

Analysis of
1 CORINTHIANS

"ANSWERS FOR TODAY'S PROBLEMS FROM YESTERDAY'S CHURCH"

Expanded Analysis of 1 Corinthians
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A Note to the Reader

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The Annotated Outline has been completed throughout. The [NASB 1995 text](#) has been inserted everywhere.

Footnotes appear in detail in chapters 1-14. A number of footnotes appear in chapter 15. Additional annotations are in progress.

The Background of 1 Corinthians

The [Apostle Paul](#) first visited [Corinth](#) on his [Second Missionary Journey](#) in A.D. 50, arriving there from Athens (Acts 18:1). He teamed up with fellow Jewish tent-makers [Aquila and Priscilla](#), who had been evicted from Rome by Emperor Claudius (Acts 18:2-3). He spoke in the synagogue each Sabbath, trying to convince the Jewish attenders that [Jesus](#) was the [Messiah](#) (Acts 18:4-5). When they resisted and blasphemed, he left the synagogue and located himself in the home of Titius Justus, right next door to the synagogue (Acts 18:6-8). Assured by the Lord, he continued to teach the word of God for 18 months (Acts 18:9-11).

After a period of time, [Paul](#) left for Syria, accompanied by [Priscilla and Aquila](#), whom he left at Ephesus (Acts 18:18-21). Eventually, he arrived in Antioch via Caesarea. Presumably he reported about his endeavors to the church at Antioch (Acts 18:22).

According to [Thomas Constable](#), the sequence of Paul's contacts and communications with the [Corinthians](#) is as follows:

1. *Paul's first visit*
2. His former letter
3. Their letter to him
4. **1 Corinthians**. Written "in the [late winter or early spring of A.D. 56](#) (cf. 16:8)."
5. *Paul's painful visit*
6. His severe letter
7. **2 Corinthians**
8. *Paul's future visit*

1 CORINTHIANS

"ANSWERS FOR TODAY'S PROBLEMS FROM YESTERDAY'S CHURCH"

A 1 INTRODUCTION 1:1-9

B 1 Paul's Salutation 1:1-3

C 1 The author(s) 1:1

D 1 Paul ¹

E 1 His identity: called as an apostle ²

E 2 His accountability: of Jesus Christ

E 3 His authorization: by the will of God

D 2 Sosthenes: and Sosthenes our brother ³

C 2 The recipients 1:2

D 1 The church of God existing in Corinth: To the church of God

¹ 1 Cor. 1:1 - [Paul](#). Originally [Saul](#), the [Church's](#) arch enemy. He was miraculously converted to [Christ](#) through a blinding personal encounter with the [Messiah](#) on the road to [Damascus](#) (Acts 9:1-9), where he was planning to imprison believers in [Christ](#) and take them back for trial to [Jerusalem](#). Instead, [Christ](#) personally stopped him in his tracks and appointed [Ananias](#) to instruct him of his assignment to represent Him before [Gentiles](#), kings, and the [sons of Israel](#) (Acts 9:15-16).

² 1 Cor. 1:1 - called as an [apostle](#): Literally, "called sent one." "Called" is the adjective *klētós* (2822), "called" or "invited." [Paul](#) was called or invited to [salvation](#). But his call to [salvation](#) (Acts 9:1-9) was synchronous with his call to serve as one of [Christ's](#) chief "Sent Ones," i.e. [Apostles](#) (Acts 9:10-19). "[Apostle](#)" is the noun *apóstolos* (652), delegate, messenger, sent one, one commissioned as a representative of [Christ](#).

I believe the evidence shows that [Christ](#) called [Saul](#) (who became [Paul](#)) to be the Twelfth [Apostle](#), the replacement for [Judas](#). [Jesus](#) called the twelve [Apostles](#). [Peter](#) believed it was his responsibility to engineer the replacement [Apostle](#) for [Judas](#) (Acts 1:15-26), but the Scriptures do not indicate that [Jesus](#) gave him that assignment. The evidence is clear that [Jesus](#) personally chose [Saul](#), and at the same time showed him, through [Ananias](#), his [apostolic](#) ministry (Acts 9:3-19). The rest of the book of Acts, especially Acts 13-28 demonstrates that [Paul](#), not [Matthias](#), was [Christ's](#) chosen replacement [Apostle](#). Half the [New Testament](#) books were written by [Paul](#). I am convinced that the names of the Twelve [Apostles](#) in [New Jerusalem](#) that are engraved upon the 12 Foundations will include the name of [Paul](#), not the name of [Matthias](#) (Rev. 21:14).

³ 1 Cor. 1:1 - Sosthenes our brother: He may have been the same Sosthenes who was the leader of the synagogue and was beaten before the judgment seat of Gallio (Acts 18:17). If he was the same person, he obviously had become a believer. He may have been the one who delivered this letter to the [Corinthians](#), though we cannot be certain of that.

which is at Corinth ⁴

- D 2 To the ones having been sanctified in Christ Jesus: to those who have been sanctified ⁵ in Christ Jesus, ⁶
- D 3 Called saints: saints by calling, ⁷
- D 4 with all who in every place call ⁸ on the name of our Lord Jesus Christ, ⁹
- D 5 their *Lord* and ours: ¹⁰

⁴ 1 Cor. 1:2 - the church of God which is at Corinth: “Church” is from the Greek noun *ekklēsia* (1577), an assembly of [Christians](#) gathering for worship in a particular city or locale. See the Glossary entry [Church](#). This particular church was located in [Corinth](#).

⁵ 1 Cor. 1:2 - to those who have been sanctified: [Paul](#) is here describing the [Corinthian church](#). This seven-word phrase consists of but one word in Greek, the [Perfect Passive Participle](#), [Dative](#) Case of the verb *hagiadzō* (37); literally, “to the ones having been set apart or consecrated” (to God). [Christians](#) do not belong to themselves. They have been [set apart](#) to serve God. The [Passive Voice](#) indicates that these [Christians](#) do not [set themselves apart](#). Someone else does. Most likely that is God. The *basis* for God’s [setting us apart](#) and the *sphere* of His [setting us apart](#) is explained in the next phrase.

⁶ 1 Cor. 1:2 - in Christ Jesus: The *ground* of these [Christians](#)’ having been [set apart](#) to God and the *sphere* of their having been [set apart](#) was that they are “in [Christ Jesus](#).”

⁷ 1 Cor. 1:2 - saints by calling: Literally, “called set-apart ones.” The word “[called](#)” is the plural adjective *klētós* (2822), “[called](#)” or “invited;” that to which they and we today are [called](#) is to be “[saints](#)” – better, “ones who are set apart” for God’s purposes. In the first verse, [Paul](#) was [called](#) by God to be an [Apostle](#). All [Christians](#) are [called](#) to be “holy ones” or “[set apart ones](#)” (*hágios*, 40). The Church headquartered in the [Vatican](#) divides its adherents into two categories – ordinary run-of-the-mill [Christians](#) and super [Christians](#), that is, [saints](#). They have a [protocol for promoting Christians to saint-hood](#). This protocol includes, among other things, the ability to have performed a miracle. The Bible knows of no such two-tiered [Christianity](#). All [believers](#) in [Jesus](#) are “set-apart ones,” i.e. “[saints](#).” We did not [call](#) ourselves to be set apart to Him. God [called](#) us to be set-apart. That is God’s prerogative. Our responsibility is to [believe](#) in [Jesus](#). If God had not [called](#) us, we never would have [believed](#) in [Jesus](#).

⁸ 1 Cor. 1:2 - with all who in every place call: Literally, “with all the ones in every place calling on the name of our Lord – [Jesus Christ](#) – “calling” is the [Present Middle Participle](#) of the verb *epikaléō* (1941). Depending on the context, this verb means to “name” or “be named” (Matt. 10:25; Acts 1:23) or it means to “call out to someone, invoking or requesting his help” (Acts 2:21; 9:14). In the present context, the second meaning is in mind. All these people everywhere identified by [Paul](#) call upon or invoke the name of our [Lord Jesus Christ](#) for help for themselves. In so doing, they express solidarity with Him.

⁹ 1 Cor. 1:2 - our Lord Jesus Christ: “[Lord](#)” is the noun *kúrios* (2962), “lord, master, the Lord” ([Accordance](#)); “[Jesus](#)” translates the Greek *’Iēsoûs* (2424), “Yahweh is Salvation” (OBU); “[Christ](#) transliterates *Christós* (5547), “Anointed One,” the Greek equivalent of the Hebrew *mashiyach* (4899), “Anointed One.” Kings were anointed with olive oil and, at times, the Holy Spirit; there were times when prophets were anointed, and, at the very beginning, Aaron, the High Priest was anointed. [Jesus](#) as the [Christ](#), or [Messiah](#), is God’s Anointed One to be the ultimate Prophet, Priest, and King / Judge. God anointed Him with His Spirit at His baptism. Man has yet to anoint [Jesus](#), but that day, I believe, is coming!

¹⁰ 1 Cor. 1:2 - their *Lord* and ours: The noun “Lord” (*kúrios*, 2962), Master, does not appear in this phrase. It is understood, however, because it appeared earlier in the verse. [Paul](#) is thus stating the corporate unity of the entire [Church](#) in submission to [Christ](#), consisting both of the [Church](#) universal in every place, and the [church](#) in [Corinth](#), with whom [Paul](#) identifies himself in his letter to them.

- C 3 The blessing 1:3
 - D 1 The identification of the blessings
 - E 1 Grace to you
 - E 2 And peace
 - D 2 The source of the blessings
 - E 1 from God our Father
 - E 2 and the Lord Jesus Christ

B 2 Paul's Thanks to God for His Grace to the Corinthians In All Gifts 1:4-9

- C 1 The expression of his thanks 1:4a
 - D 1 The object of his thanks: I thank my God
 - D 2 The time of his thanks: always
 - D 3 The people of his thanks: concerning you
- C 2 The cause for his thanks: for the grace of God which was given you in Christ Jesus, 1:4b-9
 - D 1 Their having been enriched in everything in Christ: that in everything you were enriched in Him 1:5-6
 - E 1 The areas of their enrichment 1:5
 - G 1 in all speech ¹¹ 1:5
 - G 2 and all knowledge, ¹²
 - E 2 The confirmation of their enrichment: even as the testimony concerning Christ was confirmed in you, 1:6
 - E 3 The extent of their enrichment: so that you are not lacking

¹¹ 1 Cor. 1:5 - in all speech: The sense is all different manner or kinds of speech. The word “speech” is the common noun *lógos* (3056), occurring 330X in the Greek NT. Most often it is translated as “word(s),” but here, accurately, “speech.” The [Corinthian Church](#) appears to have been especially gifted in various [spiritual gifts](#) that require speaking. These gifts included, the gift of [speaking in tongues](#), the gift of [prophecy](#), and the gift of [teaching](#) (1 Cor. 14:26 -33). These speaking gifts also probably included gifts of a word (utterance or speech) of wisdom (*sophía*, 4678) and a word (utterance or speech) of knowledge (*gnōsis*, 1108) (1 Cor. 12:8).

¹² 1 Cor. 1:5 - and all knowledge: All different manner or kinds of “knowledge,” the Greek noun *gnōsis* (1108). Here the idea is not general common knowledge, but different kinds of revelational or gifted knowledge. Such knowledge would be used in the gift of [prophecy](#), in the gift of [interpreting tongues](#), and in the gift of [teaching](#).

in any gift,¹³

D 2 **Their anticipation in Christ:** awaiting eagerly the revelation¹⁴ of our Lord Jesus Christ, 1:7

D 3 **Their security in Christ:** who will also confirm you to 1:8

E 1 The duration of the confirmation: to the end¹⁵

E 2 The quality of the confirmation: blameless

E 3 The acid test of the confirmation: in the day of our Lord Jesus Christ.¹⁶

D 4 **The faithfulness of God** 1:9

¹³ 1 Cor. 1:6 - so that you are not lacking in any gift: Paul is not asserting that they, indeed, possessed every gift, but rather, he was [praying](#) that they would, as time passed, be enriched in such a manner that they would not be lacking in any gift.

¹⁴ 1 Cor. 1:7 - revelation: The word is the noun *apokálupsis* ([602](#)), properly, through etymology, “unveiling” or “disclosure.” The final use of this noun in the NT is in Rev. 1:1. The book of Revelation constitutes the “Unveiling” of [Jesus](#). His glory and justice was veiled during His [First Advent](#). Not so at His [Second Advent](#). His fury at evil is unveiled in the Book of Revelation. So also is His glory and His justice when He returns. So the Person of [Jesus Christ](#) is unveiled. But there is a play on words. The Future is also unveiled – the disclosure to [John](#) of the events that will happen during the [Tribulation](#), at the [Second Coming of Christ](#), and the course of eternity in [New Jerusalem](#) in association with [New Earth](#). Specifically, the revelation of our [Lord Jesus Christ](#) comes in two stages. To the [Church](#), He will be unveiled initially at the [Rapture](#) (described in John 14:1-3; 1 Cor. 15:50-55; 1 Thess. 4:13-18). He will be unveiled to the world at His [Second Coming](#) in power (described in Matt. 24:29-31; 25:1-46; Luke 17:22-37; 2 Thess. 1:6-10; 2:8 Rev. 19:11-20:15).

¹⁵ 1 Cor. 1:8 - who also will confirm you to the end blameless: [Jesus Christ](#) is the One who will confirm all believers to the end blameless. “Will confirm” is the 3rd Singular [Future Indicative Active](#) of the verb *bebaiōō* ([950](#)), meaning, “to make firm, establish, confirm, make sure” ([OBU](#)). This is [Eternal Security](#) at its finest. [Eternal Security](#) rests on the faithfulness of God, which is infinite, not on the faithfulness of man, which is finite and flawed.

“To the end” (literally, “to end” – there is no article preceding) – the neuter noun *télos* ([5056](#)) probably has in mind here two ideas (1) eternity and (2) the intended aim or purpose or result of [Christ’s](#) confirming work (adapted from [OBU](#)).

“Blameless” is the adjective *anégklētos* ([410](#)), “that which cannot be called into account, unprovable, unaccusable, blameless” (adapted from [OBU](#)).

¹⁶ 1 Cor. 1:8 - in the day of our Lord Jesus Christ: Probably a reference to the [Rapture](#) along with the events which follow in regard to the [Church](#). One of the events which will follow the [Rapture](#) is the [Judgment Seat of Christ](#) (2 Cor. 5:10; Rom. 14:10-12), during which time all [Christians](#) will be purified of any faults and blemishes. The [Judgment Seat of Christ](#) will constitute a time of purification for the entire [Church](#). Let me emphasize that, as far as legal standing before [Christ](#) is concerned, the [Christian](#), because of the infinite value of the substitutionary atonement of [Christ](#) on the cross, is unassailable: “There is therefore now no condemnation for those who are in [Christ](#) Jesus” (Rom. 8:1). What is at stake in the [Judgment Seat of Christ](#) is not eternal destiny, but rather reward for faithfulness. That reward, I believe, will consist, among other things, of increased service and ministry and value in the [Kingdom of Christ](#). By the time [Christ](#) is ready to return in power and great glory to a world vociferously opposing Him (Rev. 19:11-21), the [Church](#) will have become a purified [Bride](#), ready and waiting for the [Marriage Supper of the Lamb](#) (Rev. 19:7-9).

- E 1 The statement of His faithfulness: God is faithful,¹⁷
- E 2 His having called us to the fellowship of Jesus Christ: through whom you were called into fellowship¹⁸
- G 1 with His Son,¹⁹
- G 2 Jesus Christ our Lord.

A 2 PAUL'S CONCERNS ABOUT THE CORINTHIAN CHURCH 1:10 - 6:20

B 1 Disunity in the Church 1:10 - 4:21

- C 1 The fact of divisions over leaders 1:10-17
- D 1 Paul's plea for unity 1:10
- E 1 The description of his plea: [10] Now I exhort you, brethren, by the name of our Lord Jesus Christ,
- G 1 The recipients of his plea: Brothers

¹⁷ 1 Cor. 1:9 - God is faithful: "God" is the noun *theós* (2316), literally, "the God" – the Supreme Being, in this context also identified as the Father of [Jesus Christ](#); "faithful" – the Greek adjective *pistós* (4103) – actually begins this sentence. Being "faithful, reliable, trustworthy, stable" ([Accordance](#)) is the attribute of God of primary consideration in this wonderful theological phrase by [Paul](#). Literally, it reads, "Faithful – the God – through Whom you were called into fellowship," etc. As [believers](#), our fellowship with God ultimately depends on His faithfulness, not ours. He is perfectly faithful; we are not.

¹⁸ 1 Cor. 1:9 - fellowship: the noun *koinonía* (2842), "fellowship, association, community, communion, joint participation ..." (excerpted from [OBU](#)). This fellowship is further described as intimate association with God's Son, [Jesus Christ](#) our [Lord](#).

¹⁹ 1 Cor. 1:9 - with His Son: Most [Christians](#) are familiar with the concept that [Jesus](#) is the Son of God. But, I feel, many are uncertain as to why that is so and how it is so. The Scriptures are clear that, before He became a man, there was a person who existed as God from eternity past, but who was, in some way, distinct from God. We learn of the [Angel of the LORD](#) who spoke with mankind and interacted with them as the ultimate Messenger of God (e.g., Gen. 16:7-14). Frequently those passages also call him "[Yahweh](#)." It is hard for us to grasp that. Identified as [Yahweh](#), yet distinct from Him as His Messenger. The [Apostle John](#) phrased it a little differently. He said that, in the beginning was the Word (*Lógos*, 3056). The Word was with God, and the Word was being God (John 1:1-2) "With" indicates two distinct persons. "Was being" indicates ongoing identical substance in the past. The Word is identified as having created everything (John 1:3). So He is identified as *Elohim* (430) (a plural noun) who created the heavens and the earth and everything in them (Gen. 1:1-31). But neither "[Angel](#)" (Messenger) or "[Word](#)" depict completely what happened at the [Incarnation](#).

[Jesus](#) is God's Son in the sense that He is God made manifest in human form (John 1:1, 14). [Jesus](#) is God's Son in that He was conceived in Mary by the power of the Holy Spirit. Luke 1:35 declares, "The angel answered, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.'" ("[What does it mean that Jesus is the Son of God?](#)")

The [Apostle John](#) states it just a little differently. He alone identifies [Jesus](#) as "the only-begotten Son of God" (John 3:16, 18; 4:9). Literally, "the only-born Son of God." The term "[only-born](#)" (*monogenēs*, 3439) relates, with precision, to [Jesus](#)' birth from [Mary](#) by the power of the [Spirit](#). You have to be born to be "only-born."

- G 2 The force of his plea: His beseeching them
- G 3 The fulcrum of his plea: In the name of our Lord – Jesus Christ
- E 2 The content of his plea
 - G 1 That they all say the same thing: that you all agree:
 - G 2 That there may be no divisions among them: and that there be no divisions among you
 - G 3 That they may be having been joined together: but that you may be made complete
 - H 1 In the same mind: in the same mind
 - H 2 And in the same opinion: and in the same judgment.
- D 2 Chloe's report of disunity 1:11-12
 - E 1 The source of the report – Ms. Chloe's family 1:11
 - G 1 "It was shown to me": For I have been informed
 - G 2 "Concerning you, my brothers": concerning you, my brethren
 - G 3 "By the ones of Chloe": by Chloe's *people*,
 - E 2 The substance of the report
 - G 1 The indictment: that there are quarrels among you.
 - G 2 The proof – each of them is involved in saying: Now I mean this, that each one of you is saying, 1:12
 - H 1 "I indeed am of Paul": "I am of Paul,"
 - H 2 "I, moreover of Apollos": and "I of Apollos,"
 - H 3 "I, moreover of Cephas": and "I of Cephas,"
 - H 4 "I, moreover of Christ" and "I of Christ."
- D 3 Paul's argument against disunity 1:13
 - E 1 "Has Christ been divided?": Has Christ been divided?

- E 2 "Paul has not been crucified for you, has he?": Paul was not crucified for you, was he?
- E 3 "Or, you weren't baptized in the name of Paul, were you?": Or were you baptized ²⁰ in the name of Paul?
- D 4 Paul's avoidance of disunity 1:14-17
 - E 1 His thanks that he baptized none of them: [14] I thank God that I baptized none of you 1:14-16
 - G 1 The exceptions 1:14
 - H 1 Crispus: except Crispus 1:14
 - H 2 Gaius: and Gaius,
 - G 2 His reason – Lest anyone should say they were baptized in his name!: so that no one would say you were baptized in my name. 1:15
 - G 3 Further exceptions 1:16
 - H 1 The household of Stephanas: [16] Now I did baptize also the household of Stephanas;
 - H 2 His inability to remember if he baptized any other: beyond that, I do not know whether I baptized any other.
 - E 2 His concentration on His Christ-assigned ministry – Christ's not having sent him: [17] For Christ did not send me 1:17
 - G 1 To baptize: to baptize,
 - G 2 But to evangelize: but to preach the gospel, ²¹
 - H 1 Not with wisdom in speech: not in

²⁰ 1 Cor. 1:13 - were you baptized: the [Aorist Passive Indicative](#) of the verb *baptízō* (907), “to dip, immerse, submerge” (adapted from [OBU](#)). This verb appears in 1 Cor. 1:13, 14, 15, 16, 17; 10:2; 12:13; 15:29. The reader will observe that the translation “baptize” for this verb is not a translation. It is a transliteration. A literal translation is to be preferred over a non-translated transliteration. [Jesus](#) commanded His immediate followers to dip or immerse new disciples in the name of the Father, the Son, and the [Holy Spirit](#) (Matt. 28:19). [Paul](#) will reveal in 1 Cor. 12:13 that all believers in [Jesus](#) have been immersed by the [Holy Spirit](#) into the one [body of Christ](#).

²¹ 1 Cor. 1:17 - to preach the gospel: The [Present Middle Infinitive](#) of the verb *euaggelizō* (2097), to announce good news or glad tidings (adapted from [OBU](#)). Literally, “to good-news-icize.” The context indicates the good news is about [Jesus Christ](#) and His [salvation](#). To me, the term “[gospel](#),” though frequently used, to a lot of [Christians](#), is often devoid of accurate content. What does “[gospel](#)” mean to most people? The term “good news” is much more definitive. One must look at the context to define the meaning of “good news.” This verb appears in this letter in 1 Cor. 1:17; 9:16, 18; 1 Cor. 15:1, 2.

- cleverness of speech,
- H 2 Lest the cross of Christ might be made vain:
so that the cross of Christ would not be
made void.
- C 2 The incompatibility of the "cross" message with divisions over leaders
[and with pride] 1:18 - 2:16
- D 1 The "cross" message is foolishness to the perishing world 1:18-25
- E 1 Summary reactions to the "cross" message 1:18
- G 1 To the ones perishing, it is folly": For the word of
the cross is foolishness²² to those who are
perishing,
- G 2 To us, the ones being saved, it is the power of God:
but to us who are being saved it is the power of
God.
- E 2 God's determination to destroy / circumvent man's wisdom
1:19-20
- G 1 As documented in Scripture (Isaiah 29:14): [19] For
it is written 1:19
- H 1 "I will destroy the wisdom of the wise ones:
I WILL DESTROY THE WISDOM OF
THE WISE,"
- H 2 And the understanding of the prudent ones I
will set aside": AND THE CLEVERNESS
OF THE CLEVER I WILL SET ASIDE."
- G 2 As illustrated in Paul's questions: 1:20
- H 1 Where is the wise man?: [20] Where is the
wise man?
- H 2 Where is the scribe?: Where is the scribe?
- H 3 Where is the disputant of this age?: Where is
the debater of this age?

²² 1 Cor. 1:18 - foolishness: I have a friend who has concluded that the truths of [Christianity](#) are "fairy tales." What he calls "science" is his arbiter of truth. So he believes in the "Big Bang" and "Evolution" as the accurate understanding of how things came to be. This, in spite of the fact that no scientist was there to witness the Big Bang or the process of macro-evolution. And no experiments have ever been devised to reproduce either one. To him, the preaching of the cross of [Christ](#) is foolishness. Sadly, he is perishing. He just hasn't admitted it.

- H 4 Has not God made foolish the wisdom of this world?: Has not God made foolish the wisdom of the world?
- E 3 The scenario that eventuated from God's wisdom: [21] For since in the wisdom of God 1:21
- G 1 The world's wise agnosticism – The world, through its own wisdom did not know God: the world through its wisdom did not *come to* know God,
- G 2 God's salvation – Therefore God thought it well to save the ones believing: God was well-pleased
- G 3 God's method of salvation – The folly of the proclamation: through the foolishness of the message preached
- G 4 The outcome of God's method: to save those who believed.
- E 4 The apostles' response to God's determination 1:22-23
- G 1 His awareness of ethnic proclivities 1:22
- H 1 Jews' seeking of signs: [22] For indeed Jews ask for signs²³
- H 2 Greeks seeking for wisdom: and Greeks search for wisdom.²⁴
- G 2 His persistence in proclaiming – Yet we proclaim Christ having been crucified 1:23

²³ 1 Cor 1:22 - Jews ask for signs: “Jews” is the Masculine Plural [Nominative](#) of the proper noun *Ioudaíos* (2453), [Jewish](#), Jew(s). “Signs” is the plural of the noun *sēmeion* (4592), meaning “sign, marker, token,” also, frequently, a miraculous event or predictive event that comes true, signifying that the man and his message come from God. For example, the entire book of the Gospel of John is based on signs that prove that [Jesus](#) is the [Messiah](#) (John 20:30). If one believes that [Jesus](#) is the promised [Messiah](#), he is granted eternal life (John 20:31). Paul’s point here is that Jewish people keep asking for signs. This was true of Abraham (Gen. 15:1-8), of Jacob (Gen. 28:20-22). It was certainly true of the Jewish people of [Jesus](#)’ day (Matt. 12:38-39; 16:1, 4; Mark 8:11-12; Luke 11:16, 29; John 2:18; 4:48; 6:30). In the passage at hand, Paul was simply identifying a characteristic of Jewish people, that they seek for signs. Tragically, the majority of Jewish people both then and now have ignored the signs that [Jesus](#) performed and have rejected Him.

²⁴ 1 Cor. 1:22 - Greeks search for wisdom: “Greeks” is the proper noun *Hellēn* (1672), those who are Greeks by nationality; in a broader sense the noun “embraces all nations not Jews that made the language, customs, and learning of the Greeks their own” (excised from [OBU](#)). “Search for wisdom,” where “search,” the Present Indicative Active of the verb *dzētēō* (2212) means to “seek after, inquire about” “wisdom,” the noun *sophia* (4678), wisdom, prudence, astute use of knowledge. It was a national trait of the Greek peoples to place a premium on what they considered to be wisdom. Even in the time of Paul there were [Greek philosophers](#). That list continued to grow in the centuries that followed. Of course, human wisdom pales in comparison to God’s wisdom, which human can approximate in a limited degree by studying and applying the Scriptures.

- E 5 The response to the apostolic proclamation: but we preach Christ crucified, 1:23-24
- G 1 The reaction of the Jews on the one hand – It is an offence (a scandal!): to Jews a stumbling block ²⁵ 1:23
- G 2 The reaction of the nations on the other hand – It is folly: and to Gentiles ²⁶ foolishness, ²⁷
- G 3 The reaction of the called ones: [24] but to those who are the called, ²⁸ 1:24
- H 1 The **identity** of the called ones: both Jews and Greeks,
- H 2 The **response** of the called ones toward Christ
- J 1 He is the of-God power: Christ the power ²⁹ of God

²⁵ 1 Cor. 1:23 - to [Jews](#) a stumbling block: *skándalon* (4625), “a trap, snare,” “any impediment placed in the way and causing one to stumble or fall” (excerpted from [OBU](#)). A crucified [Messiah](#) was a stumbling block to the [Jewish](#) people because they discounted Scriptures that predicted the sacrificial suffering of the [Messiah](#). Instead, they contemplated only the [Messiah's](#) conquest of the nations and victory over them predicted in [Millennial](#) passages in the [OT](#) (such as Psalm 2:1-12; Isaiah 2:1-4; 9:6-7; 11:1-16; 60:1-22; Ezek. 37:1-28; Ezek. 40:1-48:35; Zech. 14:3-21). To this day the idea of a crucified [Messiah](#) is an enormous stumbling block to the Jewish people. Some day that will change (Zech. 12:10-13:1)!

²⁶ 1 Cor. 1:23 - Gentiles: The [Neuter](#) Plural [Dative](#) of the Greek noun *éthnos* (1484), nations, non-[Jewish](#) peoples; “in the OT, foreign nations not worshiping the true God, pagans, Gentiles” (excerpted from [OBU](#)). See WordExplain’s [Glossary entry on Gentiles](#). This noun is used only 3X in this letter – 1 Cor. 1:23; 5:1; 12:2. Here, Paul uses Gentiles as a synonym for “Greeks” in 1 Cor. 1:22.

²⁷ 1 Cor. 1:23 - foolishness: the noun *mōría* (3472), “foolishness,” a state of being a moron. Gentiles believe that a crucified [Messiah](#) is moronic. There is someone I know who used to be a nominal Christian. He now believes that [Christianity](#) is naïve. He has become a vociferous believer in the Big Bang and in Evolution. He believes that [Christians](#) believe in fairy tales. To him, a crucified [Christ](#) is foolishness, it is moronic. This noun is used only in 1 Corinthians – 1 Cor. 1:18, 21, 23; 2:14; 3:19.

²⁸ 1 Cor. 1:24 - called: literally, “moreover, to the ones called,” the [Dative](#) Plural Adjective *klētós* (2822), “called, invited to obtain eternal salvation” (adapted from [OBU](#)). In the present context, this is an effective call that always secures its objective. (See the Glossary Entry, “[Call, Called, Calling](#).”) This effective call must be responded to in faith, but, since it is effective, the response of faith is inevitable. See the unbreakable chain of events described in Romans 8:28-31.

²⁹ 1 Cor. 1:24 - the power of God: the noun *dúnamis* (1411), “power, strength, capability; authority; (military) force” ([Accordance](#)). [Christ](#) is the power of God because He is God (John 1:1-2); because He created all things (John 1:3; Col. 1:16; Heb. 1:2); because He is the “bright” [not dark] energy that holds all things together in the universe (Col. 1:17); because He is the firstborn from the dead (Col. 1:18); because the [Good News](#) about [Jesus](#) is the power of God leading to salvation for every person who believes (Rom. 1:16); and because He is the King of kings and the LORD of lords (Rev. 17:14; 19:16).

- J 2 He is the of-God wisdom: and the wisdom ³⁰ of God.
- E 6 Summary analysis 1:25
- G 1 God's foolishness is wiser than men's (wisdom):
[25] Because the foolishness of God ³¹ is wiser than men,
- G 2 God's weakness is stronger than men's (strength):
and the weakness of God ³² is stronger than men.
- D 2 God chooses foolish-looking methods so Christians can be proud only of God 1:26-31
- E 1 Paul's challenge to the Corinthians to examine the composition of their own assembly – "For you see your calling, brothers...": [26] For consider your calling, brethren, ³³ 1:26

³⁰ 1 Cor. 1:24 - the wisdom of God: the noun *sophía* (4678), wisdom, astute use of knowledge. [Christ](#) is the wisdom of God in that, as the [Messiah](#), He is the only solution to all the world's problems, including my own. God's vast plan included the creation of [angels](#), the creation of the world and the vast universe, and the creation of man, all for the glory of God. Yet in God's wisdom He allowed evil to invade and He allowed evil to pervert man, created in God's likeness and image. Yet in [Christ](#) there is redemption from evil for all who believe in the [Messiah](#). That redemption will conquer sin, death, pain, and evil. Redeemed men will rejoice in perfected, immortal bodies that will never experience disease or decay. The [New Earth](#) and [New Jerusalem](#) will never be invaded by evil or by evil people or evil angels. [Jesus Christ](#) will be the eternal [King of Israel](#) as the Son of [David](#), and He will be the eternal [King](#) of all the earth. As [Paul](#) concluded, "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!" (Rom. 11:33).

³¹ 1 Cor. 1:25 - the foolishness of God: [Paul](#) is using a form of hyperbole that is actually impossible, but doing so to illustrate his point. It is impossible for God to be foolish in any degree. But for the sake of the argument, if God were to be just a tiny bit foolish, His foolishness would still be infinitely wiser than any wisdom of any man. [Constable](#) phrases it this way (the portion of the quote in parentheses actually borrows from Henry Alford, *The Greek Testament*, 2:2:481):

The foolishness of God ("that act of God which men think foolish"), the gospel of the Cross, is wiser than human wisdom.

³² 1 Cor. 1:25 - the weakness of God: [Constable](#), the portion of the quote in parentheses quoting Henry Alford, *The Greek Testament*, 2:2:481, states it this way:

and the "weakness" of God ("that act of God which men think weak"), in the eyes of unbelievers, is stronger than human strength.

³³ 1 Cor. 1:26 - For consider your calling, brethren: [Constable](#) (attributing J. B. Lightfoot, *Notes on the Epistles of St. Paul*. Reprint edition, Winona Lake, IN: Alpha Publications, n.d., p. 165 where footnote 82 resides) put it this way:

This verse reflects that there were few in the Corinthian assembly who came from the higher intellectual and influential levels of their society ("not many wise" or "mighty" or "noble"). The names of early converts to [Christianity](#) indicate that the majority of them were either slaves or freedmen (i.e., former slaves who had been freed, different from "free men" who had never been slaves). This is clear, for example, in Paul's salutations in Romans 16.[82] This characteristic has marked most local churches throughout history. The

- G 1 There are not (among you) many wise men according to human estimation ("the flesh") [that have been called]: that there were not many wise according to the flesh,³⁴
- G 2 There are not (among you) many powerful [that have been called]: not many mighty,
- G 3 There are not (among you) many nobility ("well-born") [that have been called]: not many noble;³⁵
- E 2 An analysis of God's method of choosing 1:27-28
- G 1 It is the foolish things of the world that God has chosen to put to shame the wise men: [27] but God has chosen the foolish things of the world to shame the wise,³⁶ 1:27
- G 2 And it is the weak things of the world that God has chosen to shame the strong things: and God has chosen the weak things of the world to shame the things which are strong,
- G 3 And the lowly things of the world: [28] and the base

Corinthian [Christians](#) were saints by calling (v. 2), but they were of humble origins, generally speaking, in their callings in life.

³⁴ 1 Cor. 1:26 - according to the flesh: In other words, in the thinking of unregenerate human beings. This phrase governs all the descriptors that follow, such as, "not many powerful, mighty, noble," etc.

³⁵ 1 Cor. 1:26 - not many noble: The late Queen Elizabeth is reported to have said once that she was grateful for the letter "M." That letter begins the word "many." If it were not for the letter "m," the word would have been "any." In that case there would have been not any among nobility called to salvation, and that would have excluded her. Perhaps Queen Elizabeth is truly a believer in [Christ](#), and one day we shall see her in heaven!

³⁶ 1 Cor. 1:27 - to shame the wise: the 3rd Person Singular [Present Subjunctive Active](#) of the verb *kataischúnō* ([2617](#)), to dishonor, disgrace, shame, humiliate (adapted from [OBU](#)); "the wise" is the Masculine Plural [Accusative](#) of the adjective *sophós* ([4680](#)), meaning "wise, cultivated, learned people" (as opposed to "wise things") (adapted from [OBU](#)). This phrase might be translated, "in order to humiliate the wise people." [Paul](#) does not here refer to [spiritually](#) wise people but culturally wise – those whom the secular world deem to be wise, cultivated, and learned.

I once attended a commencement service at one of the colleges of the University of Illinois. I sat in the balcony. On the stage below me were seated the faculty of that college with all their resplendent robes, hoods, and caps indicating their respective disciplines. It was quite a colorful sight. I assume that none or few of them were [Christians](#), that all of them believed in the [Big Bang](#) and in [Evolution](#), and that none of them believed Genesis 1-11, which teaches that God created the world and the entire universe in six days, and that He later destroyed the existing world and its animals and people except for those on Noah's ark. I thought to myself of Paul's letter to the Romans, "Professing themselves to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures" (Rom. 1:22-23). These professors were too sophisticated to worship idols of silver or gold or bronze. But they did (I presume) worship depictions of the [Big Bang](#) and the [Evolutionary Tree of Life](#).

God chose the foolishness of the proclamation of the Creator having been murdered on a cross for the salvation of all who believe, ultimately to shame and humiliate these highly educated professors who thought they were so wise.

- things of the world 1:28
- G 4 And the despised [things of the world] God chose: and the despised God has chosen,
 - G 5 And the things not existing [God chose] in order that the things existing He might abolish!: the things that are not, so that He may nullify the things that are,
 - E 3 God's motive in choosing as He does: To prevent all of humanity from boasting before God!: [29] so that no man may boast before God. 1:29
 - E 4 The status of the Corinthian believers – Of Him [God} are you in Christ Jesus: [30] But by His doing you are in Christ Jesus, who became to us 1:30
 - G 1 Wisdom to us from God: wisdom from God,
 - G 2 As well as righteousness: and righteousness
 - G 3 And sanctification: and sanctification,
 - G 4 And redemption: and redemption,
 - E 5 The reason for their status [as being valuable in Christ] – As it has been written, "The one boasting – IN THE LORD let him boast! [31] so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."³⁷ 1:31
 - D 3 Paul hadn't used wisdom with the Corinthians, but only the powerful "cross" message 2:1-5
 - E 1 Paul's description to the Corinthian brothers of his initial coming: {1} And when I came to you, brethren, [2:1a] 2:1-2
 - G 1 His avoiding the use of 2:1
 - H 1 Excellence of speech: I did not come with superiority of speech
 - H 2 Wisdom: or of wisdom,
 - G 2 His objective – announcing to them the testimony of God: proclaiming to you the testimony of God.
 - G 3 His determination – not to know anything among

³⁷ 1 Cor. 1:31 - Let him who boasts, boast in the Lord: An approximate quotation from Jer. 9:24.

- them except: {2} For I determined to know nothing
* among you 2:2
- H 1 except Jesus Christ
- H 2 and Him crucified.³⁸
- E 2 His frame of mind while among them: {3} I was with you
2:3
- G 1 Mentally/emotionally
- H 1 in weakness
- H 2 and in fear³⁹
- G 2 Physically: and in much trembling,
- E 3 His description of his manner in public speaking: {4} and
my message and my preaching 2:4
- G 1 Not rhetorical persuasion: were not in persuasive
words of wisdom,
- G 2 But spiritual power: but in demonstration
- H 1 of the Spirit⁴⁰
- H 2 and of power,
- E 4 His reason for his manner in public speaking: {5} so that
your faith would not rest 2:5
- G 1 Not in human wisdom: on the wisdom of men,
- G 2 But in God's power: but on the power of God.
- D 4 Yet the message is wisdom to mature, spiritual Christians 2:6-16

³⁸ 1 Cor. 2:2 - Jesus Christ and Him crucified: The heart of the [Good News](#) (Gospel) – [Jesus](#) the [Anointed](#) Prophet/Priest/King/Judge – who voluntarily surrendered his life on our behalf to pay for the sins of all mankind in order to win eternal salvation for all who believe in Him!

³⁹ 1 Cor. 2:3 - I was with you in weakness and in fear and in much trembling: [Paul](#) was fearful in Corinth. We do not know why. But we do know that [Jesus](#) spoke to him by night in a vision, “Do not be afraid any longer, but go on speaking, and do not be silent; for I am with you, and no man will attack you in order to harm you, for I have many people in this city” (Acts 18:9-10).

⁴⁰ 1 Cor. 2:4 - of the Spirit: The Greek text reads simply, “of spirit.” It is an editorial decision as to whether this means one’s human spirit or the [Holy Spirit](#). Here the editors opined that the [Holy Spirit](#) was in view. I agree. There are no dramatic miracles recorded in [Luke’s](#) narrative of [Paul’s](#) ministry in Corinth (Acts 18:1-18). But the [Holy Spirit](#) enabled him to spend 18 months evangelizing in the city (Acts 18:11), an unusually long stay in one place.

- E 1 The true nature of the message Paul speaks – wisdom from God 2:6-9
- G 1 A spoken wisdom: {6} Yet we do speak wisdom 2:6, 7
- G 2 A wisdom perceived by the spiritually mature: among those who are mature; 2:6
- G 3 A wisdom certainly not of this age 2:6
- H 1 a wisdom, however, not of this age
- H 2 nor of the rulers of this age, ⁴¹
- H 3 The destiny of the wise and rulers of this age: who are passing away; ⁴²
- G 4 A Divine wisdom – an "of-God" wisdom: {7} but we speak God's wisdom 2:7a
- G 5 A concealed wisdom 2:7
- H 1 Mysterious: in a mystery, ⁴³
- H 2 Hidden – “having been hidden”: the hidden *wisdom*
- G 6 A certain wisdom – foreordained by God: which

⁴¹ 1 Cor. 2:6 - the rulers of this age: “rulers” is the plural of the noun *archōn* (758), usually “rulers,” occasionally “officials” or “leaders;” “age” is the singular of *aiōn* (165), which, in the singular, generally refers to an “age” or “period of time.” “This age” will end in judgment (Matt. 13:39-40, 49), and it contrasts with “the age to come” (Mark 10:30; Luke 18:30). The rulers of “this age” are generally people who are “dead in their trespasses and sins,” who govern according to the values of this age in the anti-God, anti-Christ world, and who govern according to the values of Satan, “the god of this age” (2 Cor. 4:4), and so they are characterized by disobedience to God’s values and standards (Eph. 2:1-2). The rulers of this age, moreover, are dominated by their sinful human flesh and mind, and so they are “children of wrath” – people who are destined for the wrath of God (Eph. 2:3).

Paul asserts (in 1 Cor. 2:6) that the wisdom from God with which he speaks is not possessed by the rulers of this age. Here, he is thinking of rulers in general terms, most likely. But he uses this same phrase again in 1 Cor. 2:8 with regard to the rulers of this age who authorized the crucifixion of [Christ](#). So, some specific examples of “the rulers of this age” would include [Pontius Pilate](#) (Luke 23:1-6, 13-25; [Herod Antipas](#) (Luke 23:7-12); and [Caiaphas](#), the high priest (Matt. 26:3, 57-66).

⁴² 1 Cor. 2:6 - who are passing away: Literally, “the ones being nullified.” The term is the [Present Passive Participle](#) of the verb *katargēō* (2673), “to render idle, unemployed, inactive, inoperative” or “to cause to cease, put an end to, do away with, annul, abolish” ([OBU](#)). God is causing the wise and rulers of this age to pass away and thus be utterly inconsequential. They have their day in the sun, but what they do and think is utterly futile in the Grand Scheme of God’s Plan.

⁴³ 1 Cor. 2:7 - mystery: the noun *mustērion* (3466), “hidden thing, secret, mystery” ([OBU](#)). In general terms, that which was unrevealed in the [OT](#), but now revealed in the [NT](#). See WordExplain’s Glossary entry on “[Mystery](#).” The main focus of the mystery of which Paul speaks here is the [NT](#) revelation about [Jesus Christ](#).

God predestined ⁴⁴

- G 7 An eternal wisdom – foreordained by God before the ages: before the ages ⁴⁵ 2:7
- G 8 A beneficial wisdom – foreordained by God for our glory!: to our glory; ⁴⁶ 2:7
- G 9 A wisdom unknown by any of the rulers of this age – if they had known it, *the Lord of glory* they would not have crucified! {8} the *wisdom* which none of the rulers of this age has understood;⁴⁷ 2:8a
- G 10 As revealed in their murderous action: for if they had understood it they would not have crucified the Lord of glory;⁴⁸ 2:8b
- G 11 A wisdom anticipated in Scripture: {9} but just as it is written, 2:9
- H 1 "Things which the eye has not seen":
"THINGS WHICH EYE HAS NOT SEEN" ⁴⁹
- H 2 "And [things which] the ear has not heard

⁴⁴ 1 Cor. 2:7 - which God predestined: the [Aorist Indicative Active](#) of the verb *prooridzō* (4309), “to predetermine, decide beforehand ... to foreordain, appoint beforehand” ([OBU](#)). This mystery about [Jesus Christ](#) being the Supreme Ruler is something that God predetermined / guaranteed would happen.

⁴⁵ 1 Cor. 2:7 - before the ages: “ages” is the plural of *aiōn* (165), “age, eternity” ([Accordance](#)). From eternity past God planned and predetermined the mystery about [Jesus Christ](#) as being the Supreme Ruler who would die a substitutionary death, be resurrected, then forgive the sins of those who believe in Him, and Who would ultimately establish an earth dominated by justice and righteousness (Isa. 11:1-5), and a [New Earth](#) free of pain and death and sin and evil (2 Pet. 3:13; Rev. 21:1-4)

⁴⁶ 1 Cor. 2:7 - to our glory: The reason God predestined this mystery from eternity past about His Son becoming one of us humans while retaining all the rights and prerogatives of being God was for the glorious future of all of us who trust in [Jesus](#) as the [Messiah](#). “Glory” is the noun *dóxa* (1391), glory, honor, splendor.

⁴⁷ 1 Cor. 2:8 - which none of the rulers of this age has understood: “Has understood” is the [Perfect Indicative Active](#) of the verb *ginō'skō* (1097), “to know, come to know, recognize, understand” (adapted from [Accordance](#)). The rulers demonstrated their inability to grasp God’s wisdom in that they executed the Lord of Glory. The specific rulers responsible included [Pontius Pilate](#) (Luke 23:1-6, 13-25; [Herod Antipas](#) (Luke 23:7-12); and [Caiaphas](#), the high priest (Matt. 26:3, 57-66), along with his associates.

⁴⁸ 1 Cor. 2:8 - they would not have crucified the Lord of glory: Most rulers of this world are dominated by the world and their sinful flesh, and are utterly deluded by the [Devil](#), the father of lies (John 8:44). The rulers who took part in the crucifixion of [Christ](#), namely, [Pilate](#), [Herod Antipas](#), and [Caiaphas](#) and his cohorts were clueless about who [Jesus](#) really was / is, and they were devoid of the wisdom from above. Otherwise they would not have assassinated the Lord of glory, [Jesus](#). His glory was veiled at His first coming. When He returns, His glory will be unveiled, and the bulk of people alive when He returns will wail in terror at His coming (Matt. 24:30; Rev. 1:7).

⁴⁹ 1 Cor. 2:9 - THINGS WHICH EYE HAS NOT SEEN: Most of the quotation begun here can be found in Isaiah 64:4. But the source of the other portion is unidentifiable.

–": AND EAR HAS NOT HEARD,

H 3 "And [things which] have not arisen upon the heart of man–": AND *which* HAVE NOT ENTERED THE HEART OF MAN,

H 4 "How many of these things has God prepared for the ones loving Him!": ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM."⁵⁰

E 2 The reception of the message of wisdom 2:10-16

G 1 The fact of God's unveiling His wisdom: {10} For to us God revealed *them* through the Spirit;⁵¹ 2:10a

H 1 The beneficiaries of the unveiling: "us"

⁵⁰ 1 Cor. 2:9 - ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM: God has prepared in advance for the ones continually loving (the [Present Active Participle Masculine Dative](#) Plural of the verb *agapāō*, [25](#), “to love self-sacrificially” – John 3:16) Him unimaginable glories beyond human experience or comprehension. These are the things which “God predestined before the ages to our glory” (1 Cor. 2:7). This future glory is completely misunderstood and inaccessible to the mightiest of the rulers of this age (1 Cor. 2:8). If they had known it or been able to know it, they would not have crucified the Lord of glory (1 Cor. 2:8), for He is the One through whom all humans must access this future glory!

⁵¹ 1 Cor. 2:10 - For to us God revealed them through the Spirit: The “mysterious” and incomprehensible things which God has prepared for those who love Him has, indeed, been revealed to us by God’s [Holy Spirit](#)! Through the [Holy Spirit](#) God has revealed these amazing things to the [Prophets](#) and [Apostles](#). We have a lasting repository of a significant portion of these amazing things in the [Holy Scriptures](#), both the [Old Testament](#) and the [New Testament](#). These [Scriptures](#) are “God-breathed” (2 Tim. 3:16) and they are true in every sense, both wherein they speak of [spiritual](#) realities and physical realities (such as the manner of the [creation](#) of the world and the laying waste of that earth in a [global flood](#)).

In my understanding, these things of which [Paul](#) writes await the future for fulfillment. What are some of the things God has revealed to us in the future that will surely come to pass in and through [Jesus Christ](#)? Here is a short list: (1) An unbelievable unity in the [Church](#), which now, on earth, is torn by denominations and sects and partisan groups and interpretations (John 17:9-11, 20-23); (2) The incomprehensible privilege of being with [Jesus](#) and beholding Him in all His glory (John 17:24); (3) The glory of seeing the future [Temple](#) on [Mount Zion](#) being the focal point of all the world, and of seeing nations from all over the world stream to the [Millennial Temple](#) (Ezek. 40:1-46:24) to submit to the teachings of the [Great King](#) and listen to His pronouncements which will emanate from [Jerusalem](#) (Isa. 2:2-3); (4) The surpassing relief of seeing a world at peace without any wars or weapons of war or preparations for war, with [King Jesus](#) occupying a veto-proof seat on the World Supreme Court (Isa. 2:4); (5) A world in which there is righteous and just judgment, wherein no news media or lobbyists or politicians will be able to fool and subvert the decisions of the righteous and just [Great King](#), and wherein the wicked will be put to death and the righteous allowed to live peacefully (Isa. 11:1-5); (6) A [Millennial](#) Age in which there will be peace and harmony in the animal world, and peace between animals and man (Isa. 11:6-9); (7) An age in which [Jesus Christ](#) will be [King](#) over all the earth with no competition from the likes of Buddha, Muhammed, Marx, Darwin, Hawking, or Freud (Zech. 14:9), and in which the earth will be full of the knowledge of the LORD as the waters cover the sea (Isa. 11:9; Hab. 2:14); (8) The time when there will be [New Heavens](#) and [New Earth](#) with no pain, suffering, tears, regrets, evil, or evil people (2 Pet. 3:13; Rev. 21:1-8); (9) A future existence in the largest, grandest, most perfect city in the [New Universe](#) – [New Jerusalem](#) (Rev. 21:10-22:5); (10) A future existence in the presence of God and the [Lamb](#) sitting on their throne with His slaves serving Him and reigning with Him forever and ever in a land of eternal day (Rev. 22:3-5)!

- (Christians) ⁵²
- H 2 The act of the unveiling: "God has revealed them"
 - H 3 The source of the unveiling: God
 - H 4 The agent of the unveiling: through the Spirit
 - G 2 The importance of the Spirit in unveiling God's wisdom 2:10-11
 - H 1 His action: for the Spirit searches all things, ⁵³ even the depths of God. 2:10b
 - H 2 His qualification: [He above all else knows the things of God!] 2:11
 - J 1 Who knows the things of the man except the spirit of the man within him?: {11} For who among men knows the *thoughts* of a man except ⁵⁴the spirit of the man which is in him?
 - J 2 So also the things of God no one has known except the Spirit of God!: Even so the *thoughts* of God no one

⁵² 1 Cor. 2:10 - us (Christians): According to [Constable](#):

The wonderful things about salvation that God has prepared for those who love Him are not knowable only by a select group of [Christians](#). Any and every believer can and should understand and appreciate them, because the indwelling Holy Spirit can enlighten him or her.... The mystery religions of Greece promised deeper insights and new knowledge to their devotees. However any Christian can apprehend the very best that God has revealed, because every believer possesses the [spiritual](#) organ of perception, namely, the Holy Spirit.

[Constable](#) again, quoting John Calvin, *Institutes of the Christian Religion*, 1:7:4.

"The same Spirit, therefore, who has spoken through the mouths of the prophets must penetrate into our hearts to persuade us that they faithfully proclaimed what had been divinely commanded."

⁵³ 1 Cor. 2:10 - the Spirit searches all things: "searches" is the [Present Indicative Active](#) of the verb *eraunáō* (2045), which means that He thoroughly investigates and examines all things, including the deep things of God.

⁵⁴ 1 Cor. 2:11 - who ... knows the thoughts of a man except the spirit of the man: The idea is that mankind in general cannot know the thoughts of a particular man. The only one who can know with precision the thoughts of a particular man is the spirit (the person) within that particular man. You may have experienced when someone with whom you are speaking makes assumptions about what you were thinking or what you meant. That other person cannot possibly know what you are thinking, or what your motives are. Only your spirit within you can know what you are thinking and what your motives are.

knows except the Spirit of God.⁵⁵

- G 3 God's enabling us to perceive His wisdom 2:12
 - H 1 The time of our reception: {12} Now we have received,
 - H 2 The source of our reception
 - J 1 The denial – not the spirit of the world: not the spirit of the world,⁵⁶
 - J 2 The affirmation: We have received the [Spirit](#) "out from" God: but the Spirit who is from God,
 - H 3 The purpose of our reception: That we may know the things [i.e. wisdom]: so that we may know the things
 - J 1 Given to us freely: freely given to us
 - J 2 Given to us by God: by God,⁵⁷
- G 4 Paul's communication of God's wisdom 2:13
 - H 1 The fact of his communication: {13} which things we also speak,⁵⁸
 - H 2 The method of his communication
 - J 1 Negatively: not in words taught by human wisdom,
 - J 2 Positively: but in those taught by the [Spirit](#),

⁵⁵ 1 Cor. 2:11 - Even so the *thoughts* of God no one knows except the Spirit of God: Just as it is in the human realm, so no man can know the things of God. But God's Spirit knows the things of God intimately and thoroughly.

⁵⁶ 1 Cor. 2:12 - not the spirit of the world: We [Christians](#) have not received the spirit of the world, the spirit that is animated by the [Antichrist](#) already operating in this world (1 John 4:3) and by the god of this present age, the [Devil](#) (2 Cor. 4:4).

⁵⁷ 1 Cor. 2:12 - that we might know the things freely given to us by God: There are many [purposes / functions of God's Holy Spirit](#). From this we understand that God wants us believers to be informed about all the things He has given us. He does not desire us to be ignorant! One of the methods to learn about God's gifts is through messages we hear. Another is to read books. The best method I know for me is my own personal Bible study combined with a way to keep a record of what I have learned.

⁵⁸ 1 Cor. 2:13 - which things we also speak: I suspect this is an editorial "we" referring to [Paul](#) himself. [Constable](#) identifies the "we" as [Paul](#) and the other [Apostles](#). Constable certainly could be correct.

- J 3 Explanatorily: combining spiritual *thoughts* with spiritual *words*.⁵⁹
- G 5 The relative abilities of mankind to receive God's wisdom 2:14-16
- H 1 Natural man's inability to receive God's wisdom: {14} But a natural man⁶⁰ does not accept the things of the Spirit of God, 2:14
- J 1 His assessment: for they are foolishness to him;
- J 2 His inability: and he cannot understand them,
- J 3 His reason: because they are spiritually⁶¹ appraised.⁶²
- H 2 The spiritual man's comprehension and receptivity of God's wisdom: {15} But he who is spiritual appraises all things,⁶³ 2:15a

⁵⁹ 1 Cor. 2:13 - combining spiritual *thoughts* with spiritual *words*: The reader will observe the use of italics to indicate words that do not appear in the Greek text, but have been supplied by the editors of the [NASB](#). By way of comparison, here is the NIV translation: "Expressing [spiritual](#) truths in [spiritual](#) words" (NIV, 1984). The NIV 2011 reads, "expressing [spiritual](#) realities with Spirit-taught words." There are but three words in the Greek text: the first word is [pneumatikōis](#) (4152), the [Neuter](#) Plural [Dative](#) of the adjective; the second word is [pneumatikà](#) (4152), the [Neuter](#) Plural [Accusative](#) of the adjective; while the third word is the [Present Active Participle Masculine Nominative](#) Plural of the verb [sugkrinō](#) (4793), meaning here "combining." Scholars are taking an educated guess on the two words which both translate "[spiritual](#)." The first, [Dative](#) case and the second, [Accusative](#) case. I prefer the translation, "using [spiritual](#) words to convey [spiritual](#) realities. For example, when the [Holy Spirit](#) guided the authors of Scripture, he guided them to use the exact words He chose to convey the [spiritual](#) realities He had in mind.

⁶⁰ 1 Cor. 2:14 - the natural man: "natural" is the adjective [psuchikós](#) (5591), "of or belonging to breath," the principal of life which both men and animals have in common ([OBU](#)). At times, as here, there is a negative connotation, referring to "the sensuous nature with its subjection to appetite and passion" ([OBU](#)); [Accordance](#): "natural, unspiritual." [Paul](#) uses this word only 3X in this letter – 1 Cor. 2:14; 15:44, 46. It is used twice more in the [NT](#), both with a decidedly negative connotation – James 3:15; Jude 1:19. The contrast here is between a person who is guided by his fallen nature (1 Cor. 2:14) and someone who is guided by the [Holy Spirit](#) (1 Cor. 2:15).

⁶¹ 1 Cor. 2:14 - spiritually (appraised): the Adverb [pneumatikōs](#) (4153), "spiritually," meaning guided or influenced by the [Holy Spirit](#). See the Glossary entry for [Spiritual](#).

⁶² 1 Cor. 2:14 - because they are spiritually appraised: "appraised" is the 3 Person Singular [Present Indicative Passive](#) of the verb [anakrinō](#) (350), to examine or judge or discern or evaluate. This is a seldom-used word in the [NT](#). Most of its uses occur in the letter of 1 Corinthians. [Paul](#) uses it in 1 Cor. 2:14, 15; 4:3, 4; 9:3; 10:25, 27; 14:24.

⁶³ 1 Cor. 2:15 - he who is spiritual appraises all things: "[spiritual](#)" the [Masculine](#) Singular [Nominative](#) of the Adverb [pneumatikōs](#) (4153); "appraises" – the 3rd Singular [Present Indicative Active](#) of the verb [anakrinō](#) (350), to examine or judge or discern or evaluate. The person who is guided by the [Holy Spirit](#) is able accurately to assess all people and situations from God's point of view. Obviously, if a [Christian](#) is not being guided by the [Holy Spirit](#), but is operating according to his flesh (contaminating sinful nature), his ability to assess other people and situations accurately is diminished.

- H 3 No one evaluates the spiritual man: yet he himself is appraised by no one. ⁶⁴ 2:15b
- H 4 The reason why spiritual people appraise all things, yet are not appraised by others 2:16
- J 1 No one can instruct God: {16} For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? ⁶⁵
- J 2 We have the mind of Christ: But we have the mind of Christ. ⁶⁶

C 3 The Foolishness of Their Divisions over Leaders 3:1-17

D 1 Their Immaturity in Their Idolizing of Certain Leaders [God's certain gifting of the leaders, who are merely servants; God's certain causing of growth; Therefore they need not idolize, lionize, or otherwise divide over leaders!] 3:1-9 - The Figure of an Infant - 3:1-4

- E 1 His manner of speaking to them in his prior ministry to them: {1} And I, brethren, ⁶⁷ could not speak to you 3:1
- G 1 Not as to spiritual men: as to spiritual men, ⁶⁸

⁶⁴ 1 Cor. 2:15 - he himself is appraised by no one: Unbelievers – “natural” people cannot accurately assess or understand or discern a [spiritual](#) person. The motives and values of a [spiritual](#) person remain an enigma both to unsaved people and to [carnal](#), or fleshly, [Christians](#). Ultimately, each of us is accountable to the Lord [Jesus](#), as Paul will point out in 1 Cor. 4:1-5.

⁶⁵ 1 Cor. 2:16 - WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM: Paul here quotes from Isa. 40:13. He will do so again in Rom. 11:34. Paul's point is that if we are being guided by the [Holy Spirit](#) who empowers [Jesus](#), no one will be able accurately to second-guess our decisions and our speech and our values.

⁶⁶ 1 Cor. 2:16 - we have the mind of Christ: It is probably accurate to say that all believers possess the mind of [Christ](#) because of the intimate [spiritual](#) union of [Christ](#) with each believer (we constitute His Body – 1 Cor. 12:13). However, as Paul will point out in 1 Cor. 3:1-4, not all [Christians](#) are [spiritual Christians](#). Some are fleshly. The fleshly [Christian](#) does not listen to or else ignores the mind of [Christ](#). The more we [Christians](#) are controlled by the [Holy Spirit](#), the more we will think the same way [Christ](#) does. That assignment takes a life-time.

⁶⁷ 1 Cor. 3:1 - and I, brethren: [Paul](#) is speaking to these [Corinthians](#), the first of whose defects he is about to mention, as brothers in [Christ](#). He is going to assert that they are fleshly, or [carnal](#). Yet they are brothers. Sometimes I think that those who so strongly emphasize “[Lordship Salvation](#)” are so strong on obedience that their theology fails to take into account the [carnal](#), or fleshly [Christian](#). These [Corinthians](#) were [Christians](#), but they were not fully submitting to the Lordship of [Christ](#). They may have thought they were, but if so, they were wrong. They were [carnal Christians](#).

⁶⁸ 1 Cor. 3:1 - as to spiritual men: In other words [Paul](#) was unable to speak to the [Corinthians](#) as he would to people who were being guided by the [Holy Spirit](#). Rather, he was forced to speak to them as to [fleshly people](#), as to babies in [Christ](#). The adjective “[spiritual](#)” is the [Masculine](#) Plural [Dative](#) *pneumatikós* (4152). This adjective is used by Paul in this letter as follows: 1 Cor. 2:13, 15; 3:1; 9:11; 10:3, 4; 12:1; 14:1, 37; 15:46, 47.

- G 2 But as to fleshy men: but as to men of flesh, ⁶⁹
- G 3 As to infants: as to infants in Christ. ⁷⁰
- E 2 The proof of their prior condition 3:2a
 - G 1 His having given them milk: {2} I gave you milk to drink, ⁷¹
 - G 2 His not having given them food: not solid food;
 - G 3 Their inability to process food instead of milk: for you were not yet able *to receive it*.
- E 3 Their present condition 3:2b-3a
 - G 1 Their continued inability to process food instead of milk: Indeed, even now you are not yet able, 3:2b
 - G 2 Their continued fleshiness: {3} for you are still fleshly. ⁷² 3:3a
- E 4 The proof of their present condition 3:3b-9
 - G 1 Their traits – the existence among them of: For since there is 3:3b
 - H 1 jealousy ⁷³

⁶⁹ 1 Cor. 3:1 - men of flesh: [Paul](#) described the [Corinthians](#) not as [spiritual](#), mature [Christians](#), guided by the [Holy Spirit](#), but rather as fleshly or [carnal Christians](#), believers who were governed not by the [Holy Spirit](#), but by their own fallen, sin-cursed bodies. In 1 Cor.3:1-4, [Paul](#) will describe the [carnal](#), or fleshly, [Christian](#). See the [Glossary entry on “Carnal.”](#)

⁷⁰ 1 Cor. 3:1 - as to infants in Christ: The [Corinthians](#), collectively, were not only fleshly, but could be described as (*nēpios*, [3516](#)), in this context, infants, or babies – children so small they could only drink milk, not eat solid food, because they had no teeth or few teeth (1 Cor. 3:2; 1 Thess. 2:7; Heb. 5:13). In other contexts, children identified as *nēpios* were able to praise [Jesus](#) (Matt. 21:15-16); were described as “immature” (Rom. 2:20); were described as a child or children (1 Cor. 13:11; Eph. 4:14). Notice again that these immature infants are still identified as [Christians](#). They are “infants in [Christ](#).”

⁷¹ 1 Cor. 3:2 - I gave you milk to drink: Because of their immaturity as [Christians](#), in the past [Paul](#) had only been able to give them the milk of the [Word](#) (simple and basic truths and doctrines). Indeed, at present he was *still* not able to advance to the level of teaching he would have preferred to give them, for they are *still* unable to process the deeper truths of [Scripture](#), which he describes as “solid food” (1 Cor. 3:2).

⁷² 1 Cor. 3:3 - for you are still fleshly: They were still *sarkikós* ([4559](#)), “fleshly, [carnal](#) ... governed by mere [sinful] human nature not by the [Spirit of God](#)” (adapted from [OBU](#)).

⁷³ 1 Cor. 3:3 - jealousy: the [Nominative](#) of the noun *dzēlos* ([2205](#)), in this context, “envious and contentious rivalry,” excerpted from [OBU](#). See the next word, “strife,” and the party spirit detailed in 1 Cor. 3:4. This term illustrates the [Corinthians’ carnality](#).

- H 2 and strife ⁷⁴ among you,
- G 2 The conclusion about them 3:3b
 - H 1 Are they not fleshy? are you not fleshly, ⁷⁵
 - H 2 Are they not walking according to man? and are you not walking like mere men? ⁷⁶
- G 3 The specific examples 3:4-9
 - H 1 Their cliquishness over leaders: {4} For when one says, 3:4
 - J 1 A certain one says, "I, even I am of Paul!": "I am of Paul," ⁷⁷
 - J 2 Moreover a different one says, "I of Apollos!": and another, "I am of Apollos," ⁷⁸
 - J 3 Conclusion: "Are they not men?": are you not *mere* men? ⁷⁹
 - H 2 Their inability to appreciate the various God-ordained ministries of leaders 3:5-6
 - J 1 The question asked:

⁷⁴ 1 Cor. 3:3 - strife: the [Nominative](#) of the noun *héris* (2054), “contention, strife, wrangling” ([OBU](#)). This term illustrates the [Corinthians’ carnality](#).

⁷⁵ 1 Cor. 3:3 - are you not fleshly? The question expects a “Yes” answer. “Fleshly” is the [Nominative](#) plural of the adjective *sarkikós* (4559), “fleshly, [carnal](#) ... governed by mere [sinful] human nature not by the [Spirit of God](#)” (adapted from [OBU](#)).

⁷⁶ 1 Cor. 3:3 - and are you not walking like mere men? The question expects a “Yes” answer. Literally, the text reads, “and according to man you are walking?” “Walking is the [Present Indicative Active](#) of the verb *peripatéō* (4043), literally, “walking,” figuratively, “living.” “Man” is the singular [Accusative](#) of *ánthropos* (444), “a human being, whether male or female” (excerpted from [OBU](#)). [Paul](#) is suggesting that, though they are [Christians](#), their jealousy and strife indicate that they are living like [unregenerate](#) human beings!

⁷⁷ 1 Cor. 3:4 - I am of Paul: [Paul](#), of course, at least as far as [NT](#) coverage and apostolic accomplishment is concerned, was the most prominent of the [Apostles](#), and founder of the [church](#) of [Corinth](#). But that did not warrant the inception of the “Paul Party!”

⁷⁸ 1 Cor. 3:4 - I am of Apollos: [Apollos](#) was an eloquent evangelist and defender of the faith. But that did not warrant the inception of the “Apollos Party” in [Corinth](#)!

⁷⁹ 1 Cor. 3:4 - are not not *mere* men? Literally, “Are you not men?” “Men” is the [Nominative](#) Plural of *ánthropos* (444), “human beings, whether male or female” (excerpted and adapted from [OBU](#)). [Paul](#) is suggesting that their party spirit indicates that they are living like [unregenerate](#) human beings!

- K1 {5} What then is Apollos?
- K2 And what is Paul? 3:5
- J 2 The answer given 3:5
- K1 Servants through whom you believed,⁸⁰
- K2 even as the Lord gave *opportunity* to each one.⁸¹
- J 3 The division of labor in ministry [lit. service] 3:6
- K1 {6} I planted,⁸²
- K2 Apollos watered,⁸³
- K3 but God was causing the growth.⁸⁴
- H 3 Their inability to perceive the work of God in ministry 3:7
- J 1 The insignificance of the one who planted: {7} So then neither the one who plants

⁸⁰ 1 Cor. 3:5 - Servants through whom you believed: From serving as founders of noteworthy parties within Christendom, [Paul](#) and [Apollos](#) were merely household servants (Matt. 22:13; John 2:5, 9), the [Nominative](#) Plural of the noun *diakonos* (1249), “one who executes the commands of another, esp. of a master – servant, attendant, minister” even “a waiter, one who serves food and drink” (excised and adapted from [OBU](#)).

