things to save men, so that no man would glory in self but in Christ from God.
 - a. God has chosen the foolish things (in the eyes of men) and the weak things (in the eyes of men) to redeem man from sin.

- b. God calls everyone, but those who have pride in their own achievements of wealth, knowledge, worldly wisdom, power, and authority are not as receptive to the message of the gospel.
 - c. The result is that no flesh should glory in God's presence.
 - (1) Some of the divisions at Corinth had been produced by pride.
 - (2) They had centered their attention on themselves instead of God.
- E. The faith in God's power is described, 2:1-5.
 - 1. The conversions at Corinth did not result from Paul's ability to speak well or express human wisdom.
 - a. He was not an excellent speaker.
 - b. He came to them in weakness and trembling (See Acts 18:9-10).
 - 2. The conversions at Corinth resulted from the testimony of God, which was the message he preached; Jesus Christ and Him crucified.
 - 3. The message he preached was confirmed in demonstration of the Spirit and power of God (See 1 Cor. 1:6-7; 2:4; 4:20).
- F. The wisdom, which is from God, is necessitated, 2:6-9.

NOTE: Paul uses the personal pronoun we to refer to himself and other inspired men who had received the gift of the power of the Holy Spirit to receive revelation from God.

- 1. The wisdom Paul spoke was not from philosophers or rulers of this age.
 - 2. The wisdom, which had been a mystery (hidden truth), and now spoken by Paul, came from God.
 - a. This wisdom had been ordained by God before the ages (See Titus 1:1-2; Eph. 3:1-21; Col. 1:24-29).
 - b. The rulers and philosophers of this age did not know about it; otherwise, they would not have crucified the Lord.
 - 3. The wisdom of God must stand above all.
 - a. He spoke the things that God had long ago planned (See Isaiah 64:4; 67:17).
 - b. He spoke the things that God had revealed to him through His Spirit.
- G. The fact that spiritual things are for spiritual men is emphasized, 2:10-16.

1. God has revealed His truth through His Spirit (See John 14:26; 15:26-27; 16:12-16)
 2. God gave this gift of receiving revelation to Paul and others that they might know the things given by God (See Ephesians 3:1-5).
 3. Paul and others speak these things from God in words which are not from man's wisdom, but which the Holy Spirit teaches.
 - a. This is done by the Spirit's explaining spiritual things with spiritual words.
 - b. These words are not received by ordinary men, who see the words of God as foolish.
 - c. These words are discerned by those who are spiritually minded (See 1 John 4:1-6).
 4. Paul nor his message should be judged by others, because it came from the mind of God (See 1 Cor. 4:3).
- H. The supreme importance of God and the spiritual is described, 3:1-9.
1. He had to speak to them as carnal or ordinary men rather than spiritual people because of their envy, strife, and divisions.
 2. He had to feed them milk like babies because they were not able to receive anything any stronger.
 3. He reminds them that he, Apollos, and Peter are but ministers, God's fellow laborers, through whom they believed by their sowing and watering the seed.
 4. He reminds them that they are God's field and God's building; for, it is God who gives the increase and does the building.
- I. The right foundation, builders, and materials are needed, 3:10-15.
1. He informs them that the only proper foundation upon which they can build their lives is Jesus Christ.
 2. He tells them they should be careful how they build on the foundation already laid, which is Jesus Christ.
 3. He tells them to use materials that will endure; for, whatever they use, it will be tested over time.
 4. He acknowledges the fact that not all of his converts will remain faithful, but he will still receive a reward.

5. The building that God has built is His temple, the church.
 - a. No person is to defile the church of God.
 - b. Anyone who defiles the church of God will be destroyed by God.
- J. The wisdom of God and the foolishness of men are described, 3:18-22.
 1. We must become fools in the eyes of those who depend on worldly wisdom.
 2. We must not boast in men; for, God has given us all that we have, and most important is the fact that we are Christ's and Christ is God's.
- K. The requirement of stewards is stated clearly, 4:1-5.
 1. Paul and the other inspired writers had been made stewards of the mysteries (hidden truths) of God.
 2. Paul had revealed to them the hidden truths of God; therefore, he should not be judged by any man.
 - a. There is the court of conscience, which is merely the standard one has been taught and has accepted; it can be the same as or different from God's standard.
 - b. There is the court of human opinion, but man cannot know the deeper things of God without His revealing it through inspired men.
 - c. There is the court of the Lord, which has the final say.
- L. The requirement of humility is included, 4:6-13.
 1. Paul tells them that they should not think beyond what is written.
 2. Paul admonishes them that to go beyond what is written and spoken by the inspired writers is arrogance on their part.
 3. Paul reminds them that what truth they have, they received from those inspired by God.
 4. Paul uses irony (tongue in cheek) to enforce his point.
 - a. They are already full.
 - b. They are already rich with wisdom.
 - c. They reign as kings.
 - d. They are wise.
 - e. The apostles on the other hand have been made fools.

- f. The apostles on the other hand have been dishonored and made a spectacle to the world.
 - g. The apostles are like peasants; hungry, poorly clothed, beaten, homeless.
 - h. The world sees them as unwise and some of the false teachers are doing the same.
- M. The admonition to beloved children is given, 4:14-21.
- 1. Paul did not talk this way to shame them, but to warn them.
 - 2. Paul reminds them that they were begotten by his preaching of the gospel to them.
 - 3. Paul tells them that he sent Timothy to them to remind them that he teaches the same thing in all churches.
 - 4. Paul, in spite of what some were saying, will come to them shortly.
 - 5. Paul tells them he will bring the power with him he had before, the power to preach the word of God, the power of the word, and the power to confirm the word (miracles).

III. Paul Outlines The Problems of Sexual Immorality & Pagan Justice. (Chapters 5-6).

- A. The church at Corinth had allowed sin and complacency about a certain sexually immoral situation, 5:1-8.
- 1. Not even the Gentiles would have approved of a son having sexual relationships with his stepmother, Lev. 18.
 - 2. The father was most likely a Christian but innocent in the situation (See 2 Cor. 7:12).
 - 3. The mother was most likely a pagan non-Christian and thus the church had no authority to deal with her sin.
 - a. Efforts had probably already been made to convert her, but she preferred to live as she pleased.
 - b. The church cannot exert spiritual sanctions (disfellowship) against non-members.
 - 4. The son was a Christian, who later repented (See 2 Cor. 2:3-11).

- B. They were to deliver such a one to Satan.
 - 1. This was for the purpose of destroying the flesh (disease or death--Job).
 - 2. Did Paul mean this in the sense that God allowed Satan to test Job?
 - 3. Did Paul have reference to the negative use of miracles?
 - a. This was used sparingly (Ananias and Sapphira in Acts 5:1-6, who suddenly died because they lied; Elymus in Acts 13:6-11, who was blinded as a sorcerer and blasphemer; and Hymenaeus and Alexander in 1 Tim. 1:20 and 2 Tim. 4:14, who were by Paul turned over to Satan).
 - b. This might imply some spiritual separation for a period necessary to bring about repentance on the part of the stepson.
- C. The church and the world are different.
 - 1. The church must be kept like unleavened bread.
 - 2. The church and its members must keep sexual immorality, malice and wickedness out of their lives.
 - 3. The church and its members would have to get out of the world to escape associating with immoral people; however, they are to keep no fellowship with a brother or sister, who insists on living an unholy life.
 - a. There is an indication in 2 Cor. 2:3-11 that the man repented.
 - b. They were to forgive him and reaffirm their love to him when he repented.
- D. The church, in dealing with congregational matters, should avoid the evils of litigation before heathen tribunals, 6:1-8.
 - 1. Church problems should be settled among the members, not in public court.
 - a. Their righteous lives judge (condemn) the world (See Noah, Heb. 11:7).
 - b. Their righteous lives judge (condemn) angels (2 Peter 2:4-11).
 - c. Their lives and the life of the church would be better off if they decided and settled their own problems among themselves.
 - (1) This might mean accepting being wronged in order to avoid problems.
 - (2) This might mean being cheated in order to prevent squabbling in the church.
 - 2. Paul stated that some were going to court in order to do wrong and cheat their own brethren, which implies that he had reference to wrongful litigation.

NOTE: Are there times when a brother would need to take another brother to court? (1) In cases of a spouse suing a spouse for divorce for the cause of fornication; (2) Insurance litigation, (3) Criminal activities, (4) Protection from harm, (5) Others?

- E. The church members should not commit fornication because their bodies are sacred, 6:9-20.
 - 1. The unrighteous will not inherit the kingdom of God.
 - 2. The righteous did practice wrongs, but they are now washed, sanctified and justified in Christ.
 - 3. The righteous understands that everything that is “my right” to do isn't necessarily the best thing to do (expediency).
 - 4. The righteous understands that sexual immorality is a sin against one's own body.
 - a. The Christian has been joined to the Lord as a husband and wife are joined to one another and have become one.
 - b. The Christian's body is the temple of the Holy Spirit.
 - c. The Christian has been bought with a price; therefore, he is to glorify God in his body and spirit, which are God's.

NOTE: The Bible student will notice that Paul uses the phrase "Do you not know" six times in chapter six (vs. 2, 3, 9, 15, 16, 19). He is most likely using irony in speaking to those who thought they knew more than Paul, a problem he addressed in 4:8-10.

IV. Paul Discusses Marriage and Difficult Times (Chapter 7).

- A. Paul describes the husband and wife relationship, 7:1-9.
 - 1. He advises that it is best not to marry (see note in “a.”).
 - a. The advice and instructions that Paul gives in chapter seven must be understood in the light of his statement in verse 26, “...this is good because of the present distress...”
 - b. The distress is not described, but whatever it was, it made living the Christian life more difficult when a person married and established a family in that time and place.
 - 2. He says that it is better to marry than to burn with desire and eventually disobey God and commit sexual immorality.

3. He instructs the married that they are one; therefore, the husband and wife are not to deprive one another of the sexual relationship.
 - a. They can deprive themselves of sexual affection for a brief time, but only for the purpose of praying and fasting.
 - b. They are reminded that Satan is constantly looking for a way to tempt them to be unfaithful.
 4. He advises the unmarried and widows to remain unmarried (see v. 26).
- B. Paul describes the bond that must not be broken, 7:10-16.
1. He gives the Lord's instructions on marriage.
 - a. The wife is not to depart from her husband.
 - b. If she does depart, let her remain unmarried or be reconciled to her husband.
 - c. A husband is not to divorce his wife (See the Lord's exception in Matthew 19:9).
 2. He gives instructions revealed to him by the Holy Spirit which the Lord did not address during His earthly ministry (See verses 25 and 40; "...I give judgment as one whom the Lord in His mercy has made trustworthy," and "...I think I also have the Spirit of God.").
 - a. The Christian is not to divorce on the basis that his or her spouse is not a Christian.
 - b. The Christian can be married to a non-Christian; otherwise their children would be unclean.
 - c. The Christian is not to force his or her unbelieving spouse to remain if he or she decides to desert.
 - 1) The unbelieving deserter is not under bondage in such cases.
 - a) The Greek word for "bondage" is *dedonlotai* and means "bond slave."
 - b) The unbelieving spouse who wants to leave is not to be treated as a bond slave or one who is owned like a slave; therefore, he or she is free to go.
 - c) The word *dedonlotai* does not refer to the marriage "bond;"

therefore, even though the unbeliever deserts, the two are still married in the sight of God (the word for marriage bond is used in verse twenty-seven).

- 2) God has called the Christian to peace.
- 3) Forcing a spouse to remain when they do not want to stay would result in a lack of peace, and maybe even violence.
- d. The Christian should realize that he has the opportunity to convert his spouse.