⁸¹ 1 Cor. 3:5 - even as the Lord gave *opportunity* to each one: So does [Paul](#) mean that the [Lord](#) gave opportunity to both [Paul](#) and [Apollos](#) to minister to or serve the [Corinthians](#)? Or does he mean that the [Lord](#) gave opportunity to each of the [Corinthians](#) to believe the messages of [Paul](#) and [Apollos](#)? Possibly both, but, I believe, [Paul's](#) primary meaning is that the [Lord Jesus](#) sovereignly allotted both [Paul](#) and [Apollos](#) opportunity to serve the [Corinthians](#).

⁸² 1 Cor. 3:6 - I planted: [Jesus](#) directed [Paul](#) to found the church at [Corinth](#) (Acts 18:1-18). [Jesus](#) gifts certain [Christians](#) with a unique ability to proclaim the [Good News](#) about [Jesus](#) to others (Eph. 4:11) in such a way that many of the hearers place their faith in [Christ](#) and are born into the [Church](#), God's family in this age.

⁸³ 1 Cor. 3:6 - Apollos watered: The [church](#) at [Corinth](#) already existed when [Apollos](#) arrived. But he gladly “fertilized” and “watered” the [church](#) in his own unique, God-given way so that it prospered even more (Acts 18:24-28).

⁸⁴ 1 Cor. 3:6 - but God was causing the growth: “causing the growth” translates but one verb in Greek, the 3rd Singular [Imperfect Indicative Active](#) of *auxánō* (837), (1) “to cause to grow, augment”; (2) “to increase, become greater”; (3) “to grow, increase” [a] “of plants” ... [c] “of a multitude of people.” [Jesus](#) has an inevitable, irresistible plan for growth for His [Church](#). [Jesus](#) will build His [Church](#), and even the gates of [Hades](#) will be powerless to halt or impede its growth (Matt. 16:18)! The [Imperfect](#) tense denotes an ongoing action in past time in the growth of the [Corinthian church](#).

- J 2 The insignificance of the one who watered: nor the one who waters is anything,
- J 3 The true significance of God, the One causing growth: but God who causes the growth.⁸⁵
- H 4 The truth about the ministers 3:8-9a
- J 1 The unity of the one planting and the one watering: {8} Now he who plants and he who waters are one; 3:8
- J 2 The distinction of each receiving his own reward [lit. wage] according to his own labor: but each will receive his own reward according to his own labor.⁸⁶
- J 3 The prominence of God – *God's* co-workers we are: {9} For we are God's fellow workers;⁸⁷ 3:9
- H 5 The truth about the Corinthians: The prominence of God 3:9b
- J 1 *God's* tillage [field?]: you are God's

⁸⁵ 1 Cor. 3:7 - but God who causes the growth: Literally, “but the One causing growth is God.” In this instance, “the One causing growth” is the [Nominative](#) Masculine Singular [Present Active Participle](#) of the verb *auxánō* (837). (See the definition of the term in the preceding footnote.) Wherever there is valid, viable [spiritual](#) and numeric growth in any local church, it is because God is causing the growth. When man causes the growth through personality or marketing skills, the endeavor will eventually fail, and its failure will be evident to all.

⁸⁶ 1 Cor. 3:8 - but each will receive his own reward: Though there is a palpable unity in the efforts of those involved in church-planting, there is also the discernible difference in God’s just wage for individual effort. Each person involved in the ministry will receive a wage from God – “wage” or “reward” is the [Accusative](#) Masculine Singular of the noun *misthós* (3408), “wage, reward, recompense.” The noun always appears in the singular, therefore “wage” is to be preferred above “wages.” God utilizes joint or corporate efforts, but He is ultimately fair. He rewards on individual effort coordinated with individual gifting. God is not a [Marxist](#). He does not aggregate the effort of each individual Christian, average out the grades, and then distribute the same grade to every worker. With Him there is no equality of outcomes. He rewards on individual effort in light of individual gifting. “It is required of stewards that one be found trustworthy” (1 Cor. 4:2). How trustworthy have you been with the gifts you have been given?

according to his own labor: the [Accusative](#) Masculine Singular of the noun *kópos* (2873), in this context, “intense labour, united with trouble and toil” (excerpted from [OBU](#)). Notice one’s own wage / reward is received in accordance with one’s own labor. God causes the growth, but it is each man who will receive his own wage according to his own labor.

⁸⁷ 1 Cor. 3:9 - For we are God’s fellow workers: “Fellow workers” is the [Nominative](#) Masculine Plural of the adjective *sunergós* (4904) “companion in work, fellow worker” ([OBU](#)), “co-worker.” When we serve the Lord, we are co-workers with God! How amazing! What a privilege! And what a responsibility!

field,⁸⁸

J 2 *God's* building you all are: God's building.⁸⁹

D 2 **God's Certain Assessment of the Ministries of Those Building on the Church** [Therefore they need not assess the builders!] **3:10-15. The Figure of a Building - 3:10-15**

E 1 The nature of the **foundation** 3:10-11

G 1 Paul's having laid a foundation 3:10

H 1 According to God's grace given to him: {10}
According to the grace of God which was given to me,

H 2 As a wise master builder ("architekton"): like a wise master builder⁹⁰ I laid a foundation,⁹¹

G 2 Another's [of the same kind] (present) building on it: and another is building on it.⁹²

G 3 The necessity of each watching how he is

⁸⁸ 1 Cor. 3:9 - you are God's field: The [Corinthians](#), and all [Christians](#), are God's field. [Paul](#) has been using an agricultural metaphor replete with planting and watering and growth. "Field" is *geōrgion* (1091), a cultivated, farmed field, used only here in the [NT](#). [Paul](#) will switch from an agricultural metaphor representing [Christians](#) to a construction / architectural metaphor, that of a building.

⁸⁹ 1 Cor. 3:9 - God's building: [Paul](#) continues to speak of the [Corinthians](#), but he switches metaphors – not only are they God's field, they are also God's building, the [Nominative](#) Feminine Singular of the noun *oikodomē* (3619). [Paul](#) was the architect who laid the foundation (1 Cor. 3:10), who is [Jesus Christ](#) (1 Cor. 3:11). Someone else is building on the foundation (1 Cor. 3:10). Each one must be careful how he builds. The building will inevitably pass through the fire of God's refining process (1 Cor. 3:13, 15). If an individual builder builds with flammable materials (1 Cor. 3:12), his work will be burned up. Only inflammable materials (1 Cor. 3:12) will survive the fire of God's judgment. This building metaphor has to do with building the people (not the physical structure) of individual [churches](#). This would include evangelism and all manner of discipleship and other ministries which cause the [church](#) to grow. But I do not believe the intent of [Paul](#) was to limit the interpretation merely to a particular [local church](#). Every [local church](#) is but a microcosm of the [Universal Church](#), the [Church-at-Large](#). So when we build a [local church](#), we are also constructing the [Universal Church](#). And each of us will be evaluated for how well we do our part to build the [local Church](#) and the [larger Church](#), the [Body of Christ](#) (1 Cor. 12:13).

⁹⁰ 1 Cor. 3:10 - like a wise master builder: the term "master builder" translates the [Nominative](#) Masculine Singular of the noun *architéktōn* (753), "a master builder, an architect, the superintendent in the erection of buildings" ([OBU](#)). This is the only appearance of this noun in the entire [NT](#).

⁹¹ 1 Cor. 3:10 - I laid a foundation: [Paul](#) is responsible for laying the foundation of faith in [Jesus Christ](#), thus founding the [church](#) of [Corinth](#). This is recorded in Acts 18:1-21.

⁹² 1 Cor. 3:10 - and another is building on it. [Paul](#) does not reveal the identity of the (singular) person about whom he is writing. Most likely it is a generic someone-or-other. [Gill](#) imagines "[Apollon](#), or any other who might follow him," but that is mere speculation. [Paul](#) declined to identify the person.

building on it: But each man must be careful how he builds on it.⁹³

G 4 The unalterability of the present foundation 3:11

H 1 "For other foundation no one is able to lay alongside (para) the one being laid": {11}
For no man can lay a foundation other than the one which is laid,⁹⁴

H 2 "Who is Jesus Christ": which is Jesus Christ.

E 2 The *nature* of the **building process**: The different building materials representing different qualities of work: "If a certain one builds upon the foundation...": {12} Now if any man builds on the foundation 3:12

G 1 Gold: with gold,⁹⁵

G 2 Silver: silver,

G 3 Stones – precious: precious stones,

G 4 Woods: wood,⁹⁶

⁹³ 1 Cor. 3:10 - But each man must be careful how he builds on it: Here, I believe, [Paul](#) branches out to any individual [Christian](#) in the [church](#) of [Corinth](#) who might choose, through his ministry, to build on the foundation. By application, this warning extends to any [Christian](#) in any age who builds on the foundation of [Christ](#) in the [local church](#), and by extension, who builds on the foundation of the [Church Universal](#). Each of us must be exceedingly careful how we build upon the foundation of [Christ](#) in our [local churches](#), and in the [Church Universal](#).

⁹⁴ 1 Cor. 3:11 - For no man can lay a foundation other than the one which is laid: Literally, "For no one is able to lay down another (of a different kind) of foundation alongside the one being laid down, which is [Jesus Christ](#)." In other words, laying down another (legitimate) foundation for any [church](#) or for the [Church Universal](#) alongside the foundation already being laid down, that of [Jesus Christ](#), is impossible. Any other foundation is a false foundation which will crumble and burn when the [Church-at-Large](#) encounters the [Judgment Seat of Christ](#).

⁹⁵ 1 Cor. 3:12 - gold, silver, precious stones: it will readily be seen that each of these materials is noncombustible. These materials will pass the test of fire at the [Judgment Seat of Christ](#). It is also easy to discern that there is a descending value in these materials – gold is more valuable than silver, which is more valuable than precious stones. If a [Christian](#) builds on the foundation of [Christ](#) with noncombustible materials, they will survive the fire of judgment. Moreover, if a [Christian](#) uses gold instead of silver, the impact of his ministry and the value of his reward will be greater. There are a significant number of [Spiritual Gifts](#) that a [Christian](#) can use to serve the Lord (1 Cor. 12:4). Those various gifts can be used in a wide variety of ministries (1 Cor. 12:5). God is the One who provides the various outcomes for the uses of gifts and ministries (1 Cor. 12:6). Serving the Lord out of selfish or impure motives reduces the value of the ministry. Serving in the power of the [Holy Spirit](#) increases the value and impact of the ministry.

⁹⁶ 1 Cor. 3:12 - wood, hay, straw: In contrast, these are combustible materials of declining value. Wood is more valuable than hay, which is more valuable than straw. But all suffer a fatal defect – they burn easily. Using inferior building materials such as these in building on the foundation of [Christ](#) in a church will not have a lasting effect. All such efforts will be burned up in the [Judgment Seat of Christ](#). As [Paul](#) will point out, this does not have to do with salvation (1 Cor. 3:15). It certainly does have to do with the significance of the impact of one's life, and it has to do with reward. It may have to do with the usefulness and impact of one's service throughout eternity. After all, [Jesus](#)

- G 5 Hay: hay,
- G 6 Stubble: straw,
- E 3 The *evaluation* of the **building process** 3:13
- G 1 The inevitable revealing of the different materials used by each builder 3:13
- H 1 Of each builder the work will become apparent: {13} each man's work will become evident;⁹⁷
- H 2 The day will declare it: for the day will show it⁹⁸
- H 3 Because by fire it will be unveiled: because it is to be revealed with fire,⁹⁹
- H 4 Of each one quality of the work by the fire will be proven (assayed): and the fire itself

said, to the slave who gained five additional talents, “Well done, good and faithful slave. You were faithful in a few things, I will put you in charge of many things; enter into the joy of your master” (Matt. 25:21). And to the slave whose mina had gained ten minas more, he said, “Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities!” (Luke 19:17).

⁹⁷ 1 Cor. 3:13 - each man’s work will become evident: “Work” is the [Neuter](#) Singular [Nominative](#) of the noun *érgon* (2041), “that which one undertakes to do, enterprise, undertaking”; “an act, deed, thing done” (adapted from [OBU](#))

“Evident” is the [Neuter](#) Singular [Nominative](#) of the adjective *phanerós* (5318), “apparent, manifest, evident, known” ([OBU](#)); colloquially, “plain to see.”

From the language used, one almost arrives at the conclusion that all watching will be able to see plainly the quality of the work remaining after the fire of the judgment has been concluded. I suspect this may not necessarily be a happy occasion for the [Christian](#) who has been slothful and negligent in his service of the [Master](#). [Jesus](#) once said, “For nothing is hidden, except to be revealed; nor has been secret, but that it would come to light” (Mark 4:22). And again, “For nothing is hidden that will not become evident, nor *anything* secret that will not be known and come to light” (Luke 8:17).

⁹⁸ 1 Cor. 3:13 - for the day will show it: This, I believe, is the Day of Judgment. There is not one Day of Judgment only. There is actually [a series of separate judgments](#). [Paul](#) is writing to the [church](#) of [Corinth](#). The judgment for the [Church Universal](#) is the [Judgment Seat of Christ](#), identified in 2 Cor. 5:10; Rom. 14:10-12. This is not a judgment of eternal [salvation](#) or eternal [damnation](#). All who appear in this judgment are [believers](#) in [Christ](#), who possess [eternal security](#). This is a judgment for works and faithfulness. The character of this judgment is further revealed in 1 Cor. 3:13-15. [Paul](#) will later point out that “each man’s praise will come to him from God” (1 Cor. 4:5).

⁹⁹ 1 Cor. 3:13 - because it is to be revealed with fire: “Is to be revealed” is the 3rd Singular [Present Passive Indicative](#) of the verb *apokalúptō* (601), literally, “to be unveiled, made bare, disclosed” (adapted from [OBU](#)).

“With fire” is the [Neuter](#) Singular [Dative](#) of the noun *pûr* (4442), “fire.” This is a fire of smelting, of refining, not a fire of eternal judgment (Mark 9:43). This is most likely not a physical fire, for the things that burn or do not survive the fire are intangible items. But that is not to say it is not a real fire. It is a [spiritual](#) fire, if you will, the fire of God’s holiness. However, in almost every instance of its occurrence in the [NT](#), *pûr* is a physical, consuming fire. It will consume anything not done in the power of the [Holy Spirit](#), anything not done according to Biblical specifications and methods, anything done from impure motives.

will test the quality of each man's work.¹⁰⁰

G 2 The results of the revealing 3:14-15

H 1 If the work remains which anyone built upon [the foundation] 3:14

J 1 The condition: {14} If any man's work which he has built on it remains,¹⁰¹

J 2 The result – He will receive a reward [wage]: he will receive a reward.¹⁰²

H 2 If the work of anyone is consumed 3:15

J 1 The condition: {15} If any man's work is burned up,

J 2 The first result: he will suffer loss;¹⁰³

¹⁰⁰ 1 Cor. 3:13 - and the fire itself will test the quality of each man's work: "Fire" – see the preceding footnote for discussion. This is a real fire. It is God's unfathomable holiness burning away the dross in the works and ministry which individuals present to the Lord for approval – a lifetime of ministry and service.

"Will test" is the 3rd Singular [Future Indicative Active](#) of the verb *dokimázō* (1381), "to test, examine, prove, scrutinize (to see whether a thing is genuine or not), as metals." "The quality of each man's work" is, literally, "of what sort each man's work is" ([NASB 95](#) Footnote).

"Work" is the [Neuter Accusative](#) of the noun *érgon* (2041), "that which one undertakes to do, enterprise, undertaking"; "an act, deed, thing done" (adapted from [OBU](#)).

¹⁰¹ 1 Cor. 3:14 - If any man's work ... remains: "if" (and it's true) "of a certain one" – the [Masculine Singular Genitive](#) of the relative pronoun *tis* (5100) – "a certain person" or "certain one" deliberately left unspecified. What Paul is saying, is, literally, "If (and it's true) of a certain person the work which he built shall remain (in this case, shall survive the fire), [then,] he will receive a reward, or wage."

"The work" is the [Neuter Singular Nominative](#) of the noun *érgon* (2041), "work, undertaking, effort, enterprise."

"Shall remain" is the 3rd Person Singular [Future Indicative Active](#) of the verb *ménō* (3306), "to remain, abide, continue to be present, to last, to endure, and not be destroyed."

¹⁰² 1 Cor. 3:14 - he will receive a reward: Literally, "wage he will receive." "Wage" is the [Masculine Singular Accusative](#) of the noun *misthós* (3408), "wage, reward, recompense." (This noun always appears in the Singular.) Paul has been discussing the erection of a building on a foundation. Laborers are paid a wage (if the structure survives). So we [Christians](#) in this [Church Age](#) are busy building the [Local](#) (and [Universal](#)) [Church](#) for [Jesus](#). If our work survives the fire of His holiness, we will receive a paycheck. If our work does not survive the fire of His holiness, we will not receive a paycheck. We ourselves will survive, but only as through fire (1 Cor. 3:15). [Salvation](#) is not the issue. A paycheck is. It is very possible that, incorporated into this "paycheck" idea is the heightened ability to serve [God](#) and [Christ](#) throughout the rest of eternity. That is certainly the idea conveyed by [Jesus](#) in Luke 19:11-19.

¹⁰³ 1 Cor. 3:15 - he will suffer loss: the 3rd Person Singular [Future Passive Indicative](#) of the verb *dzēmiōō* (2210), "to sustain damage, to receive injury, suffer loss" ([OBU](#)); i.e., he will be bereft or stripped of a wage or reward he otherwise would have enjoyed. This verb is used only here. This will be a painful loss.

I believe for some [Christians](#), perhaps for many [Christians](#), this will be a very sad time. I believe a lot of tears will be shed at this, the [Judgment Seat of Christ](#). Some may protest that there will be "no tears" in heaven. First of all, the time for the wiping away of every tear, and the cessation of mourning, crying, and pain is said to be over a thousand years later, with the arrival of [New Heaven](#) and [New Earth](#) (Rev. 21:1-4). Second, after the [Judgment Seat](#)

J 3 The eternal result: but he himself will be saved,¹⁰⁴

J 4 The terrifying process: yet so as through fire.¹⁰⁵

D 3 God's Certain Sabotage of Faulty Builders of the Church
[Therefore *they* need not sabotage the builders!] **3:16-17 – The Figure of The Temple - 3:16-17**

E 1 Do they not know...: {16} Do you not know 3:16

G 1 that you are a temple of God¹⁰⁶

G 2 and *that* the Spirit of God dwells in you?¹⁰⁷

E 2 The danger of destroying God's temple: If anyone the temple of God **defiles**, God will **defile** that man! 3:17

G 1 The first class condition: {17} If any man destroys the temple of God,¹⁰⁸

of Christ, and before the [return of Christ](#), His [Bride](#), the [Church](#), will have “made herself ready” (Rev. 19:7-8). She will then be ready to participate in the “Marriage of the Lamb” (Rev. 19:7) and in the “[Marriage Supper of the Lamb](#)” (Rev. 19:9).

¹⁰⁴ 1 Cor. 3:15 - but he himself will be saved: “will be saved” is the 3rd Person [Future Passive Indicative](#) of the verb *sō' dzō* ([4982](#)), in this context, “saved” or “rescued” or “delivered” from eternal spiritual damnation (see [Joseph Gill](#)).

¹⁰⁵ 1 Cor. 3:15 - yet so as through fire: It will be as though someone escaped from his burning house with only the clothes he was wearing, hair and skin singed, and missing all his belongings and treasures, which were burned in the fire. He himself will be saved alive, but all his life's works will have been obliterated in the fire of [God's](#) holiness.

¹⁰⁶ 1 Cor. 3:16 - that you are a temple of God: [Paul](#) is speaking to the [Corinthians](#), and is surprised they (plural) do not know that they (plural) constitute a temple, the [Masculine](#) Singular [Nominative](#) of the noun *naós* ([3485](#)), “used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy Place and the Holy of Holies” (excerpted from [OBU](#)). Here the word is used metaphorically of an individual [local church](#), the [Corinthian church](#), itself a microcosm of the [Church Universal](#).

¹⁰⁷ 1 Cor. 3:16 - and *that* the Spirit of God dwells in you? The [Holy Spirit](#) resides (the 3rd Person Singular [Present Indicative Active](#) of the verb *oikéō*, [3611](#), “to live within, reside within, dwell within,” as in “to occupy a house” (adapted from [OBU](#)) within the [local church](#), and also, by extension, within the [Church Universal](#).

¹⁰⁸ 1 Cor. 3:17 - If any man destroys the temple of God: The grammar assumes the reality that a man will destroy the temple of God by his actions. [Constable](#) captions 1 Cor. 3:16-17, “A warning against destroying the church.” He then states, “This is perhaps the strongest warning in the New Testament against taking the church lightly and destroying it with the world's wisdom and division.” “Destroys” is the 3rd Person Singular [Present Indicative Active](#) of the verb *phtheirō* ([5351](#)), “to corrupt, destroy” ([OBU](#); [Accordance](#)).

“Temple” is here the Singular [Accusative](#) of the noun *naós* ([3485](#)), “temple, shrine.” Here the word is used metaphorically of an individual [local church](#), itself a microcosm of the [Church Universal](#).

Each of us can individually contribute toward the upbuilding of our [local church](#) by using gold, silver, and precious stones as our building materials. Or each of us individually can contribute to the destruction of our [local](#)

G 2 The traumatic result: God will destroy him,¹⁰⁹

G 3 The reason: for the temple of God is holy,¹¹⁰

G 4 The reality: and that is what you are.¹¹¹

C 4 The cure for divisions over leaders 3:18 - 4:21

D 1 Do not boast in men 3:18-23

E 1 The warning against self-deception about wisdom 3:18

G 1 The warning: {18} Let no man deceive himself.¹¹²

church by using wood, hay, and stubble as our building materials. Woe to the Christian who does the latter!

¹⁰⁹ 1 Cor. 3:17 - God will destroy him: Literally, “If any one the temple of God destroys, will destroy [the 3rd Person Singular Future Indicative Active of the verb *phtheirō* (5351), “to corrupt, destroy” (OBU; Accordance)] this one – God!” Taken within the context of 1 Cor. 3:10-17, this is not loss of eternal life, but the loss, possibly for eternity, of opportunity to serve God and Christ as effectively as one might have been able had he used non-combustible materials in helping to build his or her local church.

¹¹⁰ 1 Cor. 3:17 - for the temple of God is holy: “Temple” is the Nominative Masculine Singular of the noun *naós* (3485), “temple, shrine.”

“Holy” is the Nominative Masculine Singular of the Adjective *hágios* (40), “holy,” “set apart.” Just as the Holy Place and Holy of Holies of the Jewish temple were sacred and set apart, and could not be defiled without terrible repercussions (see, for example, Acts 21:27-31), so each local church is holy, sacred, and set apart, and cannot be defiled without terrible repercussions from God Himself!

¹¹¹ 1 Cor. 3:17 - and that is what you are: The Corinthians, as an entire church, constitute the Temple of God. They are not the entirety of the Church, but as a local church, they together constitute the Temple of God (in that place).

Observations on 1 Corinthians 3:1-17

1. This passage is really a reflection on how the Corinthians view their leaders.
2. They are really too picky and immature about how they evaluate different leaders/workers in the church.
3. God is going to evaluate their leaders, so they should stop it.
4. One day the work of each of their leaders will be plain for all to see, because there is a day of judgment that will test / prove their leaders' work.
5. Some of their leaders will presumably get a reward.
6. Others of their leaders will have their work burned up. They will suffer loss, but the leaders themselves will be saved, yet so as through a fire (singled and burned).
7. The application is that
 - a. Just as the leaders' work gets evaluated, so everyone's work will get evaluated.
 - b. Perhaps God will be more rigorous with leaders than with under-workers in the Church.
 - c. Failure to appreciate a church leader's ministry is more the sign of the church's immaturity than of the leader's suitability.

¹¹² 1 Cor. 3:18 - Let no man deceive himself: Literally, “Let no one deceive himself,” with the caveat that “no one” is the Nominative Masculine Singular of the adjective *mēdeís* (3367) which means “nobody, no one, nothing” (OBU). “No man” is not incorrect, but I think Paul is not intentionally limiting his exhortation to males. I think the

- G 2 The danger: If any man ¹¹³ among you thinks that he is wise in this age, ¹¹⁴
- G 3 The advice: he must become foolish, so that he may become wise. ¹¹⁵
- E 2 The folly of the world's wisdom 3:19-20
- G 1 The fact: {19} For the wisdom ¹¹⁶ of this world is foolishness ¹¹⁷ before God. 3:19a
- G 2 The proof: For it is written, ¹¹⁸ 3:19-20
- H 1 "He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS "; ¹¹⁹ Job

term here is generic for all [Christians](#), all of whom build on the foundation of [Christ](#) in their [local church](#).

"Deceive" is the 3rd Singular [Present Active Imperative](#) of the verb *exapatáō* (1818), "to deceive, delude."

"Himself" is the 3rd [Masculine Singular Accusative](#) of the [Reflexive Pronoun](#) *heautoū* (1432).

¹¹³ 1 Cor. 3:18 - If any man: Literally, "If a certain one." However, the relative indefinite pronoun "certain one" does happen to be masculine in gender.

¹¹⁴ 1 Cor. 3:18 - thinks he is wise in this age: If a certain person among the [Corinthians](#) deems himself to be wise (the adjective *sophós*, 4680) according to the standards and thinking of (the god of) this present age (cf. 2 Cor. 4:4) ... ("age" in both 1 Cor. 3:18 and 2 Cor. 4:4 is the noun *aiōn* [165].) We might call him "worldly-wise."

¹¹⁵ 1 Cor. 3:18 - he must become foolish, so that he may become wise: He must become foolish (the adjective *mōrós*, 3474) in the eyes of this age so that he may become wise (the adjective *sophós*, 4680) in the sight of God.

¹¹⁶ 1 Cor. 3:19 - for the wisdom (the noun *sophía*, 4678) of this world (the noun *kósmos*, 2889). The wisdom of the world is tainted by a false and deadly pseudo wisdom. It appears to fallen humans of the world to be utterly wise, even brilliant, but to God it is stupidity. "World" here probably carries both a non-ethical and an ethical sense. (See the [Glossary entry](#) on World.) The wisdom of this world disparages God, mocks the Bible, and opposes Christians for what they believe. The wisdom of this world believes that the universe came into existence through the [Big Bang](#), and that the [Flood of Genesis](#) is a fable. The wisdom of this world thinks men can become women and compete in women's sports with impunity. The wisdom of this world supports drag queens reading books to children in public libraries. The wisdom of this world trumpets the virtue of killing babies in the womb. They are no different than the devotees of [Moloch](#), to whom worshipers sacrificed their children.

¹¹⁷ 1 Cor. 3:19 - is foolishness: the noun *mōría* (3472), "silliness, absurdity, foolishness" – is foolishness with God. Fallen man's greatest wisdom is utter absurdity with God. Examples of the world's wisdom which are foolishness to God include believing in both the [Big Bang](#) and [Evolution](#). People of the world believe both are scientifically proven even though (1) no scientist was there to witness either the [Big Bang](#) or the process of [Evolution](#); and (2) no scientist has ever performed a double-blind experiment to replicate either the [Big Bang](#) or the process of macro-[evolution](#). In consequence of this, both the [Big Bang](#) and [Evolution](#) are outside the scope of true Science. They are narratives spun to give credibility to the religion of [Secular Humanism](#) and gullible dupes who swallow their lies, which amount to mere propaganda.

¹¹⁸ 1 Cor. 3:19 - For it is written: Literally, "For it has been written,"

¹¹⁹ 1 Cor. 3:19 - He is the one, etc.: Literally, "The one grasping the wise in their craftiness" – where "the one grasping" translates the [Present Middle Participle Masculine Nominative](#) Singular of the verb *drássomai* (1405), "to grasp with the hand" ([OBU](#)), "to catch, trap" ([Accordance](#)). This verb appears only here in the [NT](#). Educated, "scientific" men, politicians, and philosophers think they are so brilliant, but God continually traps them in their

5:13 3:19b

H 2 {20} and again, "THE LORD KNOWS THE REASONINGS of the wise, THAT THEY ARE USELESS." ¹²⁰ Psalm 94:11 3:20

E 3 The conclusion 3:21-23

G 1 The essence of the conclusion: {21} So then let no one boast in men. 3:21a

G 2 The reason for the conclusion 3:21b-23

H 1 For all things belong to you, 3:21-22 [3:21b]

J 1 {22} whether Paul or Apollos or Cephas ¹²¹ 3:22a

J 2 or the world ¹²² 3:22b

J 3 or life ¹²³ 3:22c

J 4 or death ¹²⁴ 3:22d

craftiness!

¹²⁰ 1 Cor. 3:20 - useless: the [Masculine Plural Nominative](#) of the adjective *mátaios* (3152). [OBU](#) gives two definitions: (1) devoid of force, truth, success, result (2) useless, of no purpose. [Accordance](#): empty, vain, futile

¹²¹ 1 Cor. 3:22 - whether [Paul](#) or [Apollos](#) or [Cephas](#): Paul was forbidding the [Corinthians](#) to compartmentalize themselves around this [Christian](#) leader or that. They were all gifts of God, gifts to be shared equally by all [Christians](#) in the [Corinthian](#) church. By way of application, [Christians](#) today should not compartmentalize themselves around certain teachers, whether John MacArthur, John Piper, David Jeremiah, Albert Mohler, or Ray Comfort. [God's](#) loyal servants belong to all of us [Christians](#)!

¹²² 1 Cor. 3:22 - or the world: literally, "or world" (there is no article in front of world), which is the [Nominative Masculine Singular](#) of the noun *kósmos* (2889), here, most likely referring to the physical world without any necessarily evil overtones, but also including the world of people that God so loved (John 3:16). "World" here is probably synonymous with "earth," *gē* (1093), the earth that one day the meek, or gentle, will inherit (Matt. 5:5). So the world, or the earth, belongs to [Christians](#).

¹²³ 1 Cor. 3:22 - or life: the [Nominative Feminine Singular](#) of the noun *dzōē* (2222), the truly animate existence that characterizes [God](#), [Christians](#) inherit eternal (*aiōnios*, 166) life *dzōē* (2222) (John 3:16), not eternal, or second (*deúteros*, 1208) death (*thánatos*, 2288), the [Lake of Fire](#) (Rev. 20:15). So, life is our possession!

¹²⁴ 1 Cor. 3:22 - or death: the [Nominative Masculine Singular](#) of the noun *thánatos* (2288), death. In what way can physical death belong to Christians? Perhaps Paul himself explained it the best way: "For to me, to live is Christ, and to die is gain!" (Philippians 1:21). What a triumph it will be when we step beyond the agony of death and see Christ and believing loved ones face to face! What glory, and what beauty and what worship will await us in heaven! So, death is ours!

- J 5 or things present ¹²⁵ 3:22e
- J 6 or things to come; ¹²⁶ 3:22f
- J 7 all things belong to you, ¹²⁷ 3:22g
- H 2 {23} and you belong to Christ; ¹²⁸ 3:23a
- H 3 and Christ belongs to God. ¹²⁹ 3:23b
- G 3 Instead, regard leaders as servants and trustees evaluated by God 4:1-5
- H 1 The proper perspective: {1} Let a man regard us ¹³⁰ in this manner, 4:1

¹²⁵ 1 Cor. 3:22 - or things present: the [Perfect Active Participle Neuter](#) Plural [Nominative](#) of the verb *enistēmi* (1764), “to begin, be, be upon, be present” ([Accordance](#)). Life can be hard, and the [Christian](#) life is no exception. Though we are redeemed from sin by the blood of [Christ](#), [Christians](#) can experience disease, pain, sadness, and tears. Yet we know, in the inimitable words of the [Holy Spirit](#) through [Paul](#), “...that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose” (Rom. 8:28). So, the present is ours!

¹²⁶ 1 Cor. 3:22 - or things to come: We don’t really know the future. We hear about things that alarm us. We hear about the plans of oppressive governments and tyrants who wish to control us and take away our freedoms. It is easy to become fearful. At one point, Jesus’ disciples asked him, 3 ... “Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?” 4 And Jesus answered and said to them, “See to it that no one misleads you. 5 “For many will come in My name, saying, ‘I am the Christ,’ and will mislead many. 6 “You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end. 7 “For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. 8 “But all these things are merely the beginning of birth pangs” (Matt. 24:3-8). He went on at great length.

It is reassuring to us as [Christians](#) that [God](#) knows the future, and that He has the future completely in control. Though we will go through difficult times, our reassurance is that [God](#) and [Christ](#) will win out over evil and evil people in the end. Ultimately, [God’s](#) slaves will serve Him in [New Jerusalem](#) upon [New Earth](#) (Rev. 21:1-22:5). There will be no curse, and no night. And they will reign forever and ever (Rev. 22:5). The point is that the future belongs to us!

¹²⁷ 1 Cor. 3:22 - all things belong to you: That has been [Paul’s](#) point – all things belong to us [Christians](#). So, let us not be petty and divisive and cliquish about who are the best teachers and leaders!

¹²⁸ 1 Cor. 3:23 - and you belong to Christ: As [Constable](#) put it: “All the [Corinthians](#) belonged to [Christ](#), not just those of the Christ party (1 Cor. 1:12). They all belonged to Him, not to one of His servants.”

¹²⁹ 1 Cor. 3:23 - and Christ belongs to God: Everything originates from God, and we all, including [Jesus Christ](#), belong to Him. We are all subservient to Him, and we, including [Jesus](#), are destined to do His will.

¹³⁰ 1 Cor. 4:1 - regard us: By “us” Paul is referring, at the least, to those whom he mentioned in 1 Cor. 1:12-13 – [Paul](#), [Apollos](#), and [Cephas](#).

- J 1 as servants ¹³¹ of Christ
- J 2 and stewards ¹³² of the mysteries of God.
- H 2 The responsibility of a steward: {2} In this case, moreover, it is required of stewards that one be found trustworthy. ¹³³ 4:2
- H 3 The evaluation of faithfulness 4:3-4
- J 1 The unimportance of Paul's being judged: {3} But to me it is a very small thing that I may be examined 4:3
- K1 by you,
- K2 or by *any* human court; ¹³⁴
- J 2 His refraining from self-examination: in fact, I do not even examine myself. ¹³⁵ 4:4a

¹³¹ 1 Cor. 4:1 - servants: the plural of *hupēretēs* (5257), literally, underrower or subordinate rower; ... assistant ([OBU](#)); servant, assistant ([Accordance](#)). The most common translation of this term in the Gospels and the book of Acts is "officers," and it typically refers to the Temple Guard or Temple Police (see Mark 14:54; John 7:32; Acts 5:22). But the sense in which [Paul](#) is using it here in 1 Cor. 4:1 is also in evidence in Acts 13:5, wherein [Paul](#) and [Barnabas](#) had [John Mark](#) as their "helper." [Paul](#) also used this same sense in Acts 26:16, remembering that the [Lord Jesus](#) had told him that He had appointed him as a "minister" and witness. All of us who serve [Jesus](#) must remember that we are but subordinate assistants. We are not the main show!

¹³² 1 Cor. 4:1 - stewards: [Accusative Masculine](#) Plural of the noun *oikonómos* (3623), "I. the manager of [a] household or household affairs (A) esp. a steward, manager, superintendent (whether free-born or as was usually the case, a freed-man or a slave) to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age" (excerpted from [OBU](#)); "manager, steward" ([Accordance](#)). Stewards are managers on behalf of another, not owners. Stewards will be required to give an account of their stewardship.

¹³³ 1 Cor. 4:2 - trustworthy: Literally, the entire verse reads, "Here for the rest it is sought among stewards that faithful – a certain one be found." All of us who serve Jesus must remember that we are not owners of our ministry. We are stewards of the gifts and opportunities we have been given. It is required of stewards that a man be found faithful. One day each of us will give an account for the way in which we have advanced the [Kingdom](#) and the interests of our [Lord](#).

¹³⁴ 1 Cor. 4:3 - human court: literally, "or by a human day" [of judgment / evaluation].

¹³⁵ 1 Cor. 4:4 - I do not even examine myself: "examine" is the 1st Singular Present Indicative Active of the verb *anakrínō* (350), "to judge, evaluate, scrutinize, examine." [Paul](#) is admitting he cannot even render an accurate, unbiased, unequivocal verdict on himself. Though he is not conscious of having done anything wrong, that does not acquit him (1 Cor. 4:4). The only truly unbiased and accurate [Judge](#) in all the universe is none other than the [Lord Jesus Christ](#). To Him the Father has delegated all judgment of mankind (John 5:22-23, 26-30), for He is perfectly qualified – He is the [Son of Man](#), the perfect man, and thus, the perfect judge.

- K1 {4} For I am conscious of nothing against myself,
 - K2 yet I am not by this acquitted;
 - J 3 Christ is the Ultimate Judge: but the one who examines me is the Lord. 4:4b
 - H 4 The warning / conclusion 4:5
 - J 1 Stop passing judgment ahead of time: {5} Therefore do not go on passing judgment before the time,
 - J 2 Rather, wait until Jesus, the Judge returns: *but wait* until the Lord comes
 - K1 He will disclose hidden events: who will both bring to light the things hidden in the darkness
 - K2 He will reveal men's motives: and disclose the motives of *men's* hearts;
 - J 3 Praise to each from God: and then each man's praise will come to him from God.
- G 4 Observe the humiliation of the Apostles 4:6-13
 - H 1 Paul's having applied this discussion to Apollos and himself to combat the Corinthians' pride: {6} Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, 4:6
 - J 1 So the Corinthians might learn not to exceed the Scripture: so that in us you may learn not to exceed what is written,
 - J 2 To prevent divisive arrogance: so that no one of you will become

arrogant ¹³⁶ in behalf of one against the other.

- H 2 The concept of giftedness as it combats pride 4:7
- J 1 Question: {7} For who regards you as superior? ¹³⁷
- J 2 Question: What do you have that you did not receive?
- J 3 Question: And if you did receive it, why do you boast as if you had not received it?
- H 3 Paul's use of irony to combat their pride 4:8
- J 1 Their having become gluttons: {8} You are already filled, ¹³⁸
- J 2 Their having become wealthy: you have already become rich, ¹³⁹
- J 3 Their having reigned as kings without him [and the other apostles]: you have become kings without us; ¹⁴⁰

¹³⁶ 1 Cor. 4:4 - will become arrogant: the 2nd Person Plural [Present Middle](#) or [Passive Indicative](#) of the verb *phusióō* ([5448](#)), used only by [Paul](#) – 6X in 1 Corinthians and once in Colossians. It means “to be puffed up,” “inflated,” “be proud,” “be arrogant.” There is no room for arrogance in the [Christian](#) life. [Spiritual Christians](#) are humble. [Spiritual Christians](#) do not seek honor for themselves or for their own group. They serve the Lord humbly and allow Him to elevate them at the right time and place.

¹³⁷ 1 Cor. 4:7 - who regards you as superior?: “regards you as superior” translates the 3rd Person Singular [Present Indicative Active](#) of the verb *diakrinō* ([1252](#)). That is quite interpretive, but in the context I can see where [NASB](#) arrived at this translation. A less interpretive translation is “Who evaluates you? (See the translation possibilities of [Accordance](#).)

¹³⁸ 1 Cor. 4:8 - You are already filled: Literally, “You have already been filled,” wherein “have ... been filled” translates the [Perfect Passive Participle](#) of the verb *korénnumi* ([2880](#)), “to satiate, sate, satisfy” ([OBU](#)). [Paul](#) is gently mocking them for their arrogance. “They don’t need anything! They have more than enough!”

¹³⁹ 1 Cor. 4:8 - rich: [Paul](#) continues to mock them, using hyperbole, chiding them for their self-satisfied arrogance.

¹⁴⁰ 1 Cor. 4:8 - you have become kings without us: the hyperbolic chiding continues. Without any need of [Paul](#) and other leaders such as [Apollos](#) and [Peter](#) and the [Apostles](#), they have ruled over their empire! Their arrogance knows almost no bounds!

"The theory that Christ and the saints are now reigning in a present kingdom of God on earth, is specifically refuted by the [Apostle Paul](#) [cf. vv. 5, 9-13; 2 Tim. 2:12]." ([Constable](#), quoting Alva J. McClain, *The Greatness of the Kingdom*, p. 433.

- J 4 The advantage of their having reigned – in order that he [and the other apostles] might reign with them: and indeed, *I wish that you had become kings so that we also might reign with you.*
- H 4 God's presentation of the Apostles now at the last (times?) 4:9
- J 1 As doomed to death: {9} For, I think, God has exhibited us apostles last of all, as men condemned to death;¹⁴¹
- J 2 Because we became a spectacle to the world, both to: we have become a spectacle to the world,¹⁴²
- K1 both to angels

To my way of thinking McClain refutes the “Already, Not Yet” mantra of [Progressive Dispensationalism](#).

¹⁴¹ 1 Cor. 4:9 - God has exhibited us apostles last of all, as men condemned to death: Far from reigning as kings, the [Apostles](#) served the Lord as men on “Death Row,” awaiting their turn to be executed. The perspective of the [Apostles](#) was 180 degrees removed from the pride and self-sufficiency of the [Corinthians](#)!

Paul may have had the Roman arena contests in mind here, specifically the battles between condemned criminals and wild beasts in the coliseums, which were no small "spectacle." ([Constable](#), citing F. F. Bruce, ed. *1 and 2 Corinthians*. New Century Bible series, 1971).

"... the victor did not escape with his life, but was only reserved for another combat, so that such wretched criminals might very properly be called persons devoted or appointed to death." ([Constable](#), quoting Matthew Henry, *Commentary on the Whole Bible*, 1961, p. 1808).

Another view is that Paul was thinking of the Roman triumph (victory procession), which was an illustration that he developed more fully elsewhere (2 Cor. 2:14). At the end of that procession came the captives of war who would die in the arena. [Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT, 1987, pp. 174-175, quoted by [Constable](#).] “In either case, Paul seems to have been thinking of the apostles as the ultimately humiliated group. They were the leaders, and their sufferings for the cause of Christ were common knowledge. How inappropriate it was then for the Corinthians to be living like kings rather than sharing in suffering as Christ's followers with their teachers” ([Constable](#)).

"The Corinthians in their blatant pride were like the conquering general displaying the trophies of his prowess; the apostles were like the little group of captives, men doomed to die. To the Corinthians the Christian life meant flaunting their pride and their privileges and reckoning up their achievement; to Paul it meant a humble service, ready to die for Christ" (William Barclay, *The Letters to the Corinthians*, 1962, p. 45, quoted by [Constable](#)).

¹⁴² 1 Cor. 4:9 - we have become a spectacle to the world: “spectacle” is the [Neuter](#) Singular [Nominative](#) of the noun *théatron* ([2302](#)), an (amphi)theatre, “a place in which games and dramatic spectacles are exhibited, and public assemblies held (for the Greeks used the theatre also as a forum)” (adapted from [OBU](#)), used only in Acts 19:29, 31; 1 Cor. 4:9.

“World” is *kósmos* ([2889](#)), here defined as the created order of both [angels](#) and [men](#). Probably in both cases, both good and [evil angels](#) and good and evil [men](#) are observers of the [Apostles](#).

K2 and to men.

H 5 Paul's contrast of the Apostles and the Corinthians 4:10

J 1 The apostles are fools: {10} We are fools for Christ's sake,¹⁴³ but you are prudent¹⁴⁴ in Christ;

J 2 The apostles are weak: we are weak,¹⁴⁵ but you are strong;¹⁴⁶

J 3 The apostles are dishonored: you are distinguished,¹⁴⁷ but we are without honor.¹⁴⁸

H 6 The hardships of the Apostles 4:11-13

J 1 {11} To this present hour we are both hungry and thirsty, 4:11a

J 2 and are poorly clothed, 4:11b

J 3 and are roughly treated, 4:11c

¹⁴³ 1 Cor. 4:10 - we are fools for Christ's sake: Literally, "We are foolish on account of [Christ](#)." "Foolish" translates the [Nominative Masculine](#) Plural of the adjective *mōrós* (3474), "foolish, senseless." It is translated by [NASB](#) as "foolish" in the following Scriptures (Matt. 7:26; 25:2, 3, 8; 1 Cor. 1:27; 3:18; 2 Tim. 2:23; Tit. 3:9). In the eyes of the world, and, evidently, in the eyes of many of the [Corinthians](#), the [Apostles](#) appeared to be foolish because of their self-sacrificial service for [Christ](#).

¹⁴⁴ 1 Cor. 4:10 - but you are prudent: The [Corinthians](#) were so self-absorbed they considered themselves to be "prudent," the [Nominative Masculine](#) Plural of the adjective *phrónimos* (5429), "intelligent, wise, prudent, shrewd, sensible." [Paul](#) continues to use sarcasm and irony when portraying the [Corinthians'](#) self-assessment. They needed the humility of the [Apostles](#)!

¹⁴⁵ 1 Cor. 4:10 - we are weak: "Weak" is the [Nominative Masculine](#) Plural of the adjective *asthenēs* (772), "weak, infirm, feeble" ([OBU](#)). See [Paul's](#) deliberately adopting the stance of the weak in order that he might "save" some (1 Cor. 9:22).

¹⁴⁶ 1 Cor. 4:10 - you are strong: "Strong" is the [Nominative Masculine](#) Plural of the adjective *ischurós* (2478), "strong, mighty" ([OBU](#)). [Paul](#) continues to use sarcasm and irony in detailing the [Corinthians'](#) over-inflated opinion of themselves.

¹⁴⁷ 1 Cor. 4:10 - you are distinguished: "distinguished" is the [Nominative Masculine](#) Plural of the adjective *éndoxos* (1741), "held in high esteem," "illustrious," "honorable," "glorious." [Paul](#) continues to underscore what the [Corinthians](#) thought of themselves, not what God thought of them.

¹⁴⁸ 1 Cor. 4:10 - but we are without honor: "without honor" is the [Nominative Masculine](#) Plural of the adjective *átimos* (820), "without honour, unhonoured, dishonoured" ([OBU](#)). The mature Christian is not constantly looking for the plaudits of those around him, be they Christians or non-Christians. He is looking for praise from God, not from man.

- J 4 and are homeless; 4:11d
- J 5 {12} and we toil, working with our own hands; 4:12a
- J 6 when we are reviled,¹⁴⁹ we bless;¹⁵⁰ 4:12b
- J 7 when we are persecuted,¹⁵¹ we endure;¹⁵² 4:12c
- J 8 {13} when we are slandered,¹⁵³ we try to conciliate;¹⁵⁴ 4:13a
- J 9 we have become as the scum of the world, the dregs of all things, *even* until now. 4:13b
- G 5 Imitate the humility of the Apostle Paul 4:14-21
- H 1 Paul's motivation in writing them in severity 4:14
- J 1 Not to shame: {14} I do not write these things to shame you,

¹⁴⁹ 1 Cor. 4:12 - when we are reviled: Literally, “being reviled,” the [Present Passive Participle](#) of the verb *loidoréō* (3058). [Paul](#) is not suggesting there are times when they are reviled and times when they are not. They, the [Apostles](#), are consistently being reviled.

¹⁵⁰ 1 Cor. 4:12 - we bless: the 1st Person Plural [Present Indicative Active](#) of the verb *eulogéō* (2127), “to praise, to pronounce goodness upon.” It is not difficult to pronounce blessings upon good people. It takes the power of the Holy Spirit to pronounce blessings upon evil, disrespectful people!

¹⁵¹ 1 Cor. 4:12 - when we are persecuted: Literally, “being persecuted,” the [Present Passive Participle Nominative Masculine](#) Plural of the verb *diókō* (1377), “to persecute, pursue, harass.”

¹⁵² 1 Cor. 4:12 - we endure: “endure” is the 1st Person Plural [Present Middle Indicative](#) of the verb *anéchō* (430), “to hold up, endure, bear with, tolerate.” Enduring persecution is totally alien to the world. The world wants to retaliate, get even, take revenge.

¹⁵³ 1 Cor. 4:13 - when we are slandered: Literally, “being slandered,” the [Present Passive Participle Masculine Plural Nominative](#) of the verb *blasphēméō* (987), “to slander, blaspheme” ([Accordance](#)), “to villify” (from Strong’s), “to malign,” “to revile.”

¹⁵⁴ 1 Cor. 4:13 - we try to conciliate: These four words in English attempt to translate the single Greek term, the 1st Person Plural [Present Indicative Active](#) of the verb *parakaléō* (3870), “to urge, exhort, comfort” ([Accordance](#)). The natural urge of the fallen human nature is to retaliate in kind. The [Apostles](#) did not do that. They would engage the slanderers with truth and attempt to bring about a proper understanding. Most often that did not work, but that was their attempt. Here are a couple of instances of [Paul’s](#) attempts to conciliate (Acts 21:37-22:22; 24:1-23).

- J 2 But to admonish: but to admonish¹⁵⁵ you as my beloved children.¹⁵⁶
- H 2 His paternal relationship to them in the Lord 4:15
- J 1 Even though you might hypothetically have ten thousand child-trainers in Christ: {15} For if you were to have countless tutors in Christ,
- J 2 You do not have many fathers!: yet *you would not have* many fathers,
- J 3 In Christ Jesus through the Good News *I* gave birth to you!: for in Christ Jesus I became your father through the gospel.¹⁵⁷
- H 3 His begging of them to become imitators of himself: {16} Therefore I exhort you, be imitators of me. 4:16
- H 4 His having sent them Timothy: {17} For this reason I have sent to you Timothy,¹⁵⁸ 4:17
- J 1 His position: who is my beloved and faithful child in the Lord,
- J 2 His function: and he will remind you of my ways which are in Christ, just as I teach everywhere in every

¹⁵⁵ 1 Cor. 4:14 - admonish: the [Present Active Participle Nominative Masculine](#) Singular of the verb *nouthetōō* (3560), “to admonish, warn, exhort” (OBU). [Paul](#) did this, treating the [Corinthians](#) as his beloved children.

¹⁵⁶ 1 Cor. 4:14 - as my beloved children: [Paul](#) had planted the church in [Corinth](#). He considered the [Corinthian](#) believers to be his spiritual children. He explains this in 1 Cor. 4:15.

¹⁵⁷ 1 Cor. 4:15 - I became your father through the gospel: Better, “I became your father through [the Good News](#),” which translates the [Neuter Genitive](#) Singular of the noun *euaggēllion* (2098), which means, in general, “good news,” and in [Christian](#) contexts, means “[the Good News](#) about [Jesus](#) and His self-sacrificial salvation, His resurrection, His ascension, and His coming reign over [Israel](#) and the entire earth in justice, righteousness, and holiness.” [Paul](#) is saying that he became the [Corinthians](#)’ spiritual “father” through his announcement of [the Good News](#) about [Jesus](#) and their acceptance of his message. See also the Glossary entry on [Gospel](#).

¹⁵⁸ 1 Cor. 4:17 - I have sent to you Timothy: Better, “...I sent to you [Timothy](#).” “I sent” is an accurate translation of the 1st Person Singular [Aorist Indicative Active](#) of the verb *pēmpōō* (3992), “to send.” Since [Paul](#) did not mention [Timothy](#) in his greeting to the church (1 Cor. 1:1), it is most likely that [Timothy](#) did not carry this letter to the [Corinthians](#), and that [Timothy](#) had not yet arrived by the time the letter did so (so [Constable](#)).

[Paul](#) had evidently led [Timothy](#) to faith in [Christ](#) on his [First Missionary Journey](#). Subsequently, [Timothy](#) became a highly-trusted helper of [Paul](#). Writing the letter which we know as [1 Corinthians](#) from Ephesus, [Paul](#) informed the [Corinthians](#) that he had sent [Timothy](#) to [Corinth](#) to remind them of his ([Paul](#)’s) ways in [Christ](#), ways which he taught in every church he planted and visited (1 Cor. 4:17).

church.

- H 5 His scolding them for their attitude toward him 4:18-21
- J 1 When Paul was not coming to them, some were puffed up: {18} Now some have become arrogant,¹⁵⁹ as though I were not coming to you. 4:18
- J 2 His promise to come to them shortly if the Lord wills: {19} But I will come to you soon, if the Lord wills, 4:19
- J 3 His promise to know not the speech of the ones having been puffed up, but their power!: and I shall find out, not the words of those who are arrogant¹⁶⁰ but their power.¹⁶¹
- J 4 His observation that the Kingdom of God is not in speech, but in power!: {20} For the kingdom of God does not consist in words but in power.¹⁶² 4:20
- J 5 His stern question: {21} What do you desire? Shall I come to you with

¹⁵⁹ 1 Cor. 4:18 - become arrogant: the 3rd Person Plural [Aorist Passive Indicative](#) of the verb *phusióō* (5448), “to cause conceit; puff up;” be “arrogant.” It appears that, when [Paul](#) had sent a letter to the Corinthians, he correctly assumed that they had become conceited, thinking they had, so to speak, “dodged the bullet.” They could go on behaving as they had and not mend their ways since it was now apparent to them that [Paul](#) was not going to visit them in person. He is telling them they were pridefully wrong in their assumption.

¹⁶⁰ 1 Cor. 4:19 - of those who are arrogant: the [Perfect Passive Participle Masculine](#) Plural [Genitive](#) of the verb *phusióō* (5448), literally, “of the ones having become arrogant” or “of the ones having become puffed up.”

¹⁶¹ 1 Cor. 4:19 - but their power: As the saying goes, “Talk is cheap.” When Paul comes, he will challenge them to actually show their spiritual power! The word “power” is the [Feminine](#) Singular [Accusative](#) of the noun *dúnamis* (1411), “power, strength, capability” (adapted from [Accordance](#)). This they will be unable to do, since they are [carnal Christians](#) (1 Cor. 3:1).

¹⁶² 1 Cor. 4:20 - For the kingdom of God does not consist in words, but in power. A slightly more accurate and more literal translation is as follows: “For not in word the kingdom of God, but in power.” The three key terms are “word,” the [Dative Masculine](#) Singular of the noun *lógos* (3056), here referring to discourse, or speech; “kingdom,” the [Nominative Feminine](#) Singular of the noun *basileía* (932), “kingdom,” “rule,” “reign;” and “power,” the [Dative Feminine](#) Singular of the noun *dúnamis* (1411), “power, strength, capability” (adapted from [Accordance](#)). The verb “consist” does not appear in the Greek text. However, the simplified literal translation (without the verb) makes complete sense. “For not in speech the kingdom of God, but in power.”

a rod,¹⁶³ or with love and a spirit of gentleness? 4:21

B 2 Ungodly Ethics in the Church 5 - 6

C 1 Their failure in church discipline 5

D 1 Paul's judgment of the incestuous brother necessitated by the church's failure to do so 5:1-8

E 1 The sordid report: {1} It is actually reported that there is immorality¹⁶⁴ among you, and immorality of such a kind as does not exist even among the Gentiles,¹⁶⁵ that someone has his father's wife.¹⁶⁶ 5:1

E 2 The failure of the Corinthians: {2} You have become arrogant¹⁶⁷ and have not mourned¹⁶⁸ instead, so that the one who had done this deed would be removed from your

¹⁶³ 1 Cor. 4:21 - with a rod: [Constable](#) states it this way:

The Corinthians' response to this epistle would determine whether the apostle would return to them as a disciplining or as a delighted father. Paul's spirit of gentleness also marked the Lord Jesus (Matt. 11:29), though it stood in stark contrast to the spirit of arrogance in Corinth.

¹⁶⁴ 1 Cor. 5:1 - immorality: The [Nominative Feminine](#) Singular of the noun *porneia* (4202), "sexual immorality" ([Accordance](#)). This noun appears twice in this verse, and once in 1 Cor. 6:13, 18; 7:2 in this letter.

¹⁶⁵ 1 Cor. 5:1 - does not exist even among the Gentiles: this immorality was so horrific it was not common at all even among the [Gentiles](#), the [Dative Neuter](#) Plural of the noun *éthnos* (1484), "nations, peoples, Gentiles." The particular form of immorality of which Paul speaks is described in this verse. Usually "the nations" ("Gentiles") are contrasted with the one nation of God, Israel. Here, Paul contrasts the heathen, unbelieving nations with people from among the nations who are believers in Christ. According to [Constable](#), quoting S. Lewis Johnson, Jr. "1 Corinthians." In *The Wycliffe Bible Commentary*, pp. 1227-60. Edited by Charles F. Pfeiffer and Everett F. Harrison. Chicago: Moody Press, 1962, p. 1236, "As depraved as Greek culture was, even the pagans looked down on incest, and Roman law prohibited it."

¹⁶⁶ 1 Cor. 5:1 - that someone has his father's wife: Evidently this man's father had remarried a younger woman, whom his son found attractive. So the son was carrying on an active, ongoing affair with his step-mother. This is supported by the [Present tense](#) of the verb "has," which is the [Present Active Infinitive](#) of the verb *échō* (2192), "to have, hold, possess." Paul was horrified that the Corinthians would tolerate this gross immorality. If they were not going to do anything about it, he most certainly would! This was a case of incest.

¹⁶⁷ 1 Cor. 5:2 - You have become arrogant: Literally, "And you [plural] have become arrogant..." Paul is speaking here, not to the singular immoral offender, but to the plural church. The pronoun "you" is plural; "have become arrogant" is the [Perfect Passive Participle Masculine](#) Plural [Nominative](#) of the verb *phusióō* (5448), meaning "to be puffed up," "inflated," "be proud," "be arrogant." The church was arrogant for not disciplining the offender.

¹⁶⁸ 1 Cor. 5:2 - and have not mourned: "mourned" is the 2nd Person Plural [Aorist Active Indicative](#) of the verb *penthéō* (3996), "to mourn, lament." Mourning would have been a far more appropriate response than being proud and tolerant of the immoral person. By way of modern day application, surely "[Gay Pride](#)" is a stench in the nostrils of God!

midst.¹⁶⁹ 5:2

E 3 The vicarious judgment of Paul 5:3-5

- G 1 His stance – absent, yet present: {3} For I, on my part, though absent in body but present in spirit, 5:3a
- G 2 His act of judging : have already judged him who has so committed this, as though I were present. 5:3gb
- G 3 His citing of authority for judging: {4} In the name of our Lord Jesus, 5:4a
- G 4 The time of the judgment: when you are assembled, and I with you in spirit, 5:4b
- G 5 The power of the judgment: with the power of our Lord Jesus, 5:4c
- G 6 The nature of the judgment: {5} I have decided to deliver such a one to Satan¹⁷⁰ 5:5a
- G 7 The immediate result of the judgment: for the destruction of his flesh,¹⁷¹ 5:5b
- G 8 The long-term result of the judgment: so that his spirit may be saved in the day of the Lord Jesus.¹⁷²

¹⁶⁹ 1 Cor. 5:2 - removed from your midst: The OT punishment for sleeping with a father's wife (Lev. 18:8) was being cut off from the people of Israel (Lev. 18:29). In the OT this was not to be defined as ostracism, but as capital punishment. For the church, Paul would recommend both ostracism (1 Cor. 5:11-13) – removing the offender from the church, and deliverance of the man's body to physical destruction at the hand of Satan (1 Cor. 5:5).

¹⁷⁰ 1 Cor. 5:5 - deliver such a one to Satan: Deliverance to the authority and control of Satan is a frightening thing for the Christian, Christians in fellowship with God are routinely protected by guardian angels (2 Kings 6:17; Psa. 34:7; Heb. 1:14). I presume that, for a Christian delivered over to the influence of Satan, these safeguards would be withdrawn, except that God would never allow Satan to afflict the offending believer beyond His own will and purpose (Job 1:12; 2:6). Paul will define further the scope and limitation of this judgment in the next phrase.

Incidentally, on too many occasions, when I have made a mistake in driving my automobile, for example, I have witnessed God's guardian angels protecting me from injury or even a collision. I cannot prove this, of course, but I believe it to be true, nonetheless.

¹⁷¹ 1 Cor. 5:5 - for the destruction of his flesh: I believe this refers, not to eternal damnation, but to physical illnesses and disabilities, and even to premature physical death, all at the hand of Satan. Paul is careful to mention the limitations and purpose of this physical trauma – “so that his spirit may be saved in the day of the Lord Jesus.” This is physical discipline to promote and enhance eternal salvation. Paul will discuss the same concept of physical illness and premature physical death in connection with the church's abuse of the Lord's Supper (1 Cor. 11:27-32).

¹⁷² 1 Cor. 5:5 - so that his spirit may be saved in the day of the Lord Jesus: Clearly, Paul was not talking about this man's losing of his salvation, however terrible his actions were. His action of consigning the man's flesh (body) to the destruction of Satan was intent on saving his spirit on the day when Jesus returns to claim His bride, the

5:5c

- E 4 Paul's berating of the Corinthians 5:6-8
- G 1 The bankruptcy of their boasting: {6} Your boasting is not good. 5:6a
- G 2 Their ignorance that leaven in the spirit world is just as pervasive as leaven in the world of the baker: Do you not know that a little leaven leavens the whole lump of dough? 5:6b
- G 3 His imploring them to clean out the old leaven in their practice: {7} Clean out the old leaven 5:7a
- G 4 The result of the purging – so their practice matches their position: 5:7b
- H 1 Their desired practice: so that you may be a new lump,
- H 2 Their present position: just as you are in fact unleavened.
- G 5 The ground of his appeal: For Christ our Passover¹⁷³ also has been sacrificed. 5:7c
- G 6 His urging of them to celebrate “Passover” in sincerity and truth 5:8
- H 1 His urging: {8} Therefore let us celebrate the feast,¹⁷⁴

[Church](#) (at the [Rapture](#), and possibly also at the [Judgment Seat of Christ](#) to follow). This is a clear statement of [Eternal Security](#).

¹⁷³ 1 Cor. 5:7 - Christ our Passover: There is no more powerful interplay between the [OT](#) and the [NT](#) than this – the picture and reality of [Christ](#) being our [Passover](#) Lamb. In the Tenth Plague, the Death of the Firstborn, all First-born were appointed to die. But [Moses](#) instructed the [Israelis](#) to take an unblemished, male, year-old lamb and sacrifice it at twilight. They were to take of the blood of the lamb and apply it to the two doorposts and lintel of each doorway of each house. [Yahweh](#) would see the blood of the substitute lamb and pass over the house, not killing the first-born within. The Egyptians, of course, knew of no such remedy. When [Yahweh](#) passed over their houses, He killed every first-born among them. There was great wailing and lamentation. And they begged the [Israelis](#) to flee Egypt (Exod. 12:1-34). Just so, for all of us who believe in Him, [Jesus Christ](#) is our [Passover](#) Lamb who saves us from the wrath of God for our sins.

¹⁷⁴ 1 Cor. 5:8 - Therefore let us celebrate the feast: According to [Constable](#), “As believers whose Paschal [Passover] Lamb had died, it was necessary that the [Corinthians](#) keep celebrating the feast and worshipping God, free from leaven, which symbolically represented sin.” What [Paul](#) meant by “let us celebrate the feast” was probably “living one’s [Christian](#) life free from sin.” There may also, in the back of his mind, have been a reference to the pure life necessary when participating in the [NT](#) counterpart of [Passover](#), The [Lord’s Supper](#), or Communion (see 1 Cor. 11:17-34).

- H 2 His caveat:
- J 1 not with old leaven,¹⁷⁵
- J 2 nor with the leaven of malice and wickedness,¹⁷⁶
- H 3 His wholesome alternative: but with the unleavened bread of sincerity and truth.¹⁷⁷
- D 2 Paul's clarification of the limits of association and non-association 5:9-13a
- E 1 Paul's previous instruction regarding non-association: {9} I wrote you in my letter not to associate with immoral people;¹⁷⁸ 5:9
- E 2 His clarification 5:10-11
- G 1 The people with reference to whom he was *not* speaking regarding non-association 5:10a
- H 1 The immoral people of this world: {10} I did not at all mean with the immoral

¹⁷⁵ 1 Cor. 5:8 - not with old leaven: Probably referring to abstaining from pre-Christian sins (so [Constable](#), and so [Gill](#)).

¹⁷⁶ 1 Cor. 5:8 - nor with the leaven of malice and wickedness: Here are two sins in which the Corinthians were forbidden to indulge. "Malice" is the [Genitive Feminine](#) Singular of the noun *kakia* (2549), "malice, ill-will, wickedness, depravity, unashamed to break laws." "Wickedness" is the [Genitive Feminine](#) Singular of the noun *ponēria* (4189), "wickedness, evil." These two terms, in the mind of [Paul](#), effectively summarize the discordant values of living life with "leaven" tainting one's life-style.

¹⁷⁷ 1 Cor. 5:8 - but with the unleavened bread of sincerity and truth: To the [Jewish](#) people the [Feast of Unleavened Bread](#), which was a week long, was integrally related to [Passover](#). It began the evening of [Passover](#) (Exod. 12:6, 18). Any [Israeli](#) who ate leavened bread during the week-long feast was to be "cut off" from his people (Exod. 12:15, 19). We are uncertain as to whether this meant banishment or execution ([Ryrie Study Bible](#) note on Exod. 12:15-20).

"Unleavened bread" means a life free of evil. The positive traits [Christians](#) are to employ include here "sincerity," the [Genitive Feminine](#) Singular of the noun *eilikrineia* (1505), "sincerity, purity." and "truth," the [Genitive, Feminine](#), Singular of *alē' theia* (225), "truth." In a sense, the two are related. Sincerity implies "truthfulness in motives" – i.e., not insincere.

¹⁷⁸ 1 Cor. 5:9 - I wrote you in my letter not to associate with immoral people: Literally, "I wrote to you in the letter not to associate with fornicators." "Fornicators" translates the [Dative Masculine](#) Plural of the noun *pórnos* (4205), (1) "A man who prostitutes his body to another's lust for hire;" (2) "a male prostitute;" (3) "a man who indulges in unlawful sexual intercourse, a fornicator" ([OBU](#)). "Fornicator; sexually immoral man; prostitute chaser" ([Accordance](#)).

- people¹⁷⁹ of this world,¹⁸⁰
- H 2 The covetous: or with the covetous
- H 3 Swindlers: and swindlers,
- H 4 Idolaters: or with idolaters,
- G 2 The reason for his clarification: for then you would have to go out of the world.¹⁸¹ 5:10b
- G 3 The people with reference to whom he *was* speaking regarding non-association 5:11a,b
- H 1 A so-called brother: {11} But actually, I wrote to you not to associate¹⁸² with any so-called brother¹⁸³ 5:11a
- H 2 His practices warranting disqualification from association 5:11b

¹⁷⁹ 1 Cor. 5:10 - immoral people: the [Dative Masculine](#) Plural of the noun *pórnos* (4205). (See the preceding footnote for definitions.)

¹⁸⁰ 1 Cor. 5:10 - of this world: [Paul](#) is careful to underscore that he was not forbidding contact with immoral people of “this world,” the [Genitive Masculine](#) Singular of the noun *kósmos* (2889), for that would have been impossible!

¹⁸¹ 1 Cor. 5:10 - go out of the world: Had [Paul](#) been forbidding contact with unbelievers of the world, the [Genitive Masculine](#) Singular of the noun *kósmos* (2889), that would have demanded the [believers](#) exit the entire planet!!!

¹⁸² 1 Cor. 5:11 - I wrote to you not to associate with: Literally, “Now, moreover, I wrote to you not to associate with,” etc. “I wrote” is the [Aorist Indicative Active](#) 1st Singular of the verb *gráphō* (1125), in this case meaning that [Paul](#) had written a previous letter, referred to as his “former letter” in the “Background to 1 Corinthians,” p. iii. “Not to associate.” “Associate” is the [Present Middle Infinitive](#) of *sunanamignumi* (4874), literally, “to mix up together,” metaphorically, “to keep company with, be intimate with another” (adapted from [OBU](#)). The negative plus [present tense](#) forbids a prolonged, intentional encounter. [Paul](#) was not telling them to be rude with an offending brother, not even to greet him, for example. [Paul](#) uses this verb three times in his letters – in 1 Cor. 5:9, 11; 2 Thess. 3:14.

¹⁸³ 1 Cor. 5:11 - any so-called brother: A loose translation of a more literal, “if a certain one – brother naming himself,” etc. “If” is the subordinating conjunction *eán* (1437), “if” and “if, in the event that...” The “if” is what we call a third class condition – “perhaps it is so, perhaps it is not.” Paul is generalizing from this particular situation to any situation in general in which a person who calls himself a Christian is, at the same time, an immoral person, a covetous person, an idolater, a reviler, a drunkard, or a swinder, etc.”

The words “a certain one” translate the [Nominative Masculine](#) Singular of the [Enclitic Indefinite Pronoun](#) *tis* (5100), meaning “a certain,” “a,” “one,” “anyone” ([Accordance](#)). Paul proceeds to list six instances of disqualifying, fleshly activities or sins. The first instance is not hypothetical. The last five are. Let us examine them one by one. If a certain person names himself as a Christian, the following six characterizations are utterly inappropriate – see the ensuing six footnotes.

- J 1 if he is an immoral person,¹⁸⁴
- J 2 or covetous,¹⁸⁵
- J 3 or an idolater,¹⁸⁶
- J 4 or a reviler,¹⁸⁷
- J 5 or a drunkard,¹⁸⁸
- J 6 or a swindler –¹⁸⁹
- G 4 The extent of non-association: not even to eat with such a one.¹⁹⁰ 5:11c
- E 3 The correct theology concerning judging others 5:12-13a
- G 1 Who has given any of us authority to judge non-believers? {12} For what have I to do with judging outsiders?¹⁹¹ 5:12a

¹⁸⁴ 1 Cor. 5:11 - if he is an immoral person: “he exists,” the 3rd Person Singular [Present Subjunctive](#) of the verb *eimí* (1510), “[as a] fornicator,” the [Nominative Masculine](#) Singular of the noun *pórnos* (4205), “fornicator,” “sexually immoral man;” “prostitute chaser.”

¹⁸⁵ 1 Cor. 5:11 - or covetous: “or,” the particle *é* (2228), “or,” “than,” “either/or” “covetous,” the [Nominative Masculine](#) Singular of the noun *pleonéktēs* (4123), “greedy, covetous person” ([Accordance](#)); “eager to have more, esp. of what belongs to others” ([OBU](#)).

¹⁸⁶ 1 Cor. 5:11 - or an idolater: “or,” the particle *é* (2228), “or,” “than,” “either/or” “an idolater,” the [Nominative Masculine](#) Singular of the noun *eidōlolástrēs* (1496), “a worshiper of false gods, an idolater”

¹⁸⁷ 1 Cor. 5:11 - or a reviler: “or,” the particle *é* (2228), “or,” “than,” “either/or” “a reviler,” the [Nominative Masculine](#) Singular of the noun *loidoros* (3060), “abusive, slanderer, reviler”

¹⁸⁸ 1 Cor. 5:11 - or a drunkard: “or,” the particle *é* (2228), “or,” “than,” “either/or” “a drunkard,” the [Nominative Masculine](#) Singular of the noun *méthusos* (3183), “drunken, drunkard, intoxicated”

¹⁸⁹ 1 Cor. 5:11 - or a swindler: “or,” the particle *é* (2228), “or,” “than,” “either/or” the [Nominative Masculine](#) Singular of the adjective *hárpax* (727), “rapacious, ravenous, an extortioner, a robber,” ([OBU](#)) “thieving, thief” ([Accordance](#)), “swindler” ([NASB95](#)). These are people who prey upon others to deprive them of money or goods that belong to the other person or party. This would include shoplifting, taking items from a store and not paying for them, looting during a riot, and squatting on another person’s property or on public property. In my opinion, this would include government officials who levy annual property taxes on elderly citizens with fixed incomes.

¹⁹⁰ 1 Cor. 5:11 - not even to eat with such a one: “To eat with” is the [Present Active Infinitive](#) of the verb *sunesthíō* (4906), “to eat with, take food together with” ([OBU](#)). “To eat with is to offer one’s protection and blessing.” See [Encyclopedia of 7700 Illustrations](#) by Paul Lee Tan, p. 940, Item 4077.

¹⁹¹ 1 Cor. 5:12 - what have I to do with judging outsiders? - “judging” is the [Present Active Infinitive](#) of the verb *krinō* (2919), i.e., “pronouncing an opinion concerning right and wrong” ([OBU](#)). It is not the prerogative or the responsibility either of the [NT Church](#) or of the [Apostle Paul](#) to evaluate the rightness or wrongness of outsiders, i.e., people who are not [Christians](#) in this present [Church Age](#). One day that will change, and the [Church](#) will judge the world of inhabited people (1 Cor. 6:2).

- G 2 Should they not be judging people within the assembly? Do you not judge those who are within the church? ¹⁹² 5:12b
- G 3 God is the one who judges non-believers: {13} But those who are outside, God judges. ¹⁹³ 5:13a
- D 3 Paul commands expulsion of the wicked man: REMOVE THE WICKED MAN FROM AMONG YOURSELVES. ¹⁹⁴ 5:13b
- C 2 Their lawsuits against one another 6:1-11
- D 1 Paul's abhorrence that the Corinthians would litigate one another before a secular, unrighteous civil court instead of resolving the matter amongst themselves 6:1
- E 1 The case in point: {1} Does any one of you, when he has a case against his neighbor,
- E 2 The unthinkable option: dare to go to law ¹⁹⁵ before the unrighteous ¹⁹⁶

¹⁹² 1 Cor. 5:12 - Do you not judge those who are within the church? [Paul](#) is incredulous that the [Corinthians](#) apparently never once thought they were responsible to be actively judging those inside the [church](#) – i.e., professing [believers](#) in [Jesus](#). He is asking, in effect, “What?!!!! Do you [Corinthians](#) think you have no responsibility whatever to judge those inside the [church](#)? “To be actively judging” is the 2nd Person Plural [Present Indicative Active](#) of the verb *krinō* ([2919](#)), i.e., “pronouncing an opinion concerning right and wrong” ([OBU](#)).

¹⁹³ 1 Cor. 5:13 - those who are outside, God judges: Obviously, by “those outside,” Paul addresses all unbelievers everywhere. It is not the Church's assignment in this present age to judge unbelievers. That is God's prerogative, and He does not need our help. In this present age it IS the church's task to judge those who are inside the church. Whole denominations have forsaken their sacred trust as they have ordained women to be pastors and elders, and have ordained homosexuals to do the same. In some future age it will be the Church's task to judge those outside the church (1 Cor. 6:2).

In 2023, we American Christians have been dismayed as we have watched the weaponization of the Courts, the FBI, U.S. Marshalls, the Educational System, the Ballot Box, and the News Media to divorce America from Christian practices. But, as this passage points out, it is not the church's task in the present era to stand in judgment on society in general. That is God's business, not ours.

¹⁹⁴ 1 Cor. 5:13 - REMOVE THE WICKED MAN FROM AMONG YOURSELVES: [Paul](#) appears to be quoting the [Septuagint](#) version of Deut. 17:7. [Paul](#) is asserting emphatically that it IS both the RIGHT and the RESPONSIBILITY of both the [Local Church](#) and the [Apostle Paul](#) to judge or evaluate the rightness or the wrongness of the actions of individuals within the [Local Church](#) who are clearly straying far afield from righteous practices. Judging this aberrant brother by removing him from their assembly was the God-given responsibility of [Paul](#) and the [Local Church](#)!

¹⁹⁵ 1 Cor. 6:1 - go to law: the [Present Middle Infinitive](#) of the verb *krinō* ([2919](#)), generally, “to judge,” i.e., “to pronounce an opinion concerning right and wrong.” In this context, it means, “take legal action against.”

¹⁹⁶ 1 Cor. 6:1 - the unrighteous: the [Masculine](#) Plural [Genitive](#) of the adjective *ádikos* ([94](#)), “unjust,” “unrighteous” ([Accordance](#)), “ones who deal fraudulently with others” (adapted from [OBU](#)). Unsaved people simply are incapable, as a general rule, of perceiving and adjudicating matters from God's perspective. A telling example of this is seen when, in 2023, Democrats are prosecuting Donald Trump for mishandling of classified government documents, attempting to throw him in prison, but are completely exonerating Hillary Clinton and Joe Biden and others for the same so-called “crime.”

- E 3 The much-preferred option: and not before the saints? ¹⁹⁷
- D 2 The eschatological judicial prerogative of the Church 6:2-3
- E 1 Saints will one day judge the world! {2} Or do you not know that the saints will judge the world? ¹⁹⁸ 6:2
- G 1 The application:
- H 1 Since they will judge the world in the future:
If the world is judged by you,
- H 2 Are they not competent to judge one another
in this life? are you not competent to
constitute the smallest law courts? ¹⁹⁹
- E 2 Saints will one day judge angels! 6:3
- G 1 The question: {3} Do you not know that we will
judge angels? ²⁰⁰
- G 2 The application: How much more matters of this

¹⁹⁷ 1 Cor. 6:1 - and not before the saints? “The [saints](#)” is the [Masculine Genitive](#) Plural of the adjective *hágios* (40), here referring to people who have been set apart from sin for God through faith in [Jesus](#) and the setting-apart work of the [Holy Spirit](#). They are [believers](#), part of the [Church Universal](#). There is no multi-tiered division of [Christians](#) in the [Church Universal](#). All [Christians](#) are [saints](#) and all [saints](#) are merely [Christians](#). The point of [Paul’s](#) objection is that the [Corinthians](#) were taking their legal complaints against one another before spiritually illiterate pagans and not before wise [Christians](#) among themselves. To [Paul](#) this was absurd!

¹⁹⁸ 1 Cor. 6:2 - the saints will one day judge the world: “The saints” translates the [Nominative Masculine](#) Plural of the adjective *hágios* (40), meaning, once again, I believe, [Church-Age believers](#). When will [Christians](#) judge the world? Probably at [Christ’s Second Coming](#), at the least. It may also occur during the great bulk of the [Millennium](#), when resurrected [Church-Age](#) people will judge people living in their natural bodies on the existing earth. No one in [New Jerusalem](#) or upon [New Earth](#) will need judging during the [Eternal State](#).

¹⁹⁹ 1 Cor. 6:2 - are you not competent to constitute the smallest law courts: The words “not competent” translate the [Nominative Masculine](#) Plural of the adjective *anáxios* (370), “incompetent” ([Accordance](#)), “unworthy, unfit for a thing” ([OBU](#)).

“the smallest” translates the [Genitive Neuter](#) Plural of the adjective *eláχistos* (1646), “smallest, least” ([OBU](#)), “least, very small, insignificant” ([Accordance](#)).

“law courts” translates the [Genitive Neuter](#) Plural of the noun *kritēriōn* (2922), “the tribunal of a judge” or “a bench of judges” (adapted from [OBU](#)); “judgment-seat, tribunal, case; criterion” ([Accordance](#)).

[Paul](#) means that the [church](#) should surely be able to find a small number of wise [Christians](#) to serve as a (legally unofficial) law court that would be binding in the [church](#).

²⁰⁰ 1 Cor. 6:3 - we will judge angels: Henry Alford (*The Greek Testament*), notes that when the word “[angels](#)” appears in the [NT](#) without qualification, it always means good [angels](#) (cited by [Constable](#)). [Constable](#) wonders why good [angels](#) would need judging, and concludes this is the one place where “angels” refers to [fallen angels](#). But redeemed humans will be judged. Who is to say we [Christians](#) will not judge both [good](#) and [evil](#) angels? [Good angels](#) may, perhaps be evaluated on how faithfully they served God and man. This passage on the [Church](#) judging [angels](#) is the first occurrence of this truth in all of Scripture. We will have to await its fulfillment before we understand more fully all the implications.

life? ²⁰¹

- D 3 Paul's application of his eschatological revelations 6:4-8
- E 1 Why do they appoint judges who are of no account in the church? 6:4
- G 1 {4} So if you have law courts dealing with matters of this life,
- G 2 do you appoint them as judges who are of no account in the church? ²⁰²
- E 2 His shaming them: {5} I say this to your shame. 6:5a
- E 3 His question – Do they not have one wise man among them to serve as judge? Is it so, that there is not among you one wise man who will be able to decide between his brethren, 6:5b
- E 4 The sorry turn of events at present 6:6
- G 1 Brother sues brother: {6} but brother goes to law with brother,
- G 2 And this is happening before unbelievers! and that before unbelievers?
- E 5 They are actually defeating the Church: {7} Actually, then, it is already a defeat for you, that you have lawsuits with one another. 6:7a
- E 6 The preferable alternative 6:7b
- G 1 Why not rather be wronged?
- G 2 Why not rather be defrauded?

²⁰¹ 1 Cor. 6:3 - matters of this life: This phrase translates the [Neuter Accusative](#) Plural of the adjective *Biōtikós* (982), “pertaining to life and the affairs of this life” (OBU). Obviously, judging [angels](#) pertains to the *next* life, not *this* life.

²⁰² 1 Cor. 6:4 - appoint them as judges who are of no account in the church: By this Paul is referring to secular civil judges who have no comprehension whatever of spiritual realities. Thus, the [Corinthians](#) are ceding authority to those who, in the [church](#), are of no account, the [Perfect Passive Participle Accusative Masculine](#) Plural of the verb *exouthenēō* (1848), the ones “having no account” or “having been utterly despised” (OBU). This is a great shame of the [Corinthians](#), and it shows their spiritual ignorance.

By way of application, I believe this occurs frequently in the [church](#) today when believers go to a secular psychologist or psychiatrist who may have a PhD and be very learned in matters of the mind, but who has no perception of spiritual realities and spiritual values instead of going to a skilled [Christian](#) counselor who understands spiritual matters. Obviously, it also occurs when [Christians](#) take one another to civil court instead of taking the matter before wise [Christian](#) counselors.

- E 7 The sorry state of affairs 6:8
- G 1 They are wronging and defrauding one another by their lawsuits: {8} On the contrary, you yourselves wrong and defraud.
- G 2 And they are doing this to brothers in Christ: You do this even to your brethren.
- D 4 Paul's disincentivizing them from taking one another to court 6:9-11
- E 1 The general truth – unrighteous people will not inherit the kingdom of God: {9} Or do you not know that the unrighteous ²⁰³ will not inherit the kingdom of God? ²⁰⁴ 6:9a
- E 2 The specifics: Do not be deceived; 6:9b-10
- G 1 neither fornicators, ²⁰⁵ 6:9c

²⁰³ 1 Cor. 6:9 - unrighteous: the [Nominative Masculine](#) Plural of the adjective *ádikos* (94), “unjust, unrighteous” ([Accordance](#)); “descriptive of one who violates or has violated justice – unjust; unrighteous, sinful; of one who deals fraudulently with others, deceitful” ([OBU](#)). Who are the unrighteous? [Paul](#) used this word to identify unbelievers in 1 Cor. 6:1. Here, he seems to be protesting the [Corinthians'](#) illogical and unspiritual practice of litigating against fellow [Christians](#) before people who would never inherit the [kingdom of God](#) because of their evil vices. Why were the [Corinthians](#) using grossly immoral and corrupt judges to adjudicate matters between [Christians](#)? This was unconscionable!

On the other hand, [Paul](#) also seems to be saying that, by taking their [Christian](#) brothers to court before unbelievers, these [Corinthians](#) were actually wronging their fellow [Christians](#). He uses the [Present Indicative Active](#) 2nd Person Plural of the related verb, *adikéō* (91), to wrong or to harm (adapted from [Accordance](#)) to describe what these [Corinthians](#) were doing. They were doing something that was utterly incompatible with inheriting the [kingdom of God](#), because the unrighteous will not inherit the [kingdom of God](#)! They had better stop wronging one another!!!

²⁰⁴ 1 Cor. 6:9 - the unrighteous will not inherit the kingdom of God: [Paul](#) has already identified six types of people from whom, if they call themselves [Christians](#), practicing [Christians](#) in [Corinth](#) and elsewhere are to dissociate themselves. These six types of people include the immoral, the covetous, swindlers, idolaters, revilers, and drunkards (1 Cor. 5:9-11). This would include not even eating with them (1 Cor. 5:11).

Now he goes even farther. [Paul](#) states categorically that the unrighteous, fornicators, idolaters, adulterers, effeminate, homosexuals, thieves, covetous, drunkards, revilers and swindlers will not inherit the kingdom of God (1 Cor. 6:9-10). Some of them used to be among these sorts of people, but they were washed, sanctified, and justified in the name of [Jesus Christ](#) and in the [Spirit of God](#) (1 Cor. 6:11).

Elsewhere, God Himself affirms, {7} “He who overcomes [conquers] will inherit these things, and I will be His God, and He will be My Son. {8} But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part *will be* in the lake that burns with fire and brimstone, which is the second death” (Rev. 21:7-8). Of [New Jerusalem](#) the [Apostle John](#) revealed, {25} “In the daytime (for there will be no night there) its gates will never be closed; {26} and they will bring the glory and the honor of the nations into it; {27} and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the [Lamb's book of life](#)” (Rev. 21:25-27). Finally, [Jesus](#) Himself stated to [John](#), {12} “Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. {13} I am the Alpha and the Omega, the first and the last, the beginning and the end” (Rev. 22:12-13).

{14} Blessed are those who wash their robes, so that they may have the right to the [tree of life](#), and may enter by the gates into the [city](#). {15} Outside are the dogs and the sorcerers and the immoral persons and the idolaters, and everyone who loves and practices lying” (Rev. 22:14-15).

²⁰⁵ 1 Cor. 6:9 - fornicators: the [Nominative Masculine](#) Plural of *pórnos* (4205), “fornicators,” “sexually immoral men;” “prostitute chasers.”

- G 2 nor idolaters, ²⁰⁶
- G 3 nor adulterers, ²⁰⁷
- G 4 nor effeminate, ²⁰⁸
- G 5 nor homosexuals, ²⁰⁹
- G 6 {10} nor thieves, ²¹⁰ 6:10
- G 7 nor the covetous, ²¹¹
- G 8 nor drunkards, ²¹²
- G 9 nor revilers, ²¹³

²⁰⁶ 1 Cor. 6:9 - nor idolaters: the [Nominative Masculine](#) Plural of the noun *eidōlolátrēs* (1496), literally, “idol-worshippers;” “worshippers of false gods, idolaters” (adapted from [OBU](#)). Idol worshipers will not inherit the [kingdom of God](#).

²⁰⁷ 1 Cor. 6:9 - nor adulterers: the [Nominative Masculine](#) Plural of the noun *moichós* (3432), married men who are sexually unfaithful to their wives; adulterers. Adulterers will not inherit the [kingdom of God](#).

²⁰⁸ 1 Cor. 6:9 - nor effeminate: the [Nominative Masculine](#) Plural of the adjective *malakós* (3120), “soft, fancy, homosexual” ([Accordance](#)); in a literal sense, “soft,” as in soft or fine clothing (Matt. 11:8; Luke 7:25). In a metaphorical sense, “of a catamite; of a boy kept for homosexual relations with a man; of a male who submits his body to unnatural lewdness, of a male prostitute” ([OBU](#)) (1 Cor. 6:9). This adjective is used of a compliant or submissive male in a homosexual relationship ([Constable](#)). Effeminate men will not inherit the [kingdom of God](#).

²⁰⁹ 1 Cor. 6:9 - nor homosexuals: the [Nominative Masculine](#) Plural of the noun *arsenokoítēs* (733), “one who lies with a male as with a female, sodomite, homosexual” ([OBU](#)). This male is the dominant person in the homosexual relationship ([Constable](#), referencing Michael Ukleja and Sherwood Cole). Homosexuals will not inherit the [kingdom of God](#). This noun is used only in 1 Cor. 6:9 and in 1 Tim. 1:10. There homosexuals are lumped together with those who are lawless, rebellious, ungodly, sinners, unholy, profane, killers of fathers or mothers, murderers, immoral men, kidnappers, liars, perjurers, and whatever else is contrary to sound teaching (1 Tim. 1:9-10).

²¹⁰ 1 Cor. 6:10 - nor thieves: the [Nominative Masculine](#) Plural of the noun *kléptēs* (2812), an embezzler, pilferer ([OBU](#)). I would include also looters in riots, along with shoplifters, illegal aliens, and corrupt politicians. Those who take money or property that does not belong to them will not inherit the [kingdom of God](#).

²¹¹ 1 Cor. 6:10 - nor the covetous: the [Nominative Masculine](#) Plural of the noun *pleonéktēs* (4123), “one eager to have more, esp. what belongs to others; greedy of gain, covetous” ([OBU](#)). Covetous, greedy people will not inherit the [kingdom of God](#).

²¹² 1 Cor. 6:10 - nor drunkards: the [Nominative Masculine](#) Plural of the noun *méthusos* (3183), [ones who are] “drunken, intoxicated” (adapted from [OBU](#)); literally, “drunkards.” Drunkards will not inherit the [kingdom of God](#). Believers are commanded not to be drunken (the second person plural [Present Passive Imperative](#) of the verb *methúskō*, 3182), but instead to be filled with the Holy Spirit (Eph. 5:18). By application, I presume that this exclusionary statement would also apply to those who make a practice of being high on drugs.

²¹³ 1 Cor. 6:10 - nor revilers: the [Nominative Masculine](#) Plural of the noun *loidoros* (3060) from the noun *loidós* (which means “mischief”) – ones who are “abusive, slanderers, revilers” – “a railer, reviler” (adapted from [OBU](#) and [Accordance](#)). These are people who mock and ridicule [Christians](#). For example, I have an acquaintance who mocks me and accuses me, as a [Creationist Christian](#), of believing in fairy tales. Actually, it is he, who believes in the [Big Bang](#) and [Evolution](#) and the supremacy of “science” who believes in secular myths that ignore what honest science

- G 10 nor swindlers,²¹⁴
- G 11 The truth: will inherit the kingdom of God.²¹⁵
- E 3 Some of them used to be this way but no longer are 6:11
- G 1 The sorry past of some of them: {11} Such were some of you;²¹⁶
- G 2 Their amazing turn-around
- H 1 but you were washed,²¹⁷
- H 2 but you were sanctified,²¹⁸

actually reveals. See, for example, the article, "[Dethroning the Dogma 'Mutations Occur at Random'](#)".

²¹⁴ 1 Cor. 6:10 - nor swindlers: the [Nominative Masculine](#) Plural of the adjective *hárpax* (427). This adjective is almost universally translated as "swindler" or "swindlers" in the NASB95 (Luke 18:11; 1 Cor. 5:10, 11; 6:10), the lone exception being Matt. 7:15, where it is translated "ravenous," applied to wolves. Actually, this is the only verse that gives context to the word. It is derived from the verb *harpádzō* (726), which means "to seize, carry off by force" (excised from [OBU](#)). That concept exactly fits a wolf who seizes and carries off a lamb by force. So this adjective, *hárpax*, describes someone who violently seizes property or perhaps even people by force and carries them off. A purse-snatcher or a car-jacker at gunpoint or a kidnapper would fit this word entirely. I do not know of a single English word that defines *hárpax* well. Two words will have to be used – "violent seizers." In a point of comfort, [Christians](#), at the [Rapture](#), will be violently seized upward by the Lord when He comes to deliver them from the horrors that are about to begin in the [Tribulation](#) (1 Thess. 4:17).

²¹⁵ 1 Cor. 6:10 - will inherit the kingdom of God: "will inherit" is the 3rd Person Plural [Future Indicative Active](#) of the verb *klēronoméō* (2816), "to receive by lot," esp. "to receive an inheritance" (adapted from [OBU](#)); "to inherit" ([Accordance](#)). [Believers](#) in [Christ](#) have been chosen by lot to inherit the [kingdom of God](#). However, people who practice the things listed in 1 Cor. 6:10 are evidently *not* [believers](#), and they will *not* inherit the [kingdom of God](#).

The [Kingdom of God](#) is here defined as the [Millennial Kingdom](#) of [Christ](#) followed by the [Eternal Kingdom](#) that will exist free of all evil and evil people throughout [Eternity](#) in the [New Heavens](#) and [New Earth](#) and [New Jerusalem](#).

²¹⁶ 1 Cor. 6:11 - such were some of you: The verb "were" is the 2nd Person Plural [Imperfect Indicative Active](#) of the verb *eimí* (1510), "to be, to exist, to happen, to be present" ([OBU](#)). "Were" is a good translation, and, with the [Imperfect](#), literally, "were being" is even better, with emphasis on an ongoing condition in past time. The [Corinthians](#) were being evil people in the past time until something happened to them, which [Paul](#) next explains.

²¹⁷ 1 Cor. 6:11 - but you were washed: "But you were washed" is the Adversative Coordinating Conjunction *allá* (235), "but, rather, on the contrary," ([Accordance](#)) followed by the 2nd Plural [Aorist Middle Indicative](#) of the verb *apolouō* (628), "to wash off or wash away" ([Accordance](#)). It is a figurative, not a literal washing, and refers to [Christians'](#) sins and transgressions being washed away by the blood of [Christ](#) at the moment of faith in [Christ](#). This verb is used only twice in the [NT](#), in Acts 22:16 and here in 1 Cor. 6:11.

²¹⁸ 1 Cor. 6:11 - but you were sanctified: the Adversative Coordinating Conjunction *allá* (235), "but, rather, on the contrary," ([Accordance](#)), followed by the 2nd Plural [Aorist Passive Indicative](#) of the verb *hagiázō* (37), "to set apart to God and away from sin." This is an action achieved by God at the moment of salvation, the moment someone places his trust in Jesus Christ. It is a positional "setting apart." The Christian is obligated to work diligently at maintaining practical sanctification by living a holy life and confessing and forsaking his sins when he does sin (1 John 1:9). Perfect (complete) sanctification awaits entrance into the presence of Christ and the purification at the Judgment Seat of Christ. It actually also awaits the redemption (resurrection) of the body.

H 3 but you were justified ²¹⁹ in the name of the Lord Jesus Christ and in the Spirit of our God.

C 3 The destructiveness of immorality 6:12-20

D 1 There are limits to Christian freedom 6:12

E 1 Profitability limits freedom

G 1 {12} All things are lawful for me, ²²⁰

G 2 but not all things are profitable. ²²¹

E 2 Not being addicted limits freedom

G 1 All things are lawful for me,

G 2 but I will not be mastered by anything. ²²²

D 2 There are limits to bodily desires 6:13

E 1 God designed the stomach and food, but both are temporary

G 1 God designed foods for the stomach: {13} Food is for the stomach

G 2 God designed the stomach for foods: and the stomach is for food,

²¹⁹ 1 Cor. 6:11 - but you were justified: the Adversative Coordinating Conjunction *allá* (235), “but, rather, on the contrary,” (Accordance), followed by the 2nd Plural *Aorist Passive Indicative* of the verb *dikaióō* (1344), “to declare righteous.” The [Corinthians](#) had been declared righteous in the name of the [Lord Jesus Christ](#) and in the [Spirit](#) of our God. This declaration took place at the moment of [salvation](#). Like so many events surrounding [salvation](#), this is a positional achievement. The [Corinthians](#) needed to live lives that matched their position in [Christ](#). So do we!

²²⁰ 1 Cor. 6:12 - All things are lawful for me: The [Christian](#) is not under law, but is under grace (Rom. 6:14). But that is not a license to sin (Rom. 6:14). “Are lawful” is the 3rd Person Singular *Present Indicative Active* of the verb *éxesti* (1382), meaning, “it is right, possible” (Accordance); “it is lawful” (OBU).

²²¹ 1 Cor. 6:12 - but not all things are profitable: Evidently the [Corinthians](#) had been living as though all things were profitable. Paul stated that not all things are profitable, the 3rd Person Singular *Present Indicative Active* of the verb *sumphérō* (4851), “to be better, bring together; be advantageous” (Accordance). It takes great wisdom to live the [Christian](#) life correctly. The [Corinthians](#) were not living wisely, especially in their treatment of the body. We must.

²²² 1 Cor. 6:12 - but I will not be mastered by anything: “will be mastered” is the 1st Person Singular *Future Passive Indicative* of the verb *exousiádzō* (1850), “to exercise authority, have power” (Accordance); “to be brought under the power of anyone” (excerpted from OBU).

- G 3 But God will nullify both: but God will do away²²³ with both of them.
- E 2 God did not design the body for immorality but for the Lord
- G 1 God did not design the body for immorality: Yet the body is not for immorality,²²⁴
- G 2 God designed the body for the Lord: but for the Lord,²²⁵
- G 3 The Lord inhabits the body: and the Lord is for the body.²²⁶
- D 3 The reality and purpose of resurrection 6:14
- E 1 God raised up the Lord: {14} Now God has not only raised the Lord,²²⁷

²²³ 1 Cor. 6:13 - do away: the 3rd Person Singular [Future Indicative Active](#) of the verb *katargéō* (2673), “to leave idle, occupy, make of no effect, nullify” ([Accordance](#)); “to render idle, unemployed, inactive, inoperative;” “to cause to cease, to pass away, be done away” ([OBU](#)).

[Paul](#)’s point is that foods as we know them today and the physical digestive system will be rendered inoperative. Therefore, the body, which will need to be resurrected, cannot be presently used for immorality.

[Paul](#) will use this verb again in 1 Cor. 13:8 to affirm that spiritual gifts of prophecy and knowledge will be rendered inoperative, and in 1 Cor. 13:10 to affirm that when that which is complete has arrived, that which is partial will also be rendered inoperative.

²²⁴ 1 Cor. 6:13 - the body is not for immorality: “body” is the [Nominative Neuter](#) Singular of the noun *sōma* (4983), literally, as in most cases in the [NT](#), the entire human body; metaphorically the [Church](#) as constituting the [Body of Christ](#). Here, “body” is to be taken literally. The human body was not created for the purpose of immorality. That is counterintuitive and counterproductive.

One might conclude—and some in Corinth were evidently doing so—that since sex, like food, was also physical and temporal it was also irrelevant spiritually. ([Constable](#), citing Charles Kingsley Barrett, *A Commentary on the First Epistle to the Corinthians*. Harpers New Testament Commentary Series. New York: Harper & Row, 1968. p. 147). However this is a false conclusion. The body is part of what the Lord saved and sanctified. Therefore it is for Him, and we should use it for His glory, not for fornication. ([Constable](#))

The term “immorality” is the [Feminine Dative](#) Singular of the noun *porneia* (4202), “illicit sexual intercourse” (excerpted from [OBU](#)); “sexual immorality” ([Accordance](#)).

²²⁵ 1 Cor. 6:13 - but for the Lord: “Lord” is the [Dative Masculine](#) Singular of the noun *kúrios* (2962), “lord, master, the Lord” ([Accordance](#)), here a reference to the [Lord Jesus Christ](#). Our bodies are not meant for immorality, but for the Lord. We are told that “all things have been created through Him and for Him” (Col. 1:16).

²²⁶ 1 Cor. 6:13 - and the Lord is for the body: Far from the [Christian’s](#) body being a conglomeration of worthless matter, as the Greeks thought, the truth is that the [Messiah](#) has grand designs for the body. He wants to use it for His glory in the present, and He wants to redeem it and [resurrect](#) it to an imperishable body, fit for His use throughout all eternity (1 Cor. 6:14; 15:12-58; Rev. 21:1-22:5). This is all the more reason not to sabotage the body by uniting it with a prostitute (1 Cor. 6:15-18)!

²²⁷ 1 Cor. 6:14 - God has not only raised the Lord: An obvious reference to [God’s raising up Jesus](#) from among the dead on the third day. See the article, “[Scriptures Describing the Resurrection of Christ](#).”

- E 2 God will one day powerfully resurrect us: but will also raise us up through His power.²²⁸
- D 4 The reality of the integral relationship of our bodies to Jesus Christ: {15} Do you not know that your bodies are members of Christ?²²⁹ 6:15a
- D 5 The horror of joining the members of Christ to a prostitute 6:15b-16
- E 1 The unthinkable question: Shall I then take away the members of Christ and make them members of a prostitute?²³⁰ 6:15b
- E 2 The resounding denial: May it never be!²³¹ 6:15c
- E 3 He who joins himself to a prostitute becomes one body with her: {16} Or do you not know that the one who joins himself to a prostitute is one body with her? 6:16a
- E 4 The Scriptural proof: For He says, "THE TWO SHALL BECOME ONE FLESH."²³² 6:16b

²²⁸ 1 Cor. 6:14 - but will also raise us up through His power: The Scriptures abundantly affirm believers' resurrection to life (Job 19:25-27; Dan. 12:2-3; John 5:25-29; 6:40; 11:25-26; Rom. 6:5; 8:11; 1 Cor. 15:50-58; 1 Thess. 4:16; Rev. 20:4, 6; 21:3-4).

²²⁹ 1 Cor. 6:15 - Do you not know that your bodies are members of Christ? This is now the 6th time in this letter that [Paul](#) queries his readers, "Do you not know?" He is astonished that they are so ignorant. The previous times are 1 Cor. 3:16; 5:6; 6:2, 3, 9. The 7th-10th times include 1 Cor. 6:16, 19; 9:13; 9:24. "Know" is the 2nd Person Plural [Perfect Indicative Active](#) of the verb *oida*, "to possess information about" ([Louw & Nida](#)).

Evidently through our union with [Christ](#) by means of faith, the physical bodies of believers in [Jesus](#) are actually members of [Christ](#). So when we engage in prostitution (or illicit sexual union of any kind), we involve [Jesus](#) in it! How horrific!

²³⁰ 1 Cor. 6:15 - prostitute: It is unthinkable that [Christians](#) would take their own bodies, which are members of [Christ](#), and join them to a prostitute! "Prostitute" is the [Genitive Feminine](#) Singular of the noun *pórne* ([4204](#)), "a prostitute" or "harlot," "a woman who sells her body for sexual uses" (excerpted from [OBU](#)).

²³¹ 1 Cor. 6:14 - May it never be! "[Paul's](#) revulsion at the thought of this [uniting Christ with a prostitute] comes through graphically in his characteristic *me genoito* (lit. "Far from it!" or May it never be!)" ([Constable](#)). "Never" is the particle *mē* ([3361](#)), "a primary particle of qualified negation" (excerpted from [OBU](#)); "may it [never] be" is the 3rd Singular [Aorist Middle Optative](#) of the verb *ginomai*, "to become, i.e. to come to pass, happen" (excerpted from [OBU](#)). The [Optative Mood](#) is one of wishfulness or hopefulness. [Paul](#) wishes or hopes that this horrible event may never come to pass.

²³² 1 Cor. 6:16 - THE TWO BECOME ONE FLESH: Paul quotes from Genesis 2:24 to prove that any sexual union amounts to a joining of the two people. They become one flesh. There is no indication in the text that this unity of two people ceases when the sex act is over. [Constable](#) puts it this way:

Paul urged his readers not to think of sexual intercourse as simply a physical linking of two people for the duration of their act. God views intercourse as involving the whole person, not just the body. It is the most intimate sharing that human beings experience. A physical union takes place that symbolizes the spiritual union of a husband and a wife in marriage. Sexual relations very deeply affect the inner unseen emotional and spiritual conditions of the individuals involved. This is what is in view in the reference to two people becoming "one

- D 6 The blessed truth of joining oneself to the Lord: {17} But the one who joins himself to the Lord is one spirit²³³ with Him. 6:17
- D 7 The unequivocal command 6:18-19 {18} Flee immorality.²³⁴ 6:18a
- E 1 The reason of identity 6:18b
- G 1 Every other sin is outside the body: Every other sin that a man commits is outside the body,
- G 2 The immoral man sins against his own body: but the immoral man sins against his own body.²³⁵
- E 2 The reason of the purpose of our body 6:19
- G 1 It is a temple of the indwelling Holy Spirit: {19} Or do you not know that your body is a temple²³⁶ of the Holy Spirit
- G 2 The Spirit resides within us: who is in you,
- G 3 We are given the Spirit from God: whom you have from God,

flesh" in Genesis 2:24. Consequently it is improper to put sexual relations on the same level of significance as eating food.

²³³ 1 Cor. 6:17 - one spirit: This is a stronger and more powerful union than "one flesh." "Consequently it is a very serious thing to give to a prostitute what [God](#) has so strongly united to [Christ](#)" ([Constable](#)).

²³⁴ 1 Cor. 6:18 - Flee immorality: "Flee" is the 2nd Plural [Present Active Imperative](#) of the verb *pheúgō* ([5343](#)), "to flee away, seek safety by flight" (excerpted from [OBU](#)). One is reminded of [Joseph's](#) literal running away from Potiphar's lustful wife (Gen. 39:6-20).

"Immorality" is the [Feminine](#) Singular [Accusative](#) of the noun *porneia* ([4202](#)), "illicit sexual intercourse" (excerpted from [OBU](#)).

²³⁵ 1 Cor. 6:18 - The immoral man sins against his own body: Literally, "the one committing sexual immorality," which is the [Present Active Participle Nominative Masculine](#) Singular of the verb *porneúō* ([4203](#)), "the one committing fornication" or "the one prostituting his body to the lust of another" (adapted from [OBU](#)).

This person literally, "into the own body sins," wherein "into" is the preposition *eis* ([1519](#)) (it may mean "with reference to"), but is in distinction to "outside the body" (wherein "outside" is *ektós*, the [Genitive](#) of the Improper Preposition ([1622](#))).

How does the immoral man sin against or into his own body? In a way which, frankly, I do not fully understand, sexual immorality sabotages one's own body. This is the body which houses his entire being, including his soul and spirit. Somehow immorality damages all of that, and not just in a physical way – but in a moral, spiritual, intellectual, and psychological way. I have seen men involve themselves in immorality, and their ministry has suffered, even been forfeited. I cannot understand all of that, or all that [Paul](#) meant here. But make no mistake, immorality is not a victimless sin. Both the male and the female suffer deep psychological and personal scars that may never be rehabilitated in this life.

²³⁶ 1 Cor. 6:19 - temple: The [Nominative Masculine](#) Singular of the noun *naós* ([3485](#)), "used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy Place and the Holy of Holies" (excerpted from [OBU](#)). The believer's body is the sacred shrine in which the [Holy Spirit](#) lives. Do not defile it!!!

G 4 We do not belong to ourselves: and that you are not your own?²³⁷

D 8 Theological implications about the Christian's body 6:20

E 1 The proof – we have been purchased at a great price: {20}
For you have been bought with a price:²³⁸ 6:20a

E 2 Our obligation – we are obligated to glorify God through our body: therefore glorify God in your body.²³⁹ 6:20b

A 3 THE CORINTHIANS' QUESTIONS ABOUT THEIR CHURCH 7:1 - 16:4

B 1 The Question About Marriage 7

C 1 Marriage and the single man: Staying single is good, but marriage may be necessary to prevent immorality 7:1-9

D 1 The celibate life is good 7:1

E 1 The occasion for this portion of the letter – the Corinthians' question: {1} Now concerning²⁴⁰ the things about which you wrote,

²³⁷ 1 Cor. 6:19 - and you are not your own: Neither the believer's person nor his body belongs to himself. We have been redeemed by [Christ's](#) blood for God Himself. Our bodies do NOT belong to us, no matter what proponents of abortion hysterically shriek.

²³⁸ 1 Cor. 6:20 - bought with a price: "You have been bought" is the 2nd Plural [Aorist Passive Indicative](#) of the verb *agorázō* (59), "to buy or purchase from the market place" (adapted from [OBU](#));

"With a price" is the [Genitive Feminine](#) Singular of the noun *timē* (5092), "honor which belongs to or is shown to another;" "the price paid or received for a person or thing bought or sold" (excerpted from [OBU](#)). Obviously the latter definition is the correct one. The price with which we [Christians](#) have been purchased is the inestimable value of the life's blood of [Jesus Christ](#).

²³⁹ 1 Cor. 6:20 - therefore glorify God in your body: Since we [Christians](#) are created by God in His own image and likeness, and since we have been purchased out of slavery to sin, death, and destruction by the priceless blood of [Jesus](#) the [Messiah](#), we are obligated to glorify [God](#) with our bodies. Using our bodies to satisfy our own lust is not acceptable.

The term "glorify" is the 2nd Plural [Aorist Active Imperative](#) of the verb *doxádzō* (1392), "to think, suppose; to glorify, extol, venerate" ([Accordance](#)); "to cause the dignity and worth of some person or thing to become manifest and acknowledged" (excerpted from [OBU](#)).

"Body" is the [Dative Neuter](#) Singular of the noun *sōma* (4983), the external fleshly housing in which the soul, spirit, intellect, and personality of man reside. The [Christian's](#) body is owned by [God](#), purchased at great cost.

²⁴⁰ 1 Cor. 7:1 - Now concerning: The two Greek words *peri dè*, literally, "concerning, moreover," mark [Paul's](#) response to a question which the [Corinthians](#) had asked him in a letter. Here is the meaning: "concerning" is the preposition *peri* (4012), "about, concerning, on account of, because of, around, near" ([OBU](#)), while "moreover" or "now" is the conjunction *dè* (1161), "but, moreover, and, etc." ([OBU](#)). These two words, used together six times, each mark the beginning of an answer to a question the [Corinthians](#) had asked. The six occurrences are found in 1 Cor. 7:1, 25; 8:1; 12:1; 16:1, 12. The questions are about the value of celibacy (1 Cor. 7:1); [Paul's](#) counsel about virgins (1 Cor. 7:25); things sacrificed to idols (1 Cor. 8:1); spiritual gifts (1 Cor. 12:1); the collection for the saints (1 Cor. 16:1); and finally, concerning Apollos (1 Cor. 16:12).

- E 2 The answer to the question: it is good for a man not to touch a woman.²⁴¹
- D 2 The general rule to prevent immorality: {2} But because of immoralities,²⁴² 7:2
- E 1 Each man should have his own wife: each man is to have his own wife,²⁴³
- E 2 Each woman should have her own husband: and each woman is to have her own husband.²⁴⁴
- D 3 Sexuality within the marriage 7:3
- E 1 A husband is obligated to meet his wife's sexual needs: {3}

²⁴¹ 1 Cor. 7:1 - it is good for a man not to touch a woman: The word "man" is the [Dative Masculine](#) Singular of the noun *ánthrōpos* (444), "man," in this context, specifically, an adult male. In the Greek text, the next word is the [Genitive Feminine](#) Singular of the noun *gunē* (1135), "woman, wife" ([Accordance](#)), in this context, a marriageable woman. "To touch" is the [Present Middle Infinitive](#) of the verb *háptō* (681), "to touch, hold, grasp; to light, ignite; cook" ([Accordance](#)). Literally, the text reads, "It is good for a man – a woman – not to touch."

What does it mean? In this context, the meaning of "to hold" is "to hold as a wife." The [Corinthians](#) had written [Paul](#), asking him if it were acceptable for a man not to marry a woman. We call this phraseology a euphemism, a delicate way of saying something that would otherwise sound harsh or abrasive. Literally, what they were asking was if it were acceptable for a man not to have sexual relations with a woman, i.e. taking her as his wife. This meaning is borne out by the ensuing comments of [Paul](#) in 1 Cor. 7:2-5. [Paul](#) answered their question in the affirmative, "Yes, it is good for a man not to marry a woman." In other words, he was affirming the value of the state of celibacy. To be candid, I think there were unnamed circumstances in the lives of the [Corinthians](#) that [Paul](#) will later refer to as "this present distress" (1 Cor. 7:26). I believe this "present distress" colored [Paul's](#) initial reply on the value of celibacy. [Constable](#) takes the view that there was nothing exceptional about the [Corinthians'](#) "present distress." They lived in the last days, and so do we. Basically, [Constable](#) takes the view that living in this present fallen world in the last days, which began in the First Century A.D. is the "present distress." I do not think he adequately proves his point. I think, again, that [Paul](#) was saying that, under the present circumstances, whatever they were, it was good for a [Christian](#) man to remain unmarried. However, [Paul](#) had some qualifying remarks to make.

²⁴² 1 Cor. 7:2 - But because of immoralities: Literally, "because of the immoralities," wherein "immoralities" is the [Accusative Feminine](#) Plural of the noun *porneía* (4202), "illicit sexual intercourse," excerpted from [OBU](#). This term appears in this letter in 1 Cor. 5:1; 6:13, 18; 7:2. [Paul](#) acknowledges that it is good for a man to refrain from marriage. At the same time, he realizes that the drive to have sexual relations is so powerful that most cannot resist the temptation to commit immorality if they are not married. Consequently, he is going to advise the general policy of marriage being the wiser course of action than celibacy.

²⁴³ 1 Cor. 7:2 - each man is to have his own wife: literally, "each ([Masculine](#) Singular [Nominative](#) Demonstrative Pronoun) his own woman/wife ([Accusative Feminine](#) Singular of the noun *gunē*, 1135) is to have," the 3rd Singular [Present Active Imperative](#) of the verb *écho* (2192), "to have, hold, possess." That [Paul](#) had in mind an ongoing, committed relationship is evidenced by the meaning of the verb used in the [Present Tense](#). [Paul](#) was talking about committed marriage, not a series of "one-night stands." That [Paul](#) was speaking of monogamy is also reinforced by his emphasis that each man should have or possess "his own" wife (not someone else's)!

²⁴⁴ 1 Cor 7:2 - and each woman is to have her own husband: literally, "and each (woman) the own male to have." "Each (woman)" is implied because "and each" is the [Nominative Feminine](#) Singular of the Demonstrative Adjective *hékastos* (1538), "each, every" ([OBU](#)); "the own" is the [Accusative Masculine](#) Singular of the Adjective *ídios* (2398), "pertaining to one's self, one's own, belonging to one's self" ([OBU](#)); "male" is the [Accusative Masculine](#) Singular of the noun *anēr* (435), "male, husband" (adapted from [OBU](#)); "to have" is the 3rd Singular Present [Active Imperative](#) of the verb *écho* (2192), "to have, hold, possess" (adapted from [OBU](#)). In order to prevent "the immoralities," [Paul](#) commands each female [Christian](#) to possess her own male / husband.

- The husband must fulfill his duty to his wife,²⁴⁵
- E 2 The wife is obligated to meet her husband's sexual needs: and likewise also the wife to her husband.²⁴⁶
- D 4 Sexual authority belongs to the spouse 7:4
- E 1 A wife does not have sexual authority over her own body: {4} The wife does not have authority over her own body,²⁴⁷
- E 2 Her husband holds sexual authority over his wife's body: but the husband does;²⁴⁸
- E 3 The husband does not hold sexual authority over his own body: and likewise also the husband does not have authority over his own body,²⁴⁹

²⁴⁵ 1 Cor. 7:3 - The husband must fulfill his duty to his wife: Literally, "To the wife the husband the debt must continually discharge." "To the wife" is the [Dative Feminine](#) Singular (with the article) of the noun *gunē* (1135), "woman/wife." "The husband" is the [Nominative Masculine](#) Singular (with the article) of the noun *anēr* (435), "male/husband." "The debt" is the [Accusative Feminine](#) Singular (with the article) of the noun *opheilē* (3782), "obligation, debt." "Must discharge" is the 3rd Singular [Present Active Imperative](#) of the verb *apodidōmi* (591), "discharge, pay back."

In an eminently practical passage of Scripture, [Paul](#) commands each husband to meet the sexual needs of his wife. It is an ongoing debt which she is entitled to receive and which he is perpetually obligated to pay. It is interesting that [Paul](#) first lays this obligation of meeting the sexual needs of his wife on the husband, and not on the wife. It is just as important that wives enjoy sexual satisfaction in marriage as it is that husbands so enjoy. This is not the world's thinking. It is eminently [Christian](#), however. It is an integral part of [God's](#) Divine design. It goes almost without saying that [the practice of some Muslims](#) of depriving a wife of sexual satisfaction by excising her clitoris is completely unbiblical and outside the will of [God](#).

²⁴⁶ 1 Cor. 7:3 - and likewise also the wife to her husband: Literally, "Likewise, moreover, also the wife to the husband." Just as the husband is indebted to meet his wife's sexual needs, so also the wife is obligated to meet those of her husband. The second part of this equation is elliptical – there is no verb present. This is an enormous key to marital success and intimacy. Instead of lobbying or manipulating to get one's own needs met, both the husband and wife seek to meet the needs of the spouse.

²⁴⁷ 1 Cor. 7:4 - The wife does not have authority over her own body: "exercise authority" is the 3rd Singular [Present Indicative Active](#) of the verb *exousiázō* (1850), "to exercise or hold authority over." This means that the wife does not exercise authority from God to meet the sexual needs of her own body. Only one person holds that authority. That is her husband. This simple revelation forbids auto-eroticism of any sort, and it forbids lesbianism. It also forbids satisfying the sexual need outside of marriage. If societies were to obey this God-designed dictum, all manner of crime and evil and dysfunction would be eliminated. But we violate this dictum all the time, and the societal implosion is endemic all around the world.

²⁴⁸ 1 Cor. 7:4 - but the husband does: Literally, the text reads, "but the husband." There is no verb in the Greek text, but logically, we supply it in English. The meaning is that a woman's husband exercises sexual authority over her body. He alone, in God's design, has the ability and the authority from God to meet her sexual needs.

²⁴⁹ 1 Cor. 7:4 - and likewise also the husband does not have authority over his own body: Literally, "Likewise, moreover, also the husband over his own body does not exercise authority...." "The husband" is the [Nominative Masculine](#) Singular of the noun *anēr* (435), "male, husband" (adapted from [OBU](#)) (plus the article); "over his own" is the [Genitive Neuter](#) Singular of the noun *idios* (2398), "pertaining to one's self, one's own, belonging to one's self" ([OBU](#)) (plus the article); "body" is the [Genitive Neuter](#) Singular of the noun *sōma* (4983), "body;" "not exercise authority" is the 3rd Singular [Present Indicative Active](#) of the verb *exousiázō* (1850), "to exercise authority, have power" (Accordance) (plus the [Negative](#)). What this means is that, just as the wife does not have authority to

- E 4 But his wife holds sexual authority over the body of her husband: but the wife *does*.²⁵⁰
- D 5 The policy regarding abstinence 7:5
- E 1 Stop depriving one another: {5} Stop depriving one another,²⁵¹
- E 2 Unless mutually agreed upon: except by agreement²⁵² for a time,²⁵³
- E 3 For the purpose of prayer: so that you may devote yourselves to prayer,²⁵⁴
- E 4 Resume sexual relations: and come together again

meet her own sexual needs, but her husband does, so the husband does not have authority from God to meet his own sexual needs (but his wife does). So neither the wife nor the husband has sexual autonomy over his own body. Each is dependent on his spouse. This is God's wise and intelligent design. There is mutual dependence. The marriage will work successfully only if each spouse carefully discharges his or her obligation to meet the sexual needs of his wife or her husband. That is how God designed marriage!

²⁵⁰ 1 Cor. 7:4 - but the wife *does*: Literally, "but the wife." The fact that *gunē* (1135), "woman, wife" appears in the [Nominative](#) case, [Feminine](#) Singular, informs the Greek reader that it is the subject of a clause, the verb of which does not appear, but is understood. That understood verb is "does exercise authority" [*exousiádzō*, 1850]. Once again, the meaning is that, though the husband does not exercise sexual authority over his own body, there is someone who does – and that person is his wife.

²⁵¹ 1 Cor. 7:5 - Stop depriving one another: Evidently there were some, perhaps many, in the [Corinthian Church](#) who were making a practice of defrauding their spouses of sexual fulfillment. We are not told how many were so doing or why. Perhaps these were men who felt they had the right to visit the prostitutes in the local temple, and, having their own sexual needs fulfilled in an illegitimate fashion, were neglecting the needs of their wives. We do not know. Or perhaps some perverted legalists among them were suggesting that they should forego sex altogether as a way of being "super-spiritual." Again, we do not know. But as the [Present tense](#) indicates, there were some in the [Corinthian Church](#) who were making a practice of defrauding or depriving their married partners of sexual fulfillment. Paul commands them to stop doing so. "Stop depriving" is the 2nd Plural [Present Active Imperative](#) of the verb *aposterēō* (650), "to defraud, rob, despoil" ([OBU](#)), preceded by the negative *mē* (3361), "no, not, lest," ([OBU](#)) in this case, "stop."

²⁵² 1 Cor. 7:5 - except by agreement: "agreement" is the [Genitive Neuter](#) Singular of the adjective *súmphrōnos* (4859), "harmonious, friendly" ([Accordance](#)), "harmonious, accordant, agreeing" (excerpted from [OBU](#)). In other words, for a couple to abstain from sexual relations requires mutual agreement. It cannot be a unilateral action.

²⁵³ 1 Cor. 7:5 - for a time: "time" is the [Accusative Masculine](#) Singular of the noun *kairós* (2540), "a measure of time" that is "fixed and definite" (adapted from [OBU](#)), "time, season, opportunity" ([Accordance](#)). In other words, this mutually agreed upon abstinence from sexual relations must have a (mutually agreed upon) time limit. It cannot simply drag on and on.

²⁵⁴ 1 Cor. 7:5 - so that you may devote yourselves to prayer: The abstinence from sexual relations must have a spiritual reason. Specifically, the only reason for abstinence is an agreed-upon, limited time of prayer to God. No other reason will suffice.

"So that" is the Subordinating Conjunction *hina* (2443), "that, in order that, so that" ([OBU](#)); "you may devote yourselves" is the 2nd Plural [Aorist Subjunctive Active](#) of the verb *scholádzō* (4980), "to be free from labour, to be at leisure, to be idle" (adapted from [OBU](#)); "to prayer," literally, "to the prayer" is the [Dative Feminine](#) Singular of the noun *proseuchē* (4335), "prayer addressed to God" ([OBU](#)), accompanied by the article. Abstinence has a very specific and limited and worshipful function.

E 5 So Satan will not tempt you: so that Satan will not tempt you ²⁵⁵ because of your lack of self-control. ²⁵⁶

D 6 Paul's position 7:6-7

E 1 He is making a concession to the way most people are: {6} But this I say by way of concession, 7:6a ²⁵⁷

E 2 It is not a command: not of command. 7:6b ²⁵⁸

E 3 He wishes all men were single as he himself was: {7} Yet I wish that all men were even as I myself am. ²⁵⁹ 7:7a

E 4 However, he realizes that God gifts different people in different ways 7:7b

G 1 However, each man has his own gift from God, ²⁶⁰

²⁵⁵ 1 Cor. 7:5 - so that Satan will not tempt you: The [Apostle](#) is afraid that even well-meaning [Christian](#) couples who forego sexual relations briefly for the purpose of [prayer](#) might be tempted by the [Devil](#) himself if they permit the time to go on too long.

So that" is, once again, the conjunction [hína](#) (2443), "that, in order that, so that;" "[Satan](#)" (here with the article) is the [Nominative Masculine](#) Singular of the Proper Noun [Satanás](#) (4567), "The Adversary" (meaning from Hebrew), "the prince of evil spirits, the inveterate adversary of [God](#) and [Christ](#)," excerpted from [OBU](#); "Will not tempt you" is the 3rd Singular [Present Subjunctive Active](#) of the verb [peirádzō](#) (3985), "tempt, test; try."

²⁵⁶ 1 Cor. 7:5 - because of your lack of self-control: "lack of self-control" is the [Accusative Feminine](#) Singular of the noun [akrasia](#) (192), "want of self-control, incontinence, intemperance" ([OBU](#)). I know from personal experience that too long a span between times of marital intimacy can make one suddenly susceptible to spasms of temptation from the most unlikely sources. [Paul](#) knew what he was talking about!

²⁵⁷ 1 Cor. 7:6 - I say this by way of concession: "concession" is the [Accusative Feminine](#) Singular of the noun [suggnōmē](#) (4774), "pardon, indulgence" ([OBU](#)); "concession, pardon, excuse" ([Accordance](#)). This noun appears only here in the entire [NT](#). [Paul's](#) preference was for people to remain in the single state. This would allow them to serve the Lord most whole-heartedly and efficiently, as he himself did. But he concedes that most [Christians](#) do not have the capacity stay single. This is so because each man has his own gift from God – some after this manner and some after that (1 Cor. 7:7).

²⁵⁸ 1 Cor. 7:6 - not of command: "command" is the [Accusative Feminine](#) Singular of the noun [epitagē](#) (2003), "an injunction, mandate, command" ([OBU](#)); "commandment, authority" ([Accordance](#)). [Paul](#) never once in this passage commanded anyone to stay single. He advised, but did not command.

²⁵⁹ 1 Cor. 7:7 - Yet I wish that all men were even as I myself am: [Paul](#) was evidently single when he wrote this letter (see also 1 Cor. 7:8). We do not know if he was single his whole life, or if married for a time, or, if so, whether or not his wife had died. All we know is that he is presently single and that he advocates the single life as the most efficient way to serve God unburdened by domestic affairs. It seems that the "present distress," whatever that was, also influenced his recommendation of singleness (1 Cor. 7:26). Regardless, he preferred that all [Christians](#) everywhere should remain single. However, he never so commanded.

²⁶⁰ 1 Cor. 7:7 - However, each man has his own gift from God: [Paul](#) is stating that the overriding factor in this discussion of celibacy and marriage is the particular gift that [God](#) has given to each person. "Gift" is the [Accusative Neuter](#) Singular of the noun [chárisma](#) (5486). In this unique and limited context [Paul](#) is referring to the fact that [God](#) gives to some [Christians](#) the gift (ability) of staying single. To others he gives the gift (ability) of being married. [God](#) is the determiner of one's giftedness. He further defines the giftedness as "one in this manner" and "another in that." In other words [God](#) gifts some to be single and some to be married.

- G 2 one in this manner,
- G 3 and another in that.
- D 7 His instruction to single men and to widows 7:8-9
- E 1 The identity of the recipients of this portion of his letter 7:8a
- G 1 {8} But I say to the unmarried ²⁶¹
- G 2 and to widows ²⁶²
- E 2 His counsel – it is good for them to remain single: that it is good for them if they remain even as I. 7:8b
- E 3 His caveat – what if they are unable to restrain their sexual passions? 7:9
- G 1 In the case of lack of self-control: {9} But if they do not have self-control, ²⁶³
- G 2 Let these single men and widows marry: let them marry; ²⁶⁴
- G 3 The reality behind his concession: for it is better to marry than to burn *with passion*. ²⁶⁵
- C 2 Marriage and divorce 7:10-24

²⁶¹ 1 Cor. 7:8 - the unmarried: the noun is the masculine plural of *ágamos* (22). “Unmarried: means unmarried, but since the noun is masculine, [Paul](#) is talking about unmarried men. He counsels them that it is good for them if they remain single, even as he himself is single.

²⁶² 1 Cor. 7:8 - and to widows: The term “widows” is the [Dative Feminine Plural](#) of the noun *chēra* (5503), “widow.” As we will see, [Paul](#) evidently has in mind “older” widows. He counsels these “older” widows that it is good for them if they remain single, even as he himself is single. He will specify elsewhere that *younger* widows are to remarry (1 Tim. 5:14-15).

²⁶³ 1 Cor. 7:9 - if they do not have self-control: “have self-control” – the 3rd Plural [Present Indicative Middle](#) of the verb *egkrateúomai* (1467), “to be self-controlled, continent – to exhibit self-government, to conduct one’s self temperately” (adapted from [OBU](#)). In context, the ability to restrain oneself from entering into sexual relations outside of marriage.

²⁶⁴ 1 Cor. 7:9 - let them marry: The 3rd Plural [Aorist Active Imperative](#) of the verb *gamēō* (1060), “to marry.” Since the tense is Imperative, “Let them marry” is actually too tame. More literally, “Marry!” or “They should marry!” Even though [Paul](#) *commended* the single state, he *commanded* those who could not control themselves sexually to marry!

²⁶⁵ 1 Cor. 7:9 - to burn *with passion*: The words “with passion” are italicized, and do not appear in the Greet text. They are interpretive additions of the editors. These italicized words adequately convey the meaning, however. The verb here is the [Present Passive Infinitive](#) of *purōō* (4448), “to burn.”

- D 1 Christians should not divorce one other 7:10-11 ²⁶⁶
- E 1 The individuals in question – those who are married: {10}
But to the married 7:10a
- E 2 The source of the instructions – Paul: I give instructions,
7:10b
- E 3 But he is merely quoting the Lord Jesus: not I, but the Lord,
7:10c
- E 4 The substance of the instruction: that the wife should not
leave her husband ²⁶⁷ 7:10d
- E 5 What if she leaves her husband anyway? 7:11a
- G 1 In the case of departure: {11} (but if she does
leave, ²⁶⁸
- G 2 The proper protocol: she must remain unmarried, ²⁶⁹

²⁶⁶ 1 Cor. 7:10-11 title: I like [Thomas Constable's](#) title here – “No divorce for Christians whose spouses are believers.”

²⁶⁷ 1 Cor. 7:10 - the wife should not leave her husband: literally, “wife from her husband not to be separated,” wherein “wife” is the [Accusative Feminine](#) Singular of the noun *gunē* (1135), “woman, wife” (there is no article) (“wife” in this context); “from” is the Preposition *apó* (575), which, with the [Genitive](#), means “from, by since,” ([Accordance](#)) in this context, “from;” used “of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed” (excised from [OBU](#)); “her husband” is the [Genitive Masculine](#) Singular of the noun *anēr* (435), “male, husband” (in this context, “her husband”); “not to be separated” is the [Aorist Passive Infinitive](#) of the verb *chōridzō* (5563), “to remove; to depart” ([Accordance](#)) (plus the negative) “to leave a husband or wife – (used) of divorce” (excised from [OBU](#)). Since this verb is a [Passive Infinitive](#), I have translated it “(not) to be separated.” In other words, in this instance, the wife has the capacity to stay in the marriage or allow it to be terminated. Divorce is not an option that is permissible, and neither, it seems, is a formal or temporary separation. The verb does not seem to allow that distinction. (I am relying on the definition of [OBU](#).)

²⁶⁸ 1 Cor. 7:11 - (but if she does leave: literally, “but yet if she is separated,” wherein “if” is the subordinating conjunction *eán* (1437), “if, in case” – this is a third class condition – “if, and perhaps it will happen or perhaps it will not” – but in this case the separation is considered to be happening – “she is separated” is the 3rd Singular [Aorist Passive Subjunctive](#) of the verb *chōridzō* (5563) “to remove; depart” ([Accordance](#)). In this case the wife apparently has the option to allow herself to be removed from the marriage or to allow herself to remain within the marriage (I am trying to give weight to the [Passive Voice](#)).

²⁶⁹ 1 Cor. 7:11 - she must remain unmarried: “She must remain” is the 3rd Singular [Present Active Imperative](#) of the verb *ménō* (3306), “to remain, abide, stay” ([Accordance](#)); “unmarried,” the [Nominative Feminine](#) Singular of the noun *ágamos* (22), “unmarried, unwedded, single” ([OBU](#)). These days, frankly, I know of no married person who leaves his marriage with the intention of remaining single. Divorce is, to them, a legal (but not Biblical) justification for remarrying someone else. Remarriage, it seems to me, has become a huge used car lot, except instead of changing cars, couples trade off for a sullied, but newer model of husband or wife. How can this please the Lord? What does this convey to other Christians and the world about God’s faithfulness and commitment to His own? Does He discard Christians who are not living for His glory, and trade them in for a new Christian who might do a better job of remaining faithful to Him? How many would go through the pain and instability of divorce if they knew their only Biblical option was staying single the rest of their lives, or, as Paul will suggest, becoming reconciled to the original partner?

- G 3 The preferable outcome: or else be reconciled to her husband),²⁷⁰
- E 6 What about the husband? The husband should not divorce his wife: and that the husband should not divorce his wife.²⁷¹ 7:11b
- D 2 Christians should not divorce unbelieving spouses 7:12-16²⁷²
- E 1 The source of this instruction – Paul, not Jesus: {12} But to the rest²⁷³ I say, not the Lord,²⁷⁴ 7:12a
- E 2 The case of a Christian brother married to an unbelieving wife 7:12b
- G 1 The situation: that if any brother has a wife who is an unbeliever,²⁷⁵

²⁷⁰ 1 Cor. 7:11 - or else be reconciled to her husband: Literally, “or to her husband be reconciled.” The word “else” does not, technically, appear in the Greek text, although it does not violate the sense. “Or” is [ε̄ \(2228\)](#), a primary particle of distinction between two connected terms; disjunctive, or; comparative, than” “to her husband” is the [Dative Masculine](#) Singular of the noun [anēr \(435\)](#), “male, husband” (in this context, “her husband”); “be reconciled” is the 3rd Singular [Aorist Passive Imperative](#) of the verb [kattalássō \(2644\)](#), “to reconcile (those who are at variance)”); “to receive one into favour” (adapted from [OBU](#)). Both options enjoined by the [Apostle Paul](#) are at variance with the world’s way of thinking. Being reconciled means giving up one’s own rights and submitting to the will of another. Both of those are anathema to today’s “liberated” woman in the Western World. Most women cannot bear the thought of being unmarried, but neither can they bear the thought of submitting Biblically to their husbands. It is no wonder that the Western World is characterized by an epidemic of divorce.

²⁷¹ 1 Cor. 7:11 - and that the husband should not divorce his wife: “husband” is the [Accusative Masculine](#) Singular of the noun [anēr \(435\)](#), “male, husband”; “wife” is the [Accusative Feminine](#) Singular of the noun [gunē \(1135\)](#), “woman, wife” (there is no article) (“wife” in this context); “should not divorce” is the [Present Active Infinitive](#) of the verb [aphīēmi \(863\)](#), “to leave, abandon, divorce.” In the context of 1 Corinthians 7, divorce is not presented as an option for an obedient [Christian](#) husband or [Christian](#) wife. If one opts to divorce any way, the only option is to remain single or to be reconciled with one’s spouse. A sad plurality of [Christians](#) in the Western World do not obey what is presented in this chapter. If the reader wishes to understand what Christ proposed regarding divorce, he may examine the Annotated Outline of [Matthew](#), of [Mark](#), and of [Luke](#). John does not really discuss divorce.

²⁷² 1 Cor. 7:12-16 title: I like [Thomas Constable’s](#) title here – “No divorce for Christians whose spouses are unbelievers.”

²⁷³ 1 Cor. 7:12 - But to the rest: 1 Cor. 7:10-11 dealt with cases in which both married partners were believers. 1 Cor. 7:12-16 deals with cases in which one person is a [Christian](#), but the other is not.

²⁷⁴ 1 Cor. 7:12 - I say, not the Lord: Jesus did not specifically address this topic. So under the guidance of the Holy Spirit, Paul is giving inspired counsel to “mixed marriages,” i.e. to [Christians](#) in marriages in which the spouse is not a believer.