C. Paul describes the different areas where we are to serve God where we are, 7:17-24.

1. He instructs them to serve in the capacity God has given them; some are poor, others are rich; some are free, others are slaves, etc.
2. He instructs them that keeping the commandments of God is what matters.
3. He instructs them that becoming a Christian does not dissolve their other obligations, arrangements, or legal agreements unless they are against God's commandments.
 - a. Their marriage or other relationships are not to be dissolved unless they are against the commandments of God (Matt. 19:9).
 - b. Their slave relationship to a master is not to be dissolved, but they are to glory in it; for, whether they are free or a slave they are called to be Christ's slave.
 - 1) The gospel will strengthen all moral and just obligations.
 - 2) The gospel will weaken all immoral and unjust obligations.
 - 3) The free person relationship is best if it can be obtained.
 - 4) The Christian slave is a freedman in Christ; yet, a free man is also Christ's slave.
 - 5) It is better to be a Christian slave than a freed pagan.
 - 6) It is best to be a freed Christian slave.

D. Paul gives wise advice on a difficult problem; the unmarried, 7:25-28, 36-38.

1. Because of the present distress (v. 26), it is best to remain in the state one finds him or herself; married, unmarried, virgin, widow, slave, etc.

- a. If a person is bound (Greek: deo, the marriage bond) to a spouse, do not seek to be loosed (v. 27).
 - b. If an unmarried person marries, they do not sin (v. 28).
2. Because of the present distress (vs. 26), they will have additional problems and concerns in life if they change their present marital status (v. 27).
3. Because life is short on earth, they need to make the best of it, minding the things of the Lord.
- E. Paul describes the time of difficulty and the problem of marrying again, 7:26-38.
 1. It is a time of distress; therefore, it is best to remain as one is.
 2. It is a time that would mean hardship while being married and having a family.
 3. It is a time when marriage and family would be a distraction from serving the Lord faithfully.
 4. It is a time when if one does choose to marry, it is not a sin (v. 36).
 5. It is a time when if one chooses not to marry does better (v. 38).
- F. Paul discusses marrying again, 7:39-40.
 1. A wife is bound to her husband by law as long as her husband is living (An exception clause is found in Matthew 19:9).
 2. A wife is not bound to her husband by law if her husband dies.
 3. A wife, whose husband dies, is free to be married to whom she wishes.
 - a. The restriction is that she is to marry “only in the Lord.”
 - b. The restriction, “only in the Lord,” can mean the one she is to marry is to be in the Lord, a Christian, or it can mean how she is to marry; that is to say, she is to marry according to the Lord’s instructions, but it cannot mean both.
 - 1) The Greek language does not tell us whether the phrase “only in the Lord” is an adjectival phrase (telling her who to marry) or an adverbial phrase (telling her how to marry)
 - 2) The phrase “in the Lord” is used many times in the New Testament to mean “how,” that is to say, “according to the Lord” or “the Lord’s way,” (Ephesians 6:1; 1 Thess. 5:12).

- 3) The Lord's way is to marry someone who is single, who is of the opposite sex, whose spouse has died, and/or who is divorced for a scriptural reason: Matt. 19:4-5; Romans 7:2; 1 Cor. 7:39; Matt. 19:9.
- c. The restriction is best not applied to mean "marry only a Christian" because of the following reasons:
 - 1) A marriage relationship consisting of a Christian and an unbeliever is not viewed by God as sinful (vs. 12-13).
 - 2) Why would Paul forbid a widow, who is much more knowledgeable about marriage than a virgin, from marrying a non-Christian, but place no such restriction upon a virgin who wishes to marry (v. 36)?
 - 3) Why would Paul restrict a widow in whom she may marry, by demanding that she only marry a Christian, but place no such restriction on one who has been scripturally divorced and desires to remarry (Matthew 19:9)?
 - 4) Why would Paul put such a restriction on widows but not widowers?
 - 5) If it is not a sin for a Christian to be married to a non-Christian (1 Cor. 7:12-13), then why would it be a sin for a Christian widow to marry a non-Christian?
4. Conclusion: Paul is telling the Christian widows to make sure that if they remarry, to follow the instructions on marriage give by the Lord (**See Section F. 3. b. 3 above for specific verses and Appendix pages 67-96 for details.**).

V. Paul Discusses The Subject of Food Offered To Idols, 8:1-11:1.

- A. Christians should exercise consideration of the weaker brother, Chapter 8
 1. Everyone has some knowledge and some love.
 - a. Knowledge can cause a person to be proud.
 - b. Love encourages and edifies.
 2. Some have more knowledge about the truth than others.
 - a. Those who know more must consider those who know less.
 - b. Those who think they know all on a subject should recognize they can learn more.

- c. Those who know less can sometimes be easily offended, or they can be easily persuaded to do something that they consider wrong even though according to truth is “nothing” (vs. 4-6, 10-11).
 - 1) Those who knew less were offended by their brother when he ate meats offered to idols.
 - 2) Those who knew more realized that there is but one God and that what they ate did not offend God.
 - d. Those who know more must be careful not to be a stumbling block to those who know or understand the truth less (the weaker brother).
 - e. Those who have knowledge should not allow their liberality to encourage the less knowledgeable brother to commit what he believes to be sin, such as going to the temple and eating meats offered to idols (8:10).
3. If eating meats offends a brother and/or might lead him into sin, it would be better not to participate in eating meats that had been offered to idols.
- B. Christians should exercise the law of forbearance, Chapter 9.
- 1. There are unclaimed privileges, v. 1-14.
 - a. Paul had rights as an apostle and a preacher.
 - 1) He had seen the Lord and had been appointed by the Lord to be an inspired apostle.
 - 2) He had begun and established the church of God in Corinth; thus, they were the seal or certification of his apostleship and other rights.
 - b. Paul had rights like other brothers in the church.
 - 1) He had the right to marry, as did the other apostles, such as Peter.
 - 2) He had the right to charge for his work as a teacher of the word.
 - a) A soldier does not go to war at his own expense.
 - b) A farmer who plants a vineyard is free to eat of his fruit.
 - c) A shepherd who tends his flock is free to drink of the milk.
 - d) An ox is not to be muzzled as it treads out the grain (Deut. 25:4).
 - e) A person who plows and sows, and a person who threshes partake in the same hope.
 - c. Paul had not used his right to charge for his services.

- 1). He did this for the sake of the gospel.
 - 2). He did this so that he would not be wrongfully accused of abusing his authority in the gospel.
2. There is the privilege and the task, v. 15-23.
 - a. Preaching the gospel was a necessity.
 - b. Preaching the gospel was an entrusted stewardship, but it will also have its reward.
 - c. Preaching the gospel fulfills the role of the servant in order to win more to Christ.
 - d. Preaching the gospel necessitated his becoming all things to all men except when it was in conflict with God's law.
 3. There is the winning of the race, v. 24-27.
 - a. Run the Christian race with all you have in order to receive the prize, an imperishable crown.
 - b. Run the Christian race successfully by exercising self-control.
 - c. Run the Christian race with certainty, not as one boxing air.
 - d. Run the Christian race with a disciplined body brought under subjection lest the runner be disqualified.
- C. Christians should take heed from the history of Israel, 10:1-13.
1. Their history illustrates the peril of disobedience, v. 1-11.
 - a. They were baptized into Moses.
 - b. They were given spiritual food and drink.
 - c. They were blessed with Christ the Rock who followed them.
 - d. They were disobedient in spite of these blessings.
 2. Their history illustrates the peril of overconfidence, v. 12-13.
- D. Christians should not practice idolatry, 10:14-22.
1. There is one God, not many.
 2. There is one bread, one cup, and one body.
 3. There can be only one Master to serve; else we provoke Him to jealousy.
- E. Christians have liberty but they should not abuse it, 10:23-11:1.
1. The Christian should seek for the well-being of others.

2. The Christian should be careful about his influence, even though he is at liberty to do what is lawful, because not all things are helpful or edify.
3. The Christian should give no offense, and they should seek the good of others that they might be saved.
4. The Christian should imitate Paul as he imitated Christ.

VI. Paul Describes Disorders Connected With Public Worship, 11:2-14-14:40.

A. There is the necessity of modesty, respect, and authority among men and women in the assembly, 11:2-16.

1. The man has authority over the woman.
 - a. Man is not from woman, but woman is from man.
 - b. Man is the image and glory of God, but woman is the glory of man.
 - c. Man was not created for woman, but woman was created for man.
 - d. Man and woman are dependent on one another; for, although woman came from man, the man and woman now come through woman.
2. The man is to wear whatever reflects his masculinity, including the length of his hair (Greek: “head covered” = “having something hang down from the head;” the object, which is hair, is not mentioned until verses 14-15).
 - a. The Greek word that is translated “head covered” does not contain the object that is to do the covering.
 - b. The covering material that Paul does mention is hair (vs. 14-15).
3. The woman is to wear whatever reflects her femininity, including the length of her hair (v. 14).
 - a. If the woman prays with short hair, she might as well be shorn for it is a shame to her femininity (v. 6).

NOTE: It might have been the practice for some of the Corinthian women to lead or say prayers in the public assembly of the church, but Paul corrects this practice in chapter fourteen, verse thirty-four. He simply uses the practice as an example of how wrong it would be for the woman to lead in prayer in the worship assembly looking like a man, even if she were permitted to lead in public prayer. This kind of argument is called *argumentum ad hominem*—an argument based upon what some were doing at that time and with which the readers would be familiar (See 15:29 where Paul uses the same kind of argument regarding those who baptized for the dead). Many of the priestesses of the

goddess Aphrodite shaved their heads and took the place of men as sexual partners while they worshipped on the Acropolis located outside the city of Corinth.

- b. Nature itself teaches that there are two sexes, male and female; therefore, they should dress accordingly (v. 14).

B. There is the wrong kind of feast, 11:17-22.

1. The Christians at Corinth were coming together in one place as a church for the wrong purpose.
2. The Christians at Corinth had divisions and factions thus preventing them from actually partaking of the Lord's Supper even though they ate the elements.
3. The Christians at Corinth had turned the Lord's Supper into a common meal feast.
 - a. Some were well fed and satiated, and some were hungry and thirsty.
 - 1) The Lord's Supper was not meant to satisfy their hunger.
 - 2) The Lord's Supper was not meant to satisfy their thirst.
 - 3) The Lord's Supper was not meant to be served with or as a common meal.
 - b. They had houses in which to eat their common meals.
 - 1) This practice would eliminate their hunger before coming to the worship assembly and partaking of the Lord's Supper.
 - 2) This practice would center their minds on the spiritual rather than the secular during the observance of the Lord's Supper.
4. The Christians at Corinth should realize that Jesus instituted the Lord's Supper to be observed with two elements, bread and grape juice.
 - a. The partaking of it proclaims the Lord's death till he returns.
 - b. The partaking of it should be done in the right manner so that the partaker will not be condemned because he is not sensing correctly that he is partaking of the body and blood of Christ.

C. There is the proper attitude regarding the Lord's Supper, 11:23-34.

1. The partaking of it should not only be done in the right manner, but it should also be done in the right spirit.

2. The partaking of it should be for the better and not the worse.
- D. There is the proper attitude toward and use of spiritual gifts that existed in the early church, Chapters 12-14.
1. There were differing gifts of the Holy Spirit in the early church, but they were to have unity, Chapter 12.
 - a. Some members were given miraculous gifts of the Holy Spirit.
 - 1). The gifts of the Holy Spirit are listed as nine in number.
 - 2). The gifts of the Holy Spirit were given according to the will of God.
 - b. All members are a part of the body of Christ, gifts or no gifts.
 - 1) The physical body gives us an illustration of the body of Christ.
 - 2) Every member of the physical body is important, and every member of the body of Christ is important.
 - a) When one member suffers, they all suffer.
 - b) When one member is honored they all rejoice.
 - c. Miraculous appointments were made in the early church.
 - 1). Not all received the same gifts.
 - 2). Not all received the same amount of gifts, but there is a more excellent way.
 2. There is the everlasting and there is the temporary, Chapter 13.
 - a. Love is the greatest gift.
 - 1). It places the right motivation on all that a Christian does.
 - 2). Its characteristics are described.
 - 3). It will last forever.
 - b. Love is greater than miraculous gifts.
 - 1) Miraculous gifts were meant to be temporary, but love is forever.
 - a) They confirmed the word of God until it was completed, Mark 16:20; Heb. 2:3-4.
 - b) They were no longer necessary when the part became completed.
 - 2) Miraculous gifts were meant for the infancy of the church, but love is for all times; faith, hope, love, these three; but the greatest of these is love.

3. There were regulations concerning the use of the gifts, Chapter 14.
 - a. There is teaching that edifies and teaching that does not, 14:1-19.
 - 1) Preaching, teaching, praying, etc. in an understandable language is better than speaking in foreign languages which the assembly does not understand.
 - a) When the word is taught in an understandable language, the teaching edifies, exhorts, and comforts.
 - b) When the word is taught in an understandable language the message is made clear.
 - c) When the word is spoken in a language the audience does not understand, however, there should be an interpreter.
 - d) When the word is spoken in an understandable language the listeners will mature.
 - 2) Preaching, teaching, praying, etc. in a language that cannot be understood brings on confusion, division, and immaturity.
 - b. There are consequences for each, 14:20-25.
 - 1) Understandable preaching and teaching will mature the audience, but a language that is foreign will not.
 - 2) Understandable preaching and teaching will not bring on accusations that the speaker and audience are out of their minds, but a language that is foreign will.
 - 3) Understandable preaching and teaching will convince and convict the listeners, but a language that is foreign will not.
 - 4) Understandable preaching and teaching will cause the listener to worship God, but a language that is foreign will run the listener away.
 - c. There were specific regulations for worship and the use of the gifts, and there were forbidden innovations, 14:26-40.
 - 1) The assembled worship of the whole church must be for the purpose of edifying man and glorifying God.
 - 2) The assembled worship of the whole church must be done in an orderly matter, each taking his turn.

- 3) The assembled worship of the whole church was not to have a foreign language spoken that could not be understood without one who could interpret the words, even if the language came as a result of a miraculous gift.
- 4) The assembled worship of the whole church should consist of not more than two or three speakers.
- 5) The assembled worship of the whole church should not allow women to speak publicly; they are to be silent.
 - a) This is in regards to teaching and leadership roles which usurp the authority of the man (1 Tim. 2:8-15).
 - b) This is not in regards to speaking, teaching, and admonishing one another when the congregation of men and women sing together (Col. 3:15; Eph. 5:19).
- 6) The assembled worship of the whole church is to be done decently and in order.

VII. Paul Describes Jesus' Resurrection and Our Resurrection, Chapter 15.

A. There is the fact of the risen Lord, v. 1-11.

1. Paul preached to them the gospel of Jesus Christ when he first came to Corinth.
 - a. It was received by them, they stood in it, and they were saved by it.
 - b. It declares that Jesus died for our sins, that he was buried, and that he rose again the third day.
2. Paul reminded them that there were many witnesses to the resurrected body of Christ.
3. Paul reminded them that although he persecuted the church of God, he was called by God to be one of His apostles.
4. Paul preached it and they believed it.
5. Paul is alarmed that some of them were saying that there is no resurrection of the dead.

B. There is the description of the Christian if there is no resurrection of the body, v. 12-19.

1. Christ is not raised.
 2. Paul's preaching and their faith are empty and futile.
 3. Paul and the others are false witnesses.
 4. The Corinthian Christians are still in their sins.
 5. Those Christians who have died have perished.
 6. We are of all men the most pitiable and miserable.
- C. There is the fact that Christ was the first-fruits of the resurrection, v. 20-25.
1. Death came by man; the sin of Adam.
 2. Life came by the resurrection of Jesus Christ who did no sin and did not die again like others who were raised from the dead.
 - a. He will deliver the kingdom to the Father when he returns.
 - b. He will put an end to all power and authority.
 - c. He must reign until he destroys death.
- D. There is the description of life if the dead are not raised, v. 29-34.
1. It would be senseless to do as some do and baptize for the dead.
 - a. Paul does not say that he or "we" practiced this; he says "they."
 - b. Paul uses an argumentum ad hominem—an argument based upon what men were doing at that time and with which the readers would be familiar.
 - c. Paul is not approving this wrong practice, but he observes how much more ridiculous the practice is if Christ were not and we are not resurrected from the dead.
 2. It would be senseless for Paul and others to stand in jeopardy every hour if Christ were not raised.
 - a. There would be no advantage to his having died daily for Christ.
 - b. It would be better to "...eat and drink, for tomorrow we die."
- E. There is given a comparison of the physical and spiritual body, v. 35-49.
1. All animate and inanimate objects are not the same in the physical world.
 - a. There are different kinds of flesh; men, animals, fish, and birds.
 - b. There are different kinds of heavenly and earthly bodies; earth, sun, moon stars, etc.
 2. The physical world and the spiritual world are not the same.

- a. The fleshly body is sown (planted or buried) in corruption, but it is raised in incorruption.
 - b. The fleshly body is sown (planted or buried) in dishonor, but it is raised in glory.
 - c. The fleshly body is sown (planted or buried) a natural body, but it is raised a spiritual body.
 - d. The fleshly body must come first and then the spiritual body.
 - e. The fleshly man made of dust will become as the heavenly Man, Jesus Christ.
 - f. The fleshly body bears the image of the man of dust; Christians also shall bear the image of the heavenly Man, Jesus Christ.
- F. There is the conquest of death because of Christ, v. 50-58.
- 1. Christ ascended into heaven with a changed body because flesh and blood cannot inherit the kingdom of God.
 - a. Therefore all will be changed.
 - b. Therefore all dead bodies will be raised incorruptible.
 - c. Therefore mortality (the temporary body) must put on immortality (the eternal body).
 - d. Therefore when this occurs, “Death will be swallowed up in victory.”
 - 2. Christ took away the sting of death by his resurrection of a changed body which ascended into heaven thus giving us the victory at the general resurrection.
- G. There is the admonition to be steadfast, immovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord.

VIII. Paul Gives His Immediate Practical Concerns, 16:1-18.

- A. He gives his practical plans, v. 1-9.
- 1. The church at Corinth and others churches were given orders by Paul to take up collections.
 - a. This was to be done on the first day of the week.
 - b. This was to be done for the poor saints in Judea.

2. The church is to expect him to stay awhile when he arrives.
- B. He expresses his concerns, v. 10-18.
 1. The church should treat Timothy well and send him back in peace.
 2. The church should expect to see Apollos sometime in the future.
 3. The church should watch, stand fast in the faith, be brave, and be strong.
 4. The church should do all things in love.
 5. The church members should submit to one another.
 6. The church is reminded of those who encouraged and refreshed Paul.

IX. Conclusion, 16:19-24.

- A. Paul gives his closing words and greetings, v. 19-21.
- B. Paul gives his warning, grace, and love, v. 22-24.

SOURCES FOR PAGES 14-41

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SECOND CORINTHIANS

Introduction and Background

I. Introduction:

Since Paul's first letter, the Corinthian church had been swayed by false teachers who stirred the people against Paul. They claimed he was fickle, proud, unimpressive in appearance and speech, dishonest, and unqualified as an apostle of Jesus Christ. Paul sent Titus to Corinth to deal with these difficulties, and upon his return, rejoiced to hear of the Corinthians' change of heart. Paul wrote this letter to express his thanksgiving for the repentant majority and to appeal to the rebellious minority to accept his authority. Throughout the book he defends his conduct, character, and calling as an apostle of Jesus Christ.

---*New Kings James Version*, Broadman and Holman Publishers: "Introduction to Second Corinthians," page 1014.

- A. This letter contributes significantly to our knowledge of Paul by providing much autobiographical material and revealing glimpses into his personality, including his emotions, his personal sense of integrity and his incisive grasp of what it meant to be a genuine apostle of the Lord.
- B. Paul wrote with great force concerning his claim to unequivocal apostolic leadership over the Corinthian congregation.
 - 1. His opposition in Corinth had challenged his apostolic authority.
 - 2. Paul in turn marshaled impressive evidence in this letter authenticating his apostolic authority and leadership.
- C. He expressed his desire to see them shortly.

II. Background and Destination:

- A. Some have proposed that as many as four letters were written by the apostle Paul to the church in Corinth.
 - 1. The first letter is referred to as the "separation letter" wherein he wrote to them before in an epistle to not keep company with sexually immoral people (1 Cor. 5:9).

2. The second letter, 1 Corinthians, is referred to as the “teaching” or “discipline letter” in which Paul treated a number of problems that existed in the congregation.
 - a. Keep in mind that the titles we have in our English Bibles were added later by uninspired men.
 - b. The titles “First Corinthians” and “Second Corinthians” merely mean that these two letters were preserved by the providence of God to be placed in the New Testament.
 - 1) God in his wisdom did not see fit to preserve all of the writings, sermons, etc. produced by the apostles and prophets.
 - 2) It is also true that God did not preserve all that Jesus said and did (John 20:30).
3. The third possible letter is referred to as the “painful” or “severe letter” (2 Cor. 2:4; 7:8).
 - a. Some believe that this text is actually in reference to the letter called 1 Corinthians.
 - b. Some, however, point out that Paul does express concern but not much pain in 1 Corinthians; therefore, there must have been a very “severe” letter written to persuade the Corinthians to change their minds before he wrote 2 Corinthians in which he expresses thanks because most of them had changed their minds.
 - c. Some have expressed the possibility of Paul’s having made a short visit to Corinth from Ephesus, but was not well received; hence, he returned to Ephesus and wrote the “painful” or “severe letter.”
 - 1) Few details are given in the book of Acts regarding Paul’s activities during his two years in Ephesus (Acts 19:10).
 - 2) Paul could have indeed made a number of short trips from Ephesus during this period.
4. The fourth letter, 2 Corinthians, is referred to as the “thankful letter.”
 - a. In this letter Paul expresses great relief at the news of improved relations.

- b. Some, however, were not fully persuaded of Paul's apostolic authority; therefore, he provides persuasive evidence in this letter.



PAUL'S THIRD MISSIONARY JOURNEY

III. Occasion and Purpose:

- A. Paul left Ephesus and proceeded to Macedonia (Philippi or Thessalonica) where he received a good report from Titus that circumstances had improved in the church in Corinth (2 Cor. 2:12-13; 7:4-11, 13-14; 8:6, 16, 23; 12:18).
1. He knew now that he could return to Corinth without fear of being rejected by The majority of the people.
 2. He knew now that he could return to Corinth without fear of facing a rebellious people.
- B. Two other matters needed attention, however, before he could leave Macedonia and go to Corinth.

1. Paul was engaged in taking up a collection for the poor saints in Judea.
 - a. He was in Macedonia for that express purpose.
 - b. The churches in Macedonia were ready, but Paul had been told by Titus that Corinth was lagging behind in their afore-promised contribution.
 2. The unsettled and tense relations between Paul and Corinth had interrupted the efforts to complete the collection in Corinth, but now, the achievement was in sight.
- C. Because there remained residual elements of unrepentant minorities, Paul wrote with extraordinary vigor and vehemence concerning his authority as an apostle.
- D. He tells them that he expects to visit them shortly.

IV. Content and Outline:

- A. The content of 2 Corinthians is not as structured as that of 1 Corinthians.
1. There is more of an emotional order to the letter than one of logic.
 2. The first part is an outpouring of thanksgiving over the ease of the tense situation.
 3. The second part is a fervent appeal about the collection for the church in Jerusalem.
 4. The third section is Paul's presentation of his impressive evidence of apostolic authority to those who still refused to repent.
- B. The themes are "a man in Christ," "the ministry," "the collection," and "apostolic authority."

MAJOR OUTLINE OF 2 CORINTHIANS²

PART ONE: Paul writes about consolation in the face of suffering and expresses thanksgiving for their repentance, 1:1-24.