²⁷⁵ 1 Cor. 7:12 - that if any brother has a wife who is an unbeliever:
The term “that” does not appear in the Greek text. It is supplied in [NASB95](#) to accommodate English idiom. “If” – the primary subordinating conditional conjunction [ei \(1487\)](#), the first class condition – “if (and it is assumed to be true), usually translated simply “if,” sometimes, “since” or “forasmuch as”
“any brother” – perhaps a bit more accurately, “a certain brother” – “certain” – the [Nominative](#) Masculine Singular of the [enclitic](#) indefinite pronoun [tis \(5100\)](#), “a certain, a certain one;” “any;” “brother” the [Nominative](#)

- G 2 She is willing to live with him: and she consents to live with him,²⁷⁶
- G 3 The decree: he must not divorce her.²⁷⁷
- E 3 The case of a Christian wife married to an unbelieving husband 7:13
- G 1 The situation: {13} And a woman who has an unbelieving husband,²⁷⁸
- G 2 He is willing to remain with her: and he consents to live with her,²⁷⁹
- G 3 The decree – she must not divorce her husband: she

Masculine singular of the noun *adelphós* (80), in this context, “a brother in Christ,” not an actual physical “blood” brother.

“has a wife” – “has” is the 3rd singular [Present Indicative Active](#) of the verb *échō* (2192), “to have, to hold, to possess”

“who is an unbeliever:” The words “who is an” do not appear in the Greek text. They have been supplied in the [NASB95](#) to make more sense in English. The term “unbeliever” is the [Accusative Feminine](#) Singular of the adjective *ápištos* (571), “unbelieving, without trust (in God)” (adapted from [OBU](#)). (See the Glossary entry for “[Unbeliever](#).”)

²⁷⁶ 1 Cor. 7:12 - and she consents to live with him:

“she consents” is the 3rd Singular [Present Indicative Active](#) of the verb *suneudokéō* (4909), “to be pleased together with, to approve together (with others [or with another – [JTB](#)]); to be pleased at the same time with, consent, agree to” (adapted from [OBU](#)). In this case, the [unbelieving](#) wife evidences an ongoing willingness and desire to live with her [believing](#) husband.

“to live” is the [Present Active Infinitive](#) of the verb *oikéō* (3611), “to dwell, to live, to reside.” The corresponding noun is *oikos* (3624), “house, home, residence.” The clause “to live with him” means, literally, “to inhabit the same house (as her husband).”

²⁷⁷ 1 Cor. 7:12 - he must not divorce her: If a [Christian](#) brother has an [unbelieving](#) wife, and she is content to stay with him, he must not divorce her. Perhaps the [Corinthian Christians](#) were afraid that the [unbelieving](#) wife would contaminate the marriage and the children if she were to stay. [Paul](#) says that is not the case. The [Christian](#) brother must not divorce his non-[Christian](#) wife; “must (not) divorce” is the 3rd Singular [Present Active Imperative](#) of the verb *aphíēmi* (863), “to send away;” used “of a husband divorcing his wife” (adapted from [OBU](#)), plus the particle of negation, *mē* (3361), “no, not” ([OBU](#)).

²⁷⁸ 1 Cor. 7:13 - And a woman who has an unbelieving husband: Literally, “And if a certain woman [or wife] possesses an unbelieving husband;”

“if” – the primary subordinating conditional conjunction *ei* (1487), the first class condition – “if (and it is assumed to be true), usually translated simply “if,” sometimes, “since” or “forasmuch as”

“a certain” is the [Nominative Feminine](#) Singular of the [enclitic](#) indefinite pronoun *tis* (5100), “a certain, a certain one;”

“woman” is the [Nominative Feminine](#) Singular of the noun *gunē* (1135), “woman” or “wife”

“possesses” is the 3rd Singular [Present Indicative Active](#) of the verb *échō* (2192), “to have, hold, possess”

“a husband” is the [Accusative Masculine](#) Singular of the noun *anēr* (435), “man, husband”

“unbelieving” is the [Accusative Masculine](#) Singular of the adjective *ápištos* (571), “[unbelieving](#), without trust (in God)” (adapted from [OBU](#)).

²⁷⁹ 1 Cor. 7:13 - and he consents to live with her: the same language is used regarding the non-Christian husband who desires to continue his marriage to his Christian wife. (See the language footnoted in 1 Cor. 7:12).

must not send her husband away.²⁸⁰

- E 4 The theological reasons behind these decrees 7:14
- G 1 The status of the unbelieving husband: {14} For the unbelieving husband is sanctified through his wife,²⁸¹
- G 2 The status of the unbelieving wife: and the unbelieving wife is sanctified through her believing husband;²⁸²
- G 3 If this sanctification status were not true: for

²⁸⁰ 1 Cor. 7:13 - she must not send her husband away: Literally, “she must not abandon the husband,” in which “not abandon” is the 3rd Singular [Present Active Imperative](#) of the verb *aphiēmi* (863), in frequent contexts, “to forgive” (Matt. 6:12, 14, 15; Rom. 4:7; 1 John 1:9), but in other contexts, as here, “to leave,” “to abandon,” (Matt. 4:11, 20, 22), even “to divorce” (1 Cor. 7:11, 12, 13);

“the husband” is the [Masculine Singular Accusative](#) of the noun *anēr* (435), “man,” “husband,” preceded by the article.

Just as in the case of a [believing](#) husband and an [unbelieving](#) wife who desires to remain married to her [believing](#) husband, and in which case the [believer](#) is not to divorce the [unbeliever](#), so in the case of a [believing](#) wife, if she has an [unbelieving](#) husband who is pleased to continue the marriage, she is not to divorce her [unbelieving](#) husband. The [unbeliever](#) does not taint or contaminate either the marriage or the children.

²⁸¹ 1 Cor. 7:14 - For the unbelieving husband is sanctified through his wife: Here, [Paul](#) gives his first reason why, in a marriage in which one spouse is a [believer](#) but the other is not, the [believing](#) partner should stay with the [unbelieving](#) partner. Literally, [Paul](#) wrote, “For has been set apart – the [unbelieving](#) husband – by the wife.”

“Has been set apart” is the 3rd Singular [Perfect Passive Indicative](#) of the verb *hagiadzō* (37), “to [be] set apart from profane things and [be] dedicate[d] to God” (adapted from [OBU](#)).

“the unbelieving” is the [Nominative Masculine Singular](#) of the adjective *apistos* (571) “[unbelieving](#), without trust (in God)” (adapted from [OBU](#)), preceded by the article; “husband” is the [Nominative Masculine Singular](#) of the noun *anēr* (435), “man, husband.”

“by the wife” is the [Dative Feminine Singular](#) of the noun *gunē* (1135), “woman” or “wife.” In this case, [Paul](#) is referring to the [Christian](#) wife.

He is saying that, in or through the [believing](#) wife, a tangible level of [sanctification](#) exists in the marriage. What does this mean on a practical level? I should think that it includes a measure of freedom from the judgment of [God](#) and a measure of immunity from the pernicious and diabolical influence of the [Devil](#). It is also clear that this [sanctifying](#) influence extends, in some way, to the children of the “mixed” marriage (1 Cor. 7:14).

²⁸² 1 Cor. 7:14 - and the unbelieving wife is sanctified through her believing husband: Literally, “and has been set apart the wife, the unbelieving, in / through the brother.”

“And has been set apart” is the 3rd Singular [Perfect Passive Indicative](#) of the verb *hagiadzō* (37), “to [be] set apart from profane things and [be] dedicate[d] to God” (adapted from [OBU](#)); “the wife” is the [Nominative Feminine Singular](#) of the noun *gunē* (1135), “woman, wife” preceded by the article; “[unbelieving](#)” is the [Nominative Feminine Singular](#) of the adjective *apistos* (571) “[unbelieving](#), without trust (in God)” (adapted from [OBU](#)), preceded by the article; “in / through the brother” is the prepositional phrase beginning with the preposition *en* (1722) which, when followed by the [dative case](#), means “in, with, by, through” (adapted from [Accordance](#), along with the translation used by [NASB95](#)), followed by the [Dative Masculine Singular](#) of the noun *adelphós* (80), “brother,” here meaning the [Christian](#) brother who is the male (or husband) in the marriage, preceded by the [Dative](#) of the article.

Just as the [unbelieving](#) husband is set apart to [God](#) from sin by the [believing](#) wife in the preceding statement, so here the [unbelieving](#) wife has been set apart to [God](#) from sin by the [believing Christian](#) brother (husband).

Again, this is a reason why a [Christian](#) spouse should not leave his or her non-[Christian](#) spouse in a marriage in which the [unbeliever](#) wishes to remain married. The [unbeliever](#) has been sanctified, or set apart by the [believer](#). This gives the [unbeliever](#) the best opportunity to come into a saving relationship with [God](#) through faith in [Jesus](#), and it minimizes the detrimental effects of [sin](#) and the [Devil](#) in the marriage and in the life of the [unbelieving](#) spouse.

- otherwise your children are unclean,²⁸³
- G 4 The status of the children in view of the sanctification status: but now they are holy.²⁸⁴
- E 5 The case of the unbelieving partner who wishes to escape marriage from a believing spouse 7:15
- G 1 The case of the departure of the unbeliever in a marriage: {15} Yet if the unbelieving one leaves,
- G 2 The decree of Paul: let him leave;²⁸⁵
- G 3 The status of the believing brother or sister – he is not under bondage to keep the marriage together at all costs: the brother or the sister is not under bondage in such *cases*,²⁸⁶

²⁸³ 1 Cor. 7:14 - for otherwise your children are unclean: the word “children” is the [Nominative Neuter](#) Plural of the noun *téknon* (5043), here meaning the couple’s biological offspring, or children; “unclean” is the [Neuter Plural Nominative](#) of the adjective *akáthartos* (169), “not cleansed, unclean” – “in a moral sense: unclean in thought and life” (adapted from [OBU](#)). Paul was saying that, for the [believing](#) partner to depart from his or her marriage (if the [unbeliever](#) wanted to keep the marriage together) would leave the children morally and spiritually “unclean,” bereft of the [sanctifying](#) work of the [Holy Spirit](#) in a mixed marriage.

²⁸⁴ 1 Cor. 7:14 - but now are they holy: “holy” is the [Nominative Plural Neuter](#) of the adjective *hágios* (40), meaning “set apart from sin and set apart for God’s use.” Even though there is an [unbeliever](#) in the marriage, the [believing](#) partner’s presence and influence (and the presence and influence of the [Holy Spirit](#)) has a sanctifying effect upon the children of the mixed marriage. To be candid, if the [unbeliever](#) wishes to remain in the marriage even though his spouse has become a [believer](#) in [Christ](#), this situation provides the best opportunity for both the [unbelieving](#) spouse and their children to become [believers](#) in [Christ](#) and to live holy lives. Staying in the marriage provides for real spiritual benefit both to the [unbelieving](#) spouse and to the children of the marriage. This advantage cannot be overestimated.

This passage has nothing whatever to say about the presumed sanctifying effect of children who were [baptized](#) as infants. [That practice was unknown in the early church.](#)

²⁸⁵ 1 Cor. 7:15 - let him leave: the 3rd Singular [Present Middle Imperative](#) of the verb *chōrizō* (5563), “to depart, go away”; used “of divorce” (excerpted from [OBU](#)). The [believer](#) is not to prevent the [unbeliever](#) from leaving the marriage.

²⁸⁶ 1 Cor. 7:15 - the brother or the sister is not under bondage in such cases: The terms “brother,” *adelphós* (80) and “sister,” *adelphē* (79), refer to the believing, Christian brother and believing, Christian sister in a mixed marriage. “Not under bondage” translates the 3rd Singular [Perfect Passive Indicative](#) of the verb *doulōō* (1402), literally, “have not been enslaved.”

Some take this to mean that the [believing](#) spouse is no longer enslaved to stay married to the departing person, and is thus free to remarry. That, however, does not appear to be what [Paul](#) means. He uses a completely different word when he speaks of the marriage bond in 1 Cor. 7:27, the word *déō* (1210), “to bind, tie, fasten” ([OBU](#)). Here, rather, [Paul](#) is saying the [believer](#) is not enslaved to keep the marriage together *at all costs*. In other words, the [believer](#) is not obligated to force the marriage to stay together, but has been freed to allow the [unbeliever](#) to depart if he wishes. Putting great pressure on the [unbeliever](#) to stay would *not* make for peace. Following [Paul’s](#) instructions means that peace will most likely prevail. The meaning is that the [believer](#) is not under bondage to keep the marriage intact *at all costs*. He is free to let the [unbeliever](#) depart if the latter is determined to do so. There is no hint that the [believer](#) who has been deserted is then free to remarry. God’s original plan was “one man married to one woman for life.” I presume that standard always exists, regardless of whether or not both spouses adhere to the marriage covenant.

- G 4 The reason for this freedom: but God has called us to peace.²⁸⁷
- E 6 Paul's long-range goal, the salvation of the unbeliever 7:16
- G 1 If the wife follows Paul's policy of peaceful non-confrontation, she will be in the best position to see her departing husband become a believer: {16} For how do you know, O wife, whether you will save your husband?²⁸⁸
- G 2 If the wife follows Paul's policy of peaceful non-confrontation, he will be in the best position to see his departing wife become a believer: Or how do you know, O husband, whether you will save your wife?²⁸⁹
- D 3 The general principle: Stay in the same place in life to which God assigned you when He called you to salvation 7:17-24
- E 1 The principle stated 1 Cor. 7:17
- G 1 According to the assignment of the Lord: {17} Only, as the Lord has assigned²⁹⁰ to each one,
- G 2 According to the calling of God: as God has called²⁹¹ each,

²⁸⁷ 1 Cor. 7:15 - but God has called us to peace: Forcing the unbeliever to stay in the marriage violates [God's](#) call to peace. "Has called" is the 3rd Singular [Perfect Active Indicative](#) of the verb *kalēō* (2564), to call, summon, invite" ([Accordance](#)). This is the call of [God](#) to [salvation](#). Furthermore, [God](#), in calling us to [salvation](#), has called us to peace *eirē nē* (1515), "a state of tranquility between individuals, i.e. harmony, concord" (adapted from [OBU](#)). Not attempting to pressure the [unbeliever](#) into remaining in the marriage best insures peace, the tranquility to which God calls us in [salvation](#).

²⁸⁸ 1 Cor. 7:16 - how do you know, O wife, whether you will save your husband: By not pressuring her [unbelieving](#) husband into staying in the marriage, the [Christian](#) wife actually affords him the best possible opportunity to become a [believer](#) in [Christ](#), attaining [salvation](#). "Save" is the 2nd Singular [Future Indicative Active](#) of the verb *sōdzō* (4982), "to save, keep safe and sound, to rescue from danger or destruction" ([OBU](#)); "to save; maintain, preserve" ([Accordance](#)).

²⁸⁹ 1 Cor. 7:16 - ...save your wife: The same tactic of peacefulness that best affords the non-[Christian](#) husband of becoming a [believer](#) also applies to the [believing](#) husband and his [unbelieving](#) wife.

²⁹⁰ 1 Cor. 7:17 - assigned: The [Aorist](#) tense of the verb *meridzō* (3307) to "divide, distribute" ([Accordance](#)). Elsewhere, [Jesus](#) seems to assign ministries (1 Cor. 12:5). But here, the emphasis seems to be on [Jesus'](#) assigning a given [believer](#) to a certain station in life, whatever that may be at the time one is called to [salvation](#). The various situations [Paul](#) lists include whether one is called in [circumcision](#) or uncircumcision (1 Cor. 7:17-20), in slavery or in freedom (1 Cor. 7:21-24), in marriage or in singleness (1 Cor. 7:25-40).

²⁹¹ 1 Cor. 7:17 - called: The [Perfect](#) tense of the verb *kalēō* (2564) "to call, summon, invite" ([Accordance](#)). [God](#) calls us to various tasks and statuses, and arranges the effects, or outcomes (1 Cor. 12:6). This seems to be [God's](#) calling to a station in life.

- G 3 The instruction: in this manner let him walk. ²⁹²
- G 4 The ubiquity of the application of the principle: And so I direct in all the churches. ²⁹³
- E 2 The principle applied to circumcision 1 Cor 7:18
 - G 1 In the case of a Jewish person or proselyte:
 - H 1 The circumstance: {18} Was any man called²⁹⁴ *when he was already* circumcised?²⁹⁵
 - H 2 The prohibition: He is not to become uncircumcised. ²⁹⁶
 - G 2 In the case of an ordinary Gentile
 - H 1 The condition: Has anyone been called in

²⁹² 1 Cor. 7:17 - let him walk: The 3rd Singular [Present Active Imperative](#) of the verb *peripatéō* (4043), literally, “to walk, walk around” ([Accordance](#)); figuratively, “to regulate one’s life;” “to conduct one’s self;” “to pass one’s life” (adapted from [OBU](#)). Paul instructed all [Christians](#) everywhere in all the [churches](#) to live their lives in accordance with this standard. “Live in the manner and in the circumstances in which God has assigned you.”

²⁹³ 1 Cor. 7:17 - And so I direct in all the churches: Paul was not making a special case out of the [Corinthians](#). The instructions he was giving were customary among all the [churches](#) he supervised. The word “direct” is the 1st Singular [Present Middle Indicative](#) of the verb *diatássō* (1299), “to assign, arrange, command” ([Accordance](#)); “to arrange, appoint, ordain, prescribe, give [an] order” ([OBU](#)).

²⁹⁴ 1 Cor. 7:18 - called: The [Aorist Passive](#) of the verb *kaléō* (2564) “to call, summon, invite” ([Accordance](#)). Here the calling is to [salvation](#), not to a particular station in life. However, the condition referenced here is the one in which a man was called to [salvation](#) when he was already [circumcised](#). A woman could not, of course, be circumcised. But she as a wife or daughter of a convert to [Judaism](#), she could adopt the mind-set of a circumcised man.

²⁹⁵ 1 Cor. 7:18 - already circumcised: The [Perfect Passive Participle Nominative Masculine](#) Singular of the verb *peritémnō* (4059), literally here, “having been circumcised” or “having been cut around.” (See the Glossary entry on [Circumcision](#).) The man in question was either [Jewish](#), or he was a [Gentile](#) who had gone the ultimate mile in identifying with the [Jewish](#) people – he had requested and had received [circumcision](#). The second instance was rare. Most [Gentiles](#) who identified with the [Jewish](#) people did so by being properly catechised and by receiving proselyte baptism. The [NT](#) records a couple of centurions who were sympathetic to the [Jewish](#) people and well-respected by them, and who also became [believers](#) in [Jesus](#). One of them was unnamed (Matt. 8:5-13; Luke 7:2-10). The other was [Cornelius](#) (Acts 10:1-2. See also Acts 10:1-48). There is no hint, however, that either of them had become [circumcised](#).

²⁹⁶ 1 Cor. 7:18 - become uncircumcised: This is the 3rd Singular [Present Middle Imperative](#) of the verb *epispáō* (1986), used only here in the [NT](#). According to [OBU](#) it means, “to draw on” (“let him not draw on his foreskin”). According to [Accordance](#) it means “to draw in, bring upon; remove marks of circumcision.” It seems strange to contemplate how one could possibly reverse [circumcision](#). However, [Constable](#) mentions that there was a surgery to reverse the process.

- uncircumcision?²⁹⁷
- H 2 The prohibition: He is not to be circumcised.²⁹⁸
- G 3 The important thing 1 Cor. 7:19
- H 1 It is not circumcision: {19} Circumcision is nothing,
- H 2 It is not uncircumcision: and uncircumcision is nothing,
- H 3 It is obeying God: but *what matters is* the keeping of the commandments of God.
- E 3 The principal applied to slavery 7:20-23
- G 1 The general principal restated: {20} Each man must remain in that condition in which he was called.²⁹⁹ 7:20
- G 2 The case of conversion to Christ while a slave: {21} Were you called while a slave?³⁰⁰ 7:21
- H 1 The proper perspective: Do not worry about it;³⁰¹

²⁹⁷ 1 Cor. 7:18 - Has anyone been called in uncircumcision? Literally, “In uncircumcision has been called – anyone?” Here, “uncircumcision” is a completely different word. It is the [Dative Feminine](#) Singular of the noun [akrobustia](#) (203), “having the foreskin, uncircumcised” (OBU); “uncircumcision” ([Accordance](#)); “has been called” is the 3rd Singular [Perfect Passive Indicative](#) of the verb [kaléō](#) (2564), “to call, summon, invite” ([Accordance](#)), here meaning “called to [salvation](#),” – “anyone” is the [Nominative Masculine](#) Singular of the indefinite pronoun [tis](#) (5100), “a certain one; anyone” (adapted from [Accordance](#) and [OBU](#)).

²⁹⁸ 1 Cor. 7:18 - He is not to be circumcised: The 3rd Singular [Present Passive Imperative](#) of the verb [peritémnō](#) (4059) to circumcise ([Accordance](#)), “to cut around” (adapted from [OBU](#)), preceded by the negative particle [mē](#) (3361), “not.” This is all part of [Paul’s](#) instruction that each [Christian](#) is to remain in the situation he was in when he was called to [salvation](#) (1 Cor. 7:17, 20).

²⁹⁹ 1 Cor. 7:20 - Each man must remain in that condition in which he was called: This is a very succinct restatement of [Paul’s](#) principle. Accepting God’s [call](#) to [salvation](#) means, generally speaking, that one should remain as he was when he placed his trust in [Jesus](#).

³⁰⁰ 1 Cor. 7:21 - Were you called while a slave? “Called” is the 2nd Singular [Aorist Passive Indicative](#) of the verb [kaléō](#) (2564), “to call, summon, invite” ([Accordance](#)); “slave” is the [Nominative Masculine](#) Singular of the noun [doulos](#) (1401), “slave;” as an adj. “slavish, servile” ([Accordance](#)); [EŠVS](#), “bondservant.” In modern America, hardly anything could be more horrible than being called to faith in Christ while one was *enslaved*! Yet Paul says, “Don’t worry about it!”

³⁰¹ 1 Cor. 7:21 - Do not worry about it: Literally, “Not to you let it be a concern,” wherein “let it be a concern” is the 3rd Singular [Present Active Imperative](#) of the verb [mélei](#) (3199), “to care about” ([OBU](#)).

- H 2 The potential opportunity: but if you are able also to become free, rather do that.³⁰²
- G 3 Equality before the Lord 7:22
- H 1 A slave converted to Christ is the Lord's freedman: {22} For he who was called in the Lord while a slave,³⁰³ is the Lord's freedman;³⁰⁴
- H 2 The free man converted to Christ is His slave: likewise he who was called while free,³⁰⁵ is Christ's slave.³⁰⁶
- G 4 The reality and the warning attached 7:23
- H 1 The reality – all were bought at the cost of Christ' blood and life: {23} You were bought with a price;³⁰⁷
- H 2 The application: do not become slaves of men.
- E 4 The general principle repeated once again: {24} Brethren, each one is to remain with God in that *condition* in which

³⁰² 1 Cor. 7:21 - but if you are able also to become free, rather do that: “free” is the [Nominative Masculine](#) Singular of the adjective [eleútheros \(1658\)](#), in this context, “freeborn A in a civil sense, one who is not a slave B of one who ceases to be a slave, freed, manumitted” (excerpted from [OBU](#)); “do that” is the 2nd Singular [Aorist Middle Imperative](#) of the verb [chráomai \(5530\)](#), “to take for one’s use, to use A to make use of a thing” (excerpted from [OBU](#)). The general rule for new [believers](#) is to remain in the condition or situation one was in when [God](#) called him to [salvation](#). However, there is another principle: If one is able to better himself in life, he is instructed to do so.

³⁰³ 1 Cor. 7:22 - while a slave: literally, “slave,” [Nominative Masculine](#) Singular of the noun [douλος \(1401\)](#), “a slave, bondman, man of servile condition” (excerpted from [OBU](#)).

³⁰⁴ 1 Cor. 7:22 - freedman: the [Nominative Masculine](#) Singular of the noun [apeleútheros \(558\)](#), “a slave that has been released from servitude, a freeman” ([OBU](#)).

³⁰⁵ 1 Cor. 7:22 - likewise the one free having been called: wherein “free” is the [Nominative Masculine](#) Singular of the adjective [eleútheros \(1658\)](#), in this context, “freeborn,” “...not a slave” (adapted from [OBU](#)). “Having been called” is the [Aorist Passive Participle Nominative Masculine](#) Singular of the verb [kaléō \(2564\)](#), “called, summoned, invited” (adapted from [Accordance](#)) – to [salvation](#).

³⁰⁶ 1 Cor. 7:22 - Christ’s slave: the [Nominative Masculine](#) Singular of the noun [douλος \(1401\)](#), “slave, bondman, man of servile condition” ([OBU](#)). Interestingly, he is a slave that belongs to the Messiah!

³⁰⁷ 1 Cor. 7:23 - You were bought with a price: At what great price all of us Christians, whether slave or free, whether male or female, were purchased – the life’s blood and agonizing death of the Messiah. Since we have been purchased from sin and from enslavement to the devil through Him, let us not become slaves of mere men!

he was called.³⁰⁸ 7:24

C 3 Marriage and the single woman 7:25-38

D 1 Staying single is better 7:25-35

E 1 Because of the present crisis 7:25-31

G 1 The introduction to the topic 7:25

H 1 The subject under discussion – virgins: {25}
Now concerning virgins³⁰⁹

H 2 Paul’s disclaimer: I have no command of the Lord,³¹⁰

H 3 The trustworthiness of his counsel: but I give an opinion as one who by the mercy of the Lord is trustworthy.

G 2 The general rule – remain as you are 7:26

H 1 The background of his counsel – the present distress: {26} I think then that this is good in view of the present distress,³¹¹

³⁰⁸ 1 Cor. 7:24 - each one is to remain with God in that *condition* in which he was called: For the third time [Paul](#) stated this important principle – remain in the status you were in when [God](#) called you to [salvation](#). Those three times are 1 Cor. 7:17, 20, 24. The primary topic was marriage versus the single state, but [Paul](#) also included the conditions of slavery and freedom. There probably is a lot for each of to learn about contentment in the [Christian](#) life. Sadly, a great many [Christians](#) are not content with being content.

³⁰⁹ 1 Cor. 7:25 - now concerning virgins: The phrase “now concerning” is *peri dè*, and it introduces another question concerning which the [Corinthians](#) had written [Paul](#). [*peri* (4012), “about, concerning, on account of, because of, around, near,” ([OBU](#)); *dé* (1161), “now, but, moreover, and, etc.” (adapted from [OBU](#)). This phrase appears several times in the last half of this letter. It appears in 1 Cor. 7:1, “Now concerning the things about which you wrote”; 1 Cor. 7:25, “Now concerning virgins”; 1 Cor. 8:1, “Now concerning things sacrificed to idols”; 1 Cor. 12:1, “Now concerning spiritual gifts”; 1 Cor. 16:1, “Now concerning the collection for the saints”; 1 Cor. 16:12, “Now concerning [Apollos](#) our brother.”

The topic at hand in this paragraph is, “Now concerning the virgins.” The [Corinthians](#) evidently had some specific virgins about which they had written [Paul](#). “Virgins” is the [Genitive Feminine](#) Plural of the noun *parthénos* (3933). The meaning, in this context, is “virgin,” meaning A “a marriageable maiden” B “a woman who has never had sexual intercourse with a man” C “one’s marriageable daughter” (excised from [OBU](#)).

³¹⁰ 1 Cor. 7:25 - I have no command of the Lord: [Paul](#) had no direct command from [Christ](#) to pass on to the [Corinthians](#). So he gives his best advice. He advises that, in view of the present distress, it is better for virgins not to marry. [Paul](#) did not specify what the present distress was or how long it would last. He spoke in very general terms. However, it must have been readily apparent to the [Corinthians](#) as to what he meant.

³¹¹ 1 Cor. 7:26 - in view of the present distress: “distress” is the noun *anágkē* (318), “necessity; distress, calamity” ([Accordance](#)). [Paul](#) does not specify what the distress was. It may have been a localized or regional disaster going on in the area. I am thinking that the recent “COVID” epidemic might serve as an illustration. [Constable](#) thinks it was, rather, the tenor of life in the last days (of which we are a part today), which includes animosity, hostility, and even physical danger for [Christians](#) in general. Personally, I believe it was more likely a

- H 2 The substance of his counsel – remain as you are: that it is good for a man to remain as he is.³¹²
- G 3 The application of the rule 7:27
- H 1 If one is bound to a wife:
- J 1 The question: {27} Are you bound to a wife?³¹³
- J 2 The correct response: Do not seek to be released.³¹⁴
- H 2 If one is released from a wife
- J 1 The question: Are you released from a wife?³¹⁵

regional or local distress. But no one knows for certain.

³¹² 1 Cor. 7:26 - that it is good for a man to remain as he is: I.e., single, if already single; married, if already married.

³¹³ 1 Cor. 7:27 - Are you bound to a wife: “bound” is the 2nd Singular [Perfect Passive Indicative](#) of the verb *déō* (1210) “to bind, tie, fasten” (adapted from [OBU](#)). Literally, “Are you having been bound to a wife?” [Paul](#) means, “bound in marriage.” This is confirmed by his explicit use of the same verb in a later context, 1 Cor. 7:39. There he unequivocally states, “A wife is **bound** (emphasis mine) as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.”

This is a different word than the one [Paul](#) used in 1 Cor. 7:15, where he wrote, “Yet if the unbelieving one leaves, let him leave; the brother or the sister is not **under bondage** (my emphasis) in such cases, but God has called us to peace.” “Under bondage” is the 3rd Singular [Perfect Passive Indicative](#) of the verb *doulōō* (1402), “to be enslaved.” There [Paul](#) meant, in context, that the believing brother or sister is not enslaved *to keep the marriage together*, since God has called us to peace. Nothing there is said or implied about freedom to remarry. The freedom is from the pressure to keep the marriage together *at all costs*, even if the unbeliever wants out.

There are many commentators who opine that, based on 1 Cor. 7:15, desertion is legitimate grounds for divorce and remarriage. In my view that is only half a truth. The truth is that desertion is grounds for the believer to allow the unbeliever to dissolve the marriage, according to Paul’s statement in Scripture. Desertion is not grounds, in that case, for the deserted believer to remarry. The permission to remarry is accomplished only by the death of the first spouse, not by his desertion (1 Cor. 7:39). And that permission to remarry is only to a believing spouse.

It is assumed from Genesis 1:26-31; 2:18-25 that God’s original plan was for man and woman to stay married to one another for life. In my opinion, this passage (1 Cor. 7:1-40) demonstrates that, in the [Church Age](#), such is still God’s plan – one man and one woman for life. If the unbelieving spouse departs, the believer is not free to remarry until the death of his or her original spouse.

³¹⁴ 1 Cor. 7:27 - do not seek to be released: “Do not seek” is the 2nd Singular [Present Active Imperative](#) of the verb *dzētēō* (2212), “to seek, inquire” ([Accordance](#)) plus the negative particle *mē* (3361), “not;” “to be released” is the [Accusative Feminine](#) Singular of the noun *lúsis* (3080), “loosing, setting free; divorce” (adapted from [Accordance](#)). Literally the text reads, “Do not be seeking divorce” or “setting free.”

³¹⁵ 1 Cor. 7:27 - Are you released from a wife?: “Are you released” is the 2nd Singular [Perfect Passive Indicative](#) of the verb *lúō* (3089), “to loosen, release; melt, dissolve” ([Accordance](#)); “from a wife” is the [Genitive Feminine](#) Singular of the noun *gunē* (1135), “woman, wife,” preceded by the preposition *apó* (575), “from.” Literally, the text reads, “Have you been released from a wife?” It is too narrow to translate here, “Have you been divorced from a wife?” The more general idea is in mind here – “Have you been released from a wife (for any reason at all)?”

- J 2 The correct response: Do not seek a wife.³¹⁶
- G 4 However, marriage is not a sin 7:28a
- H 1 It is not a sin if a man chooses to marry: {28} But if you marry, you have not sinned;³¹⁷
- H 2 It is not a sin if a virgin chooses to marry: and if a virgin marries, she has not sinned.³¹⁸
- G 5 The reality is that people who marry during the present distress will experience difficulty 7:28b
- H 1 The statement of the difficulty: Yet such will have trouble in this life,³¹⁹

³¹⁶ 1 Cor. 7:27 - Do not seek a wife: If a man finds himself, for whatever reason, without a wife, Paul's advice is not to seek to get married. Though other commentators may disagree, I believe that the unspecified "present (or "impending") "distress" or "necessity," *anáγκē* (318) of 1 Cor. 7:26 colors his advice.

"Do not seek" is the 2nd Singular [Present Active Imperative](#) of the verb *dzētēō* (2212) "to seek, inquire" ([Accordance](#)) plus the negative particle *mē* (3361), "not." The [Present](#) tense indicates the man in question is urged not to be presently actively seeking to marry a woman, thus gaining a wife.

³¹⁷ 1 Cor. 7:28 - But if you marry, you have not sinned: [Paul](#) is limiting his advice to the unnamed single man to just that – advice. It is good advice, he believes. However, if the man in question decides to marry any way, he has not sinned against God.

The "if" (*eán*, 1437) is a third class condition conjunction indicating uncertainty – perhaps the individual will marry, perhaps he will not – the reader is not told.

"...you marry" is the 2nd Singular [Aorist Active Subjunctive](#) of the verb *gaméō* (1060), "to marry."

"...you have not sinned" is the 2nd Singular [Aorist Indicative Active](#) of the verb *hamartánō* (264), "...to miss the mark; to err, be mistaken; to miss or wander from the path of uprightness and honour, to do or go wrong; to wander from the law of God, violate God's law, sin" (excerpted from [OBU](#)).

This assessment by [Paul](#) is consistent with the fact that he is advising, not commanding, staying single.

³¹⁸ 1 Cor. 7:28 - and if a virgin marries, she has not sinned: Literally, "and if the virgin marries, she has not sinned."

The "if" (*eán*, 1437) is, once again, a third class condition conjunction indicating uncertainty – perhaps the virgin will marry, perhaps she will not – the reader is not told.

We have encountered the term "virgin" before, in 1 Cor. 7:28. We will encounter it again in 1 Cor. 7:34, 36, 37, 38. Here, it is the [Nominative Feminine](#) Singular of the noun *parthénos* (3933), "a virgin" A "a marriageable maiden" B "a woman who has never had sexual intercourse with a man" C "one's marriageable daughter" (excerpted from [OBU](#)). Here, I believe, meanings A and B best apply.

"Marries" is the 3rd Singular [Aorist Subjunctive Active](#) of the verb *gaméō* (1060), "to marry."

"She has not sinned" is the 3rd Singular [Aorist Indicative Active](#) of the verb *hamartánō* (264), "...to miss the mark; to err, be mistaken; to miss or wander from the path of uprightness and honour, to do or go wrong; to wander from the law of God, violate God's law, sin" (excerpted from [OBU](#)).

This assessment by [Paul](#) is consistent with the fact that he is advising, not commanding, staying single.

³¹⁹ 1 Cor. 7:28 - Yet such will have trouble in this life: More literally, "Yet such will have trouble in the flesh."

"trouble" is the [Feminine](#) Singular [Accusative](#) of the noun *thlipsis* (2347), used metaphorically, as here, of "trouble, tribulation, oppression" ([Accordance](#)).

"in this life" – more accurately, "in the flesh," translating the [Dative Feminine](#) Singular of the noun *sárx* (4561). Normally, this noun means "flesh, meat, body, sinful nature" ([Accordance](#)). Here, it must refer to the "human existence focused on inevitable trouble." That is why the NASB editors translated it, "in this life." Paul admits he is

- H 2 Paul is acting in his readers' best interest: and I am trying to spare you.³²⁰
- G 6 Paul's perspective on how to live life during the Church Age 7:29-31
 - H 1 The shortness of time: {29} But this I say, brethren, the time has been shortened,³²¹ 7:29a
 - H 2 How to live in view of the shortness of time 7:29b-31
 - J 1 Those who have wives should live as if they had none: so that from now on those who have wives should be as though they had none;³²² 7:29b
 - J 2 Those who weep should live as though they did not: {30} and those who weep, as though they did not weep;³²³ 7:30a
 - J 3 Those who rejoice should live as though they did not: and those who rejoice, as though they did not rejoice;³²⁴ 7:30b

attempting to spare the unmarried of the inevitable trouble that will come and will be complicated if one is married, especially under extenuating circumstances. I still think there was a "present necessity" or "present distress" (1 Cor. 7:26) that colored [Paul's](#) advice. There was something other than just normal living, which inevitably has its own share of troubles and difficulties. And I don't think the end days, meaning the [Church Age](#), is what [Paul](#) had in mind.

³²⁰ 1 Cor. 7:28 - and I am trying to spare you: By advising the single Corinthians to remain single, Paul is attempting to spare them the agony or trauma of concern over the welfare of their spouse when, if they had only themselves about whom to be concerned, they would be better off.

³²¹ 1 Cor. 7:29 - the time has been shortened: To what did Paul refer? Some believe Paul felt the return of Christ was imminent. If so, why did he make long-range plans for himself (Rom. 15:24-25)? Gromacki believes Paul had in mind "the atmosphere of persecution at Corinth (cf. Acts 18:9, 12, 17) which made normal marital relations difficult if not impossible. The loss of job through pagan pressure and/or the loss of life through martyrdom created an abnormal incubator for proper home life" (Robert G. Gromacki, *Called to Be Saints: An Exposition of 1 Corinthians*, Baker Book House, Grand Rapids, MI, 1977, p. 96).

³²² 1 Cor. 7:29 - those who have wives should be as though they had none: All Christians need to be balanced in their approach to life. Married men need to avoid allowing their devotion to their wives to overshadow and take the place of their devotion to Christ.

³²³ 1 Cor. 7:30 - and those who weep, as though they did not weep: Those who are grieving, perhaps over the death of a loved one, are not to allow themselves to be consumed by grief. (See, for example, 1 Thess. 4:13-18.)

³²⁴ 1 Cor. 7:30 - those who rejoice, as though they did not rejoice: Those who rejoice over some blessing of God are not to lose focus on helping others less fortunate than they.

- J 4 Those who buy should live as though they had no possessions: and those who buy, as though they did not possess;³²⁵ 7:30c
- J 5 Those who use the world should live as though they did not make full use of it: {31} and those who use the world, as though they did not make full use of it;³²⁶ 7:31a
- J 6 The reason: for the form of this world is passing away.³²⁷ 7:31b
- E 2 Because of greater freedom to serve Christ 7:32-35
- G 1 Paul's desire for them: {32} But I want you to be free from concern.³²⁸ 7:32a
- G 2 The unmarried man is better able to serve the Lord 7:32b
- H 1 His concern is for matters pertaining to Christ: One who is unmarried³²⁹ is concerned about the things of the Lord,³³⁰

³²⁵ 1 Cor. 7:30 - and those who buy, as though they did not possess: Those who have enough money to purchase life's necessities are not to be so enamored with possessions they stop living to serve [Jesus](#).

³²⁶ 1 Cor. 7:31 - and those who use the world, as though they did not make full use of it: The term "world" is the [Accusative Masculine](#) Singular of the noun *kósmos* (2889), "world, mankind, earth; adornment, decoration" ([Accordance](#)). Here, the emphasis is on the physical world, accompanied by all things associated with living in it. As [Christians](#), we are obligated to live in this world. But we are not to be so immersed in living in the world that we forget it is but a temporary way-station along the road of eternity.

³²⁷ 1 Cor. 7:31 - for the form of this world is passing away: The word "form" is the [Nominative Neuter](#) Singular of the noun *schēma* (4976), "form, outward form" (excerpted from [Accordance](#)); of this world" – "world" is the [Genitive Masculine](#) Singular of the noun *kósmos* (2889), "world, mankind, earth; adornment, decoration" ([Accordance](#)). The world is presently decaying, and will one day be destroyed, along with everything in it (2 Pet. 3:7-10). Consequently, we should focus on being holy people, concentrating on the [New Heavens](#) and [New Earth](#), in which dwell only righteousness (2 Pet. 3:11-13).

³²⁸ 1 Cor. 7:32 - free from concern: the [Accusative Masculine](#) Plural of the adjective *amérimnos* (275), "secure, without care" ([Accordance](#)).

³²⁹ 1 Cor. 7:32 - unmarried: the [Nominative Masculine](#) Singular of the noun *ágamos* (22), "unmarried, unwedded, single" ([OBU](#)). The [Masculine](#) gender of the noun indicates [Paul](#) is speaking of a single man.

³³⁰ 1 Cor. 7:32 - is concerned about the things of the Lord: "is concerned about" is the 3rd Singular [Present Indicative Active](#) of the verb *merimnáō* (3309), literally, "anxious" ([Accordance](#)); "I to be anxious A to be troubled with cares II to care for, look out for (a thing) A to seek to promote one's interests B caring or providing for" ([OBU](#)). Obviously, the verb has a good connotation in this context. It is good for a [Christian](#) to be concerned about the things of the Lord – how he can best please Him; "the Lord" is the [Genitive Masculine](#) Singular of the noun

- H 2 How he may please Jesus: how he may please the Lord;³³¹
- G 3 The married man is more focused on things of this world 7:33-34a
- H 1 He is concerned about things of this world: {33} but one who is married is concerned about the things of the world,³³² 7:33a
- H 2 How he may please his wife: how he may please his wife,³³³ 7:33b
- H 3 He has divided interests: {34} and *his interests* are divided.³³⁴ 7:34a
- G 4 The single woman and the virgin are concerned about pleasing the Lord 7:34b
- H 1 The identification of the females
- J 1 The woman who is unmarried,³³⁵

kúrios (2962), “lord, master, the Lord” (Accordance), preceded by the article, obviously referring to the ultimate Lord, [Jesus Christ](#).

³³¹ 1 Cor. 7:32 - how he may please the Lord: “he may please” is the 3rd Singular [Aorist Subjunctive Active](#) of the verb *aréskō* (700), “to please” (Accordance); “I to please II to strive to please A to accommodate oneself to the opinions desires and interests of others” (OBU); “the Lord” is the [Dative Masculine](#) Singular of the noun *kúrios* (2962), “lord, master, the Lord” (Accordance), preceded by the article, obviously referring to the ultimate Lord, [Jesus Christ](#).

³³² 1 Cor. 7:33 - the world: the [Genitive Masculine](#) Singular of the noun *kósmos* (2889), referring to this present earth and the effort needed to survive and thrive in every-day life. “World” here in this context is not necessarily evil, so much as it can exceedingly distract us from our real purposes in life as [Christians](#) serving [Jesus](#) and recruiting and discipling people for His coming [Kingdom](#).

³³³ 1 Cor. 7:33 - how he may please his wife: [Paul](#) here specifies which particular “things of the world” he is concerned about – the things of the world that would particularly concern his wife, if the [Christian](#) man under consideration were married.

³³⁴ 1 Cor. 7:34 - and *his interests* are divided: The words “his interests” are not in the Greek text. The text reads, “and he has been divided,” the 3rd Singular [Perfect Passive Indicative](#) of the verb *meridzō* (3307), “divide, distribute” (Accordance); “I to divide A to separate into parts, cut into pieces” (excerpted from OBU). The point is that, since the married man is focused on pleasing his wife, he cannot focus solely on pleasing Christ with his life.

³³⁵ 1 Cor. 7:34 - the woman who is unmarried: Evidently [Paul](#) here contemplates the woman who had once been married, but now, either she has been deserted or divorced by her husband, or else he has died. “Unmarried” is [Nominative Feminine](#) Singular of the noun *ágamos* (22), “unmarried, unwedded, single” (OBU).

- J 2 and the virgin,³³⁶
- H 2 The concern of the women:
- J 1 is concerned about the things of the Lord,³³⁷
- J 2 that she may be holy³³⁸
- both in body and spirit;³³⁹
- G 5 The focus of the married woman 7:34c
- H 1 She is concerned about the things of the world: but one who is married is concerned about the things of the world,³⁴⁰
- H 2 how she may please her husband.³⁴¹

³³⁶ 1 Cor. 7:34 - and the virgin: “virgin” is the [Nominative Feminine](#) Singular of the noun *parthénos* (3933), “I a virgin A a marriageable maiden B a woman who has never had sexual intercourse with a man C one’s marriageable daughter” (excerpted from [OBU](#)). Here [Paul](#) seems to contemplate a never-married woman, and, presumably, one not contemplating marriage.

³³⁷ 1 Cor. 7:34 - is concerned about the things of the Lord: Both the no-longer-married woman and the never-married virgin concern themselves about the interests of the Master – [Jesus Christ](#).

³³⁸ 1 Cor. 7:34 - holy: the [Nominative Feminine](#) Singular of the adjective *hágios* (40), “holy, set apart, consecrated, devoted to moral and spiritual purity.”

³³⁹ 1 Cor. 7:34 - both in body and spirit: literally, “both in the body and in the spirit,” wherein “in the body” is the [Dative Neuter](#) Singular of the noun *sōma* (4983), “body,” plus the article; “and in the spirit” is the [Dative Neuter](#) Singular of the noun *pneûma* (4151), the rational spirit or soul within man, the human intellect and will which animates and decides on behalf of the body, plus the article. [God](#) desires holiness and purity both in one’s body and in one’s spirit. [Paul’s](#) point is that a single woman is better able to do this and focus on serving [Christ](#) than is a married woman. The married woman is more distracted in her focus.

³⁴⁰ 1 Cor. 7:34 - the things of the world: “world” is, once again, the [Genitive Masculine](#) Singular of the noun *kósmos* (2889), referring to this present earth and the effort needed to survive and thrive in every-day life. “World” here in this context is not necessarily evil, so much as it can exceedingly distract us from our real purposes in life as [Christians](#) serving [Jesus](#) and recruiting and discipling people for His coming [Kingdom](#). The married woman is concerned about the specific things of the world that relate to pleasing her husband, and is often side-tracked from living her life to please [Christ](#).

³⁴¹ 1 Cor. 7:34 - how she may please her husband: “please” is the 3rd Singular [Aorist Subjunctive Active](#) of the verb *aréskō* (700), I “to please” II “to strive to please” A “to accommodate one’s self to the opinions and interests of others” ([OBU](#)); “husband” is the [Dative Masculine](#) Singular of the noun *anēr* (435), “man, husband” ([Accordance](#)); “male, husband” (excerpted from [OBU](#)).

[Paul](#) will make it clear that he is not accusing anyone who is married of sinning by trying to please her husband or his wife. Rather, his preference is that people would remain single and devote themselves to serving the Lord without any distractions. [Paul](#) has already concluded that some people are gifted this way, and others are gifted that way (1 Cor. 7:7). In my own opinion, I think that people who refrain from marriage in order to serve the Lord better will be rewarded in the next life for their sacrifice. I believe all will be acceptably rewarded for serving [Christ](#). But those who make sacrifices above and beyond the norm, I should think, will be more rewarded in the end. How that all works itself out in the [providence](#) of [God](#), we will one day see firsthand.

G 6 Paul's motives in his instructions 7:35

H 1 He says this for their own benefit: {35} This I say for your own benefit;³⁴²

H 2 He does not wish to make them feel guilty: not to put a restraint³⁴³ upon you,

H 3 His desire

J 1 but to promote what is appropriate³⁴⁴

J 2 and *to secure* undistracted³⁴⁵ devotion³⁴⁶ to the Lord.

D 2 Nevertheless marriage is not sinful 7:36-38

E 1 The case of the man who believes his virgin should be permitted and encouraged to marry 7:36

G 1 The general statement: {36} But if any man thinks that he is acting unbecomingly³⁴⁷ toward his virgin daughter,³⁴⁸

³⁴² 1 Cor. 7:35 - benefit: the [Accusative Neuter](#) Singular of the adjective *súmphoros* (4852a), “advantageous” ([Accordance](#)). In other words, the advice [Paul](#) is giving is advantageous or beneficial for his readers.

³⁴³ 1 Cor. 7:35 - restraint: the [Accusative Masculine](#) Singular of the noun *bróchos* (1029), “snare, restriction” ([Accordance](#)); “a noose, slip-knot, by which any person or thing is caught, or fastened, or suspended” (excerpted from [OBU](#)).

³⁴⁴ 1 Cor. 7:35 - what is appropriate: the [Accusative Neuter](#) Singular of the adjective *euschē'mōn* (2158), “respected, presentable, graceful” ([Accordance](#)); “...bearing oneself becomingly in speech or behaviour” II “of good standing” A “honourable, influential, wealthy, respectable” (excerpted from [OBU](#)).

³⁴⁵ 1 Cor. 7:35 - undistracted: the adverb *aperispástōs* (563), “without distraction, without solicitude or anxiety or care” ([OBU](#)); “solitarily, individually; undistractedly” ([Accordance](#)).

³⁴⁶ 1 Cor. 7:35 - devotion: the [Accusative Neuter](#) Singular of the adjective *eupáredros* “devoted, dedicated” ([Accordance](#)); or possibly from the adjective *euprósedros* (2145), “sitting constantly by, devoted” ([OBU](#)).

³⁴⁷ 1 Cor. 7:36 - that he is acting unbecomingly: this five-word phrase in English translates the [Present Active Infinitive](#) of the single Greek verb *aschēmonēō* (807), “to behave improperly” ([Accordance](#)). This verb is used but twice in the [NT](#), here and in 1 Cor. 13:5. Both times in [NASB95](#) it is translated as “act unbecomingly.” In this instance, to act unbecomingly means to prevent the virgin from marrying. We are not given any details as to what precisely is improper about the action under consideration, except that one detail is the advancing age of the virgin (1 Cor. 7:36).

³⁴⁸ 1 Cor. 7:36 virgin *daughter*: It is not difficult for the reader to observe that, in 1 Cor. 7:36, 37, 38, each time the Greek text reads “virgin” (*parthénos*, 3933), the English editors of the [NASB](#) have added the word “daughter.” In a sense, that is unfortunate because it diverts the reader down a certain pre-determined interpretation. These comments apply to each of the three occurrences of the term translated in the [NASB](#) as virgin *daughter* (1 Cor. 7:36, 37, 38). I insert here the statement of [Constable](#), who acknowledges that some interpreters say that the male in

- G 2 Her condition: if she is past her youth,³⁴⁹ and if it must be so, let him do what he wishes, he does not sin;³⁵⁰ let her marry.³⁵¹
- E 2 The case of the man who believes his virgin should remain single 7:37
- G 1 His resolve: {37} But he who stands firm in his heart,³⁵²
- G 2 Feeling no pressure: being under no constraint,³⁵³
- G 3 Has strong convictions: but has authority over his

question is a father, but others say he is a man contemplating or pledged in marriage to his beloved. In fairness, [Constable](#) himself believes the preferred interpretation is that of a virgin daughter. I take the position it could refer either to one's virgin daughter or to one's fiancée.

³⁴⁹ 1 Cor. 7:36 - past her youth: This may not mean that she is an "old maid," but that she is past her puberty – of marriageable age (so [Constable](#)). The term is the [Nominative Feminine](#) Singular of the adjective *hupérakmos* (5230), "I beyond the bloom or prime of life II overripe, plump and ripe, (and so in danger of defilement) A [figuratively] of a virgin" (adapted from [OBU](#)); "past marital age" ([Accordance](#)). The lexical entries lean more toward the notion that the virgin in question is in danger of turning into what we call an "old maid." She is, in some sense, past her prime, perhaps insofar as her child-bearing ability is concerned.

³⁵⁰ 1 Cor. 7:36 - he does not sin: the 3rd Singular [Present Indicative Active](#) of the verb *hamartánō* (264), "...II to miss the mark III to err, be mistaken IV to miss or wander from the path of uprightness and honour, to do or go wrong V to wander from the law of God, violate God's law, sin" (excerpted from [OBU](#)); "to sin; err" ([Accordance](#)). So, the man in question, be he a father of a virgin or a man contemplating marrying his virgin (fiancée ?), if he proceeds with the marriage, is not presently sinning.

³⁵¹ 1 Cor. 7:36 - let her marry: This is actually a mistranslation. The single Greek word is the 3rd Plural [Present Active Imperative](#) of the verb *gaméō* (1060), literally, "let them marry." The meaning of the verb is "to marry" ([Accordance](#)); "I to lead in marriage, take to wife ... II to give a daughter in marriage" ([OBU](#)).

³⁵² 1 Cor. 7:37 - But he who stands firm in his heart: "Stands" is the 3rd Singular [Perfect Indicative Active](#) of the verb *hístēmi* (2476), "to stand, resolve," while "firm" is the [Nominative Masculine](#) Singular of the adjective *hedraíos* (1476), in this context, "firm, immovable, steadfast" (excerpted from [OBU](#)). The [Perfect](#) tense indicates this man came to a firm decision at some time in the past, and remains committed to that decision. What was his decision? It was to keep his virgin a virgin. Was the man a father or a potential suitor? Though some will argue one way and others another, I think it may have been either. The terminology seems purposefully vague.

"Heart," the [Dative Feminine](#) Singular of the noun *kardia* (2588) is here, of course, not the organ that pumps blood, but the core of the man's being and thought processes.

³⁵³ 1 Cor. 7:37 - being under no constraint: literally, "not having necessity," wherein "having" is the [Nominative Masculine](#) Singular [Present Active Participle](#) of the verb *échō* (2192), "to have, possess;" "constraint" is the [Accusative Feminine](#) Singular of the noun *anáγκē* (318), "necessity; distress, calamity" ([Accordance](#)); I "necessity, imposed either by the circumstances, or by law of duty regarding to one's advantage, custom, argument" II "calamity, distress, straits" ([OBU](#)). Keep in mind that [Paul](#) used the same word in 1 Cor. 7:26, where, to me, he was speaking of some sort of localized hardship that made marriage impractical. He will also use this same word in this letter in 1 Cor. 9:16, where he is under *compulsion* to proclaim the [Good News](#) about [Jesus](#).

- own will,³⁵⁴
- G 4 His inner decision: and has decided this in his own heart,³⁵⁵
- G 5 His resolve to keep his virgin single: to keep his own virgin *daughter*,³⁵⁶
- G 6 He will do well: he will do well.³⁵⁷
- E 3 The summary statements 7:38
- G 1 The one who gives his virgin in marriage does well:

³⁵⁴ 1 Cor. 7:37 - but has authority over his own will: more literally, “but has authority concerning his own will.” “authority” is the [Accusative Feminine](#) Singular of the noun *exousia* (1849) I “power of choice, liberty of doing as one pleases” ... III “the power of authority (influence) and of right (privilege)” (excerpted from [OBU](#)).

“Will” is the [Genitive Neuter](#) Singular of the noun *thélēma* (2307), “what one wishes or has determined shall be done” (excerpted from [OBU](#)); “will, desire” ([Accordance](#)).

It is clear that the “will” in question is the will of the man, not the will of the woman. In this instance, the man in question, if he is a father, believes he has the good will of his daughter sufficiently that refusing to let her marry will not destroy their relationship – she will understand; or, if the man is a suitor, he has the good will of his fiancée sufficiently that deciding not to marry her will not “destroy” her.

It is interesting to me that, even though the morals of our American society have been corrupted by, among other things, blind egalitarianism, males still possess the right of proposal, which includes the right to refrain from proposing. Females possess the right of refusal, but, not generally, of proposal. It is still men who ask women to marry them, not the other way around.

If the virgin in question is the daughter of this man, then this father retains the right to authorize or refuse his daughter in marriage.

³⁵⁵ 1 Cor. 7:37 - and has decided in his own heart: “has decided” is the 3rd Singular [Perfect Indicative Active](#) of the verb *krinō* (2919), “to judge, decide, determine.” The [Perfect](#) tense indicates the man came to a decision at some time in the past, and that remains his decision.

“In his own heart” – “heart” is the [Dative Feminine](#) Singular of the noun *kardia* (2588), here, not the physical organ, but the core of one’s own being. This appears to be a deep, thoughtful, and abiding decision.

³⁵⁶ 1 Cor. 7:37 - to keep his own virgin *daughter*: “to keep” is the [Present Active Infinitive](#) of the verb *tērēō* (5083), “to attend to carefully, take care of,” in this context, probably metaphorically, “to keep one in the state in which he [or here, she] is” (excerpted from [OBU](#)). The meaning is, “to retain her as an unmarried virgin.”

“Virgin” is the [Accusative Feminine](#) Singular of the noun *parthēnos* (3933), I “virgin” A “a marriageable maiden” or C “one’s marriageable daughter.” As we have noted before, the term “daughter” does not appear in the Greek text.

The terminology that leads many commentators to opt for the meaning of “daughter” is the term, “his own,” which is the 3rd [Masculine](#) Singular [Genitive](#) of the reflexive pronoun *autós* (1438), “of himself, his own” ([Accordance](#)). The argument goes, “In what sense would this unmarried woman be the possession of a man who had not yet even proposed marriage? He may be a suitor or a potential suitor, but unless he has proposed and she has accepted, in what sense does she belong to him? This is probably the strongest argument that the woman in question is a daughter, and not a prospective marriage partner contemplated by a potential suitor. On the other hand, if the couple had entered into a betrothal (what we might call an “engagement”) relationship, there might be a sense in which the male could say, “She is my virgin.” There are too many unknowns in this whole discussion to be dogmatic one way or the other.

³⁵⁷ 1 Cor. 7:37 - he will do well: literally, “well – he will do,” wherein “well” is the adverb *kalōs* (2573), ...B “excellently, nobly, commendably” (excerpted from [OBU](#)); “he will do” is the 3rd Singular [Future Indicative Active](#) of the verb *poiēō* (4160), II A “to act rightly, do well” i “to carry out, to execute” (excerpted from [OBU](#)). [Paul’s](#) position is that the man will be better off if he keeps his virgin single rather than permitting her to marry (or marrying her).

{38} So then both he who gives his own virgin *daughter* in marriage does well,³⁵⁸

G 2 The one who does not give her in marriage will do better: and he who does not give her in marriage will do better.³⁵⁹

C 4 Marriage and remarriage 7:39-40

D 1 Only the death of the spouse provides freedom to marry a Christian 7:39

E 1 The life-long nature of the marriage bond for a woman: {39} A wife is bound as long as her husband lives;³⁶⁰

E 2 In the event of her husband's death

³⁵⁸ 1 Cor. 7:38 - So then both he who gives his own virgin *daughter* in marriage does well: Thus begins [Paul's](#) summary. It should be noted, however, that he switches verbs. He has been using the verb *gaméō* (1060), I A "to get married, to marry" ... II "to give a daughter in marriage" (OBU). This verb appears 9X in 1 Corinthians – in 1 Cor. 7:9 (2X); 1 Cor. 7:10; 1 Cor. 7:28 (2X); 1 Cor. 7:33; 1 Cor. 7:34; 1 Cor. 7:36; 1 Cor. 7:39. Now, in 1 Cor. 7:38 he twice uses a slightly different verb, the [Masculine Singular Present Active Participle](#) of the verb *gamídzō* (1061), "give in marriage" (OBU); "to give in marriage" ([Accordance](#)). There is no sin in marrying a virgin or in a father giving his virgin daughter in marriage. He who does either does well. But he who refrains from either does better. [Note: There is a textual problem here. Some Greek texts read *gamídzō* (1061), while others read *ekgamídzō* (1547). Also, see the difference between *gaméō*, "to marry" and *gamídzō*, "to give in marriage" (Mark 12:25).]

³⁵⁹ 1 Cor. 7:38 - and he who does not give her in marriage will do better: the verbal component of "the one not *giving in marriage*" (italics mine) is, again, the [Masculine Singular Present Active Participle](#) of the verb *gamídzō* (1061), "give in marriage" (OBU); "to give in marriage" ([Accordance](#)).

"Will do" is the 3rd Singular [Future Indicative Active](#) of the verb *poiéō* (4160), "will fare." "to act rightly, do well" (excerpted from OBU).

"Better" is the adverb *kreíttōn* (2909), I "more useful, more serviceable, more advantageous" (excerpted from OBU).

[Paul's](#) conclusion is that the one who does not give his virgin in marriage will fare better, make a better choice than the one who does give his virgin in marriage.

³⁶⁰ 1 Cor. 7:39 - A wife is bound as long as her husband lives: better, "has been bound" The verb "is bound" [better, "has been bound"] is the 3rd Singular [Perfect Indicative Passive](#) of the verb *déō* (1210), literally, "to bind, tie, fasten," (excerpted from OBU); metaphorically, "to be bound, placed under the obligation of the marriage bond" (adapted by JTB from OBU). This verb is used twice in this letter, first in 1 Cor. 7:27, and last, in 1 Cor. 7:39. The [Passive](#) indicates that someone else (namely, [God](#), I should think) does the binding, not man. The [Perfect](#) indicates the binding was done some time in the past and remains in force at the present time. To me this brief statement countermands the erroneous belief that desertion constitutes legitimate grounds for divorce and remarriage. It also countermands the erroneous belief that immorality on the part of the spouse constitutes legitimate grounds for divorce and remarriage. There is one thing that ends a marriage, and that is death. I think, sadly, there are a great many [Christians](#) (and others, of course) who are actually, in the sight of [God](#), married to multiple people at the same time. I do not see how that can be pleasing to Him or can earn the blessing that would otherwise accrue to those in a committed, monogamous relationship. We forget that [Jesus'](#) first and best answer to the question of whether or not it is lawful for a man to divorce his wife for any reason at all (Matt. 19:3) was a flat, "What therefore [God](#) has joined together, let no man separate" (Matt. 19:6). Man is forever seeking to find loopholes to [God's](#) laws. [Jesus](#) is committed to observing them. In [Jesus'](#) world, pursuing divorce inevitably reveals a hard heart (Matt. 19:8). In [Paul's](#) world, which echoes [Jesus'](#) world, I believe, a wife is bound in marriage to her husband as long as he is alive. Only after her husband has died is she free to remarry whomever she wishes, so long as he is a [Christian](#) (1 Cor. 7:39).

- G 1 The condition: but if her husband is dead,
- G 2 She is free to marry whomever she wishes: she is free to be married to whom she wishes,
- G 3 But he must be a believer in Christ: only in the Lord.

D 2 Remaining single makes for greater happiness 7:40

- E 1 The nature of Paul's advice: {40} But in my opinion
- E 2 The woman will be happier if she remains single: she is happier³⁶¹ if she remains as she is;³⁶²
- E 3 Paul's qualifier: and I think that I also have the Spirit of God.³⁶³

B 2 The Question About Meat Sacrificed to Idols: The Limits of Christian Liberty 8:1 - 11:1

C 1 Knowledge without love makes arrogance 8:1-6

- D 1 The next topic – things sacrificed to idols: {1} Now concerning things sacrificed to idols,³⁶⁴ 8:1a
- D 2 The parameters of knowledge 8:1b
- E 1 We all have knowledge: we know that we all have

³⁶¹ 1 Cor. 7:40 - happier: the [Nominative Feminine](#) Singular of the comparative adjective *makários* ([3107](#)), “blessed, happy” ([Accordance](#); [OBU](#));

³⁶² 1 Cor. 7:40 - if she remains as she is: That is, single.

³⁶³ 1 Cor. 7:40 - and I think that I also have the Spirit of God: [Paul](#) is not a braggart. He is not giving a command, but rather, solid [Spirit](#)-filled advice. Though some commentators may disagree, I still think that the “present distress” (1 Cor. 7:26) has a some degree of bearing on [Paul's](#) advice in this chapter. It may not, however, account for all facets of his advice. It is still true that married people are more preoccupied with domestic relationships than are single people.

³⁶⁴ 1 Cor. 8:1 - Now concerning things sacrificed to idols: [Paul's](#) introductory *Peri dè* (“Now concerning”) marks the next question the [Corinthians](#) asked in their letter, and which [Paul](#) will now answer, is in regard to “the things offered to idols,” *eidōlōthutos* ([1494](#)) I. “sacrificed to idols, the flesh left over from heathen sacrifices” A. “it was either eaten at the feasts or sold (by the poor and the miserly) in the market” ([OBU](#)). I believe what the [Corinthians](#) were grappling with was the moral rectitude of using bargain-priced meat from the market that they knew had originated as meat offered to idols. It was not now being offered to idols – it was appearing in the market, but they knew it had previously been offered to idols. Could they now repurpose it as acceptable meat for their own tables? They were not now offering it to idols. Could they use it for food anyway?

- knowledge.³⁶⁵
- E 2 The weakness of knowledge: Knowledge makes arrogant,³⁶⁶
- E 3 The benefit of love: but love edifies.³⁶⁷
- D 3 Our human knowledge is always limited 8:2
- E 1 The concession – some people are “in the know”: {2} If anyone supposes that he knows anything,
- E 2 The reality – he doesn’t know as much as he should: he has not yet known as he ought to know;³⁶⁸
- D 4 The superiority of love 8:3
- E 1 There are people who love God: {3} but if anyone loves God,³⁶⁹
- E 2 In that case, God knows him: he is known by Him.³⁷⁰
- D 5 The application of knowledge to the topic of eating things

³⁶⁵ 1 Cor. 8:1 - we know that we all have knowledge: “knowledge” is *gnōsis* (1108), “the correct understanding of how things really are” (JTB). Paul is saying all Christians have this correct understanding. He will first give a warning disclaimer, and then he will proceed to define what this correct understanding is.

³⁶⁶ 1 Cor. 8:1 - Knowledge makes arrogant: This is Paul’s warning disclaimer. “The knowledge,” he will say, has an inherent weakness – those who possess this knowledge also inherit an almost irresistible urge to be proud about the knowledge they possess! This knowledge produces arrogance, not love! Paul states it this way, “The knowledge puffs up!” “The knowledge” (appearing with the article) is, once again, *gnōsis* (1108), “the correct understanding of how things really are” (JTB); “puffs up” is the 3rd Singular Present Indicative Active of the verb *phusiōō* (5448), “to puff up, make proud” (excerpted from OBU). So a correct understanding of the way things really are carries with it an inherent, dangerous temptation – the temptation to become inflated with pride for knowing the real truth about anything. A great many Christians, perhaps most Christians, cannot handle the temptation to become proud, inflated about how much and what they know. Paul was able to resist that temptation, but perhaps most Christians cannot.

³⁶⁷ 1 Cor. 8:1 - but love edifies: Literally, “but the love builds up.” “The love” is the Nominative Feminine Singular of the noun *agāpē* (26), I “affection, good will, love, benevolence, brotherly love” (OBU). The essence of *agāpē* love is sacrifice of one’s self for the good of another (John 15:13; Rom. 5:8; Gal. 5:13; John 3:16; 4:9, 10). This kind of love builds up other Christians – it does not tear them down.

³⁶⁸ 1 Cor. 8:2 - he has not yet known as he ought to know: According to Constable:

To think one has fully mastered any subject is the height of arrogance. Paul said what he did here in order to humble some of his readers. Some of them claimed that since there are no such things as idols it was perfectly obvious what the Christian’s relation to eating meat in an idol’s temple should be.

³⁶⁹ 1 Cor. 8:3 - but if anyone loves God: “loves” is the 3rd Singular Present Indicative Active of the verb *agapāō* (25), “to welcome, to entertain, to be fond of, to love dearly” (OBU); “to seek the highest good for” (JTB).

³⁷⁰ 1 Cor. 8:3 - he is known by Him: If any person seeks the highest good for God, i.e. he obeys Him, that person is truly known by God. “Is known” is the 3rd Singular Perfect Indicative Passive of the verb *ginōskō* (1097), “to know, understand, perceive, have knowledge of” (excerpted from OBU); “comprehend” (JTB).

sacrificed to idols: {4} Therefore concerning the eating of things sacrificed to idols,³⁷¹ [8:4a] 8:4-6

E 1 We know that idols do not exist in the sphere of reality: we know that there is no such thing as an idol in the world,³⁷² 8:4b

E 2 We know there is only one true God: and that there is no God but one.³⁷³ 8:4c

E 3 In the pagan world there are many false gods and masters 8:5

G 1 {5} For even if there are so-called gods whether in heaven or on earth,

G 2 as indeed there are many gods and many lords,

E 4 The reality is that there is only one God 8:6a

G 1 For us Christians there is only one God: {6} yet for us there is but one God,

G 2 He is the Father: the Father,³⁷⁴

G 3 He is the source of all things: from whom are all things³⁷⁵

³⁷¹ 1 Cor. 8:4 - of things sacrificed to idols: the [Genitive Neuter](#) Plural of the adjective *eidōlóthotos* (1494), “sacrificed to idols, the flesh left over from the heathen sacrifices” (excerpted from [OBU](#)).