I. There Is Consolation For Every Christian, 1:1-7.

- A. Paul speaks of the person of consolation and comfort.
 - 1. The Father is the source of all mercy and comfort.
 - 2. The Father, through his Son, gives us consolation.
- B. Paul speaks of the purpose of consolation and comfort.
 - 1. The Father gives consolation that we may be able to comfort those who are in trouble.
 - 2. The more we suffer, the more the Father comforts us.
 - 3. The more he comforts us, the more we can comfort others.
- C. Paul speaks of the pattern of consolation and comfort.
 - 1. His own experiences stand as examples of these principles.
 - 2. His own experiences and theirs make them partakers together of the sufferings and of the consolation for one another from the Father.

II. There Is An Explanation For This Letter and His Expected Trip To Corinth, 1:8-14.

- A. Paul writes about his recent trip to Asia (Province of Asia in western Asia Minor).
 - 1. He is delivered from suffering.
 - a. He depended upon the God of life.
 - b. He was delivered by the God of life.
 - 2. He is encouraged by their prayers.
- B. Paul writes about his planned trip to see them.
 - 1. He is truthful about this trip, and he can be trusted to make an effort to be in Corinth as soon as is possible.

² An significant part of this outline was built on a basic outline in *The Outline Bible* by Harold Willmington, pp. 661-670: Tyndale House Publishers, Inc. Wheaton, Illinois, 1999.

2. Jesus is always truthful about his promises and has established them with Paul and others who preach the word of God.
 - a. God has anointed Paul and other inspired preachers (“us”).
 - b. God has sealed and given the Spirit in the hearts of Paul and the other inspired preachers (“us”).
3. He and the other preachers are fellow workers for their joy.

PART TWO: Paul writes about forgiveness and the effect the gospel is having on those to whom he preaches the gospel of Christ, 2:1-17.

I. Paul Speaks of the Tears of Sorrow That Were Shed In Their Behalf, 2:1-4

- A. He had written to them in much affliction and sorrow
 1. His sorrow, however, was transformed into joy because they were willing to change.
 2. His confidence in them remains.
- B. He now writes to them in joy.
 1. The purpose of this letter is written in hopes of getting some things straightened out before he came to Corinth.
 2. The pain behind this letter demonstrates the distress and anguish he felt.

II. Paul Speaks of the transgressor who has repented of his sins, 2:5-11.

- A. The individual was previously ousted because he was an immoral and unrepentant believer (1 Cor. 5).
- B. The instructions command the church to forgive him, to restore him, and to reaffirm their love to him since he has now repented.
 1. This will prevent him from being swallowed up with too much sorrow.
 2. This will prevent Satan from taking advantage of their unforgiving spirit.

III. Paul Speaks of his triumph in Christ, 2:12-17.

- A. He had concern when he did not find Titus in Troas.

1. In spite of this, a door was opened to him by the Lord.
 2. He put his trust in the Lord and went on to Macedonia.
- B. He had confidence in God's plan for him and the gospel.
1. Paul has the assurance of ultimate victory.
 - a. He has this assurance because of the fragrance of the gospel.
 - 1) To the saved, it has the smell of life.
 - 2) To the lost, it has the smell of death.
 - b. He has this assurance because of the gospel message.
 2. Paul preaches the gospel in the power of God, not for profit.

PART THREE: Paul writes about the grace of God and the glory of the new covenant, 3:1-18.

I. Paul Refers To the Unwritten Epistles of God and the Written Epistles of Men, 3:1-6.

- A. There were the letters of recommendation used by some at Corinth to bolster their positions.
1. Some Jewish leaders boasted of their letters of recommendation from others.
 2. Some believed that these letters should convince the members at Corinth of their authority for the way things should be.
- B. There were the apostle's living letters of recommendation.
1. Paul had no need for dead and formal letters of recommendation from uninspired men.
 2. Paul pointed to the transformed lives of the Corinthian Christians which spoke more highly than the letters of recommendation from uninspired men.
 3. Paul reminded them that he was a minister of the new covenant and not the minister of the old covenant which no longer gives life.

II. Paul Refers to the Contrasts of the Law of Moses With the Gospel of Christ, 3:7 18.

- A. The law of Moses was inferior to the grace and law of Christ.
 - 1. It was accompanied by a fading glory.
 - 2. It was temporary.
 - 3. It led to death.
 - 4. It functioned as a veil, restricting the glory of God and his true nature.
 - 5. It prevented Christ likeness in the lives of unsaved Jews and Gentiles.
- B. The grace and law of Christ is superior to the letter of the law of Moses.
 - 1. It is accompanied by an unfading glory.
 - 2. It is eternal.
 - 3. It leads to life.
 - 4. It functions as a mirror, reflecting God's glory.
 - 5. It produces Christlikeness in the lives of saved Jews and Gentiles.
 - 6. It produces boldness.

PART FOUR: Paul writes about appropriate attitudes toward the Scriptures and toward suffering, 4:1-18.

I. Paul Refers To How To Handle The Scriptures, 4:1-18.

- A. Paul handles the scriptures wisely, 4:1-7.
 - 1. He has the right approach to the divine message.
 - a. He does not use secret, shameful, or deceitful methods in handling the word of God.
 - b. He does not veil or distort the word of God.
 - c. He preaches Jesus and not himself.
 - 2. He has the right attitude regarding the human messenger of the word of God.
 - a. He declares that it is God who commanded light to shine out of darkness into their hearts in order to give them the light of the knowledge of the glory of God.
 - b. He declares that God did this through earthen vessels (human messengers) that the excellence of the power may be of God and not them.

- B. Satan (the god of this age) and his followers handle the word deceitfully, 4:3-4.
 - 1. He and they blind the minds of some believers.
 - 2. He and they prevent some from seeing the light of the gospel.

II. Paul Refers to How To Handle Suffering, 4:8-18.

- A. There is the reality of suffering.
 - 1. He is pressed on every side by troubles.
 - 2. He is perplexed but he is not giving up.
 - 3. He is hunted down but not abandoned.
 - 4. He is knocked down but he is able to keep going.
 - 5. He is cast down but unconquered.
- B. There is the desired reaction to suffering.
 - 1. Paul is willing to share in the death of Jesus so that the life of Jesus may be seen.
 - 2. Paul is willing to live in constant danger so that Christ may be seen in their flesh.
 - 3. Paul is willing to continue preaching what he saw and what he believes is the truth.
- C. There are the rewards of suffering.
 - 1. Some rewards concern the future; a resurrected body and an eternal weight of glory.
 - 2. Some rewards concern the present; a renewed mind and hope.
 - a. The outward man is perishing but the inward man is renewed day by day.
 - b. The things that are seen are temporary, and they can work affliction.
 - c. The things that are not seen are eternal, and they work a far more exceeding and eternal weight of glory.

PART FIVE: Paul writes about the new bodies that believers will one day receive and their duties as ambassadors for Christ, 5:1-21.

I. Paul Speaks About the Reassurance of Christians, 5:1-8.

- A. There is the old body.
 - 1. It is like an earthly tent because it is temporary.
 - 2. It is filled with groans and sighs.
 - 3. It is dying.
 - 4. It is unable to be in the presence of the Lord.
- B. There will be a new body (See also 1 Cor. 15:35-49).
 - 1. It will be at home in heaven and in the presence of Christ.
 - 2. It will be without groans and sighs; being unburdened.
 - 3. It will be clothed from a habitation or dwelling from heaven; a spiritual body (1 Cor. 15:44).
 - 4. It will be in an eternal habitation.

II. Paul Speaks About the Resolve of Christians, 5:9.

- A. Paul has a goal.
- B. Paul is resolved to please God whether he is present in or absent from the physical body.

III. Paul Speaks About the Reckoning Day, 5:10-11.

- A. He names the place where all must appear to be judged; the judgment seat of Christ.
- B. He gives the purpose; to receive the things done in the body, according to what each has done, whether good or bad.
- C. He gives the motivation for preaching; to persuade men to do the will of God and not face the terror of the Lord.

IV. Paul Speaks About Reconciling, 5:11-21.

- A. God's ministry is special.
 - 1. He reconciles sinners by the death of Christ on the cross.
 - 2. He makes persons into new creations when they are put into Christ.

3. He made Christ sin who knew no sin that we might become the righteousness of God in Christ.
- B. Our ministry is special.
 1. It is a ministry of reconciliation that has been given to us by God.
 2. It is a ministry committed to us by God so that men will not have their trespasses imputed against them.

PART SIX: Paul writes about the hardships he has endured and warns the Corinthians not to team up with unbelievers, 6:1-18.

I. There Is Paul's Plea, 6:1-2.

- A. He pleads that they not reject God's grace of kindness.
- B. He reminds them of God's plea through Isaiah that now is the time to do the right thing so that God can help them and save them.

II. There Is Paul's Priority, 6:3.

- A. He reminds them not to place a stumbling block in anyone's way of living for Christ.
- B. He does not want his ministry to be blamed for misguiding anyone.

III. There Is Paul's Pain, 6:4-5.

- A. He has been beaten and imprisoned.
- B. He has faced angry mobs.
- C. He was worked to exhaustion.
- D. He has endured sleepless nights and hunger.

IV. There Is Paul's Patience, 6:6-7.

- A. He has endured because of purity, knowledge, longsuffering, kindness, the Holy Spirit, and sincere love.
- B. He has endured also because of the word of truth, the power of God, and the armor of righteousness on every side.

V. There Are Paul's Paradoxes, 6:8-10.

- A. He is honest yet he has been called a liar.
- B. He is known yet he is also unknown.
- C. He is dying, yet he lives.
- D. He is sorrowed, yet he always rejoices.
- E. He is poor yet he makes many rich.
- F. He has nothing; yet, he possesses everything.

VI. There Is Paul's Parenting, 6:11-13.

- A. He speaks to them as a loving father would address his children.
 - 1. They are reminded that he has spoken openly to them and kept nothing back.
 - 2. They are reminded that he has opened his heart wide to them all.
 - 3. They are reminded that it is they who have not opened their hearts to Paul, Titus, and other evangelists.
- B. He encourages them to open their hearts to him.

VII. There Is Paul's Prohibition, 6:14-18.

- A. He gives the restriction; they are not to be unequally yoked together with unbelievers.
- B. He gives the reasons.
 - 1. Righteousness is not to have fellowship with lawlessness.
 - 2. Light does not have communion with darkness.
 - 3. Christ does not have accord, agreement, or harmony with Belial (the Evil One).
 - 4. The temple of God does not have any agreement or common ground with idols; for, Christians make up the temple of God, and there is only one true God.
- C. He promises rewards to those who follow these instructions (quotes Ez. 37:26, 27).
 - 1. God will live in them.
 - 2. God will walk with them.

3. God will be a Father to them, and they His sons and daughters.

PART SEVEN: Paul writes about his joy over the Corinthian church's repentance, 7:1-16.

I. Paul Urges A Resolution, 7:1.

- A. They should turn from the unclean.
- B. They should seek God's holiness.

II. Paul Makes A Request, 7:2-4.

- A. What does he request?
 1. He requested that they make room for him (us) in their hearts.
 2. He requested that they receive him, Titus, and the others who teach them.
- B. Why does he request it?
 1. He has never wronged them.
 2. He has them in his heart continually.

III. Paul Expresses A Twofold Relief, 7:5-7.

- A. He was relieved upon seeing Titus.
 1. There was concern about Titus's safety.
 2. There was concern about the Corinthians reception of Titus' message to them.
- B. He was relieved upon hearing Titus' report.
 1. The Corinthians received warmly both Titus himself and Paul's rebuke.
 2. The Corinthians responded by repenting of their sins.

IV. Paul Speaks of Their Repentance, 7:8-11.

- A. He at first regretted making them sorrowful by his letter, but it led to their repentance; therefore, he is no longer regrets that he wrote the letter.
- B. He rejoices that the epistle made them sorry for only a little while and then came their repentance from godly sorrow.
 1. Their sorrow was of a godly nature which leads to repentance and salvation.

2. Their sorrow was not of a worldly nature which leads to death.
- C. He points to the results of godly sorrow.
 1. It produced diligence.
 2. It produced an eagerness for them to clear and vindicate themselves.
 3. It produced a disgust with wrong.
 4. It produced a desire to see Paul again in person.
 5. It produced a readiness on their part to punish those who offended and see that justice is done.
 6. It produced a situation in which they cleared themselves altogether from every stain of guilt in this matter.