³⁷² 1 Cor. 8:4 - no such thing as an idol in the world: “idol” is the [Nominative Neuter](#) Singular of the noun *eidōlon* (1497) “whatever represents the form of an object, either real or imaginary,” more specifically, “a false god” (excerpted from [OBU](#)); “world” is the [Dative Masculine](#) Singular of the noun *kósmos* (2889), “the world, the universe” (excerpted from [OBU](#)). Paul is here, I believe, speaking of the physical material constituting an idol, whether it be some type of metal or wood. An idol, or that which constitutes it, is nothing. It has no power, no authority, no jurisdiction, no real value. Isaiah 44:9-20 describes the utter futility and absurdity of a human being manufacturing an idol with his own ingenuity and labor, and then worshipping it!

³⁷³ 1 Cor. 8:4 - there is no God but one: The world is full of many so-called gods. Some religions, such as [Hinduism](#), consist of polytheism. But there is only one real [God](#), the [God](#) who authored the Scriptures. [Elijah](#), on top of [Mount Carmel](#), illustrated through the prophets of [Baal](#) the futility of praying to the “god,” [Baal](#), who does not exist (1 Kings 18:1-40). There is only one real [God](#), the One who created the heavens and the earth (Gen. 1:1). The word for “God” here in this text is *theós* (2316), the one true [God](#). This [God](#) is the [God](#) of Abraham, Isaac, and Jacob (Matt. 22:32).

³⁷⁴ 1 Cor. 8:6 - the Father: Particularly in the [New Testament](#), at the instigation of [Jesus](#), we learn of the one true [God’s](#) existence as the [Father](#). It is appropriate that [Jesus](#), the “[only-born](#)” [Son of God](#), particularly taught us about [God](#) as being our [Father](#), the One dwelling in the heavens (Matt. 6:9).

³⁷⁵ 1 Cor. 8:6 - from who are all things: Literally, “from whom the things all,” wherein “whom” is the [Masculine](#) Singular [Genitive](#) of the Definite Relative Pronoun *hós* (3739), “who, which, what, that” ([OBU](#)), “who, which, what” ([Accordance](#)), “whom” ([ESVS](#)).

- G 4 He is the focal point of our existence: and we exist for Him;³⁷⁶
- E 5 The reality is that there is only one Master 8:6b
- G 1 There is but one Master: and one Lord, Jesus Christ,
- G 2 He is the means by whom everything came into existence: by whom are all things,
- G 3 He is the means through whom we exist: and we exist through Him.³⁷⁷
- C 2 Love is willing to give up its rights 8:7 - 9:27
 - D 1 Love will refrain from the legitimate to avoid wounding a brother 8:7-13
 - E 1 But not all possess this knowledge 8:7
 - G 1 The statement of the limitation: {7} However not all men have this knowledge;
 - G 2 Some Christians come from an idolatrous background: but some, being accustomed to the idol³⁷⁸ until now,

“The things” is the [Nominative Neuter](#) Plural of the Article *hós* (3739), “the, who, which” ([Accordance](#)). “All” is the [Nominative Neuter](#) Plural of the Adjective *pas* (3956), “all, every; the whole” ([Accordance](#)); “each, every, any, all, the whole, everyone, all things, everything” collectively, “some of all types” ([OBU](#)). The point is that all things derive their origin and existence from [God](#), the Source and Origin of everything that exists. The idea that there was a [Big Bang](#) that began the cosmos, or that [Evolution](#) was responsible for all life on earth are both preposterous ideas without any foundation in fact or reality.

³⁷⁶ 1 Cor. 8:6 - and we exist for Him: The verb “we exist” does not appear in the Greek text. However, it can reasonably be implied. Literally, it reads, “and we for Him.” [God the Father](#) is the purpose of our existence. We exist here upon earth for His benefit!

³⁷⁷ 1 Cor. 8:6 - and we exist through Him: According to [Constable](#), “The Father is the source (“from whom”) and goal (“for” whom) all things exist, whereas the Son is the agent (“by whom” and “through” whom) all things exist.” The verb “exist” does not appear in the Greek text. The literal rendering is elliptical: “and we through Him” [i.e. through [Jesus Christ](#)]. The preposition translated “through” is *diá* (1223), which, with the [Genitive](#), as here, means “by means of.” We [Christians](#), and, indeed, all humans, exist by means of the agency of [Jesus Christ](#).

³⁷⁸ 1 Cor. 8:7 - idol: The [Genitive Neuter](#) Singular of the noun *eidōlon* (1497), “false god, idol; ghost, phantom, representation” ([Accordance](#)); I “an image, likeness” ... B “used of the shades of the departed, apparitions, spectres, phantoms of the mind, etc.” II “the image of an heathen god” III “a false god” (excerpted from [OBU](#)). This word appears in this letter in 1 Cor. 8:4, 7; 10:19; 12:2. The mature, knowledgeable [Christian](#) knows that an idol is really nothing in reality. It represents a deity to those who have lived long under its sway. But the knowledgeable [Christian](#) is not deluded by the [Devil](#) in regard to the reality of the idol. However, for those who have grown up in that culture – for some, at least – it is hard to shake the illusions to which they have been accustomed. So to them, to eat meat that has been offered to an idol is a soul-wrenching experience, and they cannot abide by it. [Paul](#) is arguing in this chapter that the knowledgeable [Christian](#) should, out of respect and love for his troubled brother, curtail his own liberty and refuse to eat the meat offered to the idol.

- G 3 They eat the food from the sacrifices and think they are really honoring the idol: eat food as if it were sacrificed to an idol;
- G 4 The result is that their weak conscience is defiled: and their conscience ³⁷⁹ being weak ³⁸⁰ is defiled.
- E 2 The moral neutrality of food 8:8
- G 1 Food does not improve our status before God: {8}
But food will not commend us to God;
- G 2 There is no difference if we partake or not
- H 1 we are neither the worse if we do not eat,
- H 2 nor the better if we do eat.
- E 3 Be careful that your “correct knowledge” does not become a cause of offense to less knowledgeable Christians: {9}
But take care that this liberty of yours does not somehow become a stumbling block ³⁸¹ to the weak. ³⁸² 8:9

³⁷⁹ 1 Cor. 8:7 - conscience: the [Nominative Feminine](#) Singular of the noun *suneidēsis* (4893), “the soul as distinguishing what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other” (excerpted from [OBU](#)). The human conscience is an inner moral guide that is only as correct as the moral data programmed into it. If the data programmed into the conscience is Biblical, the conscience will be reliable. If the data is unbiblical, the conscience will give devious, even diabolical results.

For example, the data fed into the consciences of [Muslims](#) following [Hezbollah](#) and [Hamas](#) is diabolically corrupt. And so they kill [Jews](#) with impunity. Likewise, the data fed into the consciences of most Jewish people concerning [Jesus](#), their [Messiah](#), has been horribly corrupted, and they reject Him with a passion. A conscience is only as good as the information programmed into it.

In the case in point, [Christians](#) who have incorrect data about eating meat offered to idols programmed into their consciences will not be able to eat that meat without suffering a guilty, accusing conscience. [Paul's](#) consistent message is that [Christians](#) should not violate their consciences, even if their consciences are overactive and registering erroneous information.

³⁸⁰ 1 Cor. 8:7 - weak: the [Nominative Feminine](#) Singular of the adjective *asthenēs* (772), “I. weak, infirm, feeble” ([OBU](#)), used in this context in this letter in 1 Cor. 8:7, 9, 10. “When Paul speaks of a weak brother, he does not mean one who might easily be influenced to do wrong, but one who is weak in faith, who is overscrupulous, who does not understand the meaning of Christian liberty, and who does not see that the eating of food which has been offered in the worship of false gods is a matter of moral indifference.” ([Constable](#), quoting Frank Minirth, Paul Meier, et al., *The Workaholic and His Family*, ch. 7: “The Guilt Trip.”)

³⁸¹ 1 Cor. 8:9 - stumbling block: the [Nominative Neuter](#) Singular of the noun *próskomma* (4348), “I a stumbling block A an obstacle in the way which if one strikes his foot against he stumbles or falls B that over which a soul stumbles i.e. by which is caused to sin” ([OBU](#)). This noun is used but six times in the [NT](#): Rom. 9:32, 33; 14:13, 20; 1 Cor. 8:9; 1 Pet. 2:8. Paul is afraid that the stronger [Christians'](#) insistence on eating meat that had been offered to idols would cause a weaker [Christian](#), who did not possess correct theology concerning the matter, to violate his conscience by eating the meat without believing he was doing the right thing.

³⁸² 1 Cor. 8:9 - weak: the [Dative Masculine](#) Plural of the adjective *asthenēs* (772), “I. weak, infirm, feeble” ([OBU](#)), used in this context in this letter in 1 Cor. 8:7, 9, 10. (See the footnote on “weak” at 1 Cor. 8:7 for a fuller explanation.)

- E 4 The possibility of leading others astray by your “correct” knowledge 8:10
- G 1 The hypothetical sighting: {10} For if someone sees you,
- G 2 Your possession of accurate knowledge: who have knowledge,
- G 3 Your taking the liberty of eating in an idol temple: dining in an idol's temple,³⁸³
- G 4 Will not he be strengthened to violate his conscience in eating things sacrificed to idols?
- H 1 His ill-informed conscience: will not his conscience,³⁸⁴
- H 2 Since he is weak: if he is weak,³⁸⁵
- H 3 Be encouraged to violate his convictions? be strengthened to eat things sacrificed to idols?³⁸⁶
- E 5 The sad results of your parading of your well-informed liberty 8:11-12
- G 1 The culprit – your knowledge: {11} For through your knowledge 8:11a
- G 2 The ruining of the weak brother: he who is weak is ruined, 8:11b

³⁸³ 1 Cor. 8:10 - idol's temple: the [Dative Neuter](#) Singular of the noun *eidōleion* (1493) “an idol's temple, temple consecrated to idols” ([OBU](#)).

³⁸⁴ 1 Cor. 8:10 - conscience: the [Nominative Feminine](#) Singular of the noun *suneidēsis* (4893) “I. the consciousness of anything II the soul as distinguishing between that which is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other A. the conscience” ([OBU](#)). This noun appears frequently in the latter part of this letter – in 1 Cor. 8:7, 10, 12; 10:25, 27, 28, 29. See the footnote on “conscience” at 1 Cor. 8:7.

³⁸⁵ 1 Cor. 8:10 - if he is weak: literally, “being weak;” “weak” is the [Genitive Masculine](#) Singular of the adjective *asthenēs* (772), “I. weak, infirm, feeble” ([OBU](#)), used in this context in this letter in 1 Cor. 8:7, 9, 10. (See the footnote on “weak” at 1 Cor. 8:7 for a fuller explanation.)

³⁸⁶ 1 Cor. 8:10 - sacrificed to idols: the [Accusative Neuter](#) Plural of the adjective *eidōlōthutos* (1494), “I. sacrificed to idols, the flesh left over from the heathen sacrifices A. it was either eaten at the feasts or sold (by the poor and the miserly) in the market” ([OBU](#)); “(meat) offered to idols” ([Accordance](#)). Paul abhors a stronger [Christian](#) exercising a liberty that would cause a weaker [Christian](#) to violate his [conscience](#) if he were to imitate the stronger [Christian](#).

- G 3 Yet he is one for whom Christ died: the brother for whose sake Christ died.³⁸⁷ 8:11c
- G 4 You end up sinning against the brothers: {12} And so, by sinning against the brethren³⁸⁸ 8:12a
- G 5 You wound their weakened conscience: and wounding their conscience when it is weak, 8:12b
- G 6 And thus you sin against Christ: you sin against Christ.³⁸⁹ 8:12c
- E 6 Paul's steadfast conclusion 8:13
- G 1 If food causes his brother to stumble: {13} Therefore, if food causes my brother to stumble,³⁹⁰
- G 2 He will never eat meat to avoid being a stumbling block: I will never eat meat again,³⁹¹ so that I will not cause my brother to stumble.³⁹²
- D 2 The example of Paul 9
- E 1 Paul's rights 9:1-14

³⁸⁷ 1 Cor. 8:11 - the brother for whose sake Christ died: This shows the value of the [Christian](#) who has a weak conscience, caused by incomplete or inadequate theological perception. Far from being a [Christian](#) who is to be disdained, he actually is a brother in [Christ](#) who possesses inestimable value – [Christ](#) died for his sake!!!

³⁸⁸ 1 Cor. 8:12 - brethren: This is archaic English – “brothers” is much to be preferred. “Brothers” is the [Accusative Masculine](#) plural of the noun *adelphós* (80) IV. “a fellow believer, united to another by the bond of affection” also VI. D. “Christians, as those who are exalted to the same heavenly place” (excerpted from [OBU](#)).

³⁸⁹ 1 Cor. 8:12 - you sin against Christ: This is profound. When we flaunt our own [Christian](#) liberty in front of another, weaker [Christian](#), we sin against that brother, wounding his weak [conscience](#). In so doing, we actually sin against [Christ](#)!

³⁹⁰ 1 Cor. 8:13 - if food causes my brother to stumble: Literally, “if food scandalizes my brother,” wherein “scandalizes” is the 3rd Person Singular [Present Indicative Active](#) of the verb *skandalizō* (4624) “I. to put a stumbling block or impediment in the way, upon which another may trip and fall, metaphorically, to offend” (excerpted from [OBU](#)). Used only twice in 1 Corinthians, both times in this verse.

³⁹¹ 1 Cor. 8:13 - never [eat meat] again: literally, “I will never eat meat into the age” wherein “age” is the [Accusative Masculine](#) Singular of the noun *aiōn* (165) “for ever, an unbroken age, perpetuity of time, eternity” (excerpted from [OBU](#)); “age, eternity” ([Accordance](#)). [Paul's](#) example is profound. Rather than cause a weaker [Christian](#) brother to stumble, he is willing to give up a right he has for the remainder of eternity if necessary! The hallmark of a mature [Christian](#) is not self-centeredness – it is sacrifice for the benefit of others!

³⁹² 1 Cor. 8:13 - so that I will not cause my brother to stumble: the 1st Person Singular [Aorist Subjunctive Active](#) of the verb *skandalizō* (4624) “I. to put a stumbling block or impediment in the way, upon which another may trip and fall, metaphorically, to offend” (excerpted from [OBU](#)). Used only twice in 1 Corinthians, both times in this verse. Love is the supreme quality of the mature [Christian](#) (1 Cor. 13:13). His love for a fellow believer causes him cheerfully to give up a right that he has in order to avoid causing a weaker [Christian](#) to stumble in his walk with [Christ](#)!

- G 1 His rhetorical questions regarding his apostolic credentials 9:1-2
- H 1 {1} Am I not free? 9:1a
 - H 2 Am I not an apostle? ³⁹³ 9:1b
 - H 3 Have I not seen Jesus our Lord? 9:1c
 - H 4 Are you not my work in the Lord? 9:1d
 - J 1 {2} If to others I am not an apostle, 9:2a
 - J 2 at least I am to you; 9:2b
 - J 3 for you are the seal of my apostleship in the Lord. 9:2c
- G 2 {3} My defense to those who examine me is this: 9:3-6 [9:3]
- H 1 The right to have food: {4} Do we not have a right to eat and drink? ³⁹⁴ 9:4
 - H 2 The right to marry: {5} Do we not have a right to take along a believing wife, ³⁹⁵ even as the rest of the apostles and the brothers of the Lord and Cephas? 9:5
 - H 3 The right to be paid for ministry: {6} Or do only Barnabas and I not have a right to refrain from working? 9:6-7 [9:6]
 - J 1 {7} Who at any time serves as a

³⁹³ 1 Cor. 9:1 - Am I not an apostle? [Paul](#) is really continuing his tactic of talking about giving up one's rights in order not to be a stumbling block to others. He will discuss his rights as an [apostle](#), but from the standpoint of recounting the rights he has given up in order to further the cause of [Christ](#). He will encourage the [Corinthians](#) to do the same thing as he, particularly in the matter of giving up the right to eat meat that had been offered to idols.

³⁹⁴ 1 Cor. 9:4 - right to eat and drink: Probably what [Paul](#) means is to eat and drink at the expense of the churches whom he and the other apostles serve. By way of application, most churches, at least in America, have paid staff members.

³⁹⁵ 1 Cor. 9:4 - right to take along a believing wife: Other apostles were accompanied by their wives. The churches would support both the [apostle](#) and his wife. [Paul's](#) rhetorical question here is consistent with the fact that he had chosen not to be married, even though he had the right to be married and the right to bring his wife along on missionary trips if he, in fact, were married.

- soldier ³⁹⁶ at his own expense? 9:7a
- J 2 Who plants a vineyard and does not eat the fruit of it? 9:7b
- J 3 Or who tends a flock and does not use the milk of the flock? 9:7c
- G 3 Support from the Law for his position that he has a right to be paid for his ministry: {8} I am not speaking these things according to human judgment, am I? Or does not the Law ³⁹⁷ also say these things? 9:8-10 [9:8]
- H 1 {9} For it is written in the Law of Moses, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING." ³⁹⁸ 9:9a
- H 2 God is not concerned about oxen, is He? 9:9b
- H 3 {10} Or is He speaking altogether for our sake? 9:10a
- H 4 Yes, for our sake it was written, 9:10b
- J 1 because the plowman ³⁹⁹ ought to plow in hope,
- J 2 and the thresher to thresh in hope of sharing the crops.
- G 4 His argument from the greater to the lesser 9:11
- H 1 The greater: {11} If we sowed spiritual

³⁹⁶ 1 Cor. 9:7 - Who ... serves as a soldier at his own expense? [Paul](#) gave three examples of workers who have the right to be paid – soldiers, planters of vineyards, and herdsmen. He affirms that [apostles](#) share these same rights.

³⁹⁷ 1 Cor. 9:8 - the Law: [Paul](#) quotes from the Law (Deut. 25:4) to demonstrate that [apostles](#) have the right to be paid for their services.

³⁹⁸ 1 Cor. 9:9 - You shall not muzzle the ox while he is threshing: A quotation of Deut. 25:4. [Paul](#) quotes this Scripture again in 1 Tim. 5:18. He is demonstrating that, Biblically, [apostles](#) have the right to be paid by [churches](#) for their services.

³⁹⁹ 1 Cor. 9:10 - plowman ... thresher: [Paul](#) cites these agricultural workers, who expect to be paid from the produce they create as further evidence of the right of [apostles](#) to receive pay from those whom they serve.

- things⁴⁰⁰ in you,
- H 2 The lesser: is it too much if we reap material things from you?
- G 5 Apparently other servants of the Lord were being remunerated by the Corinthians 9:12a
- H 1 {12} If others share the right over you,
- H 2 do we not more?
- G 6 The refusal of Paul and Silas to exercise the rights they had 9:12b
- H 1 Their refusal: Nevertheless, we did not use this right,⁴⁰¹
- H 2 Their endurance of all things: but we endure all things
- H 3 Their motive: so that we will cause no hindrance to the gospel of Christ.⁴⁰²
- G 7 The rights of priests and Levites in the temple 9:13
- H 1 Those who serve at the temple eat food from the temple: {13} Do you not know that those who perform sacred services eat the food of the temple,⁴⁰³

⁴⁰⁰ 1 Cor. 9:11 - spiritual things: [Paul](#) argues from the premise that spiritual realities are greater and more important than merely physical realities. If workers in the material realm are paid for their services, how much more surely should workers in the spiritual realm be paid for their services?

⁴⁰¹ 1 Cor. 9:12 - we did not use this right: [Paul](#) and [Silas](#) had foregone the right to reap material benefits from the people of [Corinth](#) in return for their spiritual ministry, even though, evidently, others did so.

⁴⁰² 1 Cor. 9:12 - so that we will cause no hindrance to the gospel of Christ: [Paul's](#) motive in foregoing financial assistance from the [Corinthians](#) was remarkable. He did not wish to do anything that would hinder the advance of the [Good News](#) about [Jesus](#) in that community. Perhaps the [Holy Spirit](#) had led him to make that sacrifice. The [Spirit](#) certainly knew about the spiritual and psychological makeup of the [Corinthians](#). As it turns out, [Paul](#) experienced more difficulties in getting along well with the [Corinthians](#) than he experienced with any of the other [churches](#) he served. My belief is that the [Spirit](#) guided [Paul](#) in not making matters between himself and the [Corinthians](#) any more difficult than they already were or would become. I certainly have experienced in my own life, that disagreements and difficulties and strains between myself and other [Christians](#) are noticeably different in some quarters than in others. I am sure other pastors could cite similar disparities. With some people with whom I have worked, it seems I just could not win, no matter how hard I tried.

⁴⁰³ 1 Cor. 9:13 - Do you not know that those who perform sacred services eat the food of the temple: The [priests](#) of the Jewish temple had the right to eat food brought to the temple. Note, for example, Leviticus 6:16; 26; 7:6, 31-38; Num. 5:9-31; 18:8-20, 31; Deut. 18:1. [Paul](#) is arguing that he and the other [apostles](#), and probably other Christian [teachers](#) have a right to financial support from the [local churches](#).

- H 2 Those who serve at the altar eat food from the altar: and those who attend regularly to the altar have their share from the altar?
- G 8 The policy of the Lord Jesus 9:14
- H 1 {14} So also the Lord directed those who proclaim the gospel
- H 2 to get their living from the gospel. ⁴⁰⁴
- E 2 Paul's sacrifices 9:15-18
- G 1 Paul's refusal to exercise his rights while working with the Corinthians 9:15
- H 1 His non-exercise of his rights {15} But I have used none of these things. ⁴⁰⁵
- H 2 He is not lobbying to exercise his rights: And I am not writing these things so that it will be done so in my case;
- H 3 He would rather die than to nullify his policy: for it would be better for me to die than have any man make my boast an empty one.
- G 2 Paul has no grounds on which to boast for proclaiming the Good News about Jesus 9:16
- H 1 If he announces the Good News, he has nothing about which to boast: {16} For if I preach the gospel, I have nothing to boast of,
- H 2 He is compelled to announce the Good News: for I am under compulsion; ⁴⁰⁶
- H 3 Woe is upon him if he does not proclaim the Good News! for woe is me if I do not preach

⁴⁰⁴ 1 Cor. 9:14 - get their living from the gospel: Two instances wherein it is recorded that [Jesus](#) stated that those who proclaim the [Good News](#) should get their living from the [Good News](#) are Matthew 10:10 and Luke 10:7.

⁴⁰⁵ 1 Cor. 9:15 - I have used none of these rights: Though [Paul](#) had a right to make a living from his proclaiming the [Good News](#), he had deliberately foregone this right.

⁴⁰⁶ 1 Cor. 9:16 - I am under compulsion: The 3rd Person Singular [Present Indicative Middle](#) of the verb *epikeimai* ([1945](#)), "pressured, compelled" ([JTB](#)). [Paul](#) felt an overwhelming obligation or pressure to proclaim the [Good News](#) about [Jesus](#)!

the gospel.⁴⁰⁷

- G 3 If he announces the Good News voluntarily, he will receive a reward: {17} For if I do this voluntarily, I have a reward; 9:17a
- G 4 If He announces the Good News grudgingly, he still is under a stewardship, and has no choice: but if against my will, I have a stewardship entrusted to me. 9:17b
- G 5 How does he receive a reward? {18} What then is my reward?⁴⁰⁸ 9:18
- H 1 By offering the Good News without charge: That, when I preach the gospel, I may offer the gospel without charge,
- H 2 So as to give up rights that he has: so as not to make full use of my right in the gospel.
- E 3 Paul's slavery to others to win as many as possible to Christ 9:19-23
- G 1 Paul's perspective in ministry 9:19
- H 1 He is free from all men: {19} For though I am free from all men,
- H 2 Yet he makes himself a slave to all people: I have made myself a slave to all,⁴⁰⁹
- H 3 His purpose: so that I may win more.⁴¹⁰
- G 2 As applied to Israelis 9:20

⁴⁰⁷ 1 Cor. 9:16 - for woe is me if I do not preach the gospel: "woe" is the interjection *ouai* (3759), "alas, woe" (OBU); "woe!" (Accordance). This is an expression of abject terror, used by one fearful of terrible judgment! This terror comes if he contemplates *not* proclaiming the Good News!

⁴⁰⁸ 1 Cor. 9:18 - What then is my reward? Paul believes two criteria must exist in order for him to receive a reward for proclaiming the Good News about Jesus. (1) He must do so voluntarily (1 Cor. 9:17). By this he means willingly (2) He must, moreover, offer the Good News without pay, that is, without any sort of financial compensation, whether that be some sort of salary or food or lodging arrangement.

⁴⁰⁹ 1 Cor. 9:19 - I have made myself a slave to all: Literally, "to all myself I have enslaved," wherein "I have enslaved" is the 1st Singular Aorist Indicative Active of the verb *doulōō* (1402) II. "metaphorically, to give myself wholly to one's needs and service, make myself a bondman to him" (excerpted from OBU). In the present instance, Paul was willing to forego being compensated in any way for communicating the Good News about Jesus.

⁴¹⁰ 1 Cor. 9:19 - so that I may win more: i.e., so that he might be better able to convince more people to place their faith in Jesus as the Messiah.

- H 1 He behaved as a Jew to the Jews
 - J 1 His policy: {20} To the Jews I became as a Jew,
 - J 2 His purpose – to win more Jews: so that I might win Jews;
- H 2 He placed himself under the Law for those under the Law
 - J 1 His frame of reference: to those who are under the Law,⁴¹¹
 - J 2 He placed himself under the Law: as under the Law
 - J 3 He realized he is not under the Law: though not being myself under the Law,
 - J 4 His purpose – to win to Christ those under the Law: so that I might win those who are under the Law;
- G 3 As applied to Gentiles 9:21
 - H 1 To those without Law he became as one without law: {21} to those who are without law,⁴¹² as without law,
 - H 2 However he does not operate lawlessly: though not being without the law of God
 - H 3 He operates under the law of Christ: but under the law of Christ,⁴¹³

⁴¹¹ 1 Cor. 9:20 - the Law: the [Law of Moses](#). See also the [Mosaic Covenant](#).

⁴¹² 1 Cor. 9:21 - without law: the [Dative Masculine](#) Plural of the adjective *ánomos* (459) “I. destitute of (the Mosaic) law A. [used] of the Gentiles II. departing from the law, a violator of the law, lawless, wicked” ([OBU](#)); “lawless” ([Accordance](#)).

⁴¹³ 1 Cor. 9:21 - but under the law of Christ: The following is a quote from [Constable](#). In a footnote he agrees with Femi Adeyemi, who, in his article, “*The New Covenant Law and the Law of Christ*” “correctly equated the Law of Christ with the New Covenant Law (cf. Jer. 31:31-34).”

As a Christian Paul was not under the Law of Moses, but he was under the Law of Christ (cf. Gal. 6:2). The law of God for Jews, before the Cross, was the Law of Moses, but His law for [Christians](#), in the present age, is the Law of Christ. The Law of Christ is the code of responsibilities that Christ and His apostles taught, which the New Testament contains. Some of the same commands are in the Mosaic Law, although the codes—the Mosaic Law and the Law of Christ—are not the same

- H 4 His purpose – to win to Christ those having no law: so that I might win those who are without law.⁴¹⁴
- G 4 As applied to the weak 9:22a
- H 1 His policy of identifying with the weak: {22} To the weak I became weak,⁴¹⁵
- H 2 His purpose – to win the weak for Christ: that I might win the weak;
- G 5 As applied to all men 9:22b
- H 1 He has become all things to all men: I have become all things to all men,
- H 2 His purpose – so he might at least save some from eternal damnation: so that I may by all means save⁴¹⁶ some.
- G 6 His general policy 9:23
- H 1 He does everything for the sake of the Good News: {23} I do all things for the sake of the gospel,⁴¹⁷
- H 2 He does so that He might become a partaker of the Good News: so that I may become a fellow partaker of it.

⁴¹⁴ 1 Cor. 9:21 - those who are without law: I.e., [Gentiles](#) – those who do not know either [God](#) or [Jesus](#), the [Messiah](#).

⁴¹⁵ 1 Cor. 9:22 - To the weak I became weak: “the weak” is the [Dative Masculine](#) Plural of the adjective *asthenēs* (772), “I. weak, infirm, feeble” ([OBU](#)). According to [Constable](#), referencing H. Chadwick, “All Things to All Men” (1 Cor. IX.22)” *New Testament Studies* 1 (1954-55):261-75,”

The weak are those who have extremely sensitive consciences in the area of non-moral practices (cf. 8:9). Here the apostle meant unbelievers, as is clear from what he said about them. Paul accommodated himself to their scruples. This policy undoubtedly led some people to conclude that Paul was inconsistent. His superficial inconsistency really manifested a more fundamental consistency: He did everything non-moral with a view to bringing people to the Savior.

⁴¹⁶ 1 Cor. 9:22 - save: the 1st Person Singular [Aorist Subjunctive Active](#) of the verb *sō'dzō* (4982), to deliver one from the [eternal](#) and catastrophic judgment that awaits all who do not trust in the [Messiah](#) and His atoning sacrifice for sin (see, for example Matt. 25:41, 46; John 1:29; 3:16, 36; Rev. 20:15; 21:8). [Paul](#) adapted himself to the perspective of all different kinds of people so that by all means possible, he might lead *some* of them to [eternal salvation](#). He was an amazing example for all of us to emulate!

⁴¹⁷ 1 Cor. 9:23 - the gospel: the [Neuter Accusative](#) Singular of the noun *euaggēllion* (2098), the [Gospel](#) – the [Good News](#) about [Jesus](#), in whom [believing](#), one is delivered from eternal punishment for [sin](#) (Rev. 20:11-15; 21:8; 22:15) into [eternal life](#) (Rev. 21:1-22:5, 14), for which [God](#) created us.

- E 4 Paul enslaves his own body to gain reward and avoid disqualification 9:24-27
- G 1 His analogy of running in a race 9:24
- H 1 All athletes run in a race: {24} Do you not know that those who run in a race all run,
- H 2 But only one wins the prize: but only one receives the prize? ⁴¹⁸
- H 3 His encouragement to the Corinthians – “Run so you may win!” Run in such a way that you may win. ⁴¹⁹
- G 2 His analogy of competing in the Olympic Games 9:25
- H 1 Every athlete competing in the Games exercises self-control: {25} Everyone who competes in the games exercises self-control in all things.
- H 2 They do so to win a perishable wreath: They then do it to receive a perishable wreath,
- H 3 We compete to win an imperishable reward: but we an imperishable.
- G 3 His results-oriented style of ministry 9:26
- H 1 He runs, but not aimlessly: {26} Therefore I run in such a way, as not without aim;
- H 2 He boxes to land his punches: I box in such a way, as not beating the air;
- G 4 His self-discipline 9:27
- H 1 He disciplines his body and makes it his slave: {27} but I discipline my body and make it my slave,

⁴¹⁸ 1 Cor. 9:24 - only one receives the prize: the word “prize” is the [Neuter](#) Singular [Accusative](#) of the noun *BraBeïon* ([1017](#)), “I. the award to the victor in the games, a prize” (excerpted from [OBU](#)). One of the prizes in the Greek games was a perishable wreath (1 Cor. 9:25). The prize for which the [Christian](#) labors is an imperishable reward (1 Cor. 9:25).

⁴¹⁹ 1 Cor. 9:24 - Run in such a way that you may win: Though only one person can win in the Greek games, every [Christian](#) has the opportunity to win. Not all will, of course, because not all [Christians](#) possess both the desire and the self-discipline to win. In the [Christian](#) life, it seems, faithfulness in the present life is rewarded with increased service in the next life (Matt. 25:14-30; Luke 16:10; 19:11-27).

- H 2 His purpose – so that even though he has proclaimed the [Good News](#) to others: so that, after I have preached to others,
- H 3 He himself will not be disqualified from ministry: I myself will not be disqualified.⁴²⁰
- C 3 The warning from Israel: Beware of spiritual defeat despite spiritual opportunity 10:1-13
- D 1 The privileges of Israel 10:1-4
- E 1 Paul’s desire for the Corinthians to be aware of Israel’s history: {1} For I do not want you to be unaware,⁴²¹ brethren, 10:1a
- E 2 They were under the cloud: that our fathers were all under the cloud⁴²² 10:1b
- E 3 They all passed through the Red Sea: and all passed through the sea;⁴²³ 10:1c
- E 4 They were immersed into Moses: {2} and all were baptized into Moses⁴²⁴ 10:2

⁴²⁰ 1 Cor. 9:27 - disqualified: the [Nominative Masculine](#) Singular of the adjective *adókimos* (96) “I. not standing the test, not approved ... II. that which does not prove itself such as it ought A. unfit for, unproved, spurious, reprobate” (excerpted from [OBU](#)); “unqualified, worthless, disreputable” ([Accordance](#)). If the [Apostle Paul](#) was concerned about being disqualified, how much more concerned ought we to be? Keep in mind that we are not talking here about being disqualified from salvation, but rather from reward and from enhanced and more significant service in the next life. This evaluation seems to occur at the [Judgment Seat of Christ](#) (1 Cor. 3:10-15). I fear some [Christians](#) will be utterly dismayed as their work goes up in flames at the [Judgment Seat of Christ](#)! I do not wish to be among them!

⁴²¹ 1 Cor. 10:1 - to be unaware: the [Present Active Infinitive](#) of the verb *agnoéō* (50), “to be unaware, to be ignorant; to ignore” (adapted from [Accordance](#)); “I. to be ignorant, not to know II. not to understand ...” (excerpted from [OBU](#)). [Paul](#) does not want the [Corinthians](#) to be ignorant of the spiritual privileges [Israel](#) once enjoyed – and subsequently squandered. He does not want the [Corinthians](#) to imitate [Israel’s](#) poor spiritual choices and fall into similar spiritual bankruptcy.

⁴²² 1 Cor. 10:1 - under the cloud: The cloud was the presence of [God](#), which led the [Israelis](#) of [Moses’](#) era during the day, and by night turned into a pillar of fire which led them and protected them (Ex. 13:21-22; 14:19-31).

⁴²³ 1 Cor. 10:1 - all passed through the sea (Ex. 14:21-22): This, along with the departure from [Egypt](#) through the miracles of the [Ten Plagues](#), constituted the [Exodus](#), the greatest [OT](#) miracle, the standard of [God’s](#) delivering power in the [OT](#).

⁴²⁴ 1 Cor. 10:2 - and all were baptized into Moses: “were baptized” is the 3rd Plural [Aorist Passive Indicative](#) of the verb *baptízō* (907), *to dip, immerse, submerge, wash, bathe* – adapted from [OBU](#); “*to baptize, wash, dip*” ([Accordance](#)). The reader should realize that the English verb “baptize” is merely a not-too-helpful transliteration, and not a translation. Therefore, words which actually translate are to be preferred. The main purpose of the [Christian](#) ordinance of Immersion (that is the best translation) is to **identify** the participant with [Christ](#) and His substitutionary death and resurrection, accessed individually by faith. In this passage the [Israelis](#) were all identified with [Moses](#) in the cloud (the [theophanic](#) daytime manifestation of [God](#)) and in the sea (i.e. the [Red Sea](#)). In both

- G 1 in the cloud
- G 2 and in the sea;
- E 5 They all ate manna: {3} and all ate the same spiritual food;⁴²⁵ 10:3a
- E 6 They all drank water from the rock 10:3b-4 [10:3b]
- G 1 {4} and all drank the same spiritual drink,⁴²⁶ 10:4a
- G 2 for they were drinking from a spiritual rock which followed them; 10:4b
- G 3 and the rock was Christ.⁴²⁷ 10:4c
- D 2 The failure of Israel 10:5-10
 - E 1 God was not pleased with most of the Israelis 10:5
 - G 1 His displeasure: {5} Nevertheless, with most of them God was not well-pleased;
 - G 2 Their deaths in the wilderness: for they were laid low in the wilderness.⁴²⁸

instances, the [Israelis](#) had to trust in [God](#) and in [Moses](#), [God's](#) chosen leader (Ex. 14:1-31).

⁴²⁵ 1 Cor. 10:3 - all ate the same spiritual food: "Spiritual" is the [Accusative Neuter](#) Singular adjective *pneumatikós* ([4152](#)), "belonging to the Divine Spirit" (excerpted from [OBU](#)). That food was manna (Exod. 16:11-17, 35; Num. 11:6-9; Deut. 8:3, 16; Josh. 5:12; Psa. 78:24). In the [OT](#), the term is the noun *mān* ([4478](#)), pronounced "mawn," and meaning, "What is it?" (Exod. 16:15, 31). In the [NT](#), the term is the noun *mánna* ([3131](#)) (John 6:31, 49; Heb. 9:3-4; Rev. 2:17). Manna was "spiritual" food in that it was a miraculous provision from [God](#), the Divine Spirit.

⁴²⁶ 1 Cor. 10:3 - and all drank the same spiritual drink: The "spiritual drink" to which [Paul](#) refers seems to be the water that streamed from the rock which [God](#) commanded [Moses](#) to strike at [Horeb](#), near [Rephidim](#) (Exod. 17:1-7). [Paul](#) affirms that [Christ](#) was behind this miraculous event (1 Cor. 10:4).

⁴²⁷ 1 Cor. 10:4 - and the rock was Christ: "rock" here is the [Nominative Feminine](#) Singular of the noun *pétra* ([4073](#)), "a rock, cliff or ledge." In four passages in the [NT](#) [Jesus](#), the [Messiah](#), is identified as a rock ([4073](#)): Matt. 16:18; Rom. 9:33; 1 Cor. 10:4; 1 Pet. 2:8. [Jesus](#) identified [Peter](#) not as a rock (*pétra*, [4073](#)), but as a stone (*pétros*, [4074](#)), "a rock or stone" ([OBU](#)) (Matt. 16:18). [Jesus](#) promised He would build His [Church](#) not upon [Peter](#), but upon Himself (Matt. 16:18); also, quite possibly, upon [Peter's](#) confession, "You are the Christ, the Son of the living God!" (Matt. 16:16). [Peter](#) used the "keys of the kingdom" (Matt. 16:19) when he ushered believing [Israelis](#) into the [Church](#) (Acts 2:14-42); when he ushered believing [Samaritans](#) into the [Church](#) (Acts 8:14-17); and when he ushered believing [Gentiles](#) into the [Church](#) (Acts 10:1-48). I suspect he will, in the future [Kingdom](#), wield the keys of the kingdom again! We know, for example, that the [Twelve Apostles](#) will judge the [Twelve Tribes](#) of [Israel](#) (Matt. 19:27-28).

⁴²⁸ 1 Cor. 10:5 - they were laid low in the wilderness: [Paul](#) is illustrating the fact that, even though [Israel](#) was granted some amazing spiritual benefits, they squandered them, and sinned against God. Consequently, He was displeased with them. For that reason, many [Israelis](#) died in the wilderness.

- E 2 These historical events serve as examples for us 10:6
 - G 1 The fact of the examples: {6} Now these things happened as examples for us,
 - G 2 The purpose of the examples: so that we would not crave evil things as they also craved.

- E 3 Exhortations proceeding from these historical examples 10:7-10
 - G 1 Do not participate in idolatry 10:7
 - H 1 The command: {7} Do not be idolaters,
 - H 2 Their sad example: as some of them were;
 - H 3 The Biblical proof: as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY."⁴²⁹
 - G 2 Do not commit immorality 10:8
 - H 1 The command: {8} Nor let us act immorally,
 - H 2 Their sad example: as some of them did,⁴³⁰
 - H 3 The disastrous results: and twenty-three thousand fell in one day.
 - G 3 Do not put God to the test 10:9
 - H 1 The command: {9} Nor let us try the Lord,
 - H 2 Their sad example: as some of them did,
 - H 3 Their death at the fangs of poisonous snakes:

⁴²⁹ 1 Cor. 10:7 - The people sat down to eat and drink, and stood up to play: [Paul](#) is quoting from Exodus 32:6. This text records the incident wherein [Moses](#) was atop [Mount Sinai](#) receiving the [Law](#) from [God](#). He was gone so long the people urged [Aaron](#) to build them a god who would go before them. They brought him their gold, and he fashioned a golden calf, saying, "This is your god, O [Israel](#), who brought you up from the land of [Egypt](#)" (Exod. 32:1-6). Despite their profound privilege of being led by the true and living [God](#), the people of [Israel](#) quickly descended into idolatry. [Paul](#) is warning the [Corinthians](#) not to do the same thing!

⁴³⁰ 1 Cor. 10:8 - as some of them did: When [Israel](#) was at [Shittim](#), the people of [Moab](#) invited them to their sacrifices. Idolatry and immorality ensued. As a judgment 24,000 [Israelis](#) were killed in a single day when a plague struck the people (Num. 25:1-9).

and were destroyed by the serpents.⁴³¹

G 4 Do not grumble 10:10

H 1 The command: {10} Nor grumble,

H 2 Their sad example: as some of them did,⁴³²

H 3 Their death at the hands of the destroyer:
and were destroyed by the destroyer.⁴³³

D 3 The further application of the Israeli history lesson 10:11-13

E 1 The purpose of these historical Israeli events 10:11

G 1 They serve as an example: {11} Now these things
happened to them as an example,⁴³⁴

G 2 They were recorded for our instruction: and they
were written for our instruction,

G 3 We, as the Church, live in the ends of the ages:
upon whom the ends of the ages have come.⁴³⁵

⁴³¹ 1 Cor. 10:9 - destroyed by the serpents: When [Israel](#) set out from [Mount Hor](#) by way of the [Red Sea](#) (probably the [Gulf of Aqaba](#)) to detour around the land of [Edom](#), they railed against [God](#) and [Moses](#), complaining that there was no food and no water, and they despised “this miserable food,” apparently referring to the manna from heaven. [God](#) judged them by sending venomous serpents. The people repented, and [God](#) told [Moses](#) to make a model bronze serpent. Whoever looked upon the model serpent was healed of his venomous bite. Those who did not look died (Num. 21:4-9). This became emblematic of [Christ’s](#) being lifted up on a pole (cross). Whoever looks to Him in faith is forgiven of his sins and receives eternal life (John 3:14-15). “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him” (John 3:36).

⁴³² 1 Cor. 10:10 - as some of them did: [Paul](#) apparently has in mind the occasion when the [Israelis](#) “complained of adversity in the hearing of the [LORD](#),” and [God](#) sent fire, which incinerated some on the outskirts of the camp (Numbers 11:1-3). The name of that place was called [Taberah](#) (“burning”).

⁴³³ 1 Cor. 10:10 - and were destroyed by the destroyer: “were destroyed” is the 3rd Plural [Aorist Indicative Middle](#) of the verb *apóllumi* (622), “to kill, put to death,” “to destroy, ruin; to lose” ([Accordance](#)); “the destroyer” is the [Genitive Masculine](#) Singular of the noun *holothreutēs* (3644), “a destroyer” ([OBU](#)); “destroyer (angel)” ([Accordance](#)). This is the only occurrence of this noun in the entire [NT](#). [God](#) is the Destroyer. It may be that He sent the burning fire through the agency of His [angel](#) who went with the people. That [angel](#), we believe, was the pre-incarnate [Christ](#).

⁴³⁴ 1 Cor. 10:11 - example: the adverbial form *tupikōs*, “by way of example, warning” ([Accordance](#)) of the noun *túpos* (5179), “type, pattern, model, example, imprint, image” (all translations occurring in the [NASB 95](#)). In this case, the [Israelis](#) were negative examples to the [Corinthians](#) and to us [Christians](#) today.

⁴³⁵ 1 Cor. 10:11 - upon whom the ends of the ages have come: There are two key words, (1) “ends” – the [Nominative Neuter](#) Plural of the noun *télos* (5056), I. “end” ... D. “the end to which all things relate, the aim, purpose” (excerpted from [OBU](#)). (2) “ages” the [Genitive Masculine](#) Plural of the noun *aiōn* (165) “...III period of time, age” (excerpted from [OBU](#)). According to [Constable](#), “The last phrase in this verse (‘upon whom the ends of the ages have come’) refers to the present age as the time of fulfillment about which the Old Testament prophet had spoken.” That offers a bit of an explanation, but it seems to be vague enough not to be of more than marginal help.

- E 2 Let us not grow over-confident 10:12
- G 1 {12} Therefore let him who thinks he stands
- G 2 take heed that he does not fall.
- E 3 Perspective for believers to deal with temptation / testing 10:13
- G 1 There is no such thing as a temptation / testing that is not common to all mankind: {13} No temptation⁴³⁶ has overtaken you but such as is common to man;⁴³⁷
- G 2 The faithfulness of God: and God is faithful,⁴³⁸
- G 3 He will not allow us believers to be tempted / tested beyond our ability to survive: who will not allow you to be tempted beyond what you are able,

Candidly, it is difficult for me to understand what [Paul](#) means here. We have been in this stage of the “ends of the ages” for nearly 2,000 years, almost a third of man’s time here on earth. We are in the [Church Age](#), the time between the [First](#) and [Second Comings](#) of [Christ](#). There is a significant amount of time left to take place before we reach eternity. When [Christ](#) returns for His [Church](#) (the [Rapture](#)), the earth will go through a terrible time of at least seven years’ duration, the [Tribulation](#) period. Then the [Lord will return in power and glory](#) to inflict vengeance and judgment on all who disbelieve in Him. Then there will be His [1000-year reign](#) upon earth. Following that there will be a massive revolt against Him, led by [Satan](#), newly released from the [Abbyss](#). Then will come the [destruction of the existing heavens and earth](#), the final, “[Great White Throne](#)” judgment, the creation of [New Heavens](#) and [Earth](#) with [New Jerusalem](#) descending from [heaven](#), the abode of [God](#), to orbit around [New Earth](#) (so I believe).

So in what sense has the “ends of the ages” come upon us? The best answer I can give is that the [First Coming](#) of the [Messiah](#) inaugurated the “ends of the ages.” That was a climactic event, to be sure, but certainly not the ultimate fulfillment of the purposes of the ages. Nevertheless, we take [Paul](#) at his word and concur that [Christ’s First Advent](#) was an enormous milestone in “the ends of the ages.”

⁴³⁶ 1 Cor. 10:13 - temptation: the [Nominative Masculine](#) Singular of the noun *peirasmós* (3986) “temptation, test” ([Accordance](#)); I “an experiment, attempt, trial, proving” A. trial, proving” – [Paul’s](#) bodily affliction served to test the love of the Galatians (Gal. 4:14); B. “the trial of man’s fidelity, integrity, virtue, constancy” i. “an enticement to sin, temptation, whether arising from the desires or from outward circumstances” [[God](#) never entices us to sin (James 1:13-15).] ... iv. adversity, affliction, trouble: sent by [God](#) and serving to test or prove one’s character, faith, holiness” (excerpted from [OBU](#)).

I believe [Accordance](#) accurately and succinctly captures the dual meaning of *peirasmós* – it is both a temptation and a test. When [God](#) tests us, desiring to prove our mettle and faithfulness, we on the receiving end are tempted to doubt Him and His goodness. [God](#) never entices us to sin, but He regularly tests us to see if we will trust Him and grow in our faith and service.

[Job](#) is a classic (and extreme) example of someone whom [God](#) allowed [Satan](#) to test. [Satan](#) was convinced [Job](#) would turn against [God](#). [God](#) was convinced [Job](#) would not turn against Him. [Job](#) did not turn against [God](#), but He did grow a little reckless in his accusations. Of that recklessness he repented ([Job](#) 40:3-5; 42:1-6). [God](#) never told [Job](#) why he had experienced such tragedy. He only reminded [Job](#) graphically of His own power, sovereignty, and wisdom ([Job](#) 38:1-41:34).

⁴³⁷ 1 Cor. 10:13 - but such as is common to man: No temptation we ever encounter will be extraordinary. Temptations/trials of all sorts are the common lot of all mankind.

⁴³⁸ 1 Cor. 10:13 - God is faithful: “faithful” is a prime and foundational characteristic of [God](#). It is the [Nominative Masculine](#) Singular of the adjective *pistós* (4103), “faithful, reliable, trustworthy, stable” ([Accordance](#)).

- G 4 God will always provide a way of escape: but with the temptation will provide the way of escape⁴³⁹ also,
- G 5 So we can endure it: so that you will be able to endure it.⁴⁴⁰
- C 4 Avoid idol feasts 10:14-22
- D 1 Paul's prohibition against idolatry: {14} Therefore, my beloved, flee from idolatry.⁴⁴¹ 10:14
- D 2 His addressing the Corinthians as wise: {15} I speak as to wise men; you judge what I say.⁴⁴² 10:15
- D 3 His rhetorical questions about the Lord's Table 10:16
- E 1 Is not the cup a sharing in Christ's blood? {16} Is not the cup of blessing which we bless a sharing in the blood of Christ?⁴⁴³

⁴³⁹ 1 Cor. 10:13 - way of escape: These three words translate the [Accusative Feminine](#) Singular of the single noun *ékbasis* (1545), "end, result, way of escape" ([Accordance](#)); I. "an egress, way out, exit A. applied figuratively to the way of escape from temptation" (excerpted from [OBU](#)).

⁴⁴⁰ 1 Cor. 10:13 - to endure it: the [Aorist Active Infinitive](#) of the verb *hupophérō*, "to endure" ([Accordance](#)); I. "to bear by being under, bear up (a thing placed on one's shoulders) II. to bear patiently, to endure" ([OBU](#)). The indefinite pronoun "it" does not appear in the Greek text. The terminology presupposes that temptations/trials are difficult to resist and overcome. The language suggests that the temptation/trial is not removed, but rather that the diligent [Christian](#) uses the "way of escape" to bear under and thus overcome the temptation/trial.

⁴⁴¹ 1 Cor. 10:14 - flee from idolatry: "flee" is the 2nd Plural [Present Active Imperative](#) of the verb *pheúgō* (5343), [Literally,] I "to flee away, seek safety by flight II metaphorically, to flee (to shun or avoid by flight) something abhorrent, especially vices" (excerpted from [OBU](#)). The [Imperative](#) indicates this is an unavoidable command by [Paul](#) (on the authority of [Christ](#)); the [Present](#) tense indicates it is an ongoing, ever-present, never-ending responsibility of all [Christians](#).

From what are the [Corinthians](#) (and we) commanded to flee? From "the idolatry," the [Genitive Feminine](#) Singular of the noun *eidōlolatría* (1495), "the worship of false gods, idolatry" ([OBU](#)). What does [Paul](#) have in mind? Judging from the context that follows, he is warning the [Corinthians](#) against participating in heathen religious feasts in which food is sacrificed to demons and then eaten by the participants (see 1 Cor. 10:20-21).

⁴⁴² 1 Cor. 10:15 - you judge what I say: The [Corinthians](#) were enamored with knowledge (1 Cor. 1:5; 3:18; 8:1). Instead of treating them harshly with a heavy hand, [Paul](#) here, adroitly and diplomatically, asks them to judge, discern, or evaluate what he is saying. "Judge" is the 2nd Plural [Aorist Active Imperative](#) of the verb *krinō* (2919). He speaks to them as "wise" – the [Dative Masculine](#) Plural of the adjective *phrónimos* (5429), "I. intelligent, wise II. prudent, i.e. mindful of one's interests" ([OBU](#)), so, they ought to be equipped to discern what he is saying in this context.

⁴⁴³ 1 Cor. 10:16 - is not the cup ... a sharing in the blood of Christ? [Paul](#) is going to make an analogy between the [Christian ordinance](#) of [Communion](#) (the [Lord's Table](#)) and the pagan rite of eating meals in connection with idol-worship. He starts with the "cup" of wine. He states the significance of the cup, assuming the [Corinthians](#) already know what he is going to say. He acknowledges that the cup is a "sharing," the [Nominative Feminine](#) Singular of the noun *koinōnía* (2842), "fellowship, association, community, communion, joint participation ..." (excerpted from [OBU](#)); "fellowship, participation" (excerpted from [Accordance](#)). Here, [Paul](#) states that the cup of wine is a *sharing* or *participation* in the blood of the [Christ](#). He did not say that the cup *was* the blood of the [Christ](#), but rather, a

- E 2 Is not the bread a sharing in Christ's body? Is not the bread which we break ⁴⁴⁴ a sharing in the body of Christ? ⁴⁴⁵
- D 4 The implications of the one bread: {17} Since there is one bread, 10:17
- E 1 The solidarity of believers: we who are many are one body;
- E 2 The justification: for we all partake of the one bread.
- D 5 The appeal to Israel 10:18
- E 1 The appeal to consider Israel: {18} Look at the nation Israel;
- E 2 Those who eat the sacrifices share in the altar: are not those who eat the sacrifices sharers in the altar?
- D 6 The clarification 10:19
- E 1 The question: {19} What do I mean then?
- E 2 The food sacrificed to idols is a viable entity? That a thing sacrificed to idols is anything,
- E 3 Than an idol is a viable entity? or that an idol is anything?
- D 7 The activity of Gentiles 10:20
- E 1 Gentiles sacrifice to demons: {20} No, but I say that the things which the Gentiles ⁴⁴⁶ sacrifice, they sacrifice to

sharing of the blood of the [Christ](#). The cup of wine has no power to *forgive* or *expiate* sins. Only the blood of the [Christ](#) has that cleansing power.

⁴⁴⁴ 1 Cor. 10:16 - Is not the bread which we break: During the [Communion](#) service, [Christians](#) partake of unleavened bread stipulated in the instructions for the [Feast of Unleavened Bread](#) (Ex. 12:14-20). In the [Communion](#) service the participants eat a piece of unleavened bread broken off from the loaf (1 Cor. 11:23-24). He will explain the meaning of this portion of the ceremony momentarily.

⁴⁴⁵ 1 Cor. 10:16 - a sharing in the body of [the] Christ? "Sharing" is the [Nominative Feminine](#) Singular of the noun *koinōnía* ([2842](#)), "fellowship, participation" ([Accordance](#)); "fellowship, association, community, communion, joint participation ..." (Excerpted from [OBU](#)).

"Body" is the [Genitive Neuter](#) Singular of the noun *sōma* ([4983](#)), the physical body of men or animals; ... III "... a (large or small) number of men [JTB: i.e., humans] closely united into one society, or family as it were; a social, ethical, mystical body" A so in the NT of the church" (adapted from [OBU](#)).

[JTB](#): Here, "body" is the spiritual (not physical) body of the [Christ](#), into which all believers in [Christ](#) in the [Church Age](#) are immersed by the [Holy Spirit](#) immediately upon trusting in [Jesus](#) (1 Cor. 10:13). In a practical sense, we believers in [Christ](#) are His hands and feet and voice in the world, and we all have a unique role to play (1 Cor. 12:4-31). See "[Body of Christ](#)" in WordExplain's Glossary.

⁴⁴⁶ 1 Cor. 10:20 - Gentiles: Non-[Jewish](#) people who hold to a variety of false gods or no God. See the Glossary entry on [Gentiles](#).

- demons⁴⁴⁷ and not to God;
- E 2 Paul does not want them to become sharers in demons: and I do not want you to become sharers in demons.⁴⁴⁸
- D 8 The non sequitur 10:21
- E 1 You can't drink to Jesus and also drink to demons: {21} You cannot drink the cup of the Lord and the cup of demons;⁴⁴⁹
- E 2 You cannot partake of both the Lord's table and the demons' table: you cannot partake of the table of the Lord and the table of demons.⁴⁵⁰
- D 9 What is at stake 10:22
- E 1 Do we want to provoke the Lord to jealousy? {22} Or do we provoke the Lord to jealousy?
- E 2 Are we stronger than He? We are not stronger than He, are we?
- C 5 Live for the good of others 10:23 - 11:1
- D 1 The question of profitability 10:23
- E 1 Not all that is lawful is profitable: {23} All things are

⁴⁴⁷ 1 Cor. 10:20 - they sacrifice to demons: Whether wittingly or unwittingly, when pagan [Gentiles](#) (i.e., non-[Jewish](#) people who do not believe in [Jesus](#)) sacrifice to idol images, they are actually sacrificing to the [demons](#) behind the images. "[Demons](#)" is the [Dative Neuter](#) Plural of the noun *daimónion* (1140), III. "evil spirits or the messengers and ministers of the devil" (excerpted from [OBU](#)). In this letter, Paul used the term "demons" twice in 1 Cor. 10:20 and twice in 1 Cor. 10:21. See the Glossary entries on [Demons](#), [Fallen Angels](#), and [Unclean Spirits](#). See also the articles on [Demons](#), [Unclean Spirits](#), and [Fallen Angels](#).

⁴⁴⁸ 1 Cor. 10:20 - to become sharers in demons: [Paul](#) is concerned that, if the [Corinthians](#) attend idol feasts of their [Gentile](#) friends, they will actually, by their participation, become sharers in demons. "Sharers" is the [Accusative Masculine](#) Plural of the noun *koinōnós* (2844), "partaker; partner, companion" ([Accordance](#)). [ESVS](#), "participants."

⁴⁴⁹ 1 Cor. 10:21 - You cannot drink the cup of the Lord and the cup of demons: To participate in a [Communion](#) service honoring the Lord and also participate in a feast honoring [demons](#) is hypocritical and exceedingly dangerous.

⁴⁵⁰ 1 Cor. 10:21 - you cannot partake of the table of the Lord and the table of demons: [Paul](#) is saying the same thing here as he did in the previous line. This is the only time in [NT](#) Scripture that the [Lord's Supper](#) is called "[the table of the Lord](#)." Perhaps writing in Hebrew [Synonymous Parallelistic](#) style, wherein the thought of the second line echoes the thought of the first, but in different words, [Paul](#) states the impossibility of the obedient [Christian](#) partaking of [Communion](#), the "[table of the Lord](#)," while at the same time frequenting the table of [demons](#) by attending a religious feast honoring idols.

- lawful,⁴⁵¹ but not all things are profitable.⁴⁵²
- E 2 Not all that is lawful builds up others: All things are lawful, but not all things edify.⁴⁵³
- D 2 We are not to be self-centered, but are to seek the good of others 10:24
- E 1 {24} Let no one seek his own good,
- E 2 but that of his neighbor.⁴⁵⁴
- D 3 The general rule 10:25-26
- E 1 Eat anything from the meat market: {25} Eat anything that is sold in the meat market⁴⁵⁵ 10:25a
- E 2 Don't ask questions: without asking questions for conscience' sake;⁴⁵⁶ 10:25b

⁴⁵¹ 1 Cor. 10:23 - is lawful: 3rd Singular [Present Indicative Active](#) of the verb *éxestin* (1832), “it is right, possible” ([Accordance](#)); “it is lawful” ([OBU](#)). Literally, the text reads, “All is lawful.” We could also translate, “All is permissible.”

⁴⁵² 1 Cor. 10:23 - is profitable: the 3rd Singular [Present Indicative Active](#) of the verb *sumphérō* (4851), “to be better, bring together; be advantageous” ([Accordance](#)); “helpful” ([ESVS](#)); literally, I. “to bear or bring together” II. C. “to help, be profitable, be expedient”) (excerpted from [OBU](#)). Literally, the text reads, “but not all is profitable.”

⁴⁵³ 1 Cor. 10:23 - not all things edify: “edify” is the 3rd Singular [Present Indicative Active](#) of the verb *oikodoméō* (3618): Literally, “to build up” – I “to build a house, erect a building” ... II metaphorically ... B “to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness” (excerpted from [OBU](#)). Literally, the text reads, “but not all builds up.”

⁴⁵⁴ 1 Cor. 10:24 - neighbor: Literally, the text reads, “No one the of himself must seek, but the of the other,” wherein “other” is the [Genitive Masculine](#) Singular demonstrative adjective *héteros* (2087), “other, another” ([Accordance](#)); “the other of two” parties (excerpted and adapted from [OBU](#)). In other words, the Biblical Christian is obligated to look out for the welfare of the other person, even at the expense of sacrificing his own welfare.

⁴⁵⁵ 1 Cor. 10:25 - meat market: [Paul](#) is not here discussing attending an idol feast. Rather, he contemplates meat that may have been sacrificed at an idol temple, but not consumed there. It was taken to a local meat market and sold there, perhaps at a discount. “The meat market” translates the single noun *mákellon* (3111), appearing here in the [Dative Neuter](#) Singular, “meat market” ([Accordance](#)); “a place where meat and other articles of food are sold, meat market” ([OBU](#)); “market” ([ESVS](#)). The term is “of Latin origin (macellum); a butcher’s stall, meat market or provision shop: – shambles” ([Strong’s](#)). This word is used only here in the [NT](#).

⁴⁵⁶ 1 Cor. 10:25 - for conscience' sake: It is unclear from the immediate context as to whether [Paul](#) was here referring to the [unbeliever’s conscience](#) or the [Christian’s conscience](#). But, judging from his ensuing discussion (1 Cor. 10:27-30), he probably meant the [conscience](#) of the [unbeliever](#). The term “[conscience](#)” is the [Accusative Feminine](#) Singular of the noun *sunēdēsis* (4893), the inner moral arbiter of right and wrong. One’s [conscience](#), much like a computer, only operates on the basis of information fed into it. If the information is Biblical, the [conscience](#) will give a correct reading. If the information is unbiblical, the [conscience](#) will give an incorrect reading. A [conscience](#) can be seared and be defiled, making it useless and untrustworthy (1 Tim. 4:2; Tit. 1:15). [Paul](#) uses the term “[conscience](#)” repeatedly in this letter, beginning in 1 Cor. 8:7.

- E 3 The Biblical justification: {26} FOR THE EARTH IS THE LORD'S, AND ALL IT CONTAINS. ⁴⁵⁷ 10:26
- D 4 Specific applications 10:27-30
 - E 1 If an unbeliever invites you to a meal 10:27
 - G 1 The occasion: {27} If one of the unbelievers invites you ⁴⁵⁸
 - G 2 You wish to go: and you want to go,
 - G 3 Eat what is set before you: eat anything that is set before you
 - G 4 Don't ask questions: without asking questions
 - G 5 For conscience' sake: for conscience' sake. ⁴⁵⁹
 - E 2 If the unbeliever makes a point of saying that the meat he is serving you has been sacrificed to idols 10:28
 - G 1 The possibility of idol association: {28} But if anyone says to you, "This is meat sacrificed to idols,"
 - G 2 Then don't eat it: do not eat it,
 - G 3 The reason for abstinence: for the sake of the one who informed you,
 - G 4 For conscience' sake: and for conscience' sake;
 - E 3 The clarification of conscience 10:29-30
 - G 1 Not the Christian's conscience: {29} I mean not your own conscience, 10:29a
 - G 2 But the unbeliever's conscience: but the other man's; 10:29b
 - G 3 The question regarding freedom: for why is my freedom judged by another's conscience? 10:29c

⁴⁵⁷ 1 Cor. 10:26 - FOR THE EARTH IS THE LORD'S: [Paul](#) quotes from Psalm 24:1; 50:12.

⁴⁵⁸ 1 Cor. 10:27 - If one of the unbelievers invites you: i.e., invites you into his own home. The discussion here does not appear to be about eating in an idol temple.

⁴⁵⁹ 1 Cor. 10:27 - for conscience' sake: [Paul](#) quickly clarifies that he is speaking about the [conscience](#) of the [unbeliever](#), not that of the [believer](#) (1 Cor. 10:29-30).

- G 4 The question regarding thankfulness 10:30
 - H 1 The case: {30} If I partake with thankfulness,⁴⁶⁰
 - H 2 Why should the Christian be slandered on account of that for which he is thankful? why am I slandered concerning that for which I give thanks?
- D 5 Closing guidelines 10:31-11:1
 - E 1 Do whatever you do to the glory of God 10:31
 - G 1 {31} Whether, then, you eat
 - G 2 or drink
 - G 3 or whatever you do,
 - G 4 do all to the glory of God.⁴⁶¹
 - E 2 Give no offense to anyone: {32} Give no offense⁴⁶² 10:32

⁴⁶⁰ 1 Cor. 10:30 - If I partake with thankfulness: “thankfulness” is the [Dative Feminine](#) Singular of the noun *cháris* (5485), in this context, “thanks (for benefits, services, favours) ... (excerpted from [OBU](#)); “gratitude” (excerpted from [Accordance](#)). Thankfulness acknowledges that the food I eat, and, indeed, everything of which I partake or use, is a gift from [God](#). Elsewhere, [Paul](#) wrote that “some will fall away from the faith,” and will “advocate abstaining from foods which [God](#) has created to be gratefully shared in by those who believe and know the truth” (1 Tim. 4:1, 3). (See the entire context, 1 Tim. 4:1-5.)

For this reason I do not advocate a vegetarian or vegan diet. Neither are Biblical from a moral perspective. However, if I am invited to a vegetarian’s home to eat, I will not expect meat or poultry. I can abide by his conscience (not mine) to avoid offending him.

By the same token, if I am eating in a Muslim country, I will avoid pork, which Muslims find offensive. I will abstain from pork not to avoid offending my conscience, but theirs.

⁴⁶¹ 1 Cor. 10:31 - do all to the glory of God: This is an excellent distillation of the responsibility and motivation for the Christian throughout his life. He is not to do things for his own glory, like college and professional football players who prance around in the end zone after scoring a touchdown, but for the glory of God. The word “glory” is the [Accusative Feminine](#) Singular of the noun *dóxa* (1391), in this context, “II. opinion, estimate A. in the NT always a good opinion concerning one, resulting in praise, honour, and glory” (excerpted from [OBU](#)); “opinion, glory” ([Accordance](#)).

⁴⁶² 1 Cor. 10:32 - give no offense: “offense” is the [Nominative Masculine](#) Plural of the adjective *apróskopos* (677), “I having nothing to strike against, not causing to stumble A of a smooth road B metaphorically, of not leading to sin by one’s mode of life” (excerpted from [OBU](#)); “blameless” ([Accordance](#)).

By way of example, I live in Omaha, a city which gets its share of snow every year, along with its briny streets and alternate freezing and thawing. This cracks pavement, chunks of which are uprooted by passing snow plows. This wreaks havoc with the roads, and one literally has to dodge “chuck holes” in the streets. Inevitably a driver has insufficient time to spot a “chuck hole” and he drives right through it with a thud. This can cause damage to a tire and to the alinement of the wheels. These unrepaired or poorly-repaired “chuck holes” have caused me much frustration and blame, which I cast upon the city management. The Christian is to live his life so he does not give any of the following people occasion to blame him for his life.

- G 1 either to Jews ⁴⁶³
- G 2 or to Greeks ⁴⁶⁴
- G 3 or to the church of God; ⁴⁶⁵
- E 3 Live so that the most people are saved 10:33
- G 1 Paul lives to please others: {33} just as I also please all men in all things,
- G 2 He seeks the profit of the many: not seeking my own profit but the profit of the many,
- G 3 So the many may be saved: so that they may be saved. ⁴⁶⁶
- E 4 Imitate Paul since he imitates Christ 11:1
- G 1 {1} Be imitators of me, ⁴⁶⁷

⁴⁶³ 1 Cor. 10:32 - to Jews: the [Dative Masculine](#) Plural of the proper noun *Ioudaios* (2453), “Jews or [Jewish](#) people.” [Christians](#) are to avoid offending [Jewish](#) people by their lifestyles. It is understood that [Jewish](#) people may be offended by the “[Good News](#) about [Jesus](#),” their [Messiah](#), but otherwise, [Christians](#) are not to offend them.

⁴⁶⁴ 1 Cor. 10:32 - or to Greeks: the [Dative Masculine](#) Plural of the proper noun *Hellēn* (1672), “I. a Greek either by nationality, whether a native of the main land or of the Greek islands and colonies II. in a wider sense [probably the sense here] the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship” ([OBU](#)); “Greek person; gentile” ([Accordance](#)). The [Christian](#) is not to give offense to [Gentiles](#).

⁴⁶⁵ 1 Cor. 10:32 - or to the church of God: the term “church” is the [Dative Feminine](#) Singular of the noun *ekklēsia* (1577), “I D iv the whole body of [Christians](#) scattered throughout the earth” (excerpted from [OBU](#)); “congregation, assembly, church” ([Accordance](#)). [Christians](#) are not to offend people comprising the [Church](#) of God. [Thomas Constable](#) has a helpful analysis:

Paul regarded these three groups (Jews, Gentiles, and Christians) as equal in this verse. Therefore he was probably thinking of three religious groups rather than two racial groups and one religious group. If so he distinguished between [Israel](#) and the [church](#) in this verse. This distinction is basic to [dispensationalism](#).

Even if [Constable](#) is incorrect, and [Paul](#) was thinking of two racial groups and one religious group, it makes no difference. In his thinking the groups are equal for the sake of his discussion. He wants the [Corinthians](#) (and us) to avoid offending people in any of those three groups.

⁴⁶⁶ 1 Cor. 10:33 - so that they may be saved: “they may be saved” is the 3rd Plural [Aorist Passive Subjunctive](#) of the verb *sōdzō* (4982), “to save; maintain, preserve” ([Accordance](#)); “I. to save, keep safe and sound, to rescue from danger or destruction ... B. to save in the technical Biblical sense i. negatively a. to deliver from the penalties of the Messianic judgment b. to save from the evils which obstruct the reception of Messianic deliverance” (excerpted from [OBU](#)). In my terminology [Paul](#) is speaking of doing the most he can to save the most people from [eternal](#) judgment, and to lead them to [eternal life](#) through faith in [Jesus](#), the [Messiah](#) (John 3:16).

⁴⁶⁷ 1 Cor. 11:1 - Be imitators of me: “imitators” is the [Nominative Masculine](#) Plural of the noun *mimētē's* (3402), “imitator, mimic.” [Paul](#) previously urged the Corinthians to be imitators of him in 1 Cor. 4:16. This noun is used 5X by [Paul](#) (1 Cor. 4:16; 11:1; Eph. 5:1; 1 Thess. 1:6; 2:14), once by the writer of [Hebrews](#) (Heb. 6:12), and once by [Peter](#) (1 Peter 3:13). [Paul](#) considered himself worthy of being imitated since he himself imitated [Christ](#) (1 Cor. 11:1).

G 2 just as I also am of Christ.

B 3 Problems in Public Worship 11:2 - 14:40

C 1 The significance of women's attire 11:2-16

D 1 Paul's praise of the Corinthians for their cooperation with him: {2}
Now I praise you 11:2

E 1 They remember him: because you remember me in everything

E 2 They uphold the traditions he has taught them: and hold firmly to the traditions, ⁴⁶⁸ just as I delivered them to you.

D 2 Headship in Christianity 11:3

E 1 Christ is the head of every man: {3} But I want you to understand that Christ is the head of every man, ⁴⁶⁹

E 2 The man is head of woman: and the man is the head of a woman, ⁴⁷⁰

⁴⁶⁸ 1 Cor. 11:2 - traditions: The [Accusative Feminine](#) Plural of the noun *parádosis* (3862), ... "I. giving up, giving over ... II. a giving over which is done by word of mouth or in writing, i.e. tradition by instruction, narrative, precept, etc. A. objectively, that which is delivered, the substance of a teaching" (excerpted from [OBU](#)). It should be remembered that [Paul](#) had [Apostolic](#) authority. He could mandate traditions that were to be obeyed. There are no [Apostles](#) or [Apostle](#)-like men in the [Church](#) today who have that same authority and can demand and expect implicit obedience. The [Apostolic](#) authority in the Early [Church](#) has been replaced by the leadership of [elders](#) in each [local church](#). The personal and governance style of [elders](#) is outlined in 1 Peter 5:1-5. See the Glossary entry on [Apostolic Succession](#). See also the article "[Do Apostles Exist Today?](#)" [Churches](#) today which attempt to grant equal weight to [church](#) tradition and [Scripture](#) incur serious theological and policy error.

⁴⁶⁹ 1 Cor. 11:3 - Christ is the head of every man: The statement reads, literally, "the [Christ](#) (i.e. the [Messiah](#)) is the head of every man (i.e. man as male)." "Man" is the [Nominative Masculine](#) Singular of the noun *anēr* (435), in this context, man as male (as distinct from generic man as human being, *ánthrōpos* (444) and as distinct from woman, *gunē* (1135), "woman, wife").

"Head" is the [Nominative Feminine](#) Singular of the noun *kephalē* (2776), literally, the physical head of mankind or animals; "II. metaphorically, anything supreme, chief, prominent A. of persons, master, lord: of a husband in relation to his wife B. of Christ: the Lord of the husband and of the Church C. of things: the corner stone" (excerpted from [OBU](#)). "Head" in its metaphorical sense means, "possessor of authority and instigator of direction" [[JTB](#)].

[Paul](#) appears to be discussing proper decorum in the [local church](#) (see 1 Cor 11:16), especially here, with regard to implications for male and female gender. So, his starting point is that the [Christ](#) is the head of every male.

⁴⁷⁰ 1 Cor. 11:3 - and the man is the head of a woman: literally, "moreover the man (as male) is head of woman." Notice that, although [Paul](#) had stated that "the [Christ](#) is the head of *every* male" (emphasis mine), he did not say that "the male is head of *every* woman." He simply made the general statement that "the male is head of woman." The meaning is that the man (*anēr*, 435) is "head" (*kephalē*, 2776) – possessor of authority and instigator of direction in regard to woman (*gunē*, 1135). In the [New Testament](#), that headship seems to be applied in two places – in the [church](#) and in the home.

For example, in the home wives are to submit themselves to their own husbands in the same way as the [Church](#) does to the [Christ](#) (Eph. 5:22-24, 33b; Col. 3:18; 1 Pet. 3:1-6). Husbands, moreover, are to love their wives in the same manner as the [Christ](#) loves the [Church](#) (Eph. 5:25-33; Col. 3:19; 1 Pet. 3:7).

Moreover, in worship, the woman ought to have authority on her (physical) head on account of the [angels](#) (i.e.

- E 3 God is head of the Christ: and God is the head of Christ. ⁴⁷¹
- D 3 The appropriate apparel while praying or prophesying 11:4-6
- E 1 For a man – Every man praying or prophesying with his head covered dishonors Christ, his head: {4} Every man who has something on his head ⁴⁷² while praying or prophesying ⁴⁷³ disgraces his head. ⁴⁷⁴ 11:4

supernatural messengers) (1 Cor. 11:10). In addition, women are to keep silent in the [churches](#) and not permitted to speak, but rather are to subject themselves, as even the [Law](#) says. If they have questions, they are to ask their own husbands at home (1 Cor. 14:34-36; 1 Tim. 2:9-15).

That is NOT to say the male is superior to the female, or that both have not been created in the image and likeness of God (Gen. 1:26-28). That is NOT to say that the two are not of the same essence as far as the makeup of man – *ánthrōpos* (444) is concerned (Gen. 2:18-25). It is NOT to say that the two do not have the same standing in [Christ](#) (Gal. 3:28). It IS to say, however, that there are distinct roles in which men and woman are to participate in both the home and in the [church](#). [Robert G. Gromacki](#), author of *Called to Be Saints: An Exposition of 1 Corinthians*, Baker Book House, Grand Rapids, Michigan, 1977, p. 133, wrote the following:

In a series of three statements, the order of spiritual authority is absolutely established: God-Christ-man-woman. In this order, clear distinction must be made between the equality of essence and the headship of function.

⁴⁷¹ 1 Cor. 11:3 - and God is the head of Christ: literally, “moreover, the [God](#) is [head](#) of the [Christ](#).” In this brief phrase is found the climax of the [Divine](#) hierarchy of persons in the universe as it relates to planet Earth and the human beings thereupon. The climax is this: The [God](#) is [Head](#) of the [Christ](#).

The [Messiah](#) is essentially just as much composed of “Godness” (Deity) as is [God](#) the Father. He possesses the same attributes of Infinity, Eternity, Immutability, Omnipresence, Omniscience, Omnipotence, Sovereignty, Holiness, Justice, Love, Truth, and Mercy. But the [God](#) is [Head](#) of the [Christ](#).

While on earth, [Jesus](#) affirmed that He only spoke and acted in agreement with the Father (Matt. 26:39, 42; Mark 14:36; Luke 22:42; John 8:38; 12:49). If it is proper for [Jesus](#), the [Messiah](#), to operate only within His assigned hierarchy, it is not demeaning for woman to operate willingly within her hierarchy, both in the home and in the [Church](#). Nor is it demeaning for [man](#) to operate within his hierarchy. Once again, the [Divine](#) hierarchy is [God](#) - [Messiah](#) - [Man](#) - [Woman](#).

⁴⁷² 1 Cor. 11:4 - Every man who has something on his head: “Man” is the [Nominative Masculine](#) Singular of the noun *anēr* (435), “man as male, distinct from woman, *gunē*’ (1135) and distinct from generic man, *ánthrōpos* (444)” (JTB); “head” is the [Genitive Feminine](#) Singular of the noun *kephalē*’ (2776), in this context, his literal, physical head. Paul here contemplates a man [praying](#) or [prophesying](#) in a church service while his head is covered. [Robert G. Gromacki](#) has written the following from his commentary, *Called to Be Saints*, p. 135:

The phrase “having his head covered” literally means “having down from the head” (*kata kephalēs echōn*). It refers to the wearing of a lengthy veil or shawl, but it could also depict long hair, comparable to that of a woman. In either case, the man should not seek to hide his male status by attempting to manifest his spiritual equality with the woman through outward appearance and actions. He is still a man even though there is a positional oneness. Since no discipline is offered for this violation, Paul may have included this statement only for contrast. The real problem at Corinth centered about the liberated woman.

⁴⁷³ 1 Cor. 11:4 - while praying or prophesying: “[praying](#)” is the [Present Middle Participle Nominative Feminine](#) Singular of the verb *proseúchomai* (4336), “to offer prayers, to pray” (OBU); “[prophesying](#)” is the [Present Active Participle Nominative Feminine](#) Singular of the verb *prophēteúō* (4395), “to speak revelation directly from God to the assembled audience.” For a man to [pray](#) or [prophesy](#) with his head covered was to disgrace his head. Which head did [Paul](#) have in mind here? We will answer that question in the next note.

⁴⁷⁴ 1 Cor. 11:4 - disgraces his head: “disgraces” is the 3rd Person Singular [Present Indicative Active](#) of the verb *kataischúnō* (2617), “to shame, dishonor, be ashamed” ([Accordance](#)); “I. to dishonour, disgrace II. to put to shame, make ashamed” (excerpted from OBU); “to humiliate” (JTB).

“Head” is the [Accusative Feminine](#) Singular of the noun *kephalē*’ (2776). Which head is he disgracing? The man’s own physical head? Or his spiritual head, [Christ](#)? In the next verse (1 Cor. 11:5), [Paul](#) asserts that every

- E 2 For a woman – Every woman praying or prophesying with her head uncovered dishonors her head – her man: 11:5-6
- G 1 The statement: {5} But every woman who has her head uncovered while praying or prophesying disgraces her head, ⁴⁷⁵ 11:5a
- G 2 The assessment: for she is one and the same as the woman whose head is shaved. ⁴⁷⁶ 11:5b
- G 3 The case of the non-compliant woman 11:6a
- H 1 She does not cover her head: {6} For if a woman does not cover her head,
- H 2 Then let her cut off her hair also: let her also

woman [praying](#) or [prophesying](#) having her physical head *uncovered* humiliates her head. It seems quite clear that by her actions she is humiliating her *authoritative* head, her husband or her church leader, not her *physical* head, covered with hair. Reasoning backward, it seems most likely that the head being humiliated by the man's having his physical head *covered* in 1 Cor. 11:4 is the man's *spiritual* head, [Christ](#).

To sum up, every male [praying](#) or [prophesying](#) having his physical head covered humiliates his *spiritual* head, the [Christ](#). We conclude, then, that men are not to [pray](#) or [prophecy](#) in the [church](#) service with their heads covered.

⁴⁷⁵ 1 Cor. 11:5 - But every woman: This phrase is parallel to the beginning of the preceding verse (1 Cor. 11:4), except that the (here) adversative conjunction *dé* ([1161](#)), “but, however, or nevertheless” is used to contrast the woman's position with that of the man's.

In the Greek text, the next three words are, literally, “[praying](#) ([4336](#)) or [prophesying](#) ([4395](#))” – the [present participles](#) are parsed just as in 1 Cor. 11:4, and mean the same thing as there.

In the Greek text, the next three words are, literally, “unveiled the head,” i.e., having her head unveiled; “unveiled” is the [Dative Feminine](#) Singular adjective *akatakályptos* ([177](#)), “not covered, unveiled” ([OBU](#)); “uncovered” ([Accordance](#)); “head” is the [Dative Feminine](#) Singular of the noun *kephalē* ([2776](#)), “head” – here, physical head.

“Disgraces her head”: “Disgraces” is the 3rd Person Singular [Present Indicative Active](#) of the verb *kataischúnō* ([2617](#)), “I. to dishonour, disgrace II. to put to shame, make ashamed” (excerpted from [OBU](#)), “to humiliate” ([JTB](#));

“Her head”: “head” is the [Accusative Feminine](#) Singular of the noun *kephalē* ([2776](#)), “head” – here, probably her spiritual head, i.e. her husband in the home and perhaps also in the church; also, possibly, her spiritual leaders in the church. Possibly arguing against this second interpretation is the fact that “her head” appears in the singular, not in the plural, as one might think it should if multiple elders were in view.

One might argue that Paul's guidelines are to be understood as part of the culture of his day. If that is true, one could successfully reason that his guidelines do not need to be observed today, since our culture in the western world does not follow those guidelines today (although we once did). The difficulty with assigning these standards a cultural interpretation is that the reasons Paul gives for observing them are supra-cultural. His reasons are tied to God's purpose in creation and also to the reality of history. That does not bode well for the policy of lightly dismissing these standards on cultural grounds.

⁴⁷⁶ 1 Cor. 11:5 - for she is one and the same as the woman whose head is shaved: [Constable](#) commented as follows:

A woman who cut her hair short in Greco-Roman culture usually did so because she wanted to look like a man. This resulted in the blurring of the relationship between men and women, particularly the gender distinctions. Men typically wore their hair shorter, and women wore theirs longer. If a woman cut her hair short, it indicated that she wanted to be regarded as and treated as a man. Not covering her head made the same statement in that society, or at least that she wanted to be recognized as a "liberated" woman.

Paul's point is that a woman who refused to wear a veil / head covering in the church while she was [praying](#) or [prophesying](#), was, in actuality, shaming her authoritative head, her husband, just as if her hair were closely-cropped or as if she were shaven bald.

- have her hair cut off;
- G 4 The hoped for motivation 11:6b
- H 1 If it is disgraceful for a woman: but if it is disgraceful⁴⁷⁷ for a woman
- J 1 to have her hair cut off
- J 2 or her head shaved,
- H 2 Then let her cover her head: let her cover her head.⁴⁷⁸
- D 4 Theological reasons for maintaining appropriate male and female decorum in public worship 11:7-10
- E 1 The issue of glory assigned in creation 11:7
- G 1 Why a man should not have his head covered: {7}
For a man⁴⁷⁹ ought not to have his head covered,
- G 2 He is the image and glory of God: since he is the image and glory of God;⁴⁸⁰
- G 3 The woman, on the other hand, is the glory of man: but the woman is the glory of man.⁴⁸¹

⁴⁷⁷ 1 Cor. 11:6 - but if it is disgraceful: Paul uses a first class conditional statement, “if, and it is true” He is assuming that it is, indeed, disgraceful or humiliating for a woman to have her hair cut off or her head shaved.

⁴⁷⁸ 1 Cor. 11:6 - since it is humiliating for a woman to have her hair cut off or her head shaved, she should cooperate with the will of God and cover her head while [praying](#) or [prophesying](#). In that way she will not be disgracing her spiritual authoritative head, which is, at the least, her own husband.

⁴⁷⁹ 1 Cor. 11:7 - a man: i.e. a man as male – the term is the [Nominative Masculine](#) Singular of the noun *anēr* (435). A male *ought not* to have his head covered.

⁴⁸⁰ 1 Cor. 11:7 - since he is the image and glory of God: It is man’s role in life to bring glory to the One to whom he is subordinate – God. For a man to deny that God created him, to insist that he as man arrived on earth through the agency of the [Big Bang](#) and eons of [Evolution](#), is a slap in the face of God. And since man is the image and glory of God, his head should be uncovered while [praying](#) or [prophesying](#).

⁴⁸¹ 1 Cor. 11:7 - but the woman is the glory of man: i.e. of man as male, or husband, for “man” is the [Genitive Masculine](#) Singular of the noun *anēr* (435). The woman is the glory, the [Nominative Feminine](#) Singular of the noun *dóxa* (1391), the “magnificence, excellence, preeminence, dignity, grace” (excerpted from [OBU](#)) of her husband. That is to say, she is the element that beautifully underscores and enhances her husband’s nobility and net worth. Put another way, she does for her own husband that which [Jesus](#) the [Messiah](#) does for His own Father, [God](#).

Here, I will quote [Robert G. Gromacki’s](#) commentary (*Called to Be Saints*, p. 136) on this Scripture. I might have said it slightly differently, but in the main I agree with him.

... Paul here stated that man (the male) is the image and glory of God. He is the pinnacle of God’s creative work and because of his priority in creation he also has dominion over the woman (Gen. 3:16; 1 Tim. 2:12-13). The woman is “the glory of man,” but not his image, in that she is the greatest creation that God could bring out of

- E 2 The issue of origin in creation 11:8
- G 1 Man is not of woman: {8} For man does not originate from woman,
- G 2 But woman is of man: but woman from man;⁴⁸²
- E 3 The issue of purpose and design 11:9
- G 1 Man was not created on account of woman: {9} for indeed man was not created for the woman's sake,⁴⁸³
- G 2 But woman was created on account of man: but woman for the man's sake.
- E 4 The issue of cosmic display of God's design 11:10
- G 1 The woman ought to have authority on her head: {10} Therefore the woman ought to have *a symbol of authority on her head*,⁴⁸⁴

the man.

⁴⁸² 1 Cor. 11:8 - For man does not originate from woman, but woman, from man: [Paul](#) is referring to the history of the creation of the man and woman as expanded in Genesis 2:4-24. [God](#) created man from the dust of the ground and breathed into his nostrils the breath of life, and he became a living being (Gen. 2:7). [God](#) took the man and placed him in the Garden of Eden He had prepared so the man could cultivate it (Gen. 2:8, 15). [God](#) then announced it was not good for the man to be alone, so He would make a helper suitable for him (Gen. 2:18). [God](#) had previously made all the animals. Now he brought samples of them to [Adam](#) to see what he would name them (Gen. 2:19). But there was not found a helper suitable for him (Gen. 2:20). So [God](#) caused a deep sleep to fall upon the man, took one of his ribs and closed up the flesh, and from the rib He created woman and brought her to the man (Gen. 2:21-22). The man said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man" (Gen. 2:23). In Hebrew, "she shall be called *ishah* (802), "woman" because from *iysh* (376), "man" she was taken. [Paul](#) accurately recorded that man does not originate from woman, but woman from man (1 Cor. 11:8). In [God's](#) world, the order and the purpose of creation are significant, and ought not to be contravened by the symbolism of church worship. Consequently, a man *ought not* to have his head covered while [praying](#) or [prophesying](#) in a church service, since he is the image and glory of God; but the woman is the glory of man. Consequently, she *should* have her head covered while [praying](#) or [prophesying](#) in a church service (1 Cor. 11:6, cf. 1 Cor. 11:5).

⁴⁸³ 1 Cor. 11:9 - for indeed man was not created for the woman's sake: "was [not] created" is the 3rd Singular [Aorist Indicative Passive](#) of the verb *ktidzō* (2936), "to create, build, found" ([Accordance](#)). This refers to [God's](#) original creation, first, of man as male, the [Nominative Masculine](#) Singular of the noun *anēr* (435), and second, of woman as female, the [Accusative Feminine](#) Singular of the noun *gunē* (1135), "woman" or "wife." The [Divine](#) conversation recorded in Gen. 2:18 reveals that [God](#) considered that it was not good for the man to exist alone. To remedy this condition, [God](#) determined to make the man a helper appropriate for him. It is therefore clear, as [Paul](#) correctly pointed out, that [God](#) did not create the man for the woman's sake, but rather created the woman for the man's sake. That order and purpose of creation, [Paul](#) observed further, has significant implications in public worship even millennia later.

⁴⁸⁴ 1 Cor. 11:10 - *a symbol of authority*: As the [NASB](#) text indicates with italics, the words "a symbol of" do not appear in the Greek text. Here is a literal rendering: "On account of this, the woman ought to have authority on the head on account of the [messengers](#)." [Paul](#) is making a flat and general statement: In view of the order and purpose of the creation of man as male and woman as female, the woman ought to place authority on the head on account of the [messengers](#). See the next footnote.

- G 2 On account of the angels: because of the angels. ⁴⁸⁵
- D 5 The tempering theology of male and female relations in general – the interdependency of male and female 11:11-12
- E 1 The sphere of the relationship – in Jesus: {11} However, in the Lord, ⁴⁸⁶11:11a
- E 2 Woman does not exist apart from man: neither is woman independent of man, 11:11b
- E 3 Neither does man exist apart from woman: nor is man independent of woman. ⁴⁸⁷ 11:11c
- E 4 The demonstration of interdependency 11:12
- G 1 As woman is of man: {12} For as the woman originates from the man, ⁴⁸⁸
- G 2 So also man comes into existence on account of the woman: so also the man has his birth through the

⁴⁸⁵ 1 Cor. 11:10 - because of the angels. More literally, “on account of the messengers.” The word I have translated “messengers” is the [Accusative Masculine](#) Plural of the noun *áγγελος* (32), most often transliterated (but not translated) as “angels,” but more literally, “messengers.” The word can refer either to [Divine](#) messengers or to merely human messengers. It should always be translated the same way – “messengers.” It is up to the reader or interpreter to determine whether [supernatural messengers](#) or merely *human* messengers are in view. In this case, the meaning is doubtlessly [supernatural messengers](#). We conclude that [supernatural messengers](#) are often (even always?) observing us humans to see if we are obeying [God](#), as they do, or disobeying [God](#), as evil messengers ([demons](#)) and evil people have done and are doing. This is an excellent lesson for us humans – we are perpetually, by our lives and deportment, witnesses to armies of the heavenly host of the grace and purposes of [God](#) when we obey Him. At the same time, when we think we know more than [God](#) does, and choose to disobey Him, we are poor testimonies to the [supernatural messengers](#) of the grace and purposes of [God](#) in our lives!

⁴⁸⁶ 1 Cor. 11:11 - in the Lord: in the Greek text, the two-word prepositional phrase, “in Lord,” appears at the end of the sentence, not at the beginning. “Lord” of course refers to [Jesus](#). For those who are “in Lord,” the actual reading of the Greek text, there is mutual interdependency, not cold rules that have no warmth.

⁴⁸⁷ 1 Cor. 11:11 - neither is woman independent of man, nor is man independent of woman – in the Lord: [Paul](#) has unequivocally stated that there was an order and a special purpose in the creation of man and woman. [God](#) created man first and woman second; and He created woman for man’s benefit, not man for woman’s benefit. Now he is softening, but not reversing that priority and order. [God](#) also designed man and woman to operate in dependence upon one another. Literally, the text reads, “neither is woman *without* (the improper preposition *chōrís*, 5565), “I. separate, apart A. without any B. besides” ([OBU](#)) man (there is no article here), nor is man without (*chōrís*, 5565) woman – in Lord” (that is how the Greek text ends). So, though there is a priority in order and in purpose, there is also mutual dependency in existence. That priority in order and in purpose, however, must be maintained in worship.

⁴⁸⁸ 1 Cor. 11:12 - as the woman originates from the man: Literally, the text reads, “For just as the woman is of the man” The word I have translated “of” is the preposition *ek* (1537). In this context it can mean “out of” or “from” (excerpted from [OBU](#)); “of, out of, from” ([Accordance](#)). “Originates from” is more of a paraphrase than a translation, but it is an accurate paraphrase. The historical incident is [God’s](#) having created Eve out of Adam’s rib (Gen. 2:21-22).

woman;⁴⁸⁹

G 3 All things are of God: and all things originate from God.⁴⁹⁰

D 6 The argument from unquestionable propriety 11:13

E 1 The exhortation: {13} Judge for yourselves:⁴⁹¹

E 2 Where is the propriety of a woman praying to God uncovered: is it proper for a woman to pray to God with her head uncovered?⁴⁹²

⁴⁸⁹ 1 Cor. 11:12 - so also the man has his birth through the woman: This is quite a paraphrase. The Greek text reads as follows: "So also the man on account of the woman." In English we need to supply the verb "exists," as in, "So also the man *exists* on account of the woman." The paraphrase is accurate, but it *is* a paraphrase. [Paul's](#) point is that there is *interdependency* going on here. Both men and women need one another.

⁴⁹⁰ 1 Cor. 11:12 - and all things originate from God: Literally, "Moreover, all things of the [God](#)." In other words, [God](#) is the Divine Cause of everything that exists, He Himself uncaused.

⁴⁹¹ 1 Cor. 11:13 - Judge for yourselves: Literally, "Judge among you yourselves," wherein "Judge" is the 2nd Plural [Aorist Active Imperative](#) of the verb *krinō* (2919), in this context, "to pronounce a verdict of right or wrong." [Paul](#) believes the verdict should be self-evident, and easily discernible by this group (or any group) of [Christians](#).

⁴⁹² 1 Cor. 11:13 - is it proper for a woman to pray to God with her head uncovered? Literally the question reads, "Is it proper for a woman – uncovered – to [God](#) to pray?" "Proper" is the [Present Active Participle Nominative Neuter](#) Singular of verb *prépō* (4241), "to be fitting" ([Accordance](#)); "Il to be becoming, seemly, fit" (excerpted from [OBU](#)); "appropriate" ([JTB](#)).

"Uncovered" is the [Accusative Feminine](#) Singular of the verbal adjective *akatakályptos* (177), "not covered, unveiled" ([OBU](#)); "uncovered" ([Accordance](#)). The words "with her head" do not appear in the Greek text.

"To pray" is the [Present Middle Infinitive](#) of the verb *proseúchomai* (4336), "to pray" ([Accordance](#)); "to offer prayers, to pray" ([OBU](#)); "to communicate with [God](#)" ([JTB](#)).

The sense of [Paul's](#) question is almost like this: "Judge for yourselves. Is it appropriate for a woman, partially undressed, to communicate with [God](#) in prayer in a public setting? [Paul's](#) question implies that it is totally inappropriate for a woman to pray to God uncovered in a public setting. It is self-evident.

The difficulty is that, in our present Western culture, it does not seem at all inappropriate. Most interpreters explain away [Paul's](#) question as being a cultural one. In the first century culture it was inappropriate, but in our enlightened, modern-day culture, there is nothing wrong with it. To this objection I offer two counter perspectives.

(1) The reasons [Paul](#) gives in this passage are supra-cultural. That is, they have nothing to do with culture. The order of creation – [God's](#) creation of man before woman – is above culture. [God's](#) purpose in creation – to create woman as a suitable helper for man – is above culture. [Paul's](#) warning that [supernatural messengers](#) are watching us to see if women will honor their spiritual heads and if men will honor their spiritual head is above culture.

(2) Perhaps the reason that we do not instinctively sense the impropriety of woman publicly praying to [God](#) uncovered is that we are too jaded. I am old enough to remember that, when I was growing up in the 1950's, women did, indeed, wear hats on their heads while attending church. My own mother did so, as did my grandmothers and one aunt I can remember. In sixty years, the external cultural has changed. But did [God's](#) reasoning change?

Moreover, there exist, even today, conservative churches that still observe [Paul's](#) instructions about women appearing in church covered. Furthermore, many conservative churches who ignore [Paul's](#) instructions about dress take very seriously [Paul's](#) instructions that women may not teach men in church (1 Tim. 2:11-15). Why observe the one dictum, but not the other? And the reasons [Paul](#) gives for a woman not to exercise authority over / teach men include the same reason as one he gave here in 1 Cor. 11 – [Adam](#) was created first, then [Eve](#). And he adds another historical reason – [Adam](#) was not deceived by Satan, but [Eve](#) was.

Are we going to allow contemporary culture to determine what is right and what is wrong? We Bible-believing [Christians](#) believe we should abstain from sexual relations with members of the opposite sex until after we are married. But the culture at large and, sadly, many who call themselves [Christians](#), no longer concern themselves with that issue. Countless couples live together without officially marrying. That is the culture now. Does that make it

D 7 The argument from nature itself 11:14-15

E 1 Long hair is dishonorable for a man 11:14

G 1 The teaching of nature about a man who has long hair: {14} Does not even nature itself teach you⁴⁹³ that if a man has long hair,⁴⁹⁴

G 2 It is a dishonor: it is a dishonor to him,⁴⁹⁵

E 2 Long hair is a glory for a woman 11:15

G 1 Long hair is a glory: {15} but if a woman has long hair, it is a glory to her?⁴⁹⁶

right? And many churches have female pastors. That is how the culture is going. Does that make it right? Do we let culture determine what is right and wrong? I sincerely doubt that [God](#) is impressed with that argument! The matter of dress is an area in which, frankly, the Muslim culture seems to sense inherent propriety and impropriety better than do we [Christians](#).

⁴⁹³ 1 Cor. 11:14 - Does not even nature itself teach you: "nature" is the [Nominative Feminine](#) Singular of the noun *phúsis* (5449), "the way things are in nature, by God's design" ([JTB](#)). See the Glossary entry on [Nature](#). I must confess that I personally, as a man, have an aversion toward long hair for men. I see rugged NFL football players wearing long, glistening locks, and I instinctively cringe. "Why," I ask, "do you want to wear your hair like a woman? You otherwise seem and comport yourself like a man. Why do you want to look like a woman? It is a disgrace to your manhood."

"But society has changed!" comes the quick rebuttal. "Yes," I respond, society in America and in Europe and in other places, has, indeed, changed. Does that make it right? Elements of our American society insist that if a man wants to masquerade as a woman and invade a woman's restroom or locker room, and win swimming matches with women, it is noble and acceptable. I say that is a dishonorable farce, and the NCAA ought to be sued out of its existence!

⁴⁹⁴ 1 Cor. 11:14 - if a man has long hair: literally, if a man "wears long hair," a translation of the 3rd Person Singular [Present Subjunctive Active](#) of the verb *komáō* (2863). The translation "wears long hair" is cited from [Accordance](#). [OBU](#) translates it "to let the hair grow, have long hair."

⁴⁹⁵ 1 Cor. 11:14 - it is a dishonor to him: Literally, "dishonor it is to him." The word "dishonor" is the [Nominative Feminine](#) Singular of the noun *atímia* (819), "dishonor" ([Accordance](#)); "dishonour, ignominy, disgrace" ([OBU](#)); "humiliation" ([JTB](#)).

I must confess that I personally, as a man, have an aversion toward long hair for men. I see rugged NFL football players wearing long, glistening locks, and I instinctively cringe. "Why," I ask myself, "do you want to wear your hair like a woman? You otherwise seem and comport yourself like a man. Why do you want to look like a woman? It is a disgrace to your manhood."

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The truth is, as the Scriptures say, "Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?" The answer from above is, "Yes!"

⁴⁹⁶ 1 Cor. 11:15 - but if a woman has long hair it is a glory to her: better, "if a woman wears long hair," wherein "wears long hair" is the 3rd Person Singular [Present Subjunctive Active](#) of the verb *komáō* (2863). The translation "wears long hair" is cited from [Accordance](#). [OBU](#) translates it "to let the hair grow, have long hair."

"It is a glory to her" – literally, "glory it is to her" – wherein "glory" is the [Nominative Feminine](#) Singular of the noun *dóxa* (1391), "III. splendour, brightness ... B. magnificence, excellence, preeminence, dignity, grace"

- G 2 Her is her covering: For her hair is given to her for a covering.⁴⁹⁷
- D 8 The argument from church practice 11:16
- E 1 If someone is argumentative: {16} But if one is inclined to be contentious,⁴⁹⁸
- E 2 Paul and his associates have no other practice: we have no other practice,
- E 3 Neither do any of the other churches of God: nor have the churches of God.⁴⁹⁹

(excerpted from [OBU](#). Also from [OBU](#), "II. ... A. in the NT always a good opinion concerning one, resulting in praise, honour, and glory."

In my opinion as a man, for a younger woman still in the prime of life (with no gray hair), well-groomed long hair is, indeed, the glory of a woman. I do not find women with quarter-inch-long hair attractive. I fully understand that women who are undergoing chemotherapy to ward off cancer lose their hair. I give them a pass. But women who are capable of long hair and choose to look shorn are not, in my opinion, women of beauty. Even nature itself tells us this.

⁴⁹⁷ 1 Cor. 11:15 - for her hair is given to her for a covering: Better, "because the long hair instead of a cloak is given [to her]." My term "long hair" translates *kómē* (2864), appearing only here in the [NT](#). I take it the noun *kómē* is related to the verb *komáō* (2863), which means "to wear long hair." Understanding "long hair" certainly fits in with the context of 1 Cor. 11:14-15.

My translation "instead of" translates the preposition *antí* (473), which, with the [Genitive](#), as here, means "for, in place of, instead of" ([Accordance](#)).

"A cloak" translates the [Genitive Neuter](#) Singular of the noun *peribólaion* (4018), coming from the combined words – the preposition *peri* (4012) "around" and the verb *bállō* (906), "to throw." In my understanding, [Paul](#) is not saying here that long hair "takes the place of a veil," but rather that it takes the place of an outer cloak, which one throws around the shoulders. Certainly, in cooler weather conditions, long hair provides extra warmth for a woman, similar to that which a cloak or light jacket provides.

[Gromacki's](#) comment here is helpful: "Since the long hair is her glory, she should veil what she glories in when she is in the presence of God within the church." ([Gromacki](#), *Called to Be Saints*, p. 139).

⁴⁹⁸ 1 Cor. 11:16 - contentious: The [Nominative Masculine](#) Singular of the adjective *philónēikos* (5380), "fond of strife, contentious" (excerpted from [OBU](#)); "argumentative" ([Accordance](#)); "contentious" ([ESVS](#)). This is the only occurrence of this word in the entire [NT](#).

⁴⁹⁹ 1 Cor. 11:16 - nor have the churches of God. The New Testament churches uniformly followed the perspective that Paul was here promoting. The Corinthian church was advised to follow suit. Shouldn't the churches of 2024 do the same?

[Thomas Constable](#) has an interesting [modern-day application](#) concerning this entire passage (1 Cor. 11:1-16):

This passage has much to say to participants in the LGBTQ movement. They have expressed preference for a different sexual identity than the one they were born with and want to live with. [Paul's](#) main point in this passage was that [Christians](#) should appreciate the sexual identity with which they were born (male or female) and abide in it rather than seeking to change it and live like a member of the opposite sex. In Corinth the fact that some of the women were not covering their heads in worship indicated to everyone that they wanted to be treated like men. Earlier [Paul](#) wrote, "Brothers and sisters, each one is to remain with [God](#) in that condition in which he was called" (7:24). He could have repeated that here. In chapter 7 he was dealing with one's social position, but here he was dealing with one's sexual identity. [Further note by Constable: LGBTQ stands for Lesbian, Gay, Bisexual, Transgender, and Queer.]

- C 2 Disunity at the Lord's supper 11:17-34
 - D 1 The existence of disunity marring the Lord's Supper 11:17-22
 - E 1 Paul's displeasure at their behavior 11:17
 - G 1 His present charge: {17} But in giving this instruction,⁵⁰⁰
 - G 2 His refusal to praise: I do not praise you,
 - G 3 His reasons
 - H 1 because you come together not for the better
 - H 2 but for the worse.
 - E 2 His addressing of their divisions and factions 11:18-19
 - G 1 The occasions of which he speaks: {18} For, in the first place, when you come together as a church, 11:18a
 - G 2 His hearing of rumors of divisions among them: I hear that divisions⁵⁰¹ exist among you; 11:18b
 - G 3 The degree of credibility of the rumors: and in part I believe it. 11:18c
 - G 4 The necessity of factions 11:19
 - H 1 The necessity: {19} For there must also be factions⁵⁰² among you,
 - H 2 The benefit: so that those who are approved may become evident among you.⁵⁰³

⁵⁰⁰ 1 Cor. 11:17 - But in giving this instruction: [Paul](#) now is changing the subject, although the general topic of worship is still in view. The specific subject is the [Corinthian church's](#) abuse of the [Lord's Supper](#) (1 Cor. 11:20).

⁵⁰¹ 1 Cor. 11:18 - divisions: the plural of the noun *schisma* ([4978](#)). Literally, a tear in a garment (Matt. 9:16; Mark 2:21); metaphorically, a schism or division (e.g. 1 Cor. 1:10; 11:18; 12:25). [Paul](#) uses the synonym "factions" in the next verse.

⁵⁰² 1 Cor. 11:19 - factions: the plural of the noun *haíresis* ([139](#)), faction, sect, school; heresy ([Accordance](#)). "Factions" here is a synonym for "divisions" in 1 Cor. 11:18.

⁵⁰³ 1 Cor. 11:19 - so that those who are approved may become evident among you: [God](#) does not want schisms or factions to exist in the [church](#). But He doesn't prevent them from happening, just as He did not prevent [Adam](#) from sinning. One of His inscrutable purposes is to allow those of whom He approves to become evident for all to see. The word "approved" is the [Nominative Masculine](#) Plural of the adjective *dókimos* ([1384](#)), "I. accepted, particularly of coins and money. II. accepted, pleasing, acceptable" ([OBU](#)); "approved, excellent, pure" ([Accordance](#)); "genuine"

- E 3 Their abuse of the Lord's Supper 11:20-21
- G 1 Their manner of their meeting together actually nullified the benefit of the meal: {20} Therefore when you meet together, it is not to eat the Lord's Supper,⁵⁰⁴ 11:20
- G 2 The description of their abuse 11:21
- H 1 Their private meals: {21} for in your eating each one takes his own supper first;⁵⁰⁵
- H 2 The sad results
- J 1 and one is hungry
- J 2 and another is drunk.⁵⁰⁶

(ESVS).

⁵⁰⁴ 1 Cor. 11:20 - it is not to eat the Lord's Supper: Literally, "it is not [Lord's Supper](#) to eat." "Lord's" is the [Accusative Neuter](#) Singular of the adjective *kuriakós* (2960) "I. belonging to the Lord II. related to the Lord" (OBU); the adjective modifies the [Accusative Neuter](#) Singular of the noun *deipnon* (1173), "I. supper, especially a formal meal usually held at the evening A. used of the Messiah's feast, symbolizing salvation in the kingdom" (excerpted from OBU).

The [Lord's Supper](#) (called in these terms only here in the NT) is the ceremonial meal commanded by the [Lord Jesus](#) (Matt. 26:26-29; Mark 14:22-24; Luke 22:17-20; 1 Cor. 11:23-25; 10:16). In it, the participants eat unleavened bread, which commemorates [Christ's](#) broken body, and wine, which commemorates [Christ's](#) shed blood. Both were elements of His sacrificial death, which paid for all human sin, but is applied only to the sins of those who actually place their faith in Jesus.

The adjective *kuriakós* (2960) appears only here and also in Rev. 1:10, where it is used as a [Dative Feminine](#) Singular ("Lord's") modifying the [Dative Feminine](#) Singular noun *hēméra* (2250) "Day," referring to the 24-hour period, in this case, of Sunday, the first day of the week.

Paul is scolding the [Corinthians](#) because their actions, which he has just described in 1 Cor. 11:17-19, and which he will further describe in 1 Cor. 11:21-22, show that their real purpose in coming together as a body of believers was not to observe sincerely the [Lord's Supper](#) but to perpetuate the factions in the [church](#). The particular faction he is castigating in the next few verses is between the rich and the poor – the "have's" and the "have not's."

⁵⁰⁵ 1 Cor. 11:21 - each one takes his own supper first: [Gromacki](#), *Called to Be Saints*, p. 141, wrote a worthwhile paragraph:

Since Christ ate the Passover dinner with His disciples before He instituted the ordinance, the early church continued that practice by eating an evening meal (often referred to as a "love feast") together before the Lord's Supper was observed (cf. 2 Peter 2:13; Jude 12). However, just as the disciples came together into the upper room for the wrong reasons (e.g. pride, argument over greatness), so the Corinthians congregated for selfish ends. They brought their own food and either ate it before other believers arrived or ate it in the presence of the poor and of the slaves who brought nothing. Such actions showed a respect of persons and a lack of love (cf. James 2). The intent of the Lord's Supper is to produce unity and sharing; but they treated this occasion as any common meal, and yet worse than that, because hospitable courtesy was lacking.

⁵⁰⁶ 1 Cor. 11:21 - and another is drunk: The word "drunk" is the 3rd Singular [Present Indicative Active](#) of the verb *methúō* (3184), "to be drunken" (excerpted from OBU); "to be drunk, drink freely" ([Accordance](#)). In the context the term may only mean that another has had plenty to drink. But typically, the verb has the idea of being intoxicated. That meaning cannot be ruled out here. Paul's overall point is that one among the people of the church, was hungry, while another among the people of the church had so much to eat he became drunk!

E 4 Paul's reprimand 11:22

- G 1 Their option for private meals: {22} What! Do you not have houses in which to eat and drink? ⁵⁰⁷
- G 2 Their despising of the poor in the church: Or do you despise the church of God ⁵⁰⁸ and shame those who have nothing? ⁵⁰⁹
- G 3 Paul is at a loss for words: What shall I say to you?
- G 4 Are they praiseworthy?
- H 1 His question of praise: Shall I praise you?
- H 2 His refusal to praise: In this I will not praise you. ⁵¹⁰

D 2 Instructions about the Lord's Supper 11:23-34

⁵⁰⁷ 1 Cor. 11:22 - What! Do you not have houses in which to eat and drink? [Paul's](#) point to the wealthier [Corinthians](#) was that if their main purpose in attending the love feast was to get a full meal, that was scandalous! They could eat to their heart's content in their own homes! The fact that they were eating a full meal in front of poorer [Christians](#) who had little or nothing to eat, and not sharing with them, was shameful! What they were doing was antithetical to the heart of [Christianity](#). The [Church](#) was designed to be a community of believers who had practiced unity and sharing. That, the Corinthians were not practicing!

⁵⁰⁸ 1 Cor. 11:22 - Or do you despise the church of God: Literally, "Or the church of the God do you despise?" "The church" is the [Genitive Feminine](#) Singular of the noun *ekklēsia* (1577). Here, with the article preceding, it refers to the entire [Universal Church](#), "the whole body of [Christians](#) scattered throughout the earth" ([OBU](#)) along with those who have died and have gone to heaven. The selfish actions of the [Corinthians](#) was an insult to the entire assembly of believers in the entire universe. That is staggering to comprehend!

Moreover, it was an insult to the [God](#), the [Genitive Masculine](#) Singular of the Proper Noun (2316), the one true [God](#), creator of the heavens and the earth (Gen. 1:1). The [Genitive](#) demonstrates that the [Church](#) is [God's Church](#) – it belongs to Him! How dare the [Corinthians](#) despise the [Church](#) that belongs to [God](#)?! "despise" is a strong word. It is the 2nd Plural [Present Indicative Active](#) of the verb *kataphronéō* (2706), "to contemn, despise, disdain, think little or nothing of" ([OBU](#)); literally, "to think down on" or "to think against" ([JTB](#)).

⁵⁰⁹ 1 Cor. 1:22 - and shame those who have nothing: "shame" is the 2nd Plural [Present Indicative Active](#) of the verb *kataischúnō* (2617), "to shame, dishonor" (excerpted from [Accordance](#)); to humiliate ([ESVS](#)); I. to dishonour, disgrace II. to put to shame, make ashamed, A. ... [to cause someone to] blush with shame B. one is said to be put to shame who suffers a repulse, or whom some hope has deceived" (adapted from [OBU](#)). "those who have nothing" describes the poorer [Christians](#) at [Corinth](#). They could not afford to bring food to the love feast. Or perhaps their food would have been so paltry they would have been ashamed to bring it. So they suffered the lesser humiliation of bringing nothing.

⁵¹⁰ 1 Cor. 1:22 - Shall I praise you? In this I will not praise you: The verb "praise" appears twice in this verse. The first time it is a 1st Singular [Aorist Subjunctive Active](#) of the verb *epainéō* (1867), "to approve, to praise" ([OBU](#)); "to applaud: – commend, laud, praise" ([Strong's](#)). The second time it is the 1st Singular [Present Indicative Active](#) of the same verb. [Paul](#) could not commend the [Corinthians](#) for their attitudes and actions against one another and against [God](#). He had already rebuked them strongly. His closing question and response to this portion of his discussion of the [Lord's Table](#) ended in a strong censure.

- E 1 The source of Paul's instructions 11:23a
- G 1 He received them from the Lord Jesus: {23} For I received from the Lord ⁵¹¹
- G 2 He delivered the same to the Corinthians: that which I also delivered to you,
- E 2 The setting of the first Lord's Supper: that the Lord Jesus in the night in which He was betrayed ⁵¹² 11:23b
- E 3 His investing significance into the eating of the bread 11:23c-24
- G 1 His taking of bread: took bread; ⁵¹³ 11:23c
- G 2 His giving of thanks: {24} and when He had given

⁵¹¹ 1 Cor. 11:23 - For I received from the Lord: Some conservative scholars, even Thomas Constable, for example, do not believe [Paul](#) was referring to a revelation he had received directly from [Jesus](#). He believes [Paul](#) received this information indirectly from [Jesus](#) through the other [Apostles](#). [He has written](#):

The terminology used here ("I received from the Lord") does not require us to understand that the Lord Jesus communicated this information to Paul personally.

[Gromacki](#), however, believes otherwise. He wrote (*Called to Be Saints*, p. 142),

Paul received the instructions concerning the meaning and the observance of the ordinance directly from Christ. Even though he was not in the upper room with the eleven apostles, he denied that he was indebted to them for his knowledge of the event (cf. Gal. 1:1, 12). On several occasions, Christ revealed Himself directly to Paul (Acts 9:1-16; 18:9; 22:18; 23:11; 27:23-25; 2 Cor. 12:7; Gal. 1:12; 2:2), and during at least one of them, the nature of the ordinance was given.

I find [Gromacki's](#) explanation more compelling than [Constable's](#). Commenting on the term "received," the 1st Singular [Aorist](#) Indicative [Active](#) of the verb *paralambānō* (3880), [Gromacki](#) (his footnote 17, p. 142) stated:

The fact that Paul used this word only of the Lord's Table and not for the love feast shows that only the former was commanded as a church ordinance.

⁵¹² 1 Cor. 11:23 - he was betrayed: the 3rd Singular [Imperfect Passive Indicative](#) of the verb *paradidōmi* (3860), "II. to give over into (one's) power or use C. to deliver up treacherously i. by betrayal to cause one to be taken" (excerpted from [OBU](#)). This is, of course, a reference to [Judas'](#) treacherous and deceitful night-time leading of the religious leaders and their quasi-military guard to the garden of [Gethsemane](#) to have [Jesus](#) arrested and put on trial. [Judas](#) soon became remorseful and tried to return back to the chief priests and elders the thirty pieces of silver he had taken as a bribe in payment for leading them to [Jesus](#). The leaders would not accept the return. [Judas](#) was desperate. He threw the silver into the temple, and went out and hanged himself (Matt. 27:3-5). He never sought forgiveness from [Jesus](#). [Jesus](#) called him "the son of perdition" (John 17:12). Sadly, we will not see [Judas](#) in heaven.

⁵¹³ 1 Cor. 11:23 - bread: the [Accusative Masculine](#) Singular of the noun *artos* (740), in this context, a kind of "food composed of flour mixed with water and baked" (adapted from [OBU](#)). The noun [Paul](#) used for bread here was the generic term for normal bread. It did not specify as to whether or not the bread was baked with or without yeast. If [Paul](#) had meant to specify "unleavened bread," he would have used the term *ádzumos* (106), which specifically means "unleavened bread" or "bread without yeast." The bread of which [Paul](#) spoke was made by the [Israelis](#) "in the form of a round or oblong cake, as thick as one's thumb, and as large as a plate or platter – hence it was not to be cut, but broken" (excerpted and adapted from [OBU](#)).

- thanks,⁵¹⁴ 11:24a
- G 3 His breaking it: He broke it and said, 11:24b
- G 4 His assigning the bread [New Covenant](#) significance: "This is My body,⁵¹⁵ 11:24c
- G 5 The purpose of the ceremony: which is for you; do this in remembrance of Me."⁵¹⁶ 11:24d
- E 4 His investing meaning into the drinking of the cup 11:25
- G 1 His taking of the cup: {25} In the same way He took the cup
- G 2 The time of the ceremony: also after supper,
- G 3 His assigning the cup with [New Covenant](#) significance: saying, "This cup is the new covenant

⁵¹⁴ 1 Cor. 11:24 - when He had given thanks: Literally, "And having given thanks," the [Aorist Active Participle, Masculine Singular Nominative](#) of the verb *eucharistéō* (2168), "I. to be grateful, feel thankful II. give thanks" ([OBU](#)); "to give thanks" ([Accordance](#)). What is meant is that [Jesus](#) gave thanks to God for the food they were about to eat in connection with the new, [Church-Age](#) rite of the [Lord's Supper](#) he was about to establish. Two comments are in order:

(1) Many [Christians](#) use [Jesus](#)' practice as a justification for giving thanks for the food we are about to eat at mealtime. This is a perfectly appropriate application. (2) There are some [Christian](#) denominations, for example, [Roman Catholicism](#), who call the [Communion](#) rite "Eucharist," based, no doubt, upon this Scripture and upon the appropriate Gospel passages (Matt. 26:27; Mark 14:23; Luke 22:17, 19). I can see where [Catholics](#) derive this term, but, in truth, it merely describes [Jesus](#)' prayer of thanksgiving at the start of the ceremony. In my view, terms such as "the [Lord's Supper](#)" (1 Cor. 11:20) and "the [Table of the Lord](#)" (1 Cor. 10:21) describe the rite more accurately than does the term "Eucharist." These more accurate designations are, therefore, to be preferred. Included in this latter category of more preferred terms is the designation "[Communion](#)," based upon [Paul's](#) comments in 1 Cor. 10:16, where he states, "Is not the cup of blessing which we bless a sharing, Greek *koinōnía*, (2842), "fellowship, participation, sharing, communion, joint participation" (adapted from [OBU](#)) in the blood of [Christ](#)? Is not the bread which we break a sharing, Greek *koinōnía*, (2842), in the body of [Christ](#)?"

⁵¹⁵ 1 Cor. 11:24- This is My body: I do not believe [Jesus](#) meant that the bread was literally His body. I believe He was speaking metaphorically, as in "This bread signifies or memorializes My body." [Jesus](#), after all, was famous for speaking in metaphors. He called Himself "the Bread of Life," "the Good Shepherd," "the Light of the World," "the Resurrection and the Life," "the Way, the Truth, and the Life, and "the True Vine." All these are found in the Gospel of John alone. There are essentially four different views on the meaning of [Jesus](#)' claim that this bread was His body – as the claim relates to the observance of the [Lord's Table](#). The [Roman Catholic](#) view is [Transubstantiation](#). The [Lutheran](#) view is [Consubstantiation](#). The [Reformed](#) view of [John Calvin](#) and others is the [Spiritual Presence](#) view. The view of the [Anabaptists](#), including [Baptists](#), [Mennonites](#), [Bible Churches](#), and some other independent churches is the [Memorial View](#). I believe the [Memorial View](#) is the view that [Jesus](#) intended, and I believe it is the correct view.

⁵¹⁶ 1 Cor. 11:24 - do this in remembrance of Me: "remembrance" is the [Accusative Feminine Singular](#) of the noun *anamnēsis* (364), "a remembering, recollection" ([OBU](#)). This is a telling statement by our Lord. He did not say, "Eat this bread to imbibe Me literally." He said, in effect, "Eat this bread for the purpose of remembering me." Clearly, eating the bread in [Communion](#) is a [Memorial](#) purpose, not a [Transubstantiation](#) or [Consubstantiation](#) or [Spiritual Presence](#) purpose.

in My blood;⁵¹⁷

G 4 The purpose of the ceremony: do this, as often as you drink it, in remembrance of Me."⁵¹⁸

E 5 Paul's assigning of meaning to the ceremony 11:26

G 1 The components of the ceremony

H 1 {26} For as often as you eat this bread

H 2 and drink the cup,

G 2 The significance of the ceremony: you proclaim the Lord's death⁵¹⁹ until He comes.⁵²⁰

⁵¹⁷ 1 Cor. 11:25 - This cup is the new covenant in My blood: [Paul](#) had received a revelation from the [Lord](#) (1 Cor. 11:23) that, at the last [Passover](#) meal [Jesus](#) shared with His disciples, He had informed them that the cup which they were about to drink was the [New Covenant](#) in His blood (1 Cor. 11:25). "New" is the [Nominative Feminine Singular](#) of the adjective *kainós* (2537), "I. new B. as respects substance i. of a new kind, unprecedented" (excerpted from [OBU](#)). "Covenant" is the [Nominative Feminine Singular](#) noun *diathékē* (1242), "II. a compact, a covenant, a testament" (excerpted from [OBU](#)). [Paul](#) evidently shared this precise wording with [Luke](#) (Luke 22:20). According to [Matthew](#), [Jesus](#) told the gathered [apostles](#), "Drink from it [the cup], all of you; for this is the blood of the covenant, which is poured out for many for forgiveness of sins" (Matt. 26:27-28). According to [Mark](#), after [Jesus](#) had taken a cup and they had all drunk from it, He said to them, "This is My blood of the covenant, which is poured out for many (Mark 14:23-24). [John](#) did not discuss this incident, but he related many other things that the other gospel writers did not record (John 13:1-17:26). But the references to "covenant" in both [Matthew](#) and [Mark](#) refer to the [New Covenant](#), which [Jesus](#) was about to ratify with His blood on the cross.

In the history of [Israel](#), when a major covenant was ratified, blood was shed. This was true with the [Noahic Covenant](#) (Gen. 8:20-9:17), with the [Abrahamic Covenant](#) (Gen. 15:1-21), with the [Mosaic Covenant](#) (Exod. 19:1-6; 20:1-21; 24:1-8), and with the [New Covenant](#) (Jer. 31:31-37; 32:36-44; 50:4-5; Isa. 61:1-11; Heb. 8:6-13). The [Old Testament](#) does not reveal the source of the blood of the [New Covenant](#), but the [New Testament](#) does. [Jesus](#) predicted that His own blood was the blood of the [New Covenant](#) (Matt. 26:27-28; Mark 14:23-24; Luke 22:20; 11:25). At least two other writers confirmed and affirmed it – the [Apostle Paul](#) and the anonymous writer to the Hebrews (1 Cor. 5:7; Heb. 8:6-13; 9:11-28; 13:20-21).

⁵¹⁸ 1 Cor. 11:25 - do this, as often as you drink it, in remembrance of Me: There is no set designation as to when or how often [Christians](#) are to drink the cup. That, apparently is up to individual [churches](#). When we do partake, we are commanded to do so in remembrance of [Jesus](#).

When we partake of the [Communion](#) cup, we are not literally drinking [Jesus](#)' blood. We are not cannibals. And [Jesus](#)' blood is not shed every time a [Christian](#) partakes of the cup. [Jesus](#) died only once (Rom. 6:10; Heb. 7:27; 9:12; 10:10). He does not need to die repeatedly every time a believer partakes of the cup. [Jesus](#) said we are to partake of the cup in remembrance of Him. "Remembrance" is the [Accusative Feminine Singular](#) of the noun *anámnesis* (364), "I. a remembering, recollection" ([OBU](#)). The [Memorial View](#) of the cup is the preferred view.

⁵¹⁹ 1 Cor. 11:26 - you proclaim the Lord's death: [Christians](#)' partaking of the bread and the cup is a public proclamation of [Jesus](#)' sacrificial, once-for-all death on the cross to pay for the sins of all the people of the world (Matt. 20:28; Mark 10:45; John 1:29; 1 Tim. 2:6). We understand that [Jesus](#)' death is available for all (John 1:29; 3:17; 2 Pet. 2:1; 1 John 2:2), but it is effective only for those who trust in Him (John 1:9-13; 3:14-21, 36).

⁵²⁰ 1 Cor. 11:26 - until He comes: There is an [eschatological](#) element to the [Lord's Table](#). When we partake of it, we not only publicly proclaim His death, but we also proclaim that He is coming again! So there is a sad element to the [Lord's Table](#), but there is also an exceedingly thankful element and an ecstatic, joyous, forward-looking element. As the [two men in white clothing](#) who suddenly stood beside the [apostles](#) who were gazing upward at [Jesus](#), who had just ascended out of their sight, said, "This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven" (Acts 1:9-11). [WordExplain](#) believes His [Second Coming](#) will

- E 6 The danger of unworthy participation in the ceremony 11:27
- G 1 The person under consideration: {27} Therefore whoever
 - G 2 The components of the ceremony: eats the bread or drinks the cup of the Lord
 - G 3 The unworthiness of the participant: in an unworthy manner,⁵²¹
 - G 4 The guilt of the participant: shall be guilty of the body and the blood of the Lord.⁵²²
- E 7 The remedy for unworthy participation 11:28
- G 1 Self examination: {28} But a man must examine himself,⁵²³
 - G 2 Non-culpable participation: and in so doing he is to eat of the bread and drink of the cup.
- E 8 The significance of unworthy participation 11:29
- G 1 The participant: {29} For he who eats and drinks,
 - G 2 The judgment: eats and drinks judgment to

be in two stages: **(1)** He will return to rescue His [Bride](#), the [Church](#) (John 14:1-4; 1 Thess. 4:13-18; Rev. 19:7-9), from the disasters of the [Tribulation Period](#), sent to come upon the whole world, to test [those who dwell on the earth](#) (Matt. 24:21; Rev. 3:10). **(2)** He will subsequently return in power and great glory to judge and destroy His enemies (2 Thess. 1:3-10; Rev. 19:11-21; Matt. 25:31-46), and to establish His [Kingdom](#) upon earth for a thousand years (Rev. 20:1-6).

⁵²¹ 1 Cor. 11:27 - in an unworthy manner: “I.e., with unconfessed sin” ([RSB](#)). “Unworthily” is the adverb [anaxiōs](#) ([371](#)), “in an unworthy manner” ([OBU](#)); “unworthily” ([Accordance](#)); “irreverently: – unworthily” ([Strong’s Definitions](#)). This adverb appears only here in the [Greek text](#). It is the responsibility of each participating [Christian](#) to examine himself so that he does not partake unworthily and incur judgment upon himself (1 Cor. 11:29), including sickness and premature physical death (1 Cor. 11:30).

⁵²² 1 Cor. 11:27 - guilty of the body and the blood of the Lord: The [Christian](#) has realized and admitted that he is a sinner, and that [Jesus](#)’ body was pierced and beaten and His blood shed to pay for his sins. If he, then, as a [legally forgiven Christian](#) continues to sin (1 John 1:5-6), or holds on to sin without confessing it (1 John 1:9), he is leading an utterly incongruous life. Why would a [legally forgiven Christian](#) trample on [forgiveness within the family](#)?

⁵²³ 1 Cor. 11:28 - But a man must examine himself: “man” is the [Nominative Masculine](#) Singular of the noun [ánthrōpos](#) ([444](#)), “I. a human being, whether male or female ... II. indefinitely, someone, a man, one” (excerpted from [OBU](#)); “man, human” ([Accordance](#)); “person” ([ESVS](#)); “must examine” is the 3rd Singular [Present Active Imperative](#) of the verb [dokimádzō](#) ([1381](#)), “to prove, approve, test” ([Accordance](#)); “examine” ([ESVS](#)); “I. to test, examine, prove, scrutinise (to see whether a thing is genuine or not), as metals II. to recognise as genuine after examination, to approve, deem worthy” ([OBU](#)). A [Christian](#) about to partake of [communion](#) is *commanded* to examine himself. Self-examination is not optional.

himself⁵²⁴

G 3 The offending practice: if he does not judge the body rightly.⁵²⁵

E 9 The results of unworthy participation 11:30

G 1 Illness: {30} For this reason many among you are weak and sick,⁵²⁶

G 2 Premature death: and a number sleep.⁵²⁷

⁵²⁴ 1 Cor. 11:29 - eats and drinks judgment to himself: i.e., if he eats and drinks unworthily. "Judgment" is the [Neuter Singular Accusative](#) of the noun *krima* (2917), "II. judgment ... B. in a forensic sense i. the sentence of a judge ii. the punishment with which one is sentenced iii. condemnatory sentence, penal judgment, sentence ..." (excerpted from [OBU](#) for this context); "judgment, condemnation" ([JTB](#)). The judgment here does not come from man, but from [God](#) Himself, as the ensuing context indicates. The judgment falls upon hypocritical [Christians](#) who celebrate the [Lord's](#) death for sin, yet continue to tolerate sin in their lives.

⁵²⁵ 1 Cor. 11:29 - if he does not judge the body rightly: literally, "not judging rightly the body" or "not discerning the body." "Judging rightly" or "discerning" both translate the [Masculine Nominative Singular Present Active Participle](#) of the verb *diakrinō* (1252), "I. to separate, make a distinction, discriminate, to prefer" (excerpted from [OBU](#)); "to evaluate, consider, doubt" ([Accordance](#)); "discerning" ([ESVS](#)).

"The body" is the [Neuter Singular Accusative](#) of the noun *sōma* (4983), "body," here, the metaphorical [body of Christ](#), the [Church](#). [Paul's](#) point is that when the well-to-do [Corinthians](#) happily ate their plentiful food at the "[Love Feasts](#)," ignoring their poorer brothers and sisters who brought little or nothing, and then glibly partook of [Communion](#), they were not discerning or properly discriminating in the value and worth and unity of the [Body of Christ](#), the [Church-at-Large](#). Hence, they were eating and drinking judgment / condemnation to themselves. In 1 Cor. 11:30 [Paul](#) will describe what that judgment looks like.

⁵²⁶ 1 Cor. 11:30 - For this reason many among you are weak and sick:

"weak" is the [Nominative Masculine Plural](#) of the adjective *asthenēs* (772), "I weak, infirm, feeble" ([OBU](#)); "weak; weakness; sick" ([Accordance](#)); "weak, infirm, feeble" ([Strong's](#)); "perhaps not possessing an identifiable illness, but just not feeling well enough to go about one's duties as vigorously and enthusiastically as one ought" ([JTB](#)). As used here by [Paul](#), this adjective is almost a synonym for the next adjective, "sick." It is worth noting, moreover, that Luke, quoting Peter in Acts 4:9, applied this term to the man who had been lame from his mother's womb, and had to be carried along to the temple to beg for alms (Acts 3:2); Luke also used this term to describe sick people who had to be carried into the streets and laid on cots and pallets so that at least Peter's shadow might fall on them and presumably heal them (Acts 5:15). This word is used 24X in 22 verses.

"sick" is the [Nominative Masculine Plural](#) of the adjective *arrōstos* (732), "I without strength, weak, sick" ([OBU](#)); "sick" ([Accordance](#)); "ill" ([ESVS](#)). This is a less-commonly used adjective, appearing only 5X, in Matt. 14:14; Mark 6:5, 13; 16:18; 1 Cor. 11:30.

The wealthier [Corinthians'](#) hypocrisy in discriminating against poorer [Christians](#) aroused [God's](#) disciplinary anger sufficiently so that he struck many of them with physical illness.

⁵²⁷ 1 Cor. 11:30 - and a number sleep: "number" is the [Nominative Masculine Plural](#) of the adjective *hikanós* (2425), "I. sufficient A. many enough, enough" (excerpted from [OBU](#)); "ample (in amount) or fit (in character)...sufficient" (excerpted from [Strong's](#)).

"sleep" – the [Present Indicative Middle 3rd Person Plural](#) of the verb *koimāō* (2837), literally, "I. to cause to sleep, put to sleep II. metaphorically ... C. to die" (excerpted from [OBU](#)). Here, [Paul](#) used the verb as a [euphemism](#) for physical death.

[Paul's](#) point was that, as a result of their unworthy partaking of [Communion](#) while ignoring the needs of the poorer brothers, many, the [Nominative Masculine Plural](#) of the adjective *polús* (4183) "I. many, much, large" ([OBU](#)) of their number were weak and sick, a fewer number, but still sufficient to cause concern, of them were sleeping, i.e. had died.

Let this be a lesson to all of us. [God](#) despises hypocrisy while partaking of the [ceremony](#) that celebrates the [Lord's](#) death to pay for our sin. If we cannot refrain from sinning while celebrating the sacrifice for sin, we can

- E 10 The benefit of self-judgment 11:31
- G 1 Proper self-judgment: {31} But if we judged ourselves rightly,⁵²⁸
- G 2 Avoidance of judgment by Jesus: we would not be judged.⁵²⁹
- E 11 The function of the Lord's judgment 11:32
- G 1 The fact of judgment: {32} But when we are judged,⁵³⁰
- G 2 The reality of Jesus' discipline: we are disciplined by the Lord⁵³¹
- G 3 The purpose of Jesus' discipline: so that we will not

expect to be sickly, and some of us can expect to die. Let me be clear that this is [physical](#), not [spiritual death](#). The [believer](#) in [Christ](#) has been saved eternally from [spiritual death](#) (separation from [God](#)). But not one of us is immune from disciplinary [physical death](#), as this passage clearly indicates.

⁵²⁸ 1 Cor. 11:31 - But if we judged ourselves rightly: "If" – the word [Paul](#) used indicates he believed the [Corinthians](#) would, indeed, judge themselves rightly.

The words "we judged rightly" is the 1st Person Plural [Imperfect Indicative Active](#) of the verb *diakrinō* (1252), "I. to separate, make a distinction, discriminate ..." (OBU); "to evaluate, consider ..." (excerpted from [Accordance](#)). In this context, [Paul](#) believed the [Corinthians](#) would properly evaluate themselves and would stop shaming their poorer brothers at the [Love Feasts](#) by sharing with them. In using the verb in the 1st Person Plural, however, [Paul](#) is extending the statement beyond the [Corinthians](#). He is applying it to all [Christians](#) everywhere.

⁵²⁹ 1 Cor. 11:31 - we would not be judged: the 1st Person Plural [Imperfect Indicative Passive](#) of the verb *krinō* (2919), "V. to judge ... B. to pronounce judgment, to subject to censure" (excerpted from OBU). In this case, we would not be judged by [God](#). The [Imperfect](#) tense reveals this judgment of the [Corinthians](#) had been an ongoing judgment in past time. This is [temporal](#) judgment, not eternal judgment. [Paul](#) has already revealed the nature of this judgment – because of their hypocrisy, many among the [Corinthians](#) were weak and sick, and a lesser, but still significant number of them had suffered premature death at the hand of [God](#). If all [Christians](#), including the [Corinthians](#), were to evaluate themselves properly in regard to sin, we will not suffer [temporal](#) judgment by [God](#).