V. Paul Speaks of His Reaffirmation, 7:12-16.

- A. His faith in the Corinthian church is reaffirmed.
 1. They received Titus.
 2. They repented of their sins.
- B. His comfort is magnified because of their new comfort.
- C. His joy is magnified because the spirit of Titus was refreshed by them.
- D. His boasting about them to Titus turned out to be true.
 1. Titus' affections are now greater for them.
 2. Titus remembers above all their obedience, fear, and trembling.
- E. His confidence in them brings even more rejoicing.

PART EIGHT: Paul writes concerning the financial offering the Corinthian church is taking for the destitute believers in Jerusalem, 8:1-24.

I. Paul Speaks of Godly Giving, 8:1-5, 9.

- A. The Macedonian Christians gave.
 1. They first surrendered themselves to the Savior who gave himself to them.
 2. They sacrificially shared their meager financial resources with the saints.
- B. The Son of God gave.
 1. Though he was rich he became poor.

2. Through his poverty we become rich.

II. Paul Speaks of Instructions Regarding Godly Giving, 8:6-8; 10-15.

- A. They are to give knowingly in faith and in knowledge in order that they might complete the promise and pledge they had made earlier.
- B. They are to give willingly.
- C. They are to give realistically according to what they have; not what they don't have.
- D. They are to give confidently.
- E. They are to give fairly.
 1. He points out that their abundance will be able to supply the Jerusalem Christians' lack of abundance.
 2. He points back to the time when the Israelites gathered more than their fair share and ended up with nothing, but those who gathered little had no lack.

III. Paul Speaks of Individuals Regarding Godly Giving, 8:16-24.

- A. He mentions Titus and two others who are unnamed.
- B. He mentions their purpose.
 1. They will help guard against suspicions of wrong doing or wrong motives.
 2. They will help insure that this gift is for the glory of God.
- C. He mentions the fact that they will prove their love and his boasting on their behalf.

PART NINE: Paul completes a subject he began in the previous chapter, the grace of giving, 9:1-15.

I. Paul Speaks of the Monetary Gift by the Corinthians, 9:1-14.

- A. He gives a review regarding the gift.
 1. Paul has confidence in the Corinthian church they will give as they should.
 - a. He brags about their enthusiasm in the past to collect an offering.

- b. He encourages them to not lose that enthusiasm.
 - 2. Paul urges them to complete the task for he and the others are on their way.
- B. He gives a reminder regarding the gift.
 - 1. There is a principle involved in giving.
 - a. To sow little is to reap little.
 - b. To sow much is to reap much.
 - 2. There is the participant involved in giving.
 - a. Each person should determine within him or herself how much they will give.
 - b. Each person should purpose (plan) their giving in their hearts.
 - c. Each person should not give grudgingly or out of compulsion.
 - d. Each person should give out of love.
- C. He gives them a picture of the rewards that come from giving.
 - 1. The giver will be blessed by the Lord.
 - 2. The giver will be blessed by the recipient's remembering them in their prayers and by having a longing to see them and be with them.
 - 3. Their giving increases the fruits of their righteousness.
 - 4. Their giving glorifies God before all men.

II. Paul Speaks of the Magnificent Gift by the Father, 9:15.

- A. He says that we are to give thanks to God for the gift that He gave.
- B. He says that God's gift to us is indescribable; His only begotten Son.

PART TEN: Paul defends his apostleship against the lies of the wicked Judaizers, 10:1-18.

I. Paul Gives His Defense of His Apostleship, 10:1-13.

- A. He pleads with them by the **meekness** and gentleness of Christ.
- B. He explains his **method**.

1. He does not war according to the flesh; therefore, he does not depend upon the tactics of this world.
 2. He does use God's mighty weapons to knock down Satan's stronghold (See Ephesians 6:13-20).
 - a. These weapons cast down false arguments.
 - b. These weapons cast down everything that exalts itself against the knowledge of God.
 - c. These weapons bring every thought into captivity to the obedience of Christ.
 3. He does stand ready to punish those who refuse to obey when he is assured of the congregation's submission to God's revealed will (He is ready to put forth the sword of the Spirit).
- C. He describes the **militancy** of his enemies.
1. Paul's enemies ridicule him.
 - a. They judged by outward appearance.
 - b. They say he has no power of authority.
 - c. They say he writes like a lion, but in person he is weak as a lamb.
 2. Paul responds to their ridicule.
 - a. He possesses the power and authority of Christ himself.
 - 1) He is not ashamed of boasting of his authority.
 - 2) His authority is meant to build them up, not demolish them.
 - b. He is no less of Christ than they.
 - c. He does not make empty threats by strong letters.
 - d. He will soon demonstrate to them that he is weighty and powerful in their presence as well as in letter.
- D. He describes the **measure** he uses.
1. Paul does not measure or compare himself to other men.
 2. Paul does not go beyond the proper sphere that God has given to him.
 3. Paul does conform himself to Jesus Christ.

II. Paul Expresses His Desire for Them, 10:14-18.

- A. He prays that by his preaching and by his teaching their faith will grow.
 - 1. Paul was not overstepping his authority towards them because he was the first to preach the gospel to them.
 - 2. Paul takes no credit for what others have done, and thus, does not go beyond his prescribed limit or what is his business and responsibility.
- B. He prays that the growth of their faith will expand his range of influence to others.
 - 1. This will allow him to preach the gospel to others.
 - 2. This will allow him to fulfill God's purpose in his life.
- C. He prays that he will be approved by God himself.
 - 1. Being commended by the Lord is more desirable than being commended by men.
 - 2. Boasting about Christ is better than boasting about men.

PART ELEVEN: Paul warns against false apostles and talks more about the many trials he endured for the gospel, 11:1-33.

I. Paul Is Jealous Over The Church, 11:1-2.

- A. His is a godly jealousy.
- B. His is a purpose-oriented jealousy; he desires to present the church as the pure virgin bride of Jesus Christ.

II. Paul Is Concerned About the Church, 11:3-4.

- A. He is concerned lest Satan deceive the Corinthian church as he once deceived Eve.
- B. He is concerned because they are so gullible; ready to believe anything they hear about Jesus and the gospel.
 - 1. They were willing to receive a different Jesus.
 - 2. They were willing to receive a different spirit.
 - 3. They were willing to receive a different gospel.

III. Paul Is Concerned About Their Attitude Toward Him, 11:5-12.

- A. He reminds them that he is not inferior to any of the most eminent apostles (or their *extra-special messengers*: Note: The word “apostle” can be used to mean a special appointed messenger such as Barnabas, Acts 14:14).
 - 1. Although he is untrained in speech, he does not lack in knowledge.
 - 2. Although he is being accused of not revealing all, he at all times made known the truth to them.
- B. He reminds them that he “robbed” other churches, receiving their support so he could minister in Corinth at no cost.
- C. He reminds them that he earned his own keep, receiving nothing from the Corinthians when he ministered there.
- D. He promises that he will continue to do what he has been doing in order to cut off any occasion from the boasters who claim they are on the same level as Paul.

IV. Paul Is Concerned About Judaizers, 11:13-15.

- A. He tells them what they have been able to do.
 - 1. They presented themselves as apostles, but they are false.
 - 2. They transform themselves into apostles of Christ, but they are deceitful workers.
- B. He tells them how they are able to do it.
 - 1. The root of this ability is Satan who masquerades as an angel of light.
 - 2. The fruit of this ability is that Satan is then able to transform his followers in similar fashion.

V. Paul Is Sure About His Own Credentials, 11:16-22.

- A. The Judaizers have false credentials and they harm others.
 - 1. They bragged about their earthly distinctions.
 - 2. They gloried in their so-called superior wisdom.
- B. The apostle Paul presented his valid credentials which help and not destroy.
 - 1. He is a Hebrew.
 - 2. He is an Israelite.

3. He is of the seed of Abraham, but there is more to it than these outward credentials.

VI. Paul Is Hesitant But He Presents His Sufferings As Evidence, 11:23-33.

- A. He was imprisoned often.
- B. He was whipped times without number.
 1. He received 39 lashes from the Jews on five occasions.
 2. He was beaten with rods on three occasions.
- C. He faced death time and again.
 1. He faced danger from flooded rivers.
 2. He faced danger from robbers.
 3. He faced danger from both Jewish and Gentile mobs.
- D. He was stoned once.
- E. He was shipwrecked three times.
- F. He spent a terror-filled night and day on the open sea.
- G. He traveled many weary miles.
- H. He spent sleepless nights.
- I. He knew constant hunger and thirst.
- J. He was often cold and ill-clothed.
- K. He experienced harrowing escapes.
- L. He bore daily the burden for the many churches he had started.

PART TWELVE: Paul describes his experience of being “caught up into the third heaven and his thorn in the flesh, 12:1-21.

I. Paul Had Been Caught Up into the Third Heaven and into Paradise, 12:1-10.

- A. He describes his vision(s).
 1. He was caught up into the third heaven either out of body or in body; he is not sure; and...

2. He was also caught up into paradise and heard unspeakable words which cannot be repeated.
 - a. He is determined not to boast about it, but he is telling the truth.
 - b. He asked that he be judged only by his manner of life and what he teaches; not his personal experience.
- B. He expresses his vexation.
 1. He has received a thorn in the flesh which caused him much suffering.
 2. He understands that it has kept him from having too much pride.
- C. He expresses his victory over the circumstances.
 1. He prayed three times that God would remove the problem, but God said, "No."
 2. He was made to realize that he became stronger because of his weaknesses.
 3. He learned that God's grace was sufficient to get him through any circumstance.
 4. He learned that his weaknesses provided a demonstration of the power of Christ to remain strong in bad times as well as good times.

II. Paul Was Planning To Come and See Them Soon, 12:11-21.

- A. He reminds them that contrary to what others were saying, his previous miracles performed among them demonstrate that he is a true apostle.
 1. He worked signs, wonders, and mighty deeds in their presence.
 2. He did no less any of the other apostles.
- B. He reminds them of the relationship he had with them in their presence.
 1. He treated them as a friend and as a father.
 2. He was never a burden to them.
 3. He apologizes if not charging them for his work made them feel so inferior to other churches (irony).
 4. He was glad to spend and be spent for them even if it meant being loved less.
 5. He, nor those whom he sent, attempted to exploit any of the Corinthians.
 6. His whole purpose was to bring them to Christ and build them up.

- C. He reminds them of his concern.
 - 1. He is concerned that he will find them different than what he wanted them to be.
 - 2. He is concerned he will find contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults, and the like.
 - 3. He is concerned that many who have committed sexual immorality will not repent.

PART THIRTEEN: Paul talks about his coming visit to Corinth and gives a few closing words, 13:1-14.

I. Paul Expresses His Desire Regarding His Coming Visit To Them, 13:1-10.

- A. He believes the trip is necessary.
 - 1. He will be a witness to the circumstances there.
 - 2. He urges them to examine themselves to determine whether they are actually on the road to heaven (in the faith, saved).
 - 3. He hopes to find them more mature and have no further need for chastisement.
- B. He believes it will bring good fruit for the glory of Christ.

II. Paul Expresses Some Closing Thoughts, 13:11-13.

- A. He gives a threefold admonition.
 - 1. They should be complete.
 - 2. They should be of one mind.
 - 3. They should live in peace.
- B. He gives a threefold blessing.
 - 1. May the love of the Father be with them.
 - 2. May the grace of the Lord Jesus Christ be with them.
 - 3. May the fellowship of the Holy Spirit be with them.

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APPENDIX

Marriage, Separation, or Divorce?

1 CORINTHIANS 7

In the first six chapters Paul reprimanded the Corinthians for the various sins that were publicly present in the church at Corinth. Emphasis was placed on the sins of division and sexual immorality. In the next nine chapters, beginning in chapter seven, he begins in earnest to answer a number of questions that were raised by the Corinthian members.

Almost every commentary attempts to list the possible questions raised in chapter seven on the marriage relationship. Some will list six to eight as possible. The difficulty of course in knowing exactly what the questions were, is that in reading chapter seven, it is like listening to one end of a telephone conversation. We have the answers recorded but not the questions.

The possible questions can be boiled down to six:

- (1) **Should married couples continue normal sexual relations after becoming Christians?** Answer: Yes, it is their duty to do this (vv. 1-7). This is God's plan.
- (2) **Should single persons get married?** Answer: Yes, it is God's intended purpose and it is their duty to do this in order to serve God's purpose, procreation, and remove being open to the sin of sexual immorality. (vv. 1-7). However, for the gifted, such as Paul, celibacy was advantageous, especially in unsettled times (vv. 8-9, 26).
- (3) **Is divorce permitted for Christians?** No. (vv. 10-11). Becoming a Christian does not erase one's responsibilities in contracts, including the marriage contract. Jesus gives one exception to breaking the marriage contract in Matthew 5:31-32.
- (4) **When one partner of a pagan couple becomes a Christian, the other refusing to do so, is such marriage binding?** Answer: Yes, except when the unbeliever deserts the Christian partner (vv. 12-16). To remarry, there must be fornication involved, such as when the deserter marries another (Matthew 5:31-32).

NOTE: Paul wanted them to understand that becoming a Christian does not free any man from obligations already binding upon him. Evidently there was at Corinth, even at this early date, some impression that becoming a Christian wiped out all prior debts, contracts, even marriages and all other obligations existing prior to conversion (See William Barclay's History on 1 Corinthians in his commentary on 1 & 2 Corinthians)

(5) Should Christian fathers (or guardians) give their daughters in marriage?

Answer: The fathers and guardians were given authority to solve their individual problems, but some guidelines are given in light of "the present distress."

(6) May a Christian widow remarry? Answer: Yes, provided only that she marry "in the Lord" (vv. 39-40, See separate study). The challenge is to understand the meaning of "in the Lord." The verse does not say "marry only someone who is in the Lord." In this case the word "someone" is being added to the verse. Some say that it is understood that Paul is talking about "who" she should marry; that is to say, someone, who is in the Lord. However, the phrase "in the Lord" is used elsewhere in the New Testament and in every case it means "according to the Lord's way or will."

VERSE COMMENTS:

v. 1 The word "touch" has reference to marriage. It is in man's best interest in some circumstances to remain single. Some believe the special circumstance has reference to persecution. If so, Paul is saying that it is best not to have a family under such circumstances. Paul's statements in Ephesians 5:22-23 show that he held the institution of marriage in the very highest esteem. Paul is not writing a treatise on marriage, but answering their questions within the context of current attitudes and circumstances. Paul would not contradict God's statement, "It is not good for man to be alone," Genesis 2:18.

v. 2 Christianity is opposed to polygamy, concubinage, divorce and all kinds of sexual immorality. Marriage is the only practical alternative. The Catholic historian and priest Jerome said, "If it is good for a man not to touch a woman, it must be bad to do so; and

therefore celibacy is a holier state than marriage.” The truth is celibacy has enforced upon clergy what is contrary to nature and has become the worst of evils.

v. 3 The sexual relationship in married couples is a lawful and necessary function of Christian marriage. Some at Corinth thought that when one became a Christian he/she should stop sexual relations whether married or not. They saw sex as sinful. The Greeks saw sex as sinful, but necessary (Aristotle, “Sex is a necessary evil.”).

v. 4 The husband and wife are equal in desire and fulfillment of sexual behavior. Each has a positive duty owed to the other.

v. 5 This nullifies the notion that the sexual relationship between husband and wife is for procreation only. Abstinence was allowable only upon the consent of both partners and only for a season in prayer and fasting.

v. 6 This is not a question of Paul’s being inspired. It is simply a concession (“allowable”) but it is not a commandment.

v. 7 Not all men are able to have the gift of continence like Paul and remain unmarried. Was Paul ever married? He voted in the Sanhedrin (Acts 26:10). Marriage was a prerequisite to being in the Sanhedrin. Some have proposed that Paul’s wife left him when he was converted.

v. 8 Paul’s permission and approval was that every person remain as they are. It would be better to remain chaste without marriage due to the “distress” that was upon them (v. 26). Paul, however, did not forbid marriage to unmarried widows.

v. 9 It is best to avoid unlawful lusts by marriage.

v. 10 It was not necessary for Paul to comment on the question of divorce and remarriage since the Lord has already done so in His personal ministry on earth (Matt. 5:32; 19:9; Mark 10:9; Luke 16:18). Paul claims inspiration in 7:40.

v. 11 Paul did not comment on the exception of fornication because that is not the subject at hand. His remarks are in regards to a spouse's leaving. If that happens, they are to remain unmarried or be reconciled.

v. 12 Jesus did not give any information during His personal ministry in regards to converted and non-converted spouses (mixed marriages). Jews were not to intermarry. Paul gives his inspired answer to mixed couples of different cultures and when one is a Christian and the other isn't: If one spouse is converted and the other isn't the contract of marriage does not end. They are to remain married.

v. 13 This verse contains the same teaching as in verse twelve.

v. 14 Paul is speaking in the ceremonial sense rather in a salvation sense as in "The holy bonds of matrimony." This is true of couples when neither are Christians. Marriage is honorable among all men.

v. 15 If the unbeliever departs then let them. You can not force them or obligate them to stay. Paul does not discuss divorce and remarriage nor the exception of fornication. He is only answering the question of desertion. The word "bondage" in this case is not talking about the marriage bond, but the bond of staying together in a relationship. The Greek word is *dedonlotai* which means a bond slave. In other words the wife or husband is not a bond slave, who can be forced to stay in a relationship. If they desire to leave, then you must allow them to leave. The question of what is allowed for divorce is described by our Lord while in His personal ministry.

v. 16 A mixed marriage has missionary possibility. Paul does not condemn the mixed marriage (Christian to non-Christian) but neither is he advocating that a Christian marry a non-Christian. He is only answering the question about already married couples.

v. 17 Becoming a Christian does not discontinue present contracts such as marriage, debts, social status, economic status, etc. The gospel, instead of weakening any moral or just political obligation, strengthened them all.

vv. 18-19 Circumcision was no longer a covenant obligation. Remain as you are.

vv. 20-21 A slave could be just as noble and successful a Christian as anyone else. Improving one's social or economic status doesn't necessarily make for a better spiritual life. To put it another way, Paul is saying, "If the Christian slave could be free, he should prefer his condition as a converted slave." It is better to be a converted slave than a lost free person.

vv. 22-24 The person who is a slave is free in Christ, and the man who is free is the servant of Christ. Remember that you belong to Christ.

vv. 25-27 Paul is referring to virgins as male and female. Jesus had made no comment on this in His earthly ministry. Paul gives his advice by way of inspiration, "Stay as you are. Single? Remain single. Married? Remain married." Why? Because of the distress that was upon them. The word "bound" in verse 27 is different than the word "bondage" in verse 15. The word "bound" in verse 27 is the Greek word *deo* and means a contract or agreement. The married couple is not to break their contract between each other and God, "What God hath joined together let not man put asunder," Matt. 19.

v. 28 Paul describes the present distress as "tribulation (trouble) in the flesh." It is not a sin to marry or to remain a virgin. Notice that "a man" is used in verse 26 and "she" is used in verse 28; therefore, Paul is talking about both male and female virgins.

vv. 29-31 Life is short. We must plan carefully and make wise decisions in whatever circumstance of time and culture we find ourselves.

vv. 32-35 To be unmarried is to be unencumbered with marital responsibilities. This should be noted especially in light of the “present distress.”

vv. 36-38 Paul says that there is no sin in giving one’s daughter in marriage in spite of what he had already said about celibacy, because of the “present distress.” He also says that if the parent or guardian can withhold his daughter from marriage, that would be better.

vv. 39-40 The word “bound” is the Greek word *deo* which means a contract or agreement, the marriage bond. The bond exists as long as one of the spouses is alive. Again, Paul does not deal with divorce and the exception. Death nullifies the marriage contract. If the husband dies, she can marry whomever she wants to so long as she marries “in the Lord.” See attached paper “Only In The Lord” for an in-depth study of this phrase. Paul’s statement, “I think that I have the Spirit of God” is not the expression of any uncertainty but the polite insistence of Paul that his words in this chapter and throughout his writings were inspired by God’s Spirit (See 2:16; 14:37; and 13:3).

Charles R. Williams

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The Meaning of the Phrase: “Only in the Lord”

“ONLY IN THE LORD”

1 Corinthians 7:39

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

If her husband dies

she is

**at liberty to be
married**

to whom she wills

only in the Lord.

The widow “is at liberty to be married.” To whom? “...to whom she wishes.” How is she to be married? “...only in the Lord.” This phrase means ‘only according to the Lord’s way.’ This verse does not qualify the person she is permitted to marry as Christian or non-Christian, but how they are qualified according to what Jesus has already said about who is qualified to be married. To marry “only in the Lord” is to marry according to the Lord, which means to marry someone who is qualified to be married. Jesus said that she or anyone else can marry a person who has never married before, a person who does not have a living husband, and a person who is not unscripturally divorced. That person can be Christian or non-Christian.

The object 'he' is not provided in the Greek text or the English translations that are faithful to the Greek.

It does not say 'She is to be married to whom she wishes, if he is in the Lord.'

It does not say 'She is to be married to whom she wishes, only if he is in the Lord.'

It does not say 'She is to be married to whom she wishes, only he must be in the Lord.'

The object or the one she is to marry is not supplied in the Greek.

The phrase "only in the Lord" does not tell whom she is to marry but how she is to marry or the way she is to marry. She is to marry according to the guidelines of the Lord, which were revealed in Matthew 19 while the Lord was here on earth and in other New Testament scripture.

In other words, the marriage is to be “in the Lord,” not the one to whom she is getting married. The one she is marrying must meet the qualifications set forth by Christ.

READ THE FOLLOWING VERSES IN THE NEW TESTAMENT THAT CONTAIN THE PHRASE "IN THE LORD" AND SEE IF YOU CAN TELL BY THE CONTEXT AND SENTENCE STRUCTURE WHETHER THE OBJECT IS (1) A PERSON OR THING (who is in the Lord), (2) AN ADVERBIAL PHRASE, TELLING HOW IT WAS DONE (according to the Lord's will or in the Lord's way), OR (3) A PREPOSITIONAL PHRASE TELLING WHERE (in the Lord). The texts are from the New King James Version (NKJV).