⁵³⁰ 1 Cor. 11:32 - But when we are judged: the [Present Passive Participle Nominative Masculine](#) Plural of the verb *krinō* (2919), "V. to judge ... B. to pronounce judgment, to subject to censure" (excerpted from OBU). [Paul](#) expands on the nature of the temporal judgment believers receive at the hand of the [Lord](#). It is not eternal judgment, he will explain, but "child-training," something every good father does to his children to bring them to maturity.

⁵³¹ 1 Cor. 11:32 - we are disciplined by the Lord: the 1st Person Plural [Present Passive](#) of the verb *paideiō* (3811), literally, "I. to train children A. to be instructed or taught or learn B. to cause one to learn" (excerpted from OBU); "child-trained" (JTB).

This is instructive. When [Christians](#) are judged by the Lord (1 Cor. 11:32), their salvation is not at stake. They are judged by Him to foster their maturity. The writer to the Hebrews picks up this same verb and accompanying noun: "For those whom the LORD loves He disciplines ("child-trains"), and He scourges every son whom He receives." "It is for discipline (the noun *paideia*, 3809, "child-training" – JTB) that you endure; God deals with you as with sons; for what son is there whom his father does not discipline" (child-train)? (Heb. 12:6-7). "For they disciplined ("child-trained") us for a short time as seemed best to them, but He ... for ... good, so that we may share His holiness" (Heb. 12:10).

be condemned along with the world.⁵³²

E 12 Concluding exhortations 11:33-34b

G 1 Wait for each other: {33} So then, my brethren, when you come together to eat,⁵³³ wait for one another.⁵³⁴ 11:33

G 2 If someone is hungry: {34} If anyone is hungry, let him eat at home,⁵³⁵ 11:34a

G 3 The result – exemption from judgment: so that you will not come together for judgment.⁵³⁶ 11:34b

E 13 Paul’s plan for attending to the remaining matters: The remaining matters I will arrange when I come.⁵³⁷ 11:34c

C 3 The question about spiritual gifts⁵³⁸ 12 - 14

⁵³² 1 Cor. 11:32 - so that we will not be condemned along with the world: the text reads, literally, “in order that not with the world we will be condemned,” wherein “world” is the [Dative Masculine](#) Singular of the noun *kósmos* (2889), here meaning the ethically-challenged, anti-God, anti-Christ preponderance of humanity. See the Glossary entry for “[World](#).”

“We will be condemned” is the 1st Person Plural [Aorist Passive Subjunctive](#) of the verb *katakrinō* (2632), “I. to give judgment against, to judge worthy of punishment A. to condemn ...” (excerpted from [OBU](#)).

[Paul’s](#) point is that the anti-God people of the world will certainly be condemned. But, however painful it may seem at the time, [God](#) child-trains His children so that *not* along-with-the-world they will be eternally condemned.

⁵³³ 1 Cor. 11:33 - when you come together to eat: I believe [Paul](#) is speaking of the “[Love-Feast](#)” of the early [church](#). He may also have included the [Communion](#) service in his instruction. Let us be mindful that [Paul](#) called these [Corinthians](#) his brothers. They were his and our [brothers-in-Christ](#), however [carnal](#) or fleshly they were at times!

⁵³⁴ 1 Cor. 11:33 - wait for one another: Both the [Love Feasts](#) and the [Communion Service](#) presumed a united [church](#). Therefore they were to wait for one another and celebrate both corporately – together, not independently!

⁵³⁵ 1 Cor. 11:34 - If anyone is hungry, let him eat at home: Evidently some used the [Love Feast](#) as an opportunity to gorge themselves. [Paul](#) commanded those individuals to satisfy their hunger at home. The last three words of this clause in [Greek](#) read, “in home let him eat!” “Let him eat” is the 3rd Person Singular [Present Active Imperative](#) of the verb *esthíō* (2068), “to eat” ([Accordance](#)).

⁵³⁶ 1 Cor. 11:34 - so that you will not come together for judgment: “judgment” is the [Accusative Neuter](#) Singular of the noun *kríma* (2917), “judgment,” in this case, temporal judgment from God. This noun is used 3X in this letter – in 1 Cor. 6:7; 11:29, 34. The [believer](#) in [Jesus](#) will never be subject to eternal judgment (Rom 8:1), but he certainly is subject to [God’s](#) judgment in time, also referred to as “child-training” (1 Cor. 11:32).

⁵³⁷ 1 Cor. 11:34 - The remaining matters I will arrange when I come: Paul evidently wished to discuss with them other matters pertaining to their observance of the [Lord’s Table](#), but he would wait until he could see them in person. In the next verse (1 Cor. 12:1), he used his customary *peri dè* to begin another subject, the subject of [Spiritual Gifts](#) in general, and, in particular, how they employed them in their services.

⁵³⁸ 1 Cor. 12-14 Title - “The Question about [Spiritual Gifts](#)”: For the reader’s benefit, I am here listing the different topics discussed in these three chapters. (1) The warning to distinguish between true and false utterances (1 Cor. 12:1-3). (2) The [Holy Spirit](#) distributes varieties of gifts to [believers](#) as He chooses (1 Cor. 12:4-11). (3) The

- D 1 The warning to distinguish between true and false utterances 12:1-3
- E 1 Knowing about Gifts 12:1
- G 1 The new subject: {1} Now concerning spiritual gifts, brethren,⁵³⁹
- G 2 Paul's desire: I do not want you to be unaware.⁵⁴⁰
- E 2 Knowing about Counterfeit Gifts 12:2
- G 1 Their previous history: {2} You know that when you were pagans,⁵⁴¹
- G 2 They had been led astray by idols: *you were* led astray to the mute idols,⁵⁴² however you were led.⁵⁴³

diversity and interdependence of the members of [Christ's Body](#) (1 Cor. 12:12-26). (4) The relative importance and distribution of some gifts (1 Cor. 12:27-31). (5) Love is even more important than revelational gifts – it is eternal while they are temporary (1 Cor. 13:1-13). (6) The superiority of [prophecy](#) over “[tongues](#)” (1 Cor. 14:1-25). (7) Rules for verbal utterances in [church](#) (1 Cor. 14:26-36). (8) Expected responses to [Paul's](#) teaching (1 Cor. 14:37-40). (These are taken from the author's [Analysis of 1 Corinthians](#).)

⁵³⁹ 1 Cor. 12:1 - Now concerning spiritual gifts, brethren: [Paul](#) began a new topic, that of [Spiritual Gifts](#), in this next section. He used his customary *peri dè*, “now concerning,” or “now about” to begin this section, alerting them to the change in subject matter.

In the [NASB95](#) translation, the term “gifts” is italicized, indicating the word does not appear in the [Greek text](#). What he wrote literally, was, “Now concerning the spirituals, brothers ...” “Spirituals” translates the [Genitive Neuter](#) Plural of the adjective *pneumatikós* ([1452](#)), used 26X in 21 verses in the [NT](#). Broadly speaking, the word *pneumatikós* has to do with characteristics that are produced by or that originate from the [Holy Spirit](#). It also refers to people who are [regenerated](#) by and controlled by the [Holy Spirit](#). One notable exception appears in Eph. 6:12, where [Paul](#) wrote about “the spiritual forces of wickedness in the heavenly places,” referring, no doubt to [demonic](#) influence. The adjective *pneumatikós* appears in the following verses in this letter: 1 Cor. 2:13, 15; 3:1; 9:11; 10:3, 4; 12:1; 14:1, 37; 15:44, 46. [Paul](#) wrote about the topic of [Spiritual Gifts](#) in 1 Cor. 12:1 - 14:40.

That which we call a “spiritual gift” is “A special, God-given ability to serve Him during the [Church Age](#). The [Holy Spirit](#) seems to be the One who distributes gifts” (quoting a portion of the Glossary entry on [Spiritual Gifts](#)).

⁵⁴⁰ 1 Cor. 12:1 - I do not want you to be unaware: “to be unaware” is the [Present Active Infinitive](#) of the verb *agnoéō* ([50](#)), “to be ignorant; to ignore” ([Accordance](#)); “I. to be ignorant, not to know II. not to understand, unknown” (excerpted from [OBU](#)); “to be ignorant, to be uninformed, to be unaware” ([JTB](#)). [Paul](#) did not want the [Corinthians](#) to be ignorant or uninformed about [Spiritual Gifts](#). Unfortunately, I fear, many [Christians](#) today are wrongly informed about [Spiritual Gifts](#). We will learn about the Biblical purpose and practice of these gifts as we move through these next three chapters.

⁵⁴¹ 1 Cor. 12:2 - when you were pagans: This is, in my estimation, a poor translation of the plural of *éthnos* ([1484](#)), which is normally translated “nations.” [Paul's](#) point was that these [Corinthians](#) had been among the unbelieving nations of the world.

⁵⁴² 1 Cor. 12:2 - *you were* led astray to the mute idols: “led astray” is the [Present Passive Participle Nominative Masculine](#) Plural of the verb *apágō* ([520](#)), “I. to lead away A. esp. of those who are led off to trial, prison, or punishment” ([OBU](#)). Several verses capture that meaning, esp. Matt. 7:13; 26:57; 27:2, 31.

“mute” is the [Accusative Neuter](#) Plural of the adjective *áphōnos* ([880](#)), “unsounded, unvoiced” (excerpted from [Accordance](#)); “I. voiceless, dumb II without faculty of speech” (excerpted from [OBU](#)). The idols the [Corinthians](#) had worshiped had no capacity to speak, but there were demonic forces behind them.

“idols” is the [Neuter Accusative](#) Plural of the noun *eidōlon* ([1497](#)), “I. an image or likeness ... III. a false god”

- E 3 Testing Gifts 12:3 Paul's consequent informing them 12:3
 - G 1 The Negative Test: {3} Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed ";⁵⁴⁴
 - G 2 The Positive Test: and no one can say, "Jesus is Lord," except by the Holy Spirit.
- D 2 The Holy Spirit distributes varieties of gifts to believers as He chooses 12:4-11
 - E 1 The Diversity in Spiritual Gifts 12:4-7 Diversity and the Godhead 12:4-6
 - G 1 Varieties of Gifts 12:4 There are differences of gifts ("gracings"?), but there is the same Spirit: {4} Now there are varieties of gifts,⁵⁴⁵ but the same

(excerpted from [OBU](#)).

⁵⁴³ 1 Cor. 2:2 - however you were led: more precisely, “however you were being led,” wherein “being led” is the 2nd Plural [Imperfect Indicative Passive](#) of the verb *ágō* (71), in this context, “to lead, bring, guide, conduct” (synthesized from [OBU](#)).

The whole verse, literally translated, is as follows: “You know that when [as] nations you were existing, to the dumb idols however you were being led, being led astray.”

Paul’s point is that, in their pre-[Christian](#) lives, and living as the nations of the world – outside the pale of [Israeli](#) or [Christian](#) influence, they were being led astray from the truth by the [demonic](#) forces behind idols that couldn’t even talk.

⁵⁴⁴ 1 Cor. 12:3 - Jesus is accursed: “accursed” is the [Nominative Neuter](#) Singular noun *anáthema* (331), “accursed.” This is a dire malediction, evidenced by its uses in the [NT](#): Acts 23:14; Rom. 9:3; 1 Cor. 12:3; 16:22; Gal. 1:8, 9. Whatever was Paul talking about? As chapters 12, 13, and 14 unfold in this letter, it becomes apparent that the [Corinthians](#) were enamored with the [Spiritual Gift](#) of [Speaking in Tongues](#). They ran the risk of being carried away by [demons](#) in their ecstasy and actually speaking out against [Jesus](#) instead of on his behalf. Anyone who called [Jesus](#) “accursed,” for example, could not possibly be motivated by the [Holy Spirit](#). We deduce, therefore, that he would have been motivated and led astray by a [demonic](#) spirit. [Robert Gromacki](#), *Called to Be Saints*, p. 151, made the following observation:

Also, notice this closeness of sounds in this verse: “If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha” [sic] (1 Cor. 16:22). Thus, it could have been that a person tried to simulate a real tongues-utterance with faulty pronunciation, resulting in a heretical declaration.

[Gromacki](#), *Called to Be Saints*, p. 149, makes two other observations worth noting:

Approximately one-fourth of worldwide Pentecostalism denies the orthodox doctrine of the trinity. Known as the “Jesus Only” group, they claim that there is only one person within the divine Essence or Being. (Footnote 6 on p. 149)

Some respected evangelicals have reported to me experiences of believers speaking blasphemies under the influence of demons. (Footnote 7 on p. 149)

⁵⁴⁵ 1 Cor. 12:4 - varieties of gifts: “Varieties” translates the [Nominative Feminine](#) Plural of the noun *diáiresis* (1243), “I. division, distribution II. distinction, difference A. in particular, a distinction arising from a different distribution to different persons” ([OBU](#)). In this context, definition A. is most to the point.

- Spirit.⁵⁴⁶ 12:4
- G 2 Varieties of Ministries 12:5 There are differences of ministries (services), and the same Lord: {5} And there are varieties of ministries,⁵⁴⁷ and the same Lord.⁵⁴⁸ 12:5
- G 3 Varieties of Effects 12:6 There are differences of operations, but the same God – the one operating: {6} There are varieties of effects,⁵⁴⁹ but the same God⁵⁵⁰ 12:6

The word “gifts” is the [Genitive Neuter](#) Plural of the noun *chárisma* (5486), “V. grace or gifts denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating on their souls by the Holy Spirit” (excerpted from [OBU](#)). I ([JTB](#)) like to call them “grace-gifts.” One of the Greek forms of *chárisma* is *charísmata*. It is from this word that the modern day [Charismatic Movement](#) derives its name. “The Charismatic movement is an interdenominational Christian renewal movement and is one of the most popular and fastest-growing forces within the Christian world today.” (This sentence is a quotation from the off-site article “[What is the Charismatic movement?](#)” This article asks some probing questions about the movement.)

The point of this verse is that there exist various different categories of “grace-gifts.”

⁵⁴⁶ 1 Cor. 12:4 - but the same Spirit: It seems as though the [Holy Spirit](#) is in charge of distributing the different varieties of [Spiritual “Grace-Gifts.”](#) This is consistent with what [Paul](#) wrote in 1 Cor. 12:7-11. We do not assign ourselves a spiritual gift or a combination of gifts. The [Holy Spirit](#) determines which gifts we are given.

⁵⁴⁷ 1 Cor. 12:5 - varieties of ministries: The word “varieties” is identical to *diáresis* (1243), the word used in 1 Cor. 12:4. See the footnote there for more information.

“Ministries” is the [Genitive Feminine](#) Plural of the noun *diakonía* (1248), the plural of which means “unique ways of serving God by serving others” ([JTB](#)). [Paul’s](#) point is that there are many different ways of serving [God](#) and serving others. Some specific examples of “ministries” in the [NT](#) include [Martha’s](#) making meal *preparations* for [Jesus](#) and her siblings (Luke 10:40); the *ministry* of the [Apostles](#) (Acts 1:17, 25); the early church had a daily *servicing* of food to widows (Acts 6:1); the [Apostles](#) felt it necessary to prioritize prayer and “the *ministry* of the word” (Acts 6:4).

[Paul](#) stated that there are a great variety of ways in which each spiritual gift can be used in serving others and serving the [Lord](#). Who is in charge of assigning various [Christians](#) to a particular ministry? [Paul](#) will immediately tell us.

⁵⁴⁸ 1 Cor. 12:5 - and the same Lord: This is a reference, in this context, to the [Lord Jesus](#). Though there are varieties of ministries, it is the same [Lord Jesus](#) who is, apparently, the [Sovereign](#) determiner which gifted [Christians](#) utilize which particular ministries in serving. There are it seems, a relatively limited number of [Spiritual Gifts](#). But these [Spiritual Gifts](#) can be employed in a very broad set of ministries, again, directed by the [Lord Jesus](#).

⁵⁴⁹ 1 Cor. 12:6 - There are varieties of effects: The term “varieties” is the third appearance of the same Greek noun, *diáresis* (1243), the word used in 1 Cor. 12:4, 5. See the footnote at 1 Cor. 12:4 for more information.

The term “effects” translates the [Genitive Neuter](#) Plural of the noun *enérġēma* (1755), “energizing, enablement” ([JTB](#)); “thing wrought; effect, operation” ([Thayer’s Greek Lexicon](#)). This term seems to be emphasizing the end-result of a “[Grace-Gift](#)” being used in a particular ministry. There is a limited number of gifts; but the number of ministries employing a particular gift soars. Then, if one asks, “What are the short-term and long-term effects of these various ministries featuring particular gifts?” – the results are almost infinite. Who is in charge of these results?

⁵⁵⁰ 1 Cor. 12:6 - but the same God: This [Trinitarian](#) supervision of [Spiritual Gifts](#), of [Ministries](#), and now, of the Effects that come out of each, is simply amazing. The possibilities are endless. And it seems to be that [God the Father](#) is the one who controls the outcomes of all the gifts and their various ministries! What marvelous [Divine](#) control over the whole topic of [Spiritual Gifts](#), [Ministries](#), and Outcomes!!!

- H 1 All things: who works all things
- H 2 In all: in all *persons*.⁵⁵¹
- G 4 The Source and Purpose of Gifts 12:7
- H 1 The ubiquity of distribution: {7} But to each one is given⁵⁵² 12:7
- H 2 The source of distribution: the manifestation of the Spirit⁵⁵³
- H 3 The purpose of distribution: for the common good.⁵⁵⁴
- E 2 The Designation of Spiritual Gifts 12:8-11
- G 1 The Gift of Communicating Wisdom 12:8 {8} For to one is given the word of wisdom⁵⁵⁵ through the

⁵⁵¹ 1 Cor. 12:6 - who works all things in all *persons*: “who works” is, literally, “the one working,” wherein “working” is the [Present Active Participle Nominative Masculine](#) Singular of the verb *energēō* (1754), “I. to be operative, be at work, put forth power” (excerpted from [OBU](#)). We understand, then, that [God’s](#) activity is ceaseless.

“All things” is, literally, “the all things” – the [Accusative Neuter](#) Plural of the adjective *pās* (3956), “all, every, the whole” ([Accordance](#)); the term “things” is conveyed by the [Neuter](#) gender. We understand that [God’s](#) activity and controlling work are exhaustive. There is nothing over which He does not work influence.

“In all *persons*” is the [Dative Masculine](#) Plural of the adjective *pās* (3956), here correctly translated “persons” because of the [Masculine](#) gender assigned. [God](#) is the one ceaselessly working out or energizing all things in all persons without exception. A broader, yet more explicit statement about the [Sovereignty](#) of [God](#) can scarcely exist. The amazing thing is that [God](#) cannot be charged with any evil, for He is completely light, and absent any darkness (1 John 1:5); moreover, He never solicits anyone to do evil (James 1:13-15). [God](#) is unafraid to hold man completely responsible for any evil he commits, for He, through [Jesus](#), will evaluate every person (John 5:25-29; Heb. 9:27). For those who trust in [Jesus](#), eternal judgment is not at stake (Rom. 8:1-2); but [evaluation](#) is inevitable (2 Cor. 5:10).

⁵⁵² 1 Cor. 12:7 - But to each one is given: Each [Christian](#) has been given a [spiritual gift](#), or, as [Paul](#) states it here, “the manifestation of the [Spirit](#).” “Is given” is the [Present Passive Indicative](#) 3rd Person Singular of the verb *didōmi* (1325), “to give” ([Accordance](#)). We don’t generate or manufacture the [Spiritual Gifts](#) ourselves. They are a gift, and they are given to us by the [Holy Spirit](#).

⁵⁵³ 1 Cor. 12:7 - the manifestation of the Spirit: The [Holy Spirit](#) seems to be in charge of the giving and (presumably) the empowering of [Spiritual Gifts](#) to believers in the [Church Age](#). Each [believer](#) receives at least one [spiritual gift](#). The term “manifestation” is the [Nominative Feminine](#) Singular of the noun *phanérōsis* (5321), “disclosure, manifestation” ([Accordance](#)). Notice that reference to the [Holy Spirit](#) as being the bestower of various gifts is repeated several times in this chapter – in 1 Cor. 12:4, 7, 8, 9, 10, 11. Reference is also made to the [Holy Spirit](#) in a slightly different context in this chapter in 1 Cor. 12:3, 13.

⁵⁵⁴ 1 Cor. 12:7 - for the common good: Though the one possessing the [spiritual gift](#) finds fulfillment in exercising it, self-fulfillment is not the purpose of [spiritual gifts](#). They are given for the common good of the [Church](#) or segments of the [Church](#). The term “common good” translates the [Present Active Participle Accusative Neuter](#) Singular of the verb *sumphērō* (4851) “I. to bear or bring together II. to bear together or at the same time ... C. to help, be profitable, be expedient” (excerpted from [OBU](#)).

⁵⁵⁵ 1 Cor. 12:8 - the word of wisdom: literally, “[word of wisdom](#) ...” The Greek noun for “word” is *lógos* (3056), “speech, word, or message” ([JTB](#)), and the noun for “wisdom” is *sophia* (4678), “shrewdness and perception in dealing with knowledge and action” ([JTB](#)). No article is present before either. According to [Thomas Constable](#),

Spirit, 12:8

- G 2 The Gift of Communicating Knowledge: and to another⁵⁵⁶ the word of knowledge⁵⁵⁷ according to the same Spirit;
- G 3 The Gift of Faith: {9} to another⁵⁵⁸ faith⁵⁵⁹ by the same Spirit, 12:9

referring to both “word of wisdom” and “word of knowledge,” and specifically with reference to [Paul’s](#) use of the term “word” (*lógos*, [3056](#)),

This probably points to the fact that Paul was referring to an utterance of wisdom or of knowledge, namely, a wise or a knowledgeable utterance (cf. 1 Cor. 1:17—2:16) [citing Leon Morris in his commentary on 1 Corinthians]. The difference between the utterances probably lies in “wisdom” representing a mature perception of what is true to reality (cf. 1 Cor. 1:24; 2:6-13; 14:6) and “knowledge” being the understanding of God’s mysteries (revelations) in particular (cf. 1 Cor. 13:2; 14:6).

I agree with Constable that, in the present context, neither of these gifts is a matter of the gifted person giving revelatory information that comes directly from God and is equal to Scripture. The canon of Scripture has been closed for about 2,000 years. Rather, with reference to a word or message of wisdom, we all know [Christians](#) who seem like wise people, who seem almost invariably to give good advice on how to handle a given situation or problem. They may be good at counseling others. Some people are gifted that way by the [Holy Spirit](#). They may not say a whole lot, but when they do, it is generally an opinion worth listening to and heeding. Some [Christians](#) are good at repairing automobiles, others good at carpentering, and others good at counseling.

⁵⁵⁶ 1 Cor. 12:8 - and to another: – another of the same kind (*állos*, [243](#)), i.e., perhaps, another [Christian](#). However, judging from Paul’s use of *állos*, [243](#), “another of the same kind,” in this verse and his switching to *héteros*, [2087](#), “another of a different kind” in 1 Cor. 12:9, he probably is referring to a same or similar category of gifts in 1 Cor. 12:8 and a different category of giftedness in 1 Cor. 12:9. Thus, “[word of wisdom](#)” and “[word of knowledge](#)” in 1 Cor. 12:8 both fall within the same category of gift.

⁵⁵⁷ 1 Cor. 12:8 - the word of knowledge: literally, “[word of knowledge](#)” No article is present. “Word” is again *lógos* ([3056](#)), “speech, word, or message” ([JTB](#)), and “knowledge” is *gnōsis* ([1108](#)), “understanding and awareness of the things of God” ([JTB](#)). As [Constable](#) suggests, a word or message of knowledge may relate to “the understanding of God’s mysteries (revelations) in particular (cf. 13:2; 14:6).”

In my opinion this gift is closely related to the gift of teaching the Scriptures. These people seem to have a gift to be able to explain the Scriptures to others. If, however, they do not also possess the gift of a word or message of wisdom, they may not necessarily be good at counseling others. One who possesses a “[word of knowledge](#)” is able to explain the meaning of Scriptures well, but may not be able to apply those same Scriptures well in a practical setting.

⁵⁵⁸ 1 Cor. 12:9 - to another: – another of a different kind, the [Dative Masculine](#) Singular of the demonstrative adjective *héteros* ([2087](#)). [Paul](#) switched adjectives here because, perhaps, the type of gift, “faith,” is of a different category than the two gifts mentioned in 1 Cor. 12:8, “message of wisdom” and “message of knowledge.”

⁵⁵⁹ 1 Cor. 12:9 - faith: the [Nominative Feminine](#) Singular of the noun *pístis* ([4102](#)), “an exceptional ability from the [Spirit](#) given to selected [Christians](#) to believe [God](#) will act on one’s behalf, especially in answer to prayer” ([JTB](#)). I use the term “exceptional ability” because all [Christians](#) have enough faith to believe in [Jesus](#) as their Messiah (Matt. 16:16; John 11:27; 1 John 5:1). [Christians](#) who are given the spiritual gift of faith have an unusual amount of faith. [Elijah](#) is singled out as having exceptional faith (James 5:17-18). [George Mueller](#) ran an orphanage in the Ashley Down area of Bristol, England for many years, never requesting donations. He, often joined by his orphanage children, prayed, and [God](#) answered prayer time and again!

- G 4 The Gifts of Healings: and to another ⁵⁶⁰ gifts of healing ⁵⁶¹ by the one Spirit,
- G 5 The Gift of Miracles: {10} and to another the effecting of miracles, ⁵⁶² 12:10
- G 6 The Gift of Prophecy: and to another ⁵⁶³ prophecy, ⁵⁶⁴

⁵⁶⁰ 1 Cor. 12:9 - to another: another (of the same sort – so [Vine](#)), the [Dative Masculine](#) Singular of the demonstrative adjective [állos](#) (243). Perhaps [Paul](#) considered that the person gifted with faith and the next person, the recipient of “gifts of healings,” were both of the same sort because both utilized faith in the exercise of their gifts.

⁵⁶¹ 1 Cor. 12:9 - gifts of healing: literally, “gifts of healings.” “Gifts” is the [Nominative Neuter](#) Plural of the noun [chárisma](#) (5486), “V. grace or gifts denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating on their souls by the Holy Spirit” (excerpted from [OBU](#)).

“Healings” is the [Nominative Neuter](#) Plural of the noun [íama](#) (2386), “healing; remedy” ([Accordance](#)); “a means of healing, remedy, medicine;” “a healing” ([OBU](#)). This appears to be the miraculous ability, bestowed by the [Holy Spirit](#), to heal people who are sick with some sort of ailment. For example, [Peter](#) possessed gifts of healings (Acts 5:15-16). So also did [Philip](#) (Acts 8:5-7) and [Paul](#) (Acts 28:7-9).

⁵⁶² 1 Cor. 12:10 - miracles: Literally, “moreover to another (of the same kind) ([állos](#), 243) energizings (the plural of [enérġēma](#), 1755) of powers (the plural of [dínamis](#), 1411) – in this context, miracles. For example, power went out from [Jesus](#) (Mark 5:30) when the woman who had a hemorrhage touched his garment (Mark 5:25-30). At times the noun is translated as “miracle” (Mark 6:5; 9:39; Luke 10:13; 19:37; Acts 2:22; 8:13; 19:11; 1 Cor. 12:10, 28, 29; 2 Cor. 12:12; Gal. 3:5; Heb. 2:4). Elsewhere it is usually translated as “power” or “powers” (Matt. 22:29; 24:29, 30; 26:64; Mark 9:1; 12:24; 13:25, 26; 14:62; Luke 1:17, 35; 9:1; Acts 1:8; 3:12; 4:7, 33; Rom. 1:4, 16, 20; 8:38; 15:13, 19; 1 Cor. 1:18, 24; 2:4, 5; 4:19, 20; 15:24, 43, 56; 2 Cor. 4:7; 6:7; 12:9; 13:4; Eph. 1:19, 21; 3:7; Phil. 3:10; Col. 1:11, 29; 1 Thess. 1:5; 2 Thess. 1:11; Heb. 1:3; 6:5; 11:34; 1 Pet. 1:5; 3:22; 2 Pet. 1:3, 16; 2:11; Rev. 3:8; 4:11; 5:12; 7:12; 15:8; 19:1, etc.). Perhaps [Paul](#) characterized this gift as “another of the same sort” because, once again, faith was required to exercise this gift.

⁵⁶³ 1 Cor. 12:10 - and to another: another (of the same kind) ([állos](#), 243). Once again, perhaps [Paul](#) used the demonstrative adjective [állos](#) (243) because faith was required to serve as a [prophet](#).

⁵⁶⁴ 1 Cor. 12:10 - prophecy: the [Nominative Feminine](#) Singular noun [prophēteía](#) (4394) denotes the proclamation of messages received directly from [God](#). See the author’s glossary entry on [Prophecy](#). [Paul](#) considered the gift of [prophecy](#) superior to the gift of [speaking in tongues](#) because the former could be understood by everyone, while the latter needed an interpreter present (1 Cor. 14:1-6). [Agabus](#) is identified as a [prophet](#) (Acts 11:27-28; 21:10). There is a list of [prophets](#) and teachers in the [church](#) at [Antioch](#) (Acts 13:1). [Constable](#) suggests that, according to Greek grammar, [Barnabas](#), [Simeon](#), and [Lucius](#) were identified as [prophets](#), while [Manaen](#) and [Saul](#) were identified as [teachers](#) (Acts 13:1). [Judas](#) and [Silas](#) were identified as [prophets](#) (Acts 15:32). [Philip](#) the evangelist had four virgin daughters who were [prophesying](#) ([Present Active Participle Nominative Feminine](#) Plural of the verb [prophēteúō](#), 4395) (Acts 21:8-9). [Paul](#) will give more instruction in this letter concerning [prophets](#) in 1 Cor. 12:28, 29; 14:29, 32, 37.

Thomas [Constable](#), [Notes on 1 Corinthians at 1 Cor. 12:10](#), 2023 Edition, states the following about the gift of prophecy:

Prophecy has a four-fold meaning in the New Testament: Prophets foretold future events. They also declared things known only by special new revelation from God. Third, they uttered under the Spirit’s prompting some lofty statement or message in praise of God, or a word of instruction, refutation, reproof, admonition, or comfort for others (cf. 11:4; 13:9; 14:1, 3-5, 24, 31, 39). Fourth, they led in worship (Exod. 15:20-21; 1 Chron. 25:1). Evidently the first and second of these abilities passed out of existence with the composition of the last New Testament books. The last of the New Testament books that God inspired was probably Revelation, which most likely dates from about A.D. 95.

I agree with [Constable’s](#) first two meanings. And I agree that the first two meanings he cites “evidently ... passed out of existence with the composition of the last New Testament books.” I do not agree with his third and fourth

G 7 The Gift of Discernment: and to another⁵⁶⁵ the distinguishing⁵⁶⁶ of spirits,⁵⁶⁷

G 8 The Gift of Tongues: to another⁵⁶⁸ various kinds⁵⁶⁹

meanings, however. The activities he cites in meaning #3 are activities in which any preacher or teacher could participate, and so they are not endemic to [prophesying](#). None of the Scriptures he cites prove that the activities he listed were *inherently* part of [prophesying](#). And his fourth meaning, “leading in worship” – a practice in which [OT prophets](#) participated, is also *not* an inherent function of being a [prophet](#). ([Constable](#) cites no [NT](#) Scriptures, by the way.) Again, “leading in worship” did not make these men [prophets](#). In both meanings 3 and 4 the activities cited were not inherently part of actually [prophesying](#). I, as a pastor, many times have led in worship and in singing in a [church](#), but that does not mean I had the gift of [prophecy](#). In summary, I have a fundamental disagreement with [Constable's](#) third and fourth definitions of [prophets](#) and [prophecies](#) and [prophesying](#).

[OT prophets](#) and [NT prophets](#) received messages *directly* from [God](#) and conveyed them to the people to whom they were sent. That's what made them [prophets](#). They spoke, on behalf of [God](#), messages they had received directly from Him. Sometimes those messages from [God](#) predicted the future. “Instruction, refutation, reproof, admonition, or comfort for others” was a practical application of the [prophetic](#) gift [God](#) had given them, but that is not what made them [prophets](#). I as a pastor have instructed, refuted, reproved, admonished, and comforted people in my [churches](#), but that never made me a [prophet](#). I have never in my life received a message directly from [God](#) and been instructed by Him to convey that message to certain people. Therefore, I am not a [prophet](#).

In my first experience as a pastor, I inherited from my predecessor the task of announcing on a public address system the results of each play at our local football games. I also was asked once to judge the best float at a homecoming parade. Those were activities that were ancillary to my position of pastor in that town. But it would be inaccurate to say that doing “play-by-play” and judging floats are requisite portions of the job description of pastoring.

⁵⁶⁵ 1 Cor. 12:10 - and to another: another (of the same kind) (*állos*, [243](#)). The next gift, [distinguishings of spirits](#), is in the same category as [prophecy](#). Thus, [Paul](#) used the demonstrative adjective *állos*, [243](#).

⁵⁶⁶ 1 Cor. 12:10 - distinguishing: literally, “distinguishings,” the plural of the noun *diákrisis* ([1253](#)), “a distinguishing, discerning, judging” ([OBU](#)). This noun is used but 3X in the entire [NT](#): Rom. 14:1 – “passing judgment” (on another's opinions); 1 Cor. 12:10 – “distinguishings” (of spirits); and Heb. 5:14 – “to discern” (good and evil). In the present context it refers to the ability to discern repeatedly (note the plural) whether it is the [Holy Spirit](#) who is behind human utterances or whether [demonic](#) spirits are behind them.

⁵⁶⁷ 1 Cor. 12:10 - of spirits: the [Genitive Neuter](#) Plural of the noun *pneúma* ([4151](#)) “wind; breath; spirit, Spirit” ([Accordance](#)). In this context there is a contrast between the [Holy Spirit](#) and [demonic](#) spirits. [Demonic](#) spirits influence men to speak things or write things that are contrary to [God's](#) written Word, and thus contrary to the [Holy Spirit](#) of [God](#). How are [Christians](#) to know if a prophet or prophecy is legitimate – from [God](#), or from the [Devil](#)? How are [Christians](#) to know if someone who speaks in tongues is legitimate or is merely babbling something under the influence of demons?

Somewhat off-topic, but related to it, I hold to the following: in my opinion, people who identify themselves as [Christians](#), but who deny the integrity of [Scripture](#), who hold to the [Big Bang](#) and [Evolution](#) instead of [Creation](#) in six literal days, who hold to an [Old Earth](#) instead of a 6,000-year-old [Young Earth](#), who deny the reality and the geological impact of [Noah's Global Flood](#), who deny the integrity and reliability of [Scripture](#), and who approve of homosexuality and lesbianism, have been deceived by [Demons](#).

⁵⁶⁸ 1 Cor. 12:10 - to another: another of a different kind *héteros* ([2087](#)). The next gift, that of [Speaking in Tongues](#), marks a new, somewhat different category of gifts. Thus, the adjective *héteros* ([2087](#)). The next gift after this one will be the gift of [Interpreting Tongues](#), which is in the same category as the [Gift of Tongues](#). Consequently, [Paul](#) will then employ the demonstrative adjective *állos*, [243](#), “another of the same kind.”

⁵⁶⁹ 1 Cor. 12:10 - various kinds: The adjective *various* does not appear in the Greek text. What does appear is the noun *génos* ([1085](#)) “family, race, kind; offspring” ([Accordance](#)). Here it means different kinds or classifications of tongues, i.e. languages.

of tongues,⁵⁷⁰

G 9 The Gift of Interpreting Tongues: and to another⁵⁷¹ the interpretation of tongues.⁵⁷²

G 10 Note: God's Sovereign Control of Spiritual Gifts – The sovereignty of distribution: {11} But one and the same Spirit works all these things, distributing to each one individually as He wills.⁵⁷³ 12:11

H 1 The inclusiveness of the gifts: Moreover all these things⁵⁷⁴

H 2 The unity of the distributor: works one and

⁵⁷⁰ 1 Cor. 12:10 - of tongues: the plural of *glōssa* (1100) literally, “tongue” and by inference, that which the tongue produces, i.e., language or speech. In my understanding, in the [NT](#), this is always a language known by someone somewhere, but not known by the speaker. That is the miraculous part of the gift. The first time it is defined by the context is in Acts 2:1-12. The various “kinds” of tongues, should be understood as meaning “various languages.” Since a tongue is a bona fide language, it invariably possesses grammar and syntax. A trained linguist, by examining a printed transcript of the utterance, or, in modern times, a recording of the utterance, could, if given enough samples, arrive at a basic level of the syntax of a language, even if he had never seen it or heard it before. There is no room in bona fide [Christian](#) circles for babbling or nonsense syllables. A trained linguist could detect, without much difficulty, if the utterance were a genuine language or if it were random babbling.

⁵⁷¹ 1 Cor. 12:10 - and to another: another (of the same kind) (*állos*, 243). The next gift listed, “[interpretation of tongues](#)” (i.e. languages) is of the same genre, so to speak, of the preceding gift, the gift of “[tongues](#)” or “(unlearned) “languages,” thus [Paul](#) uses this demonstrative adjective – another [Christian](#) of the same kind.

⁵⁷² 1 Cor. 12:10 - the interpretation of tongues: “interpretation” is the noun *hermēneía* (2058) “interpretation, explanation, translation” ([Accordance](#)); “tongues” is the plural of *glōssa* (1100) literally, “tongue” and by inference, that which the tongue produces, i.e., language or speech. Literally, the final phrase announcing [Paul's](#) listing of gifts in his first letter to the Corinthians is “moreover to others (of the same kind), translation of tongues (i.e. languages).” The careful reader will notice that the word I have translated “translation” of tongues (better, “languages”) is the noun *hermēneía* (2058), from which we derive our English noun “interpretation” of the Greek (or Hebrew or Aramaic) original language text. Unfortunately, translating the Biblical text from Hebrew or Greek to English has more rigorous guidelines than what we typically today call “the interpretation of tongues.” It should be identical, but, in many cases, I fear, it is not.

Years ago, I spoke in English to a group of students in a Bible School in another country who spoke another language other than English. My interpreter and I were operating from two different presuppositions. I assumed it was his job to faithfully represent in the target language what I had said in English. He did not agree. He believed it was his job to add illustrations (and presumably) his own understanding of the meaning of the original Biblical text. Not surprisingly, we got into a bit of an argument when something that I said lasted 20 seconds, and what he was translating lasted perhaps 80 seconds. The spiritual gift of “Interpreting Tongues” consists of faithfully translating from the original language of the “tongues speaker” to the language of the target listener. If the people involved in the process do not even believe that the utterance being given by the “tongues speaker” is a real language, all bets are off as to whether or not we have a message coming directly from God or whether we have a message coming from man’s imagination, prompted by a demon!

⁵⁷³ 1 Cor. 12:11 - The word order in the [Greek text](#) is a bit different than it is in the [NASB](#) text. My outline of this verse reflects the [Greek](#) word order as well as a more literal rendering of the text.

⁵⁷⁴ 1 Cor. 12:11 - Moreover, all these things: This translation is that of [JTB](#). The [NASB 95](#) text reads, “all these things,” but places the text in the middle of the verse.

- the same Spirit,⁵⁷⁵
- H 3 The inclusiveness of the recipients:
distributing separately to each one⁵⁷⁶
- H 4 The authority of the distribution: according
as He purposes.⁵⁷⁷
- D 3 **Complexity:** The diversity and interdependence of the members of
Christ's Body 12:12-27
- E 1 **Unity:** All believers together make up Christ's one body
12:12-13
- G 1 The analogy of the human body 12:12
- H 1 There is one body: {12} For even as the
body is one
- H 2 The body has many members: and *yet* has
many members,
- H 3 Yet the many members together constitute
one body:
- J 1 and all the members of the body,
- J 2 though they are many,
- J 3 are one body,
- G 2 The correspondence with the Messiah (Christ) –
Just as it is with the human body, so it is with the
Messiah (Christ): so also is Christ.⁵⁷⁸ 12:12-13

⁵⁷⁵ 1 Cor. 12:11 - works one and the same Spirit: this translation is that of [JTB](#). The [NASB 95](#) text begins the verse, “But one and the same Spirit works” My application is that the Holy Spirit has a corner on the market of distributing spiritual gifts and abilities – He is sole proprietor of the distributorship!

⁵⁷⁶ 1 Cor. 12:11 - distributing separately to each one: this translation is that of [JTB](#). The [NASB 95](#) text reads as follows: “distributing to each one individually”

⁵⁷⁷ 1 Cor. 12:11 - according as He purposes: this translation is that of [JTB](#). The [NASB 95](#) text reads as follows: “just as He wills.”

⁵⁷⁸ 1 Cor. 12:12 - so also is Christ: Literally, the text reads, “so also the [Christ](#).” [Paul](#) placed the article “the” in front of “[Christ](#).” “[Christ](#)” is a title, not a name. The Greek title is here the [Nominative Masculine](#) Singular of the noun *Christós* ([5547](#)), “the Anointed One.” I understand both “[Christ](#)” and “[Messiah](#),” the Hebrew term, to mean that [Jesus](#) of [Bethlehem](#) / [Nazareth](#) is God’s choice to be anointed by the [Holy Spirit](#) to be the ultimate [Prophet](#), [Priest](#), and [King/Judge](#).” He was anointed by the [Spirit](#) immediately following His [immersion](#) by [John the Immerser](#), recorded in Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34.

- H 1 For with one Spirit we were all baptized (immersed) into one body: {13} For by one Spirit we were all baptized⁵⁷⁹ into one body,⁵⁸⁰
- J 1 Whether Jew or Greek: whether Jews or Greeks,⁵⁸¹
- J 2 Whether slaves or free: whether slaves or free,⁵⁸²
- H 2 And we all were given one Spirit to drink: and we were all made to drink of one Spirit.⁵⁸³

⁵⁷⁹ 1 Cor. 12:13 - For by one Spirit we were all baptized: This is an exceedingly important verse in the study of [Pneumatology](#), the doctrine of the [Holy Spirit](#).

The proper noun “Spirit” is the [Dative Neuter](#) Singular of the noun *pneûma* (4151), “wind; breath; spirit, Spirit” ([Accordance](#)).

“Were baptized” is the [Aorist Passive Indicative](#) of the verb *baptidzō* (907), “to dip, immerse” ([JTB](#)).

⁵⁸⁰ 1 Cor. 12:13 - into one body: “body” is the [Accusative Neuter](#) Singular of the noun *sōma* (4983), “body,” here meaning the mystical (non-physical) [body of Christ](#). Several observations are to be made. (1) In the [Church Age](#) all [believers](#) in [Jesus](#) are immersed by the [Holy Spirit](#) into the mystical [body of Christ](#). (2) The first occurrence was on the [Day of Pentecost](#) in [Jerusalem](#) (Acts 2:1-4). (3) On that day there were special signs to emphasize the arrival of the [Holy Spirit](#) and the beginning of the [Church](#). These signs included the sound of a violent, rushing wind; flickering tongues like fire appearing over each of them; and speaking in foreign languages they had not previously learned as the [Spirit](#) was giving them utterance. (4) There is no evidence that, well into the [Church Age](#) and at the writing of this letter, [A.D. 56](#), all or any of these signs were required or expected to appear *for all believers*. Certainly *some of them* would have the gift of speaking in [unlearned foreign languages](#), but not all would (1 Cor. 12:4-10, 27-31). It was the [Holy Spirit](#) who would decide to which [Christians](#) this gift, or any gift, was given (1 Cor. 12:11). (5) There is no evidence anywhere in the [NT](#) that the sound of a violent rushing wind or flickering tongues like fire appearing over a [believer](#) ever occurred again. These seem to have been unique signs that appeared only once – at the beginning of the [Church Age](#). (6) According to 1 Cor. 12:13, when the [Holy Spirit](#) immerses a [believer](#) into the [Body of Christ](#), He also comes to live within the [believer](#).

⁵⁸¹ 1 Cor. 12:13 - whether Jews or Greeks: National or ethnic origin does not prevent a [believer](#) in [Jesus](#) from being immersed by the [Spirit](#) into the [Body of Christ](#). That does not mean either of these entities lose its distinction. In the [Eternal State believing Jewish](#) people will live in their eternal capital city, [New Jerusalem](#) (Rev. 21:12-13), and so will [Gentile believers](#) who are part of the [Church](#) (Rev. 21:2, 9-10, 14; 22:16-17). [Gentile believers](#) who are not part of the [Church](#) will live upon [New Earth](#) (Rev. 21:24, 26), but will enjoy unhindered access to the city (Rev. 21:24-26; 22:2).

⁵⁸² 1 Cor. 12:13 - whether slaves or free: “slaves” is the [Nominative Masculine](#) Plural of the noun *doûlos* (1401) I. a slave, bondman, man of servile condition ... II. a servant, attendant” ([OBU](#)); “free” is the [Nominative Masculine](#) Plural of the adjective *eleútheros* (1658), “I. freeborn A. in a civil sense, one who is not a slave B. of one who ceases to be a slave, freed, manumitted II. free, exempt, unrestrained, not bound by an obligation ...” ([OBU](#)). If one [believes](#) in [Jesus](#) the [Messiah](#), he has been [immersed](#) by the [Holy Spirit](#) into the [body of Christ](#) regardless of his socio-economic condition.

⁵⁸³ 1 Cor. 12:13 - and we were all made to drink of one Spirit: more literally, “and all one Spirit were given a drink.” All [believers](#), when immersed by the [Spirit](#) into the [body of Christ](#), are also given a drink of the [Holy Spirit](#), i.e. He comes to live within us permanently. The indwelling [Holy Spirit](#) is the blessed possession of all [believers](#). Our being “filled” with the [Holy Spirit](#) is the ongoing responsibility of all [Christians](#) (Eph. 5:18). The term there is the [Present Passive Imperative](#) 2nd Plural of the verb *plērōō* (4137), “I. to make full, to fill up, i.e. to fill to the full ...” (excerpted from [OBU](#)). It is imperative that we [believers](#) keep on being filled with / controlled by the [Holy Spirit](#).

- E 2 **Diversity:** Everyone is different in the Body of Christ 12:14-20
- G 1 **The thesis** – Now the body is not [made up of] one part, but of many. (A body by definition has to have many parts.) 12:14
- H 1 Not a singularity: {14} For the body⁵⁸⁴ is not one member,
- H 2 But a plurality: but many.
- G 2 **Lack of similarity does not invalidate:** The issue of significance: "I don't count because I don't have a more glamorous gift." "I still have a significant role, even though I'm different!" 12:15-16
- H 1 The envy and disillusionment of the foot: {15} If the foot says, "Because I am not a hand, I am not *a part* of the body,"
- H 2 The reality about the foot: It is not for this reason any the less *a part* of the body.
- H 3 The envy and disillusionment of the ear: {16} And if the ear says, "Because I am not an eye, I am not *a part* of the body,"
- H 4 The reality about the ear: it is not for this reason any the less a part of the body
- G 3 **Uniformity would deprive us of complexity in performance:**⁵⁸⁵ "If I weren't here, Christ would be deprived of a unique contribution!" 12:17
- H 1 If all the body were an eye, where would the hearing be?: {17} If the whole body were an

⁵⁸⁴ 1 Cor. 12:14 - body: the [Nominative Neuter](#) Singular of the noun *sōma* (4983), "the human body" (JTB). [Paul](#) switches from talking about the mystical [Body of Christ](#) to discuss the human body as an analogy to explain the working of [Christ's](#) mystical [body](#) of [believers](#). His point here is that there are *many* different members – organs, appendages, not just one member – that make up the human body. All are important and each member has a unique function and task. Therefore, we should understand the same to be true of [Christ's](#) mystical [body](#) of [believers](#).

⁵⁸⁵ 1 Cor. 12:17 Title - Uniformity would deprive us of complexity in performance: Evidently [God](#) wants the [body of Christ](#) to make a complex, multi-faceted impact on itself and on a watching world. The more we [Christians](#) are different from each other in gifts, ministries, and results, the more people we can reach and serve, and the more we can glorify [God](#). [God](#) is a [God](#) of complexity and diversity according to a [Divine](#) standard of holiness.

By contrast, the world's model of [Diversity, Equity, and Inclusion](#) (DEI) seeks to elevate, include, and normalize all sorts of moral perversions such as lesbianism, homosexuality, transgenderism, anti-white racism, and anti-nationalism (in our country specifically, anti-Americanism). The [Devil](#) and his [spirit](#) and human compatriots seek to divide and conquer. In [God's](#) sphere of influence, those [angels](#) and humans who are led by His [Spirit](#) seek to unite and serve.

eye, where would the hearing be?

H 2 If all were hearing, where would the smelling be?: If the whole body were hearing, where would the sense of smell be?

G 4 **Complexity is decreed by God!** But now God has set each one of the parts in the body as He wished! "I'm the way I am because God made me this way for His good reasons!" Differentness is designed by God! 12:18

H 1 {18} But now God has placed the members

H 2 each one of them,

H 3 in the body,

H 4 just as He desired.

G 5 **Uniformity destroys entity:** Unity of function destroys the whole effect of a multi-faceted organism! If all were one part, where would the body be? 12:19

H 1 {19} If they were all one member,

H 2 where would the body be?

G 6 **Diversity is melded into unity:** But now there are indeed many parts, but one body. 12:20

H 1 Multiplicity: {20} But now there are many members,

H 2 Unity: but one body.

E 3 **Indispensability:** Everyone is important in the Body of Christ! 12:21-26

G 1 The impossibility of independence! 12:21

H 1 {21} And the eye cannot say to the hand, "I have no need of you";

H 2 or again the head to the feet, "I have no need of you."

G 2 The necessity of the weaker! {22} On the contrary, it is much truer that the members of the body which

seem to be weaker are necessary.⁵⁸⁶ 12:22

G 3 The honor of those with less prestige! {23} and those *members* of the body which we deem less honorable, on these we bestow more abundant honor 12:23

G 4 The additional beauty for those parts without beauty!

H 1 and our less presentable members become much more presentable, 12:23b

H 2 {24} whereas our more presentable members have no need *of it*. 12:24a

G 5 But God has blended together the body so that the part lacking in honor has received more abundant honor 12:24b-25b

H 1 God's composition of the body: But God has so composed the body, 12:24b

H 2 His bestowal of abundant honor: giving more abundant honor to that *member* which lacked, 12:24c

H 3 His reduction of division: {25} so that there be no division in the body 12:25a

H 4 His imparting of mutual care: But *that* the parts should exercise the same care on behalf of one another! 12:25b

G 6 The implications of the honorable, multi-gifted body 12:26

H 1 Corporate suffering: {26} And if one member suffers, all the members suffer with it;

H 2 Corporate joy: if *one* member is honored, all the members rejoice with it.

E 4 **Visibility** 12:27

G 1 Corporately, you are [in a non-corporeal sense] the

⁵⁸⁶ 1 Cor. 12:22 - weaker are necessary: Try walking with a sore little toe!

- body of Christ: {27} Now you are Christ's body, ⁵⁸⁷
- G 2 Individually, you are members [of Christ's body]:
and individually, members of it.
- D 4 **Priority:** The relative importance and distribution of some gifts:
12:28-31
- E 1 God's **appointment** within the church: {28} And God has
appointed in the church, ⁵⁸⁸ 12:28a
- E 2 The **importance** in distribution (gifted people and gifts):
- G 1 first, apostles ⁵⁸⁹ 12:28b
- G 2 second, prophets ⁵⁹⁰
- G 3 third, teachers ⁵⁹¹
- G 4 then, miracles ⁵⁹²

⁵⁸⁷ 1 Cor. 12:27 - Christ's body: [Paul](#) has been talking at length about the human body as an illustration of the mystical [Body of Christ](#). Here now, he explicitly makes that connection.

⁵⁸⁸ 1 Cor. 12:28 - church: the [Dative Feminine](#) Singular of the noun *ekklēsia* (1577), "the entire assembly of 'called out ones' here on earth and up in heaven begun at [Pentecost](#) and to be completed at the [Rapture](#)" ([JTB](#)) – the [universal church](#).

⁵⁸⁹ 1 Cor. 12:28 - first, apostles: the [Accusative Masculine](#) Plural of the noun *apóstolos* (652), literally, in the plural, "Sent Ones," referring here to the original twelve Sent Ones who comprise the foundation of the [Church-at-Large](#) (Eph. 2:20; Rev. 21:14). (I believe [Paul](#), not [Matthias](#), was [Jesus](#)' choice to be [Apostle](#) to replace [Judas](#).) Unquestionably, the Twelve [Apostles](#) are the foremost in priority and importance in the [Church](#).

⁵⁹⁰ 1 Cor. 12:28 - second, prophets: the [Accusative Masculine](#) Plural of the noun *prophē'tēs* (4396), "[prophets](#), those in the [Church Age](#) who received messages directly from [God](#) and conveyed them to people" ([JTB](#)). No Biblical [prophet](#) has ever spoken as an act of his own will. These holy men were moved by the [Spirit](#) of [God](#) and spoke from [God](#) (2 Pet. 1:20-21). In the next chapter, [Paul](#) will predict that, unlike love, [prophecies](#), the [Nominative Feminine](#) Plural of the noun *prophēteía* (4394), "the communications from [God](#) delivered by a [prophet](#)" ([JTB](#)) would be "done away" (1 Cor. 13:8), the 3rd Plural [Future Passive](#) Indicative of the verb *katargēō* (2673) "I to render idle, unemployed, inactive, inoperative ... II to cause to cease, put an end to, do away with, annul, abolish" (excerpted from [OBU](#)); "to leave idle ... make of no effect, nullify" (excerpted from [Accordance](#)). It is the view of [WordExplain](#) that the gift of [prophets](#) and their [prophecies](#) to the [church](#) were terminated by [God](#) at the conclusion of the [NT canon](#) of [Scripture](#). That happened about 1900 years ago. Since then, no [New Testament](#) books have been added. That would be exceedingly abnormal if [prophets](#) and [prophecies](#) were still in force.

⁵⁹¹ 1 Cor. 12:28 - third, teachers: the [Accusative Masculine](#) Plural of the noun *didáskalos* (3120), "II. in the NT one who teaches concerning the things of God, and the duties of man" (excerpted from [OBU](#)); "teacher" ([Accordance](#)). [Teachers](#), as distinguished from [prophets](#), receive their messages *indirectly* from [God](#) by means of studying the [Scriptures](#) written by [prophets](#). [Prophets](#) received their messages *directly* from God.

⁵⁹² 1 Cor. 12:28 - then miracles: "then" is the sequential adverb *épeita* (1899), "I thereupon, thereafter, then, afterwards" ([OBU](#)); "next" ([JTB](#)). This adverb sometimes means "next in time" (Gal. 1:21; James 4:14). Sometimes it is used in enumerations a. of time and order (1 Cor. 15:46; 1 Thess. 4:17; Heb. 7:27; sometimes in enumerations of order alone (Heb. 7:2); 1 Cor. 12:28 (adapted from [Strong's](#)).

- G 5 then, gifts of healings,⁵⁹³
- G 6 helps,⁵⁹⁴
- G 7 administrations,⁵⁹⁵
- G 8 *various* kinds of tongues.⁵⁹⁶

“miracles” is the [Accusative Feminine](#) Plural of the noun *dúnamis* (1411), “I. strength, power, ability” ... specifically here, “B. power for performing miracles” (excerpted from [OBU](#)). See “[Miracles](#)” in Glossary. [Miracles](#) marks the fourth-most important gift, but it is, apparently, not important enough to warrant a sequential number.

⁵⁹³ 1 Cor. 12:28 - then gifts of healings: “gifts” is the [Accusative Neuter](#) Plural of the noun *chárisma* (5486), “grace-gifts” or “graciously-endowed abilities” ([JTB](#)).

“Healings” is the [Genitive Neuter](#) Plural of the noun *híama* (2386), a means of supernatural healing, remedy, cure (adapted by [JTB](#) from [OBU](#) and [Accordance](#)). This noun appears only three times in the [NT](#), in 1 Cor. 12:9, 28, 30. It occurs only in lists, and so, in the [NT](#), there is no real context in which to arrive at a definition. The corresponding verb, *híomai* (2390), however, provides substantial context. Examples include healing from paralysis (Matt. 8:5-13; John 5:1-13); from demon-possession (Matt. 15:21-28; Luke 9:37-42; Acts 10:38); from leprosy (Luke 17:11-15); and from dysentery (Acts 28:8). “Gifts of healings” identifies the fifth-most important gift, but it is apparently not important enough to warrant a sequential number.

⁵⁹⁴ 1 Cor. 12:28 - helps: At this juncture in [Paul’s](#) list of spiritual gifts, he does not even include the word “then,” the sequential adverb *épeita* (1899), “I. thereupon, thereafter, then, afterwards” ([OBU](#)); “next” ([JTB](#)).

“Helps” is the [Accusative Feminine](#) Plural of the noun *antilēmpsis* (484), “help, aid, assistance” ([JTB](#)). This is the only use of this noun in the entire [NT](#). However, its verb counterpart, *antilambánō* (482) is used 3X – in Luke 1:54; Acts 20:35; 1 Tim. 6:2. These verbal instances help provide context. The noun and the verb seem to convey the idea of warm, compassionate assistance.

In my opinion, the gift of “helps” is widespread in the [Church](#), and is essential for the well-being of a particular [local fellowship](#). There is an art to being helpful without being a “[micromanager](#).” Instinctively, we sense when someone genuinely has the gift of helps and when that gift is lacking.

By way of personal example, Dr. and Mrs. J. Dwight Pentecost were once guests for a meal in our home. Dr. Pentecost was speaking in our church. Mrs. Pentecost volunteered to stay in our home and care for our young children that evening while my wife accompanied me to the church service. Mrs. Pentecost had the gift of helps!

⁵⁹⁵ 1 Cor. 12:28 - administrations: the [Accusative Feminine](#) Plural of the noun *kubérnēsis* (2941), “I. a governing, government” ([OBU](#)); “ability to lead, leadership; administration” ([Accordance](#)). This noun is related to the Latin word which has to do with steering or piloting a ship ([Strong’s](#)). [Paul](#) wrote that “The elders who *rule* well are to be considered worthy of double honor, especially those who work hard at preaching and teaching” (1 Tim. 5:17, emphasis mine). A more literal translation is, “The elders having ruled well” ([JTB](#)), where “having ruled” is the [Perfect Active Participle Nominative Masculine](#) Singular of the verb *prohístēmi* (4291), “to manage, stand before, lead” ([Accordance](#)).

I do not mean to imply that “elders having ruled well” are the *only* ones who have the gift of administrations. But they almost certainly *do* possess it. But others who are *not* leaders may also be gifted in this manner by the [Holy Spirit](#). It is not too difficult to detect people in a [local church](#) who do have this gift. They are fond of organizing things, and they do a good job of it, generally, without being offensive. I think we could almost call this gift “the ability to organize people, events, and ministries efficiently without being offensive or controlling.” I suspect the woman with whom I spoke the other day who works in our [church](#) library has this gift.

⁵⁹⁶ 1 Cor. 12:28 - *various* kinds of tongues: The reader will note that the word “various” in the [NASB](#) is italicized, meaning it does not appear in the Greek text. The Greek text reads “kinds,” the [Accusative Neuter](#) Plural of the noun *génos* (1085) “I. kindred A. offspring B. family C. stock, tribe, nation i. i.e. nationality or descent from a particular people D. the aggregate of many individuals of the same nature, kind, sort” ([OBU](#)). I think we could accurately use the word “families” in this context.

“tongues” is the literal translation of the [Genitive Feminine](#) Plural of the noun *glōssa* (1100), “I. the tongue a member of the body, an organ of speech II. a tongue A. the language or dialect used by a particular people distinct from that of other nations” ([OBU](#)). It is self-evident that meaning II. A. is the appropriate meaning here.

We are to understand that this gift should be labeled “families of languages.” The rest of the [NT](#), starting in Acts

- E 3 The **unevenness** of distribution 12:29-30
- G 1 {29} All are not apostles, are they? ⁵⁹⁷ 12:29a
- G 2 All are not prophets, are they? 12:29b
- G 3 All are not teachers, are they? 12:29c
- G 4 All are not *workers of* miracles, are they? 12:29d
- G 5 {30} All do not have gifts of healings, do they? 12:30a
- G 6 All do not speak with tongues, do they? 12:30b
- G 7 All do not interpret, do they? 12:30c
- E 4 The **challenge** concerning distribution 12:31
- G 1 His exhortation to desire eagerly the greater gifts: {31} But earnestly desire the greater gifts. ⁵⁹⁸
- G 2 His showing to them a way of excellence: And I show you a still more excellent way. ⁵⁹⁹
- D 5 Love is more important than even revelational gifts – love is eternal while they are temporary 1 Cor. 13
- E 1 If he possesses the gift of Tongues, but has no love, he is

2, reveals that these are genuine languages unlearned by the speaker. It is a miraculous gift.

We should note that, in the gifts listed, speaking in unlearned languages is the least important. We deduce, from [Paul's](#) entire discussion of [spiritual gifts](#) in 1 Cor. 12:1-14:40, that the [Corinthians](#) considered it one of the most desirable and sought after gifts. That same mistake, it seems to me, is still being made by many today. [Paul](#) will subsequently reveal that the gift of "[families of languages](#)" is a temporary gift. At the time he wrote this letter, in A.D. 56, he predicted it will cease (1 Cor. 13:8).

⁵⁹⁷ 1 Cor. 12:29-30 - All are not apostles, are they? In a series of seven questions, all of which grammatically expect a negative answer, note the use of the negative *mē'* ([3361](#)), "not," [Paul](#) denies that all Christians possess all gifts. His line of questioning reveals his almost bewilderment that they would not know such things. All are not [apostles](#), are they? All are not [prophets](#), are they? All are not [teachers](#), are they? All are not workers of [miracles](#), are they? All do not have gifts of [healings](#), do they? All do not [speak with tongues](#), do they? All do not [interpret](#), do they?

⁵⁹⁸ 1 Cor. 12:31 - earnestly desire the greater gifts: "Earnestly desire" translates one Greek verb, the 2nd Person Plural [Present Active Imperative](#) of *dzēlōō* ([2206](#)), "to burn with zeal" ([OBU](#)). [Paul](#) commanded the [Corinthians](#) corporately, as a [church](#), to desire jealously the greater (not the inferior) spiritual gifts. He will use this intense verb three more times in this letter – 1 Cor. 13:4; 14:1, 39. He elevates [prophecy](#) as a greater gift than [speaking in tongues](#) (1 Cor. 14:1, 39). The latter gift was apparently the obsession of the [Corinthians](#).

⁵⁹⁹ 1 Cor. 12:31 - a still more excellent way: The still more excellent way (than the [church](#) employing greater [spiritual gifts](#)) is the way of exhibiting love. [Paul's](#) point will be this – that a [church](#) can possess all the spiritual gifts in the world, yet if it fails to employ love toward one another, the whole thing is a meaningless charade – a noisy display of meaningless orchestral noise. No theme, no real music, just noise.

merely meaningless noise 1 Cor. 13:1

- G 1 The hypothetical “glorious” options: {1} If⁶⁰⁰ I speak
- H 1 With the languages of men: with the tongues of men⁶⁰¹
- H 2 Or with the languages of angels: and of angels,⁶⁰²
- G 2 The selfish exclusion: but do not have love⁶⁰³
- G 3 The sad reality: – he is merely noise:
- H 1 ⁶⁰⁴A noisy gong: I have become a noisy gong

⁶⁰⁰ 1 Cor. 13:1 - If: This is a third class conditional “If” – “If – maybe so or maybe not.” The speaker represents a hypothetical point a view – he may or may not [speak with the tongues](#) of men and of [angels](#). But if he does so and does not possess love, then he is merely a noisy gong or a clanging cymbal. Noise, but no reality.

⁶⁰¹ 1 Cor. 13:1 - the tongues of men: literally, “the tongues of the men,” wherein “tongues” is the [Dative Feminine](#) Plural of the noun *glōssa* ([1100](#)), here meaning “human speech as the by-product of the human tongue” ([JTB](#)); “men” is the Genitive Masculine Plural of the noun *ánthrōpos* ([444](#)), here, “generic human being without reference to gender” ([JTB](#)). The [Corinthians](#) appear to have been enamored with the noisy, flashy gift of [speaking in languages](#) they had not learned. [Paul](#) here is attempting to help them see matters as they really are – [tongues without love are meaningless](#).

⁶⁰² 1 Cor. 13:1 - and of angels: literally, “and of the [angels](#),” the [Genitive Masculine](#) Plural of the noun *ánggelos* ([32](#)), “messengers,” here understood to be “supernatural messengers acting on behalf of [God](#)” ([JTB](#)). Do [angels](#), have their own special language or languages? They may well have. [Paul](#) is not, I believe, attempting to convey a theology of [angelic](#) speech. His tactic, rather, is a matter of “[one-upmanship](#).” The [Corinthians](#) were so desperately elevating the gift of [Speaking in \(Human\) Tongues](#) that he does them one better – if he were not only to speak in the languages of men, but also in the languages of the [angels](#), how great would he be then? The answer is a “put-down.” Even in that case, if he were not possessing love, he would not be special – he would be merely a noisy gong or a clanging cymbal in [God’s](#) great orchestra. Gongs and cymbals are useful at just the right moment, which, in orchestral terms, means, “almost never.” A noisy gong or a clanging cymbal would be a poorly-played gong or a poorly-played cymbal. A mis-timed gong or cymbal grates on the ears of anyone listening to a good orchestra.

⁶⁰³ 1 Cor. 13:1 - but do not have love: literally, “love, moreover, I am not possessing” – love (*agápē*, [26](#)) is “a state of being that acts in the best interests of the one loved, rather than in the interests of the one loving” ([JTB](#)). The best example, perhaps, is John 3:16, wherein we learn that [God](#) loved the world of men so much that He gave [to become incarnate and to be crucified to pay for human sins] His only-born Son, so that whoever trusts in Him might not perish (eternally), but possess everlasting life; “I am not possessing” is the [Present Subjunctive Active](#) of the verb *échō* ([2192](#)), “to have or hold or possess.” The word for this type of love appears frequently in this chapter – in 1 Cor. 13:1, 2, 3, 4, 8, 13. It appears elsewhere in 1 Corinthians in 1 Cor. 4:21; 8:1; 14:1; 16:14, 24.

⁶⁰⁴ 1 Cor. 13:1 - noisy gong: The gong in question (*chalkós*, [5475](#)) is hammered out from the metal of copper or bronze (Matt. 10:9). The context must determine the purpose of the metal. In Matt. 10:9, the use is money; so also in Mark 6:8; 12:41. The purpose of the metal in 1 Cor. 13:1 is a gong in an orchestra. In Rev. 18:12, its use is for costly ornaments.