(Acts 14:3) Therefore they stayed there a long time, speaking boldly **in the Lord**, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands. (1)___ (2)___ (3)___

(Rom 16:2) that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also. (1)___ (2)___ (3)___

(Rom 16:8) Greet Amplias, my beloved **in the Lord** (1)___ (2)___ (3)___

(Rom 16:11) Greet Herodion, my countryman. Greet those who are of the household of Narcissus who are **in the Lord**. (1)___ (2)___ (3)___

(Rom 16:12) Greet Tryphena and Tryphosa, who have labored. Greet the beloved Persis, who labored much **in the Lord**. (1)___ (2)___ (3)___

(Rom 16:13) Greet Rufus, chosen **in the Lord**, and his mother and mine. (1)___ (2)___ (3)___

(Rom 16:22) I, Tertius, who wrote this epistle, greet you **in the Lord**. (1)___ (2)___ (3)___

(1 Cor 1:31) that, as it is written, "He who glories, let him glory **in the LORD**." (1)___ (2)___ (3)___

(1 Cor 4:17) For this reason I have sent Timothy to you, who is my beloved and faithful son **in the Lord**, who will remind you of my ways in Christ, as I teach everywhere in every church. (1)___ (2)___ (3)___

(1 Cor 7:22) For he who is called **in the Lord** while a slave is the Lord's freedman. Likewise he who is called while free is Christ's slave. (1)___ (2)___ (3)___

(1 Cor 7:39) A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only **in the Lord**. (1)___ (2)___ (3)___

(1 Cor 9:1) Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work **in the Lord**? (1)___ (2)___ (3)___

(1 Cor 9:2) If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship **in the Lord**. (1)___ (2)___ (3)___

(1 Cor 11:11) Nevertheless, neither is man independent of woman, nor woman independent of man, **in the Lord**. (1)___ (2)___ (3)___

(1 Cor 15:58) Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain **in the Lord**. (1)___ (2)___ (3)___

(1 Cor 16:19) The churches of Asia greet you. Aquila and Priscilla greet you heartily **in the Lord**, with the church that is in their house. (1)___ (2)___ (3)___

(2 Cor 10:17) But "he who glories, let him glory **in the LORD**." (1)___ (2)___ (3)___

(Gal 5:10) I have confidence in you, **in the Lord**, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. (1)___ (2)___ (3)___

(Eph 1:15) Therefore I also, after I heard of your faith **in the Lord Jesus** and your love for all the saints. (1)___ (2)___ (3)___

(Eph 2:21) in whom the whole building, being joined together, grows into a holy temple **in the Lord**. (1)___ (2)___ (3)___

(Eph 4:17) This I say, therefore, and testify **in the Lord**, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind. (1)___ (2)___ (3)___

(Eph 5:8) For you were once darkness, but now you are light **in the Lord**. Walk as children of light. (1)___ (2)___ (3)___

(Eph 6:1) Children, obey your parents **in the Lord**, for this is right. (1)___ (2)___ (3)___

(Eph 6:10) Finally, my brethren, be strong **in the Lord** and in the power of His might. (1)___ (2)___ (3)___

(Eph 6:2) But that you also may know my affairs and how I am doing, Tychicus, a beloved brother and faithful minister **in the Lord**, will make all things known to you; (1)___ (2)___ (3)___

(Phil 1:14) and most of the brethren **in the Lord**, having become confident by my chains; are much more bold to speak the word without fear. (1)___ (2)___ (3)___

(Phil 2:19) But I trust **in the Lord Jesus** to send Timothy to you shortly, that I also may be encouraged when I know your state. (1)___ (2)___ (3)___

(Phil 2:24) But I trust **in the Lord** that I myself shall also come shortly. (1)___ (2)___ (3)___

(Phil 2:29) Receive him therefore **in the Lord** with all gladness, and hold such men in esteem; (1)___ (2)___ (3)___

(Phil 3:1) Finally, my brethren, rejoice **in the Lord**. For me to write the same things to you is not tedious, but for you it is safe. (1)___ (2)___ (3)___

(Phil 4:1) Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast **in the Lord**, beloved. (1)___ (2)___ (3)___

(Phil 4:2) I implore Euodia and I implore Syntyche to be of the same mind **in the Lord**. (1)___ (2)___ (3)___

(Phil 4:4) Rejoice **in the Lord** always. Again I will say, rejoice! (1)___ (2)___ (3)___

(Phil 4:10) But I rejoiced **in the Lord** greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity. (1)___ (2)___ (3)___

(Col 3:18) Wives, submit to your own husbands, as is fitting **in the Lord**. (1)___ (2)___ (3)___

(Col 4:7) Tychicus, a beloved brother, faithful minister, and fellow servant **in the Lord**, will tell you all the news about me. (1)___ (2)___ (3)___

(Col 4:17) And say to Archippus, "Take heed to the ministry which you have received **in the Lord**, that you may fulfill it" (1)___ (2)___ (3)___

(1 Th 3:8) For now we live, if you stand fast **in the Lord**. (1)___ (2)___ (3)___

(1 Th 4:1) Finally then, brethren, we urge and exhort **in the Lord** Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God; (1)___ (2)___ (3)___

(1 Th 5:12) And we urge you, brethren, to recognize those who labor among you, and are over you **in the Lord** and admonish you. (1)___ (2)___ (3)___

(2 Th 3:4) And we have confidence **in the Lord** concerning you, both that you do and will do the things we command you. (1)___ (2)___ (3)___

(Phile 1:16) no longer as a slave but more than a slave; a beloved brother, especially to me but how much more to you, both in the flesh and **in the Lord**. (1)___ (2)___ (3)___

(Phile 1:20) Yes, brother, let me have joy from you in the Lord; refresh my heart **in the Lord**. (1)___ (2)___ (3)___

(Rev 14:13) Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die **in the Lord** from now on.'" "Yes," says the Spirit, "that they may rest from their labors, and their works follow them." (1)___ (2)___ (3)___

CONCLUSION: The Christian widow is to marry according to the Lord's way, which is to marry someone who has never been married, someone who does not have a living husband, or someone who is scripturally divorced. She cannot marry someone who has a living husband or is unscripturally divorced.

Charles R. Williams

SOURCE FOR PAGES 73-77

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The Lord's Supper: "Drunk" or "Well Drunken?"

THE LORD'S SUPPER

I CORINTHIANS 11:21

"DRUNK" OR "WELL DRUNKEN?" "INTOXICATED" OR "SATIATED?"

"Therefore when you come together in one place, it is not to eat the Lord's Supper. For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk," 1 Corinthians 11:20-21.

The apostle Paul wrote to the church at Corinth regarding wrongdoing when they came together to partake of the Lord's Supper. As a result, even though they came together to partake of the Lord's Supper, it turned into something different. What were the Corinthian Christians doing that prevented their eating and drinking from being described as the Lord's Supper by Paul?

- (1) When they came together it was for the worse and not the better, 11:17.
- (2) When they came together as a church there were divisions among them, 11:18.
- (3) When they came together there were factions (cliques) among them which demonstrated just who were the genuine Christians, 11:19.
- (4) When they came together the result was not to eat the Lord's Supper, 11:20.
 - a. What they were doing made it impossible to eat the Lord's Supper, the supper which Jesus instituted; 10:16; Matt. 26:26-28.
 - b. What they were practicing made what they were doing something other than the Lord's Supper.
- (5) When they came together they each ate their own supper (11:21):
 - a. This resulted in some eating their supper ahead of others.
 - b. This resulted in some going hungry and others being....
 1. Intoxicated with alcoholic beverage(s) or,
 2. Satiated with non-alcoholic beverage(s).

Evidently the Christians at Corinth came together for two purposes; (1) To eat a common meal, and (2) To eat the Lord's Supper. The common meal was secular, but the Lord's Supper was sacred. They were attempting to mingle the two. A secular item becomes sacred when God gives instructions on using that item in worship to Him. In the Old Testament it was the tabernacle and temple and all items associated with them in worship to God. Cloth, stone, gold, silver, brass, wood, etc. (secular items) were used to make the table for the showbread, the altar for sacrifices, walls for the Holy Place and Most Holy place, the ark of the covenant, tables of stone, etc. (sacred items for worship to God). They were to be used as God instructed. In the New Testament Jesus instituted the Lord's Supper using bread and the fruit of the vine. These are food and drink items which can be consumed at any time, but when dedicated for use in worship they become sacred items for the purpose of worship in spirit and in truth, and they are to be used as God instructed either by direct command or apostolic example in the Lord's Supper. They are to be used at a designated time for a designated purpose when the whole church comes together for the purpose of remembering Him in worship, (11:18; 14:23; Acts 20:7).

The conclusion is that when they brought their food for a common meal and bread and fruit of the wine for the Lord's Supper, they began to do both in the same setting. As a result, the following problems arose;

- (1) They mingled the secular with the sacred so that they were indistinguishable.
- (2) They participated in private family or group settings instead of sharing what they had with everyone.
- (3) Some went hungry and some had much.
- (4) Some were thirsty and some had much to drink.

Paul then tells them that if they are going to eat the common meal where some had much and some had little then they had just as well stay home and eat in their houses (11:22). To act so selfishly is to despise or humiliate those who have no food, drink, or houses. In addition, to eat and drink the Lord's Supper in an unworthy way is to be guilty of desecrating the body and blood of Christ (11:27); and, doing so will bring judgment upon the guilty person (11:29). Why? Because the partaker has not discerned

(recognized the difference) between the secular (common food) and the sacred (the bread which represents the body of Christ (11:29)). Their careless participation produced many feeble and sickly Christians in the church at Corinth (11:30).

In addition Paul tells them that they are not to judge themselves, but rather they are to accept the Lord's judgment in these matters (11:31-32). He says that we should want to be instructed or chastened by the Lord so that we will not be condemned with the world, who does not want to be judged. Therefore, he says, when they come together as a church to eat the Lord's Supper (11:23-26) they should wait for one another, but if a person is hungry for a common meal it would be best for him to eat at home first so he won't suffer and the rest will not be condemned (11:34). We must keep in mind that many churches met in private homes where the family of the house prepared and ate common meals each day. Therefore, Paul is not saying that Christians should not eat common meals in the same facilities where Christians meet to worship. Nor is he forbidding Christians from coming together to eat a common meal. Jude speaks of the early Christians having "love feasts," Jude 12. Early church historians referred to these as times when Christians came together to share their bounty of food in loving fellowship.

A question that often arises out of this discussion is whether or not the Corinthian Christians became drunk in their drinking of beverages in the common meal and/or Lord's Supper. This all depends upon the way 11:21 is translated. Here are some translations of the phrase: "For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken," (King James Version); "...and one is hungry and another is drunk," (New King James Version); "...and one is hungry, and another is drunken," (American Standard Version); "...while one doesn't get enough to eat and goes hungry while another has too much to drink and gets drunk," (Living Word Paraphrased); "...one is indeed hungry, and another is filled," (Better Version); "...one goes hungry while another gets drunk," (Amplified New Testament); "...one is hungry and another is drunk," (Revised Standard Version), "...and one has not enough food, and another is the worse for drink," (The New Testament in Basic English); "...one has too little to eat, and another has too much to drink," (The Twentieth Century New Testament). As you can see there is one major difference in these translations. The

Greek word *methuei* is translated thusly; “is drunken,” “is drunk,” “gets drunk,” “filled,” “is the worse for drink,” and “too much to drink.” There seems to be only two choices; (1) The beverage that they were drinking caused some to be drunk because they drank too much alcoholic beverage(s), or (2) some had become filled with drink; “drunken,” “filled,” “too much to drink,” which was not necessarily alcoholic.

What then is the meaning of the Greek word *methuei*? It literally means to drink much. It is antithetical (just the opposite in quality but not quantity) to the Greek word *peina* which means hungry. The word can be applied to any kind of drink whether it is alcoholic or not. We cannot know by the word itself whether or not Paul was referring to alcoholic or non-alcoholic drink. It is a generic (general) word that means to be satiated (having plenty of drink). It is the same as the Hebrew word used in the Old Testament in Psalm 23:5, “...cup *runneth over*,” and Psalm 36:8, “...the *fatness* of thy house.” The Greek word *methuei* is also used in Matt. 24:49; John 2:10; Acts 2:15; 1 Thess. 5:7; and Rev. 17:2, 6.

Whether the Greek word *methuei* is translated to mean much alcoholic or non-alcoholic beverage depends on the context. There is nothing in the context of First Corinthians Eleven that indicates they are drinking alcoholic beverages of any kind. The condemnation from Paul was not the drinking, but their being well satisfied while others were going without in food and drink. These converts from idolatry, mistaking the Lord’s Supper for a feast, easily fell into their former idolatrous practices. The rich brought plentifully of food and gave to themselves selfishly. The poor, unable thus to provide, were a body by themselves, and were left to go hungry. This discrimination between the rich and the poor was “a despising of the house of God,” and was an unchristian act, which the apostle condemned (See *Bible Wines: Laws of Preservation and Fermentation* by Dr. William Patton). The drink used in the Lord’ Supper is referred to by Paul as “the cup of blessing.” Which drink would be a blessing, intoxicating or non-intoxicating?

Charles R. Williams

SOURCE FOR PAGES 78-81

Patton, William. *Bible Wines: Laws of Fermentation*. Fort Worth, Texas: Star Bible Publishers, 1975.