- H 2 A clanging cymbal: or a clanging cymbal. ⁶⁰⁵
- E 2 If he possesses the gifts of prophecy and revelational knowledge and faith, but possesses no love, he is nothing 1 Cor. 13:2
- G 1 His hypothetical possession of gifts
- H 1 Of prophecy: {2} If ⁶⁰⁶ I have the gift of prophecy, ⁶⁰⁷
- H 2 Of knowledge: and know all mysteries ⁶⁰⁸ and all knowledge; ⁶⁰⁹
- H 3 Of faith: and if I have all faith, ⁶¹⁰ so as to

⁶⁰⁵ 1 Cor. 13:1 - a clanging cymbal: literally, a cymbal clanging, wherein “cymbal” is the noun *kúmbalon* (2950), “a cymbal, i.e. a hollow basin of brass, producing, when struck together, a brash, sudden, almost alarming, percussive, and not very musical sound” (JTB, adapted from OBU). This is the only time in the NT this noun is used. “Clanging” is the present active participle of the verb *alaládzō* (214), “to repeat frequently the cry “alala” as soldiers used to do on entering battle” (OBU). In the present context, there is nothing pleasant or musical about this abrasive cymbal sound. “Clanging” is probably as good an adjective as we can find in English.

The bottom line is that a person who is very gifted in [spiritual gifts](#) which include [human utterance](#), but who is not possessing love, is merely a bunch of noise. He is not doing anything constructive. In fact, he is being offensive, grating on the sensibilities of others.

⁶⁰⁶ 1 Cor. 13:2 - If: The third-class condition – *eán* (1437) – perhaps it is true, and perhaps it is not. It is a hypothetical condition – in this case, let’s suppose that he possesses the gift of [prophecy](#), yet at the same time, he does not also possess love, then the conclusion would be true – he is nothing.

⁶⁰⁷ 1 Cor. 13:2 - I have the gift of prophecy: “the gift of [prophecy](#)” translates the single noun *prophēteía* (4394), which denotes “the God-given ability to proclaim messages received directly from God” (JTB). Paul considered the gift of [prophecy](#) superior to the gift of [speaking in tongues](#) because the former could be understood (1 Cor. 14:1-6).

⁶⁰⁸ 1 Cor. 13:2 - and know all mysteries: “know” is the [Perfect Active Subjunctive](#) of the verb *eídō* (1492), which seems to be an intuitive (as opposed to experiential) knowledge, possibly gained by Divine revelation. The verb appears in the [Perfect](#) tense, so it could be translated, “and have come to know all mysteries.”

“all the [mysteries](#)” is the plural of the noun *mustērion* (3466), the truths largely obscure in the OT, but revealed by God to the [Church](#) through His [prophets](#) and [apostles](#) in the NT.

Paul’s point is that he did, indeed, possess the gift of prophecy and he had come to know mysteries. Yet, if he did not possess love, he was nothing, worth nothing.

⁶⁰⁹ 1 Cor. 13:2 - and all knowledge: literally, “and all the knowledge,” wherein “knowledge” is the noun *gnōsis* (1108), in context, revelational knowledge – truths revealed to God’s [prophets](#) and [apostles](#). The person who knew such knowledge might not necessarily have had these truths revealed to him, but might have been privileged to spend significant time with servants of the Lord to whom had been revealed deeper truths. Men such as [Timothy](#) and [Luke](#) come to mind. Paul’s point is that, even though such a person might have had access to significant amounts of revelational knowledge, if he did not have love, he was nothing.

⁶¹⁰ 1 Cor. 13:2 - and if I have all faith: “faith” is *pístis* (4102), a strong conviction of the truth of anything” (adapted from OBU); “faith, belief, trust; value; proof” ([Accordance](#)). Faith is the one component without which we cannot please God (Heb. 11:6). It is a fruit of the Spirit (Gal. 5:22). And yet, if a person possessed all manner of faith, but did not exhibit love, he was nothing.

- remove mountains,⁶¹¹
- G 2 His non-possession of love: but do not have love,⁶¹²
- G 3 The sad result: I am nothing.
- E 3 If he is self-sacrificial to the extreme, yet does not possess love, there is no profit 1 Cor. 13:3
- G 1 His self-sacrifice of his possessions: {3} And if I give all my possessions to feed the poor,
- G 2 His self-sacrifice to the point of martyrdom: and if I surrender my body to be burned,
- G 3 His non-possession of love: but do not have love,
- G 4 The absence of profit: it profits me nothing.⁶¹³
- E 4 The characteristics of love 1 Cor. 13:4a-b
- G 1 Patience: {4} Love is patient,⁶¹⁴ 1 Cor. 13:4a

⁶¹¹ 1 Cor. 13:2 - so as to remove mountains: [Paul](#) is referring to [Jesus'](#) disparaging statement to His disciples in Matt. 17:20, that if they had faith as small as a mustard seed, they would say to this mountain, "Move from here to there," and it would move. Nothing would be impossible for them. [Paul](#) is saying that, even if he had enough faith to move mountains, and yet did not have love, he would be nothing!

⁶¹² 1 Cor. 13:2 - but do not have love: more literally, "but love I am not possessing," wherein "love" is the [Accusative Feminine](#) Singular of the noun [agápē](#) (26), "I. affection, good will, love, benevolence, brotherly love..." (excerpted from [OBU](#)); "a state of being that acts in the best interests of the one loved, rather than in the interests of the one loving" ([JTB](#)). A classic example of this kind of love was expressed by [Jesus](#) in John 15:13: "Greater love has no one than this, that one lay down his life for his friends."

"I am not possessing" is the [Present Subjunctive Active](#) 1st Singular of the verb [échō](#) (2192), "to have, hold, possess" (adapted from [OBU](#)), preceded by the negative [mē](#) (3361), "not." The meaning here is "not continually exhibiting sacrificial love."

⁶¹³ 1 Cor. 13:3 - it profits me nothing: "profits me" is the 1st Singular [Present Indicative Middle](#) of the verb [ōphelēō](#) (5623), "I. to assist, be useful or advantageous, to profit" ([OBU](#)).

"Nothing" is the [Accusative Neuter](#) Singular of the indefinite adjective [oudeis](#) (3762), "I. no one, nothing" ([OBU](#)).

⁶¹⁴ 1 Cor. 13:4 - Love is patient: "love" is, literally, "the love," speaking of the particular kind of love concerning which [Paul](#) has been, and continues to expound; "the" is the [Nominative Feminine](#) Singular of the article [ho](#), "the;" "love" is the [Nominative Feminine](#) Singular of the noun [agápē](#) (26), "a state of being that acts in the best interests of the one loved, rather than in the short-term interests of the one loving" ([JTB](#)).

"is patient" translates the 3rd Singular [Present Indicative Active](#) of the verb [makrothumēō](#) (3114), "to be patient" ([Accordance](#)); more literally, "to be long-tempered" ([makros](#), "long," [thumos](#), "temper"), is translated "is longsuffering over" in Luke 18:7, RV (AV, "bear long with") ([Vine's](#)). We could say, by way of paraphrase, [agápē](#) love is "long-fused," i.e. it patiently endures wrongs without losing its temper ([JTB](#)).

- G 2 Kindness: love is kind ⁶¹⁵ 1 Cor. 13:4b
- E 5 Things love *does not* do 1 Cor. 13:4c-6
- G 1 It is not jealous: and is not jealous; ⁶¹⁶ 1 Cor. 13:4c
- G 2 It does not brag: love does not brag ⁶¹⁷ 1 Cor. 13:4d
- G 3 It is not arrogant: and is not arrogant, ⁶¹⁸ 1 Cor. 13:4e
- G 4 It does not act unbecomingly: {5} does not act unbecomingly; ⁶¹⁹ 1 Cor. 13:5a
- G 5 It does not seek what is rightfully its own: it does not seek its own, ⁶²⁰ 1 Cor. 13:5b

⁶¹⁵ 1 Cor. 13:4 - love is kind: Literally, the text reads, “is kind – the love,” wherein “is kind” is the 3rd Singular [Present Indicative Middle](#) of the verb *chrēsteúomai* (5541), “I. to show one’s self mild, to be kind, use kindness” ([OBU](#)); “to show oneself useful; i.e. act benevolently: – be kind” ([Strong’s](#)). This verb is used only here in the [NT](#). “the love” is the [Nominative Feminine](#) Singular of the noun *agápē* (26), preceded by the article, “the particular love” which is “a state of being that acts in the best interests of the one loved, rather than in the short-term interests of the one loving” ([JTB](#)) (John 3:16, 15:13; 1 John 3:16).

⁶¹⁶ 1 Cor. 13:4 - and is not jealous: literally, “not is jealous” (“and” does not appear in the [text](#)); “not” is the negative particle *ou* (3756), “not, no” ([Accordance](#)). Beginning in 1 Cor. 13:4, each of the next eight traits in succession include the negative “not.”

“is jealous” is the 3rd Singular [Present Indicative Active](#) of the verb *dzēlōō* (2206), a verb that can have either a positive or negative connotation “I. to burn with zeal” – here it is negative, meaning “A. to be heated or to boil with envy, hatred, anger” ... perhaps more specifically “C. to envy” (excerpted from [OBU](#)); “to be zealous; to be jealous” ([Accordance](#)).

Covering both bases, sacrificial love is neither jealous nor envious of others ([JTB](#)).

⁶¹⁷ 1 Cor. 13:4 - does not brag: literally, “not does brag about itself,” wherein “does brag about itself” is the 3rd Singular [Present Indicative Middle](#) of the verb *perpereúomai* (4068), “I. to boast [about] one’s self” II. a self display, employing rhetorical embellishments in extolling one’s self excessively” ([OBU](#)).

⁶¹⁸ 1 Cor. 13:4 - and is not arrogant: the conjunction “and” does not appear in the [Greek](#) text; “is not arrogant” is the 3rd Singular [Present Indicative Middle](#) of the verb *phusióō* (5448), “... II. to inflate, blow up, to cause to swell up A. to puff up, make proud B. to be puffed up, to bear one’s self loftily, be proud” (excerpted from [OBU](#)); preceded by the negative particle *ou* (3756), “not.” Here, the person who loves others does not puff up himself with pride and arrogance. He does not view himself as being self-important.

⁶¹⁹ 1 Cor. 13:5 - does not act unbecomingly: “does not” is the negative particle *ou* (3756), “not;” “act unbecomingly” is the 3rd Singular [Present Indicative Active](#) of the verb *aschēmonēō* (807), “to behave improperly” ([Accordance](#)); “rude” ([ESVS](#)).

⁶²⁰ 1 Cor. 13:5 - it does not seek its own: “does not seek” begins with the negative particle *ou* (3756), “not,” followed by the 3rd Singular [Present Indicative Active](#) of the verb *dzētēō* (2212), “...II to seek i.e. require, demand A to crave, demand something from someone” (excerpted from [OBU](#)); “insist” ([ESVS](#))

“its own” – literally, “the things of herself,” wherein “the things” is the Accusative Neuter Plural of the article *ho*, and “of herself” is the 3rd Singular [Genitive Feminine](#) of the reflexive pronoun *heautou* “I himself, herself, itself, itself, themselves” ([OBU](#)). I choose to translate “herself” because the pronoun is [Feminine](#) to match the gender of the understood subject, the [Feminine](#) noun *agápē* (26), “love,” which last appears in 1 Cor. 13:4.

In other words, *agápē* love does not insist on getting its own way. It does not demand to receive the things

- G 6 It is not provoked: is not provoked, ⁶²¹ 1 Cor. 13:5c
- G 7 It does not take into account a wrong suffered: does not take into account a wrong suffered, ⁶²² 1 Cor. 13:5d
- G 8 It does not rejoice in unrighteousness: {6} does not rejoice in unrighteousness, ⁶²³ 1 Cor. 13:6a
- E 6 Things love does do 1 Cor. 13:6b-7
- G 1 It rejoices with the truth: but rejoices with the truth, ⁶²⁴ 1 Cor. 13:6b

which rightfully belong to it.

⁶²¹ 1 Cor. 13:5 - is not provoked: “is provoked” is the 3rd Singular [Present Indicative Passive](#) of the verb *paroxúnō* (3947), in the [Passive](#), “B. to become irritated, provoked, aroused to anger ... iii to become exasperated ...” (adapted from [OBU](#)); “to be provoked; be upset” (adapted from [Accordance](#)); “irritable” ([ESVS](#)). The [Present](#) tense indicates a chronic condition. Of course, the verb is preceded by the negative particle *ou* (3756) “not, no” ([Accordance](#)).

⁶²² 1 Cor. 13:5 - does not take into account a wrong *suffered*: literally, “not takes into account for itself the wrong,” wherein “not” is the negative particle *ou* (3756) “not, no” ([Accordance](#)); “takes into account for itself” is the 3rd Singular [Present Indicative Middle](#) of the verb *logízomai* (3049), “I. to reckon, count, compute, calculate... A. to take into account, to make an account of ... C. to reckon or account” ... (excerpted from [OBU](#)); “to count, think, calculate” ([Accordance](#)); “resentful” ([ESVS](#)). “the wrong” is the [Neuter Singular Accusative](#) of the adjective *kakós* (2556), “evil, bad, wrong” ([Accordance](#)), preceded by the [Neuter Singular Accusative](#) article *ho*, “the,” which indicates that a real, particular wrong was, indeed, suffered. Biblical love does not keep a record of that. In other words, Biblical love does not remain resentful; it does not hold grudges. It is forgiving. (The verb “*suffered*” in the [NASB](#), while warranted, does not appear in the [Greek](#) text.)

⁶²³ 1 Cor. 13:6 - does not rejoice in unrighteousness: This is the eighth and last clause to begin with the negative particle *ou* (3756) “not, no” ([Accordance](#));

“rejoice” is the 3rd Singular [Present Indicative Active](#) of the verb *chairō* (5463), “I to rejoice, be glad” (excerpted from [OBU](#));

“in unrighteousness” is literally, “in the unrighteousness,” wherein “unrighteousness” is the [Dative Feminine Singular](#) of the noun *adikia* (93), preceded by the article, “the.” The noun is the opposite of “righteousness,” and here, with the article, refers to absolute unrighteousness or injustice of any kind.

By way of example, here in America, in 2023-2024, we are in an election season. It is my impression that the Democratic party gleefully pounces on any misdeed or perceived misdeed of the Republican party, filing lawsuit after lawsuit, but just as gleefully leaves its own untouched, unlitigated, and thus, exonerated for their misdeeds. The Democratic party rejoices in the killing of unborn children and in every form of immorality. Love does not rejoice in “the unrighteousness,” in absolute unrighteousness.

⁶²⁴ 1 Cor. 13:6 - but rejoices with the truth: “but” is *dé* (1161), a conjunction which acts as “A primary particle (adversative or continuative)” ([Strong’s](#)). Depending on the context, it can be translated as “I. but, moreover, and, etc.” ([OBU](#)), here the contrasting “but” is in order;

“rejoices with” translates the 3rd Singular [Present Indicative Active](#) of the verb *sugchairō* (4796) “I. to rejoice with, take part in another’s joy II. to rejoice together, to congratulate” ([OBU](#)); “to rejoice with” ([Accordance](#));

“the truth” is the [Dative Feminine Singular](#) of the noun *alētheia* (225), “I. objectively A. what is true in any matter under consideration i. truly, in truth, according to truth ii. of a truth, in reality, in fact, certainly” ... (excerpted from [OBU](#)); the [Dative Feminine Singular](#) of the definite article *ho* (3588), “the” precedes the noun.

The implications of this statement are enormous. There is such a thing as objective truth – reality. In the corresponding preceding statement, [Paul](#) averred that love does not rejoice in “the unrighteousness.” Here, we would

- G 2 It endures all things: {7} bears all things, ⁶²⁵ 1 Cor. 13:7a
- G 3 It believes all things: believes all things, ⁶²⁶ 1 Cor. 13:7b
- G 4 It hopes all things: hopes all things, ⁶²⁷ 1 Cor. 13:7c
- G 5 It remains true even in difficult circumstances: endures all things. ⁶²⁸ 1 Cor. 13:7d
- E 7 The permanence of love in contrast with the temporariness of gifts 1 Cor. 13:8
- G 1 Love never fails: {8} Love never fails; ⁶²⁹

have expected him to write that love does rejoice with “the righteousness.” He did not. He stated that love rejoices with “the truth” – with absolute truth. Absolute truth can only agree with God’s character and His statements of reality. So righteousness and truth go hand in hand together (Psa. 15:2; 45:4; 85:10-11, 14; 119:142; Isa. 59:14; Zech. 8:8; 2 Cor. 6:7; Eph. 4:24; 5:9; 6:14). If there is no righteousness, there can be no truth. If there is no truth, there can be no righteousness. Truth and righteousness support one another; deceit and wickedness support one another. This is a striking commentary on the politics, media, legal system, education, science, and ethics of any country. Most of what passes for truth about the origins of the earth and universe in today’s modern psyche is not science – it is pseudo science. It is a human-centered narrative that deliberately ignores God’s truth. We cannot arrive at an accurate understanding of origins if we ignore God’s revelation, which is absolutely true. And the whole idea that truth is subjective and personal – you can have your truth and I can have my truth – is theater in the absurd. The moral and political and educational and economic decay in America in the last hundred years is a powerful testimony to the necessity of a country living by both truth and righteousness.

⁶²⁵ 1 Cor. 13:7 - bears all things: this characteristic of love, along with the next three, begins with the [Accusative Neuter](#) Plural of the adjective *pās* (3956), “all, every; the whole” ([Accordance](#)). Literally, the text reads, “all things bears,” wherein “bears” is the 3rd Singular [Present Indicative Active](#) of the verb *stégō* (4722), “I. deck, thatch, to cover A. to protect or keep by covering, to preserve II. to cover over with silence A. to keep secret B. to hide, conceal i. of the errors and faults of others III. by covering to keep off something which threatens, to bear up against, hold out against, and so endure, bear, forbear” ([OBU](#)). Biblical love does all these things. It covers over and conceals the faults of other and does not talk about them. It endures the injustice that comes from the other person.

⁶²⁶ 1 Cor. 13:7 - believes all things: literally, “all things believes,” wherein “all things” is the [Neuter](#) adjective *pās* (3956), (same definition as above); “believes” is the 3rd Singular [Present Indicative Active](#) of the verb *pisteiō* (4100), “I. to think to be true, to be persuaded of, to credit, place confidence in ...” (excerpted from [OBU](#)). “It believes all things in that it is not suspicious of the deeds and motivations of others” ([Gromacki](#), *Called to Be Saints*, p. 161).

⁶²⁷ 1 Cor. 13:7 - hopes all things: “all things hopes,” wherein “all things” is the [Neuter](#) adjective *pās* (3956), (same definition as above); “hopes” is the 3rd Singular [Present Indicative Active](#) of the verb *elpídō* (1679), “to hope, expect” ([Accordance](#)). Love “...hopes all things by anticipating the spiritual good that will result from wrongdoing (cf. Rom. 8:28)” ([Gromacki](#), *Ibid.*, p. 162).

⁶²⁸ 1 Cor. 13:7 - endures all things: literally, “all things endures,” wherein “all things” is the [Neuter](#) adjective *pās* (3956), (same definition as above); “endures” is the 3rd Singular [Present Indicative Active](#) of the verb *hupoménō* (5278), “II. to remain i.e. abide, not recede or flee ... B. to endure, bear bravely and calmly: ill treatments” (excerpted from [OBU](#)).

⁶²⁹ 1 Cor. 13:8: Love never fails: Literally, “The love,” wherein “The” is the [Nominative Feminine](#) Singular of the article *hō*, “the;” “love” is the [Nominative Feminine](#) Singular of the noun *agāpē* (26), “a state of being that acts in the best interests of the one loved, rather than in the short-term interests of the one loving” ([JTB](#)).

- G 2 Gifts of prophecy will be terminated: but if there are gifts of prophecy,⁶³⁰ they will be done away;⁶³¹
- G 3 The gift of tongues will cease to exist: if there are tongues, they will cease;⁶³²
- G 4 Revelational knowledge will be terminated: if there is knowledge,⁶³³ it will be done away.⁶³⁴

“fails” is the 3rd Singular [Present Indicative Active](#) of the verb *piptō* (4098), literally, “I. to descend from a higher place to a lower ... II. A. to fall down ...,” metaphorically, “B. ... ii. to perish, i.e. come to an end, disappear, cease a. of virtues” (excerpted from [OBU](#)). In the context (1 Cor. 13:8-11), this love is permanent and abiding. It will not come to an end or be terminated, in contrast to certain [spiritual gifts](#) and ministries.

⁶³⁰ 1 Cor. 13:8: but if there are gifts of prophecy: “if,” the conjunction *eite* (1535), assumes the reality and existence of “gifts of prophecy,” literally, “prophecies,” the [Nominative Feminine](#) Plural of the noun *prophēteia* (4394), “prophecies” (excerpted from [Accordance](#)); “That which a [prophet](#) states or writes under the guidance of the [Holy Spirit](#)” (from the Glossary entry for “[Prophecy](#)”). In [Paul’s](#) day, there were [prophets](#) who [prophesied](#). He acknowledges their existence. But in this context he was about to say that there would come a terminus to the gift, in the [Church Age](#), I believe.

⁶³¹ 1 Cor. 13:8 - they will be done away: These five words in English translate but one in Greek, the 3rd Plural [Future Passive Indicative](#) of the verb *katargéō* (2673), “to leave idle, ... make of no effect, nullify” (excerpted from [Accordance](#)); “I. to render idle, unemployed, inactivate, inoperative ... II. to cause to cease, put an end to, do away with, annul, abolish ...” (excerpted from [OBU](#)); in the [Passive](#), “they will be terminated; they will be deactivated” ([JTB](#)). What we deduce is that, though *agape* love is eternal and will always exist, at some as yet unspecified future time in [Paul’s](#) day, (the [Spiritual Gift](#) of) [prophecies](#) would be terminated, deactivated, and would cease to exist. That does not mean that [prophecies](#) already given would be invalidated or cease to exist. But it does mean there would come a time when there would no longer be [prophets prophesying](#), and, consequently, there would no longer be any new [prophecies](#). When would that be? [Paul](#) here gives no hints. But he does so in 1 Cor. 13:9-12.

⁶³² 1 Cor. 13:8 - if there are tongues, they will cease: “if” – the first word [Paul](#) uses is the conjunction *eite* (1535), “if too; – if, or, whether” ([Strong’s](#)); he acknowledges the existence of the gift of [tongues](#); “there are tongues” – the second word [Paul](#) uses is the [Nominative Feminine](#) Plural of the noun *glōssa* (1100), literally, “tongues,” metaphorically, as here, “languages” ([JTB](#)), referring to the [Spiritual Gift](#) of [speaking in languages unlearned by the speaker](#); the words “there are” to do not appear in the [Greek text](#). They are understood. “they will cease” – the third word used is the 3rd plural [Future Indicative Middle](#) of the verb *paúō* (3973), to cease, stop” ([Accordance](#)). The use of the [Middle Voice](#) seems to indicate that at some future time the gift of [tongues](#) would cease to exist of its own accord, perhaps before the [Holy Spirit](#) would terminate the gifts of [prophecy](#) and revelational knowledge (see [Constable’s discussion of 1 Cor. 13:8](#) in his notes).

However, the verb *paúō* (3973), which occurs in the NT 15X, appears almost always (13X) in the [Middle](#) voice. It appears in [Active](#) voice in 1 Pet. 3:10. It can be parsed either as a [Middle](#) voice or [Passive](#) voice in 1 Pet. 4:1. We could almost say it is a [Middle](#) Deponent – that it always occurs in the [Middle](#) but has an [Active](#) meaning, but that is not entirely true either. It seems best, in conclusion, not to make too much out of the fact that it occurs in the [Middle](#) voice in 1 Cor. 13:8. That is its customary usage.

Regardless, the point is that, at some time in the future from his writing of this letter, [Paul](#) predicted, the [gift](#) of [speaking in tongues](#) would cease to exist.

⁶³³ 1 Cor. 13:8 - if there is knowledge: once again “if there is” translates the conjunction *eite* (1535), “I. if ... if II. whether ... or” ([OBU](#)); the words “there is” do not appear in the Greek text;

“knowledge” is the [Nominative Feminine](#) Singular of the noun *gnō’sis* (1108), “knowledge,” here not referring to knowledge in general, accessible to all, but [revelational](#) knowledge given to [prophets](#). The two [gifts](#) of [prophecy](#) and [revelational](#) knowledge are paired in 1 Cor. 13:9.

⁶³⁴ 1 Cor. 13:8 - it will be done away: the 3rd Singular [Future Passive Indicative](#) of the verb *katargéō* (2673), “to leave idle, ... make of no effect, nullify” (excerpted from [Accordance](#)); “I. to render idle, unemployed, inactivate, inoperative ... II. to cause to cease, put an end to, do away with, annul, abolish ...” (excerpted from [OBU](#)); in the [Passive](#), “it will be terminated; it will be deactivated” ([JTB](#)). At some as yet unspecified point in the future, [Paul](#)

- E 8 The revelational gifts are partial 1 Cor. 13:9
- G 1 We know partially: {9} For we know in part ⁶³⁵
- G 2 We prophesy partially: and we prophesy in part; ⁶³⁶
- E 9 When that which is complete arrives, the partial will be terminated
- G 1 The arrival of the complete: {10} but when the perfect comes, ⁶³⁷
- G 2 The termination of the partial: the partial will be done away. ⁶³⁸

predicted, the [gift](#) of [revelational](#) knowledge would be terminated.

⁶³⁵ 1 Cor. 13:9 - for we know in part: literally, “for out of part we know,” wherein “out of” is the preposition *ek* ([1537](#)), “I. out of, from, by, away from” ([OBU](#)); “a primary preposition denoting origin (the point whence action or motion proceeds) ...” ([Strong’s](#));

“part” is the [Genitive Neuter](#) Singular of the noun *méros* ([3313](#)), “I. a part ... II. one of the constituent parts of a whole A. in part, partly, in a measure, to some degree, as respects a part, severally, individually” ... (excerpted from [OBU](#));

“we know” – 1st Plural [Present Indicative Active](#) of the verb *ginō’skō* ([1097](#)), “to know, come to know, recognize” ([Accordance](#)). In the context, I do not believe this is knowing in general, but rather, knowing truths revealed to selected individuals by [God’s Spirit](#). It is [revelational](#) knowing directly revealed, not to all [Christians](#), but to [prophets](#), as the next clause will reveal. [Paul](#) counts himself as being among those who know “out of part” and who [prophesy](#) “out of part.” In other words, [God](#) does not reveal all knowledge to a single [prophet](#). Historically, [God](#) has supernaturally revealed truths partially and progressively to his [prophets](#). As [Gromacki](#) stated, *Called to Be Saints*, p. 163, “The Bible was not written by one man, but by approximately forty over a span of sixteen hundred years.”

⁶³⁶ 1 Cor. 13:9 - and we prophesy in part: literally, “and out of part we prophesy” – “out of” is again the preposition *ek* as in the previous footnote; “part” is identical to *méros* in the previous footnote;

“we prophesy” is the 1st Plural [Present Indicative Active](#) of the verb *prophēteuō* ([4395](#)), “to prophesy” ([Accordance](#)); “the act of uttering or communicating in writing a revelation received directly from God” ([JTB](#)) – see the Glossary Entry “[Prophesy](#).” [Paul](#) counts himself among the [prophets](#). He affirms that what he and other [prophets](#) had [prophesied](#) down through the centuries and were presently [prophesying](#) is only partial – it is not complete.

⁶³⁷ 1 Cor. 13:10 - but when the perfect comes: In my view this is not the best translation. The English adjective “perfect” has the connotation of “numerically perfect, or totally without error.” That is not the meaning of the [Greek](#) phrase *tò télion*, “that which is complete” (*téleios*, [5046](#)). The meaning here is complete or mature, achieving the end for which it has been designed. Note that the word is translated “mature” in 1 Cor. 2:6; 14:20; Eph. 4:13; Heb. 5:14, and as “complete” in Col. 1:28. There can be more than one stage of completion. One stage of completion is the arrival of the closed canon of Scripture in about AD 100 (the approximate time of the writing of the book of [Revelation](#)). Since that book has been written, there have been no more [Scriptures](#) written. If, for example, the gift of [prophecy](#) is still functioning, why has nothing been added to the [NT Scriptures](#) for over 1900 years? Another stage of completion will be the cleansing and purifying of the [Bride of Christ](#) (the [Church](#)) in preparation for the [Marriage Supper of the Lamb](#) (Rev. 19:7-9). Yet another stage of completion will be [eternity](#), wherein believers inhabit and rule in [New Jerusalem](#) and [New Earth](#), situated in [New Heavens](#) (2 Pet. 3:13; Rev. 21:1).

⁶³⁸ 1 Cor. 13:10 - the partial will be done away: literally, “the of part will be terminated;” “of part” includes, again, the preposition *ek* ([1537](#)), which, with the [Genitive](#), means “of, out of, from” ([Accordance](#)); “part” is the [Genitive Neuter](#) Singular of the noun *méros* ([3313](#)), “partial” ([Accordance](#));

“will be terminated” – the 3rd Singular [Future Passive Indicative](#) of the verb *katargéō* ([2673](#)), “to leave idle, ... make of no effect, nullify” ([Accordance](#)); in the [Future Passive](#), “will be terminated, will be deactivated” ([JTB](#)). Comments by [Gromacki](#), *Called to Be Saints*, p. 163 are in order here:

- E 10 The analogy of the growing maturity of a child 1 Cor. 13:11
- G 1 Paul's experience as a child: {11} When I was a child,
- H 1 His childish speech: I used to speak like a child,
- H 2 His childish thinking: think like a child,
- H 3 His childish reasoning: reason like a child;
- G 2 When Paul became a man, he got rid of childish ways: when I became a man, I did away with childish things.⁶³⁹
- E 11 The analogy of viewing matters in an imperfect mirror 1 Cor. 13:12
- G 1 Now, we see matters dimly, in a mirror: {12} For

The main problem here is in the meaning of the phrase “that which is perfect” (*to teleion*). Two major views have emerged. First, the adherents of [Pentecostalism](#) and many noncharismatic evangelicals believe that it refers to the coming of Christ and its attendant events; thus, according to them, the spiritual gifts were all designed to be permanent. The absence of such gifts from the life of the church in past generations is attributed to a lack of teaching and faith.

The second view claims that the phrase refers to the completion of divine revelation, both written and oral, accomplished with the writing of the last book of the Bible (Revelation) by the last living apostle (John). This means that these gifts of revelation and authentication were temporary, designed for the first century only.... Again, dogmatism is not possible, but a careful study of all of the arguments, pro and con, seems to favor the second view.

[WordExplain](#) holds to a modification of the second view, labeled as “[Cessationism](#).” [WordExplain](#) holds, as stated previously, that there are stages of “that which is complete” – the first stage being the completion of the [NT canon](#) of [Scripture](#). At the completion of the [canon](#), [tongues](#), [revelational](#) knowledge, and [prophecy](#) would disappear. Likely also, the authenticating gift of [miracles](#) (Acts 2:43; 5:12; 2 Cor. 12:12) would disappear, since the original [apostles](#) would all be dead, although [Paul](#) does not mention that gift here. [WordExplain](#) also holds, however that certain gifts will *reappear*. For example, during the [Tribulation](#) period the “two witnesses” will [prophecy](#), and they will be able to perform [miracles](#) (Rev. 11:1-6). In the [Millennium](#), moreover, [God](#) will pour out His [Spirit](#) upon *all flesh* (emphasis mine) (Joel 2:28). [Israel's](#) sons and daughters will [prophecy](#), her old men will have dreams and her young men will see visions. [God](#) will pour out His [Spirit](#) on [Israel's](#) male and female slaves/servants in those days (Joel 2:28-29).

⁶³⁹ 1 Cor. 13:11 - when I became a man, I did away with childish things: The words “did away with” translate the 1st Singular [Perfect Indicative Active](#) of the verb *katargéō* (2673), “I terminated, nullified, rendered obsolete” ([JTB](#)). The point of this analogy is that, in the “child” stage of the [Church](#), these spectacular “[sign gifts](#)” and [revelational](#) gifts were necessarily given by the [Holy Spirit](#). But as the [Church](#) grows in maturity, they are no longer necessary, and mature [Christians](#) will dispense with them, both in their thinking and in their practice. Alas, in many instances, for example, [Pentecostalism](#) and the [Charismatic movement](#), this has not been the case. When my family and I lived in Adelaide, South Australia from 1978 to 1982, we had a friend named [Bob Manning](#). Bob once made the astute observation, “Truth has become anecdotal, not exegetical.” What he meant was that [Christians](#) of the [Charismatic](#) or [Pentecostal](#) persuasion often cite anecdotes to prove the validity of their theological beliefs rather than carefully [exegeting](#) Scriptures. There is no Biblical justification for [barking like dogs](#) in a church service or [laughing uncontrollably](#) or falling backwards as one is “[slain in the Spirit](#).”

- now we see in a mirror dimly,⁶⁴⁰
- G 2 The time will come when we see face to face: but then face to face;⁶⁴¹
- G 3 Now, even Paul knows things only partially: now I know in part,⁶⁴²
- G 4 In the future he will know fully: but then I will know fully⁶⁴³ just as I also have been fully known.⁶⁴⁴
- E 12 The permanence of three virtues and the transcendence of love 1 Cor. 13:13
- G 1 The permanence of three cardinal virtues

⁶⁴⁰ 1 Cor. 13:12 - For now we see in a mirror dimly: “mirror” is the [Genitive Neuter](#) Singular of the noun *ésoptron* (2072), “I. a mirror A. the mirrors of the ancients were made, not of glass, but steel” (OBU). No wonder their reflections were hazy! The term “dimly” is the [Dative Neuter](#) Singular of the noun *áinigma* (135), “riddle, enigma” (Accordance). Literally, what Paul wrote was, “For now we see by means of a mirror in an obscure saying.” Our awareness of spiritual reality in this life is cloaked in obscurity.

⁶⁴¹ 1 Cor. 13:12 - but then face to face: Paul here refers to that stage of completeness in which we see Jesus face to face. For the individual Christian, this will begin happening when we die and are “absent from the body,” but “at home with the Lord” (2 Cor. 5:8). For the Church on earth, this will begin when the Rapture takes place (1 Thess. 4:13-18).

⁶⁴² 1 Cor. 13:12 - now I know in part: “I know” is the 1st Singular [Present Indicative Active](#) of the verb *ginō'skō* (1097), “to know, understand” (excerpted from OBU). Even Paul admitted that, despite all the gifts he possessed, including [revelational](#) knowledge, [prophecy](#), and [apostleship](#), his knowledge was only partial.

⁶⁴³ 1 Cor. 13:12 - I will know fully: the 1st Singular [Future Indicative Middle](#) of the verb *epiginō'skō* (1921), “he will know for himself, thoroughly and accurately” (adapted from OBU).

⁶⁴⁴ 1 Cor. 13:12 - just as I also have been fully known: “I have been fully known” is the 1st Singular [Aorist Passive Indicative](#) of the verb *epiginō'skō* (1921), “to be known fully, thoroughly, and accurately” (adapted from OBU).

How many times had Paul been misunderstood, misrepresented, and mistreated by his fellow-Israelis? I imagine he shed many tears at how little they knew and understood him. He gained great personal satisfaction and assurance from contemplating the time when he would meet face-to-face with Jesus, who had fully known and understood him all along. We, too, as ordinary Christians, can have this same satisfaction of knowing we have been fully and completely understood by Jesus, even though our fellow humans, and even Christians, misunderstand us and misrepresent us in this life. When we see Jesus, the veil will be lifted and we will begin the process of understanding why the various trials through which we have struggled in this life were really for our benefit, and for the benefit of those whom we have served.

I once preached at an evening service in my church. After the service a woman came up and, almost weirdly, asked if she could see the underside of the sweater I was wearing. Gingerly, I complied. She said, “Aha! Just as I thought, your sweater is inside out!” I was astonished, but when I looked at it, she was right. The borders of the sleeves and the collar were facing outward properly, but the bulk of the sweater was facing the wrong way. It was a factory “second,” improperly sold! But she worked with her own sheep and her own wool and was a good weaver. The expert could tell from a distance and explain things of which I had no idea!

In this life, we look at whatever happens from the back side of the sweater. When we see Jesus, we will see the top side of the sweater. Everything will fall into focus, and we will see why He led us through the hard times we encountered.

- H 1 {13} But now faith,⁶⁴⁵
- H 2 hope,⁶⁴⁶
- H 3 love,⁶⁴⁷ abide⁶⁴⁸ these three;
- G 2 The transcendence of love: but the greatest of these is love.
- D 6 The superiority of prophecy over "tongues" 14:1-25
 - E 1 Because prophecy builds up the church whereas the gift of "tongues" (speaking in unlearned foreign languages) does not 14:1-19
 - G 1 General guidelines 14:1
 - H 1 The main focus: {1} Pursue love,⁶⁴⁹
 - H 2 As a church, desire spiritual gifts: yet desire earnestly spiritual gifts,⁶⁵⁰
 - H 3 Place a premium on the gift of prophecy: but

⁶⁴⁵ 1 Cor. 13:13 - faith - the [Nominative Feminine](#) Singular of the noun *pístis* (4102), "faith, belief, trust..." (excerpted from [Accordance](#)).

⁶⁴⁶ 1 Cor. 13:13 - hope - the [Nominative Feminine](#) Singular of the noun *elpís* (1680), "hope, expectation" ([Accordance](#)).

⁶⁴⁷ 1 Cor. 13:13 - love - the [Nominative Feminine](#) Singular of the noun *agápē* (26), "a state of being that acts in the best interests of the one loved, rather than in the short-term interests of the one loving" ([JTB](#)).

⁶⁴⁸ 1 Cor. 13:13 - abide: the 3rd Singular [Present Indicative Active](#) of the verb *ménō* (3306), "to remain, abide, stay" ([Accordance](#)). Literally, the first clause of 1 Cor. 13:13 reads, "But now remain faith, hope, love – the three these." The point is that, even though certain [gifts](#), such as [prophecy](#), [tongues](#), and [revelational](#) knowledge will be terminated, the virtues of faith, hope, and love will remain throughout eternity. It is not difficult to see where Paul is headed with his line of reasoning. If these spiritual gifts will be terminated, but faith, hope, and love will remain, where ought the [Corinthians](#) – and where ought 21st century [Christians](#) – place their emphasis?

⁶⁴⁹ 1 Cor. 14:1 - Pursue love: Literally, "Pursue the love," wherein "pursue" is the 2nd Plural [Present Imperative Active](#) of the verb *diō'kō* (1377), "to pursue, persecute" ([Accordance](#)); "ardently go after" ([JTB](#)); "the love" is the [Accusative Feminine](#) Singular of the noun *agápē* (26), "a state of being that acts in the best interests of the one loved, rather than in the short-term interests of the one loving" ([JTB](#)), preceded by the [Accusative Feminine](#) Singular of the definite article *ho* (3588).

⁶⁵⁰ 1 Cor. 14:1 - yet desire earnestly spiritual gifts: "desire earnestly" translates the 2nd Plural [Present Active Imperative](#) of the verb *dzēlōō* (2206), in a good sense, "to be zealous" (excerpted from [Accordance](#)); "I. to burn with zeal ... A. ... i. in a good sense, to be zealous in the pursuit of good B. to desire earnestly, pursue ..." (excerpted from [OBU](#)).

"spiritual gifts," literally, "the spirituals," the [Neuter Plural Accusative](#) of the adjective *pneumatikós* (4152), "those abilities which are given by the [Holy Spirit](#)" ([JTB](#)), preceded by the definite article.

especially that you may prophesy.⁶⁵¹

G 2 The superiority of the gift of prophecy over the gift of speaking in tongues 14:2-4

H 1 In relation to the audience 14:2-3

J 1 The tongues-speaker speaks not to men, but to God: {2} For one who speaks in a tongue does not speak to men but to God;⁶⁵² 14:2a

J 2 The consequence – no one can understand him: for no one understands, 14:2b

J 3 He speaks mysteries in his spirit: but in *his* spirit he speaks mysteries.⁶⁵³ 14:2c

J 4 The prophet speaks to men: {3} But one who prophesies⁶⁵⁴ speaks to

⁶⁵¹ 1 Cor. 14:1 - but especially that you may prophesy: “especially” is the [Neuter](#) comparative adverb *mállon* (3123), “I. more, to a greater degree, rather ...” (excerpted from [OBU](#)); “you may prophesy” is the 2nd Plural [Present Active Subjunctive](#) of the verb *prophēteuō* (4395), “to prophesy,” “the act of proclaiming to others a message received directly from God” ([JTB](#)). Paul urged the corporate church (note the plurals) to desire strongly spiritual gifts, but he placed a premium on the gift of [prophecy](#). Why? Because it could always be understood by listeners.

⁶⁵² need Scripture references here... 1 Cor. 14:2 - but to God: the gift of [speaking in unlearned languages](#) (Acts 2:1-12), by design, was directed at communicating with [God](#), not communicating to people. The first instance of [speaking in tongues](#) was a double miracle – the people [speaking in unlearned languages](#) (Acts 2:4) were miraculously given that ability. Moreover the people listening to the [Apostles](#) and any others participating were miraculously given the ability to understand the [speaking in their own language](#), and even in their own dialect (Acts 2:6)! Evidently, in subsequent occurrences of the [gift of tongues](#), there was only a single miracle – the [gift of speaking in a language](#) unlearned by the practitioner. The people listening in a [church](#) service did not receive the miracle of being able to understand. There had to be someone present who had the [gift of interpretation](#) (1 Cor. 12:10, 30; 14:13) in order for the audience to understand.

⁶⁵³ 1 Cor. 14:2 - but in *his* spirit he speaks mysteries: better, and more literally, “but in [Spirit](#) he speaks mysteries.” The pronoun “his” does not appear in the [Greek text](#), and it makes more sense to understand that the [tongues speaker](#) is speaking “in” and “by means of” the [Holy Spirit](#), not in and by means of his own human spirit. This is an exegetical decision, because the writers of the [Greek NT](#) did not differentiate by the use of a capital letter whether the [Dative Neuter](#) Singular of the noun *pneūma* (4151), “wind; breath; spirit, Spirit” ([Accordance](#)), referred here to the [Divine](#) or to the human spirit. If the writer had meant human spirit, I believe normal Greek idiom would have required him to follow the word “spirit” with the preposition *autoū* (847), meaning “of him.”

“he speaks mysteries” – “mysteries” is the [Accusative Neuter](#) Plural of the noun *mustērion* (3466), “mystery, secret” ([Accordance](#)), i.e., “secrets unknown to man except by [Divine](#) revelation” ([JTB](#)). Since the listeners did not know the language in which the “[tongues-speaker](#)” was speaking, the mysteries being uttered remained unknown to the listeners. He was speaking to God, not to men.

⁶⁵⁴ 1 Cor. 14:3 - but one who prophesies: literally, “but the one prophesying,” wherein “prophesying” is the [Present Active Participle Nominative Masculine](#) Singular of the verb *prophēteuō* (4395), “to prophesy, i.e. to speak on behalf of God” ([JTB](#)).

men⁶⁵⁵ 14:3K1 for edification⁶⁵⁶K2 and exhortation⁶⁵⁷K3 and consolation.⁶⁵⁸

H 2 In relation to edification 14:4

J 1 Oneself: {4} One who speaks in a tongue⁶⁵⁹ edifies himself;⁶⁶⁰

J 2 The church: but one who

⁶⁵⁵ 1 Cor. 14:3 - speaks to men: The [prophet](#) was targeting humans expressly. He was speaking to men, not to [God](#). For that reason, he could be understood by the people listening.

⁶⁵⁶ 1 Cor. 14:3 - edification: the [Accusative Feminine](#) Singular of the noun *oikodomē'* (3619), “building, building up” ([Accordance](#)), “upbuilding” ([ESVS](#)). The [prophet](#) was speaking words revealed to him from God that “built up” his human listeners spiritually. There was benefit there that “[speaking in tongues](#)” could not achieve. It should be noted that every [NT prophet](#), at some time, spoke messages from God for the edification of the [church](#). But not all who spoke for edification were [prophets](#). Some were merely [teachers](#) (1 Cor. 12:28) or [believers](#) who spoke a “[word of wisdom](#)” (1 Cor. 12:8).

⁶⁵⁷ 1 Cor. 14:3 - exhortation: the [Accusative Feminine](#) Singular of the noun *paráklēsis* (3874), a multi-faceted noun with several overtones of meaning dictated by the context, as illustrated by the [OBU](#) definitions appearing here: “I. a calling near, summons, (esp. for help) II. [imploration], supplication, entreaty III. exhortation, admonition, encouragement IV. consolation, comfort, solace; that which affords comfort or refreshment ... V. persuasive discourse, stirring address A. instructive, admonitory, conciliatory, powerful hortatory discourse.” The [NASB](#) translates this noun as “comfort” (Luke 6:24); “encouragement” (Acts 4:36); “exhortation” (Rom. 12:8); “urging” (2 Cor. 8:4). “Exhortation” or “urging” are probably the two best translations because they are more general. You can “urge” someone to be comforted, or you can “urge” him to shape up and get his act together! The [prophet](#) was speaking words revealed to him from God that urged his listeners to respond appropriately. There was benefit there that “[speaking in tongues](#)” could not achieve. It should be noted that every [NT prophet](#), at some time, spoke messages from God that exhorted people in the [church](#). But not all who exhorted were [prophets](#). Some were merely [teachers](#) (1 Cor. 12:28) or [believers](#) who spoke a “[word of wisdom](#)” (1 Cor. 12:8).

⁶⁵⁸ 1 Cor. 14:3 - consolation: the [Accusative Feminine](#) Singular of the noun *paramuthia* (3889), “I. any address, whether made for the purpose of persuading, or of arousing and stimulating, or of calming and consoling A. consolation, comfort” ([OBU](#)). The [prophet](#) was speaking words revealed to him from God that urged his listeners to be consoled or comforted. There was benefit there that “[speaking in tongues](#)” could not achieve. It should be noted that every [NT prophet](#), at some time, spoke messages from God that consoled their listeners. But not all who consoled were [prophets](#). Some were [teachers](#) (1 Cor. 12:28) or [pastors](#) (Eph. 4:11) or [believers](#) who spoke a “[word of wisdom](#)” (1 Cor. 12:8).

⁶⁵⁹ 1 Cor. 14:4 - One who speaks in a tongue: Literally, “The one speaking in tongue ...,” wherein “the one speaking” is the [Present Active Participle Nominative Masculine](#) Singular of the verb *laléō* (2980), “to speak” ([Accordance](#)), preceded by the [Nominative Masculine](#) Singular of the definite article *ho* (3588), “the one”; “in tongue,” the [Dative Feminine](#) Singular of the noun *glōssa* (1100), “tongue, language ...” (excerpted from [Accordance](#)), here meaning “an unlearned foreign language” ([JTB](#)).

⁶⁶⁰ 1 Cor. 14:4 - edifies himself: Literally, “himself edifies;” “edifies” is the 3rd Singular [Present Indicative Active](#) of the verb *oikodomēō* (3618), that is, he builds up himself with the satisfaction that God’s [Spirit](#) is using him. That is a fringe benefit of “[speaking in tongues](#),” but that is not the *primary* purpose of the [gifts of the Spirit](#). They are given for the *common* good (1 Cor. 12:7).

prophesies⁶⁶¹ edifies the church.⁶⁶²

- G 3 The crucial importance of the gift of interpretation 14:5
- H 1 Paul's concession to their desire to speak in tongues: {5} Now I wish that you all spoke in tongues,⁶⁶³
- H 2 He wishes even more that they would prophesy: but even more that you would prophesy;⁶⁶⁴
- H 3 The one who prophesies is greater than the one who speaks in tongues: and greater⁶⁶⁵ is one who prophesies than one who speaks in tongues,
- H 4 The only redeeming factor for this situation is the possession of the gift of interpretation: unless he interprets,⁶⁶⁶

⁶⁶¹ 1 Cor. 14:4 - but one who prophesies: literally, "but the one prophesying," wherein "prophesying" is the [Nominative Masculine](#) Singular [Present Active Participle](#) of the verb *prophēteuō* (4395), "to prophesy, i.e. to speak on behalf of God" (JTB), preceded by the the [Nominative Masculine](#) Singular of the definite article *ho*, (3588) "the one."

⁶⁶² 1 Cor. 14:4 - edifies the church: literally, "church edifies," wherein "church" is the [Accusative Feminine](#) Singular of the noun *ekklēsia* (1577), "congregation, assembly, church" ([Accordance](#)); "edifies" is the 3rd Singular [Present Indicative Active](#) of the verb *oikodomēō* (3618), metaphorically, "to build up, to promote the well-being of" (JTB). Literally, but interpretively, 1 Cor. 4:4 reads as follows in the Greek text: "The one speaking in tongue (i.e. unlearned foreign language) himself builds up, but the one prophesying church builds up."

⁶⁶³ 1 Cor. 14:5 - Now I wish that you all spoke in tongues: "I wish" is the 1st Singular [Present Indicative Active](#) of the verb *thélō* (2309), "I ... B. to desire, to wish" (excerpted from OBU); "spoke" is the [Present Active Infinitive](#) of the verb *lalēō* (2980), "to speak." Literally, [Paul](#) wrote, "Now I wish all you to speak in tongues" (i.e. unlearned foreign languages)."

⁶⁶⁴ 1 Cor. 14:5 - but even more that you would prophesy: "even more" is the comparative adverb *mállon* (3123) "I more, to a greater degree, rather ..." (excerpted from OBU); "that you might prophesy" is the 2nd Plural [Present Active Subjunctive](#) of the verb *prophēteuō* (4395), "to prophesy, i.e. to speak on behalf of God" (JTB). Though [Paul](#) wishes for all (in the [Corinthian church](#)) to speak in [unlearned foreign languages](#), he wishes even more that all might be [prophesying](#), i.e., speaking to others messages that [God](#) had revealed directly to them. He will next compare those who possess the two gifts.

⁶⁶⁵ 1 Cor. 14:5 - greater: the [Nominative Masculine](#) Singular of the comparative adverb *mégas* (3173), "greater in terms of size, age, [or in this case,] rank of importance" (JTB). [Paul](#) was stating "greater in importance, moreover is the one [prophesying](#) than the one [speaking in tongues](#)," however, he will next add a caveat and then an explanation.

⁶⁶⁶ 1 Cor. 14:5 - unless he interprets: This is [Paul's](#) caveat – "unless he interprets," wherein "interprets" is the 3rd Singular [Present Subjunctive Active](#) of the verb *diermēneuō* (1329) "I. to unfold the meaning of what is said, explain, expound II. to translate into one's native language" (OBU). I believe [Paul](#) conveyed both these meanings. He was saying that the one [prophesying](#) was greater in importance than the one [speaking in tongues](#) unless the one [speaking in tongues](#) also was possessing and using the [spiritual gift](#) of [interpretation of tongues](#).

- H 5 The result of the presence of the gift of interpretation: so that the church may receive edifying.⁶⁶⁷
- G 4 Where is the profit in speaking in tongues? 14:6
- H 1 Paul's hypothetical visit to them using the gift of tongues: {6} But now, brethren, if I come to you speaking in tongues,⁶⁶⁸
- H 2 Where is the profit? what will I profit you
- H 3 The only possibilities for profit: unless I speak to you
- J 1 either by way of revelation
- J 2 or of knowledge
- J 3 or of prophecy
- J 4 or of teaching?
- G 5 Illustrative examples 14:7-
- H 1 In the realm of music 14:7
- J 1 A flute or harp must have distinguishing, intelligible sounds: {7} Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones,
- J 2 If there is no distinction in sounds, what is the point of playing the instrument: how will it be known

⁶⁶⁷ 1 Cor. 14:5 - so that the church may receive edifying: literally, "in order that the [church](#) edification might receive," ([JTB](#)), wherein "in order that" translates the subordinating conjunction *hina* ([2443](#)), "that, in order that, so that" ([Accordance](#)); ([OBU](#));

"the church" is the [Nominative Feminine](#) Singular of the noun *ekklēsia* ([1577](#)), "congregation, assembly, [local] [church](#)" (adapted from [Accordance](#)), preceded by the [Nominative Feminine](#) Singular of the definite article *ho* ([3588](#)), "the, who, which" ([Accordance](#)). Since [Paul](#) is writing to the church of [Corinth](#), it is that particular [local church](#) he has in mind. Of course, the principles expounded here apply to any [local church](#).

"edification" is the [Accusative Feminine](#) Singular of the noun *oikodomē* ([3619](#)), metaphorically, "building up;" (excerpted from [Accordance](#)); i.e. "improvement in worship, functionality, cohesion, witness" ([JTB](#));

"might receive" is the 3rd Singular [Aorist Subjunctive Active](#) of the verb *lambánō* ([2983](#)), "to take, receive, choose" ([Accordance](#)).

⁶⁶⁸ 1 Cor. 14:6 - But now, brethren, if I come to you speaking in tongues: This is a hypothetical situation that [Paul](#) sets up here. The word for "if" is the conjunction *eán* ([1437](#)), introducing a third class conditional statement – perhaps it will happen, and perhaps it won't. ***

what is played on the flute or on the harp?

G 6 In the realm of battle 14:8

H 1 In the event of an unintelligible sound of the bugle: {8} For if the bugle produces an indistinct sound,

H 2 Who will prepare for battle? who will prepare himself for battle?

G 7 The application: {9} So also you, 14:9

H 1 Unless you utter intelligible speech: unless * you utter by the tongue speech that is clear,

H 2 How will anyone understand: how will it be known what is spoken?

H 3 Only the air will be your audience: For you will be speaking into the air.

G 8 The analogy of foreign languages 1 Cor. 14:10-11

H 1 The plethora of languages around the world: {10} There are, perhaps, a great many kinds of languages in the world, 14:10a

H 2 Each language can be understood: and no kind is without meaning. 14:10b

H 3 If I do not know the meaning of the language: {11} If then I do not know the meaning of the language, 14:11

J 1 I will be a barbarian to the one who speaks the language: I will be to the one who speaks a barbarian,

J 2 The speaker of the language will be a barbarian to me: and the one who speaks will be a barbarian to me.

G 9 The conclusion 1 Cor. 14:12

H 1 Since the Corinthian church is zealous for spiritual gifts: {12} So also you, since you are zealous of spiritual gifts,

H 2 They are to seek to benefit the church: seek to abound for the edification of the church.

G 10 Applicational principles 14:13-

H 1 The Tongues-Speaker should pray he may interpret: {13} Therefore let one who speaks in a tongue pray that he may interpret. 14:13

H 2 In the area of prayer 14:14-17

J 1 If someone prays in a tongue, his mind is unfruitful: {14} For if I pray in a tongue, my spirit prays, but my mind is unfruitful. 14:14a

J 2 The preferred outcome – pray with both the spirit and the mind: {15} What is the outcome then? 14:15

K1 I will pray with the spirit and the mind: I will pray with the spirit and I will pray with the mind also;

K2 I will sing with the spirit and the mind: I will sing with the spirit and I will sing with the mind also.

J 3 If you bless in the spirit only, what is the benefit to the one who cannot understand you? 14:16

K1 If you bless only in the spirit: {16} Otherwise if you bless in the spirit only,

K2 How will the ungifted person chime in with an “Amen”? how will the one who fills the place of the ungifted say the "Amen " at your giving of thanks, since he does not know what you are saying?

J 4 If you give thanks in an unintelligible language 14:17

K1 You are thanking well enough: {17} For you are giving thanks well enough,

K2 But the other person is not built up: but the other person

is not edified.

- G 11 Paul's personal experience 14:18-19
 - H 1 He is grateful he speaks in tongues more than any of them: {18} I thank God, I speak in tongues more than you all; 14:18
 - H 2 His policy in the church 14:19
 - J 1 He would rather speak five words with his mind: {19} however, in the church ⁶⁶⁹ I desire to speak five words with my mind
 - J 2 So he can benefit others through teaching: so that I may instruct others also, rather than ten thousand words in a tongue.
- E 2 Because "tongues" represents a childish (immature) "sign-for-judgment" emphasis in the Church – and is thus inappropriate for instruction or evangelism 14:20-25
 - G 1 Paul urges the Corinthians not to be childish in their thinking 14:20
 - H 1 His admonition: {20} Brethren, do not be children in your thinking;
 - H 2 Be infantile as far as practicing evil: yet in evil be infants,
 - H 3 Be mature (complete) in their thinking: but in your thinking be mature.
 - G 2 The damning prediction of Isaiah 28:11-12. 14:21
 - H 1 The location of the citation: {21} In the Law it is written,
 - H 2 The prophecy of foreign speech to Israel: "BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE,
 - H 3 The failure of Israel to comprehend and obey

⁶⁶⁹ 1 Cor. 14:19 - in the church: It almost seems as though Paul admits he prays in tongues privately. However, in the church he far prefers to pray in a language his listeners understand. But see the note by Toussaint in Constable. He does not agree.

the message: AND EVEN SO THEY WILL NOT LISTEN TO ME,"

- H 4 The source of the message: says the Lord.
- G 3 The function of foreign languages – foreign languages are designed to be a sign: {22} So then tongues are for a sign, 14:22a
 - H 1 Not a sign for believers: not to those who believe
 - H 2 But a sign for unbelievers: but to unbelievers;
- G 4 The function of prophecy 14:22b
 - H 1 It is not designed for unbelievers: but prophecy is *for a sign*,⁶⁷⁰ not to unbelievers
 - H 2 But for believers: but to those who believe.
- G 5 What will be the reaction of ungifted believers or unbelievers who enter a church service in which everyone is speaking in a foreign language? 14:23
 - H 1 The assembling of the church: {23} Therefore if the whole church assembles together * *
 - H 2 If all are speaking in foreign languages: and all speak in tongues,
 - H 3 The entrance of ungifted believers or unbelievers: and ungifted men or unbelievers enter,
 - H 4 The conclusion of the visitors – they will say you are crazy! will they not say that you are mad?
- G 6 What will be the reaction of an unbeliever or an ungifted believer who enter a church service in which everyone is prophesying? 14:24-25
 - H 1 The contingency – all in a church service are prophesying: {24} But if all prophesy,

⁶⁷⁰ 1 Cor. 14:22 - *for a sign*: This is an unfortunate mistranslation (notice the italics). Prophecy is not a sign at all. (These words do not appear in the Greek text.) Prophecy is designed not for unbelievers, but for believers. Nevertheless, prophecy can have a beneficial effect even upon unbelievers (see 1 Cor. 14:24-25).

- 14:24a
 - H 2 The entrance of an unbeliever or ungifted believer: and an unbeliever or an ungifted man enters, 14:24b
 - H 3 The resultant positive impact 14:24c-25
 - J 1 he is convicted by all, 14:24c
 - J 2 he is called to account by all; 14:24d
 - J 3 {25} the secrets of his heart are disclosed; 14:25a
 - J 4 and so he will fall on his face and worship God, 14:25b
 - J 5 declaring that God is certainly among you. 14:25c
- D 7 Rules for verbal utterances in church 14:26-36
 - E 1 "Tongues" and prophecy 14:26-33
 - G 1 The general state of matters in a church service: {26} What is the outcome then, brethren? 14:26
 - H 1 The occasion: When you assemble,
 - H 2 The participants: each one
 - H 3 The components
 - J 1 has a psalm,
 - J 2 has a teaching,
 - J 3 has a revelation,
 - J 4 has a tongue,
 - J 5 has an interpretation.
 - H 4 The guiding purpose: Let all things be done for edification.
 - G 2 Rules for speaking in tongues 14:27-28
 - H 1 The category: {27} If anyone speaks in a tongue, 14:27a

- H 2 The number of participants: it should be by two or at the most three, 14:27b
- H 3 The order: and each in turn, 14:27c
- H 4 The requisite: and one must interpret; 14:27d
- H 5 What if there is no interpreter present: {28} but if there is no interpreter, 14:28
 - J 1 he must keep silent in the church;
 - J 2 and let him speak to himself and to God.
- G 3 Rules for prophets and revelation 14:29-33
 - H 1 Orderly speaking: {29} Let two or three prophets speak, 14:29a
 - H 2 The requisite discernment: and let the others pass judgment. 14:29b
 - H 3 If a revelation comes to one who is seated: {30} But if a revelation is made to another who is seated, the first one must keep silent. 14:30
 - H 4 The decorum of prophesying: {31} For you can all prophesy one * by one *, 14:31
 - J 1 so that all may learn
 - J 2 and all may be exhorted;
 - H 5 The control of outbursts: {32} and the spirits of prophets are subject to prophets; 14:32
 - H 6 God is a God of decorum: {33} for God is not a God of confusion but of peace, 14:33a
 - H 7 This rule applies to all churches as in all the churches of the saints. 14:33b
- E 2 Women 14:34-35
 - G 1 Women are to keep silent in the churches: {34} The women are to keep silent in the churches; 14:34a
 - G 2 They are not permitted to speak: for they are not permitted to speak, 14:34b

- G 3 They are to subject themselves: but are to subject themselves, 14:34c
- G 4 The confirmation of the Law: just as the Law also says. 14:34d
- G 5 If they have questions: {35} If they desire to learn anything, 14:35
 - H 1 Their Biblical option: let them ask their own husbands at home;
 - H 2 The rule: for it is improper for a woman to speak in church.
- D 8 Expected responses to Paul's teaching 14:37-40
 - E 1 Obedience 14:36-38
 - G 1 Are you Corinthians the fountainhead of Divine revelation? 14:36
 - H 1 Were you the originators of God's Word? {36} Was it from you that the word of God first went forth?
 - H 2 Has the Word of God come only to you? Or has it come to you only?
 - G 2 If you think you are special 14:37
 - H 1 If you think you are a prophet or someone spiritual: {37} If anyone thinks he is a prophet or spiritual,
 - H 2 Then acknowledge that what I am giving you is the Lord's command: let him recognize that the things which I write to you are the Lord's commandment.
 - G 3 If you don't agree, you are persona non grata: {38} But if anyone does not recognize this, he is not recognized. 14:38
 - E 2 Priority 14:39
 - G 1 Place an emphasis on the gift of prophecy: {39} Therefore, my brethren, desire earnestly to prophesy,
 - G 2 Do not disallow the gift of speaking in tongues: and

do not forbid to speak in tongues.⁶⁷¹

E 3 Orderliness 14:40: {40} But all things must be done properly and in an orderly manner.

B 4 The Problem of Error About the Resurrection 15

C 1 The importance of Messiah's resurrection: It is a part of the gospel by which the Corinthians were saved 15:1-11

D 1 Paul's introduction to the gospel 15:1-2

E 1 Paul's intention to explain the gospel: {1} Now I make known to you, brethren, the gospel⁶⁷² 15:1a

E 2 Actions in regard to the gospel 15:1b

G 1 He preached: which I preached to you,

G 2 They received: which also you received,

E 3 Their status in regard to the gospel 15:1c-2b

G 1 They stand in it: in which also you stand, 15:1c

G 2 They are saved by it: {2} by which also you are saved, 15:2a

G 3 Their adherence to the message he had preached: if you hold fast⁶⁷³ the word which I preached to you, 15:2b

E 4 Their only potential disqualifier – if their faith was ill-

⁶⁷¹ 1 Cor. 14:39 - and do not forbid to speak in tongues: In the era in which Paul lived, the complete canon of Scripture had not yet been revealed. For example, John had not yet been given and reproduced in writing the messages of the Book of Revelation. There was still a need for sign gifts. We live now in 2023. The canon of Scripture has long been closed. There is no longer a need for sign gifts. I do not believe speaking in tongues is either bona fide today or warranted. However, as soon as the Church has been Raptured to heaven, the Tribulation period will shortly commence. All kinds of signs will emerge at that point. We know, for example, that Two Witnesses will prophesy (Rev. 11:3, 6). Will we see a return to the bona fide gift of speaking in tongues? Only God knows for certain the answer to that question.

⁶⁷² 15:1 - gospel: The word gospel (*euangelion*, 2098) simply means “good news.” As with most words, the content of the good news must be determined by the context. Here the meaning is that those who place their faith in Jesus are thus saved from eternal damnation from their sins. The content of the gospel here incorporates the essential elements that Christ died for our sins as the Scriptures predicted. His death is proven by His burial. Christ arose from the grave as the Scriptures predicted. His resurrection is proven by His multiple appearances. The gospel Paul here describes is technically different than the gospel Jesus announced to the Jewish people in Mark 1:14-15, for example. (See the explanatory notes at my [Expanded Analysis of Mark](#) at Mark 1:14-15.)

⁶⁷³ 15:2 if you hold fast: This is a first class condition – “if, and it's true.” *If* here could be translated “since.” In other words, they were indeed holding fast to the message he had proclaimed to them.

placed: unless you believed in vain.⁶⁷⁴ 15:2c

- D 2 The content of the gospel 15:3-5
 - E 1 The primal nature of his past message to them: {3} For I delivered to you as of first importance 15:3a
 - E 2 The source of his message: what I also received, 15:3b
 - E 3 The first foundation of the gospel – the substitutionary death of Messiah for humanity’s sins as predicted in the Scripture: that Christ died for our sins according to the Scriptures, 15:3c
 - E 4 The proof of Jesus death: {4} and that He was buried,⁶⁷⁵ 15:4a
 - E 5 The second foundation of the gospel – the resurrection of Messiah on the third day as foretold in the Scriptures: and that He was raised on the third day according to the Scriptures, 15:4b
 - E 6 The proof of Messiah’s resurrection: {5} and that He appeared to Cephas, then to the twelve. 15:5
- D 3 The continuing proof of Jesus’ resurrection 15:6-10
 - E 1 His appearance to five hundred 15:6
 - G 1 The time: {6} After that He appeared
 - G 2 The number: to more than five hundred brethren at one time,
 - G 3 Their status
 - H 1 most of whom remain until now,
 - H 2 but some have fallen asleep;

⁶⁷⁴ 15:2 - unless you believed in vain: The “if” Paul contemplates here, translated “unless,” is a third class condition. Perhaps it is true, perhaps it is not. The effectiveness of their faith depends entirely on the reality of the whole concept of resurrection in the first place. Paul does not question either the sincerity or the durability of their faith. What he contemplates is that their strong faith was actually worth nothing. How could that be? In the context of 1 Cor. 15, the only thing to which Paul could be referring was that some of them, encumbered with Platonistic philosophy, were denying the reality of resurrection. As Paul goes on to explain, *if* there is no such thing as a resurrection for men in general, then Christ in particular has *not* been resurrected either. And if Christ has *not* been resurrected, that state of affairs would make their faith in Jesus utterly worthless. Paul went on to assert, of course, that Christ *had* been resurrected, and that the subsequent resurrection of believers in Jesus is as *certain* as Christ’s resurrection.

⁶⁷⁵ 15:4 - and that He was buried: The fact that Jesus was buried demonstrates the reality of His death.

- E 2 His appearance to James: {7} then He appeared to James, 15:7a
- E 3 His appearance to all the apostles: then to all the apostles; 15:7b
- E 4 His appearance to Paul 15:8-10
 - G 1 The order: {8} and last of all, 15:8a
 - G 2 The uniqueness: as to one untimely born, 15:8b
 - G 3 The appearance: He appeared to me also. 15:8c
 - G 4 His unworthiness 15:9
 - H 1 His apostolic status: {9} For I am the least of the apostles,
 - H 2 His non-fitness: and not fit to be called an apostle,
 - H 3 His reason: because I persecuted the church of God.
 - G 5 Paul and the grace of God 15:10
 - H 1 God's grace and his status as apostle: {10} But by the grace of God I am what I am,
 - H 2 God's grace not wasted: and His grace toward me did not prove vain;
 - H 3 Paul labored more than all the other apostles: but I labored even more than all of them,
 - H 4 Yet it was God's grace in his labors: yet not I, but the grace of God with me.
- D 4 The end result in the lives of the Corinthians 15:11
 - E 1 Paul and his associates continually proclaim: {11} Whether then *it was* I or they, so we preach
 - E 2 The Corinthians