The Meaning of the Phrase: “Baptism for the dead?”

BAPTISM FOR THE DEAD? by Dave Miller Ph.D. ³

“Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?”

The most notorious interpretation of 1 Corinthians 15:29 is the one advocated by Mormonism—that people who are alive on the Earth can be baptized, and the efficacy of that baptism then is offered to those who already have died and are in the spirit realm. But this verse cannot be teaching proxy baptism as practiced by the Mormons. Many other passages eliminate that possibility by stressing the singular necessity of responding obediently to God in this life (e.g., Proverbs 11:7; John 8:24; Luke 16:26; 2 Corinthians 5:10; Hebrews 9:27). The Mormon view is in direct contradiction to what the Bible teaches from beginning to end. We have only this life in which to make our decisions, and when we leave this life, we have no further opportunities to repent (Luke 16:25-31; Hebrews 9:27).

At least four adequate explanations exist that avoid contradicting the rest of the Bible. First, “dead” refers to the “old man of sin” (Romans 6:6). We are baptized for the dead in the sense that we are baptized in water to eliminate the dead man of sin. Hence Paul was asking why one would be baptized to eliminate the old man of sin in anticipation of eternal acceptance if the resurrection will not be forthcoming.

Second, “dead” refers to the world of lost souls—those who are spiritually dead. “They” refers to the apostles and “baptism” refers to the baptism of suffering that the apostles endured in order to make known the Gospel to the world (alluded to in passages like Mark 10:38-39, Luke 12:50, Acts 9:16, and 1 Corinthians 4:9). Thus Paul was asking why the apostles would subject themselves to the baptism of suffering, in behalf of the spiritually dead people of the world if, in fact, no one has hope of the resurrection.

Third, “they” refers to those who are baptized in water on the basis of the preaching and teaching done by those who had since died. In other words, why would a

³ Miller, David. www.christiancourier.com “Baptism for the Dead.”

person obey the command to be baptized, and thereby have hope of life beyond the grave, if the one who taught the person to be baptized has since died and will not be raised from the dead?

Fourth, Paul was using the logical argument form known as *argumentum ad hominem*—an argument based upon what men were doing at that time and with which the readers would be familiar. The Corinthians were familiar with people who practiced an immersion for the benefit of the dead. He used the third person pronoun “they” as opposed to “you” or “we.” New Testament baptism would have been referred to in the first or second person. This tactic of referring to what outsiders were doing (without implying endorsement) to make a valid spiritual point was used by Paul on other occasions (e.g., Acts 17:28; Titus 1:12).

These four possible interpretations each have contextual evidence to support them. None of the four contradicts any other Bible doctrine. What is critically important is that we not miss Paul’s point in 1 Corinthians 15. He brought up the subject of baptism for the dead for one reason: to reaffirm the reality of the resurrection. Christians were being drawn into the destructive heresy that the general resurrection is fictitious. In a setting where he ardently defended the actuality and centrality of the resurrection, he advanced two questions. If the resurrection and end-time events are not to occur, then “why are they baptized for the dead?” and “why do the apostles stand in jeopardy every hour?” (vss. 29-30). He wanted the Corinthians to face the fact that many things Christians do have meaning only if resurrection is an anticipated and ultimate objective. If when we die, that’s it—no future conscious existence—why take risks living the Christian life as the apostles frequently did? If this life is all there is, forget Christianity and live it up (vs. 32)! But resurrection is coming! So do not live this life indulging the flesh and mingling with those who will influence you to do so (vs. 33). Live righteously, and get your mind straight in view of your knowledge of the coming resurrection (vs. 34).

NOTE: Dr. Miller’s article is from Wayne Jackson’s *Christian Courier*. Brother Miller is now working at Apologetics Press which has excellent articles on Christian Evidences for both adults and children. They also conduct seminars at churches demonstrating that the theory of Evolution is false. Their web sites are:
www.christiancourier.com www.apologeticspress.org

The Resurrection of the Dead

THE RESURRECTION OF THE DEAD: 1 Corinthians 15

Introduction:

1. There were those at Corinth who denied the bodily resurrection of Christ and therefore the bodily resurrection of all.
2. Greek philosophy believed that all physical matter was evil.
 - a. This gave the Greeks a problem of accepting Christ as God living in the flesh (John 1:1-14).
 - b. This also gave the Greeks a problem in believing in the resurrection of Christ's body and the general resurrection of all bodies (Acts 17:32).
3. Paul lays out an argument of proof based on scripture, eyewitnesses, and his being an authorized apostle inspired of God.

I. The Dead Will Be Raised (1-34).

- A. The resurrection of Christ proves it (1-11).
 1. The scriptures foretold it (1-4).
 2. Eyewitnesses attested to it (5-11).
- B. To deny the resurrection is absurd (12-34).
 1. If the dead rise not, it would mean Christ did not (13).
 2. It would follow that preaching Christ is useless (14).
 3. It would mean our faith is worthless (14)
 4. It would mean that the apostles were liars (15).
 5. It would deny all possibility of salvation from sin (16-17).
 6. It would mean that the righteous dead were lost (18).
 7. It would mean all believers in Christ were to be pitied (19).
 8. It would mean that even the rite of baptism for the dead, as practiced by the heathen, was absurd (29).
 9. It would mean that sufferings and privations of the apostles were vain and useless (31-34).
- C. Paul gives an illustration of the reasonableness of the doctrine of the resurrection (introduced parenthetically, as is often found in Paul's writings) (20-28).

1. Christ has been raised up (20).
2. As death came to all through one person (Adam), it is fitting that the resurrection should come through one (21-22).
3. The order of the resurrection is given (23-28).

II. The Nature of the Raised Bodies Is Described (35-41).

- A. It is like grain that is planted (36-38)
- B. It is like different kinds of flesh (39).
- C. It is like different kinds of celestial bodies (40-41).
- D. It is described as:
 1. Incorruptible (42)
 2. Glorious (43)
 3. Powerful (43)
 4. A spiritual body (44)
 5. Like the risen body of Christ (45-50).

III. Those Who Shall Remain Alive Until the Second Coming of Christ Are Described (55-57).

- A. They will be changed in an instant (55).
- B. They will participate in the resurrection just like the others (56-57).

IV. The Practical Application of the Doctrine of the Resurrection Is Laid Out (55-58).

- A. It places the Christian in a position of strength, the great victory already having been won (55-57).
- B. All of the Christian's energies should be devoted fully to the service of God, being assured that his labor is not in vain ("in the Lord" (58).

CONCLUSION:

1. The resurrection of Christ's body makes it possible for the resurrection of our body.
2. Christians should have no fear of death.
3. Christ gives the victory, because he was victorious over death.

The Resurrected Body of Christ

THE RESURRECTED BODY OF CHRIST

We do not know the physics and chemistry or the physiology of the resurrected body of Christ, but this much we do know, “Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is,” (1 John 3:2). Paul said, “For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself,” Phil. 3:20-22).

There are but few references regarding the description of the resurrected body of Christ, but from his appearances as recorded in the gospels, we can draw some inferences as to its nature. It is very apparent that he was literally seen and heard, and that he mingled with his disciples over an extended period of forty days. When He appeared to Mary Magdalene (John 20:211-18) and she recognized Him, He said, “Touch Me not,” or better translated, “Do not hold on to Me,” or “Do not take hold of me.” Evidently she made as though she would seize and hold Him lest he should disappear. He explained to her that He had not yet ascended back to the Father. In other words, He would be with her and the disciples for a while, and then return to the Father in heaven.

Matthew 28:9-10 records the meeting of Jesus with the women who went to the tomb, “Jesus met them and said, ‘Rejoice.’ They came and held Him by the feet and worshipped Him.” The word which is translated “held,” *krateo*, literally means to lay hold of, take possession of. The word makes it evident that the resurrected body of Jesus was physically tangible. On this occasion, Jesus reassured the women with the words, “Go and tell my brethren that they should go into Galilee and there they will see Me.” It is recorded in Luke 24:13-32 that Jesus met two men on the road to Emmaus. After speaking with them, Luke says, “He vanished out of their sight,” literally *aphantos egeneto*, “He became invisible.” From this we know that the resurrected body of Christ had qualities and abilities unknown to our physical bodies.

We are told in Mark 16:14; Luke 24:36-43; John 20:19-25 the door where the disciples were meeting was shut (locked, *kekleismenon*, John 20:19). Without the door opening, Jesus appears in the midst of them. In Luke 24:38-43, we have recorded, “Jesus said to them, ‘Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.’ When He had said this, He showed them His hands and His feet. But while they still did not believe for joy, and marveled, He said to them, ‘Have you any food here?’ So they gave Him a piece of a broiled fish and some honeycomb. And He took *it* and ate in their presence.” From this we can see that the resurrected body of Christ was fully recognizable and tangible. Thomas was able to feel the body of Christ; and moreover, His body was capable of taking in physical food. The processes that were involved in this, however, are not revealed to us. Perhaps it is because, it isn’t important that we know these details now. Jesus’ eating a piece of fish and honeycomb in the presence of His disciples quite certainly had nothing to do with any physiological needs of His resurrected body, but it put Him into physiological rapport with them, and removed the strangeness of the fact that He had arisen from the dead in immortal form.

The hope that we have in Christ is not the hope of a mere ghostly immortality. Although the body of Christ after his resurrection was not subject to the same physical limitations to which our bodies are now subject, yet His resurrected body was no mere apparition, phantom, or ghost. He was also more than just a spirit. His spirit had gone to Paradise on the day He died, but His body was put into the grave. When He returned to earth on that Sunday morning, He entered His dead body, it came alive, and His body was resurrected from the dead. He was physically perceptible and tangible.

John tells us that in the final resurrection, “We shall be like Him,” 1 John 3:2. Paul tells us that our bodies will be raised as incorruptible and immortal, “We shall also bear the image of the heavenly man,” 1 Cor. 15:49. That heavenly man is Jesus. It is worthy to note that Jesus told the disciples that His resurrected body was flesh and bones, but Paul said that “flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption,” 1 Cor. 15:50. Blood is necessary to give life to physical flesh. Although His resurrected body was flesh and bones, it was not a physical body like

the one that went into the grave; therefore, it did not need blood flowing through it. It should also be noted that the resurrection of the body of Christ involved a miracle. Inasmuch as all miracles involve a departure from the usual operation of natural law, it is impossible to explain fully what was involved in the resurrection of the body of Christ. When the dead are resurrected at the return of Christ, a number of miracles will be involved. Natural laws will be circumvented, and our corruptible bodies will be changed into a body “likened unto Christ’s.”

Our faith in the resurrection of Christ’s body is based on the eyewitnesses of inspired men who wrote down what they saw under the guidance of the Holy Spirit. God has chosen to reveal to us some of what was involved in Christ’s resurrection and our future resurrection, but He did not choose to reveal or explain everything about it. So far as I know, God never explained how he did any of his miracles. Could it be that our finite minds cannot in their present state understand such an infinite power that involves the miraculous?

Charles R. Williams

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“THE GREATEST OF THESE IS LOVE”

1 Corinthians 13:1-13

13 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. ² And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. ³ And though I bestow all my goods to feed *the poor*, and though I give my body ^{to} be burned, but have not love, it profits me nothing.

⁴ Love suffers long *and* is kind; love does not envy; love does not parade itself, is not ^{to} puffed up; ⁵ does not behave rudely, does not seek its own, is not provoked, ^{to} thinks no evil; ⁶ does not rejoice in iniquity, but rejoices in the truth; ⁷ bears all things, believes all things, hopes all things, endures all things.

⁸ Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away. ⁹ For we know in part and we prophesy in part. ¹⁰ But when that which is ^{to} perfect has come, then that which is in part will be done away.

¹¹ When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. ¹² For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

¹³ And now abide faith, hope, love, these three; but the greatest of these *is* love.⁴

⁴ *New King James Bible*, Nashville, Tennessee: Broadman & Holman Publishers, 1985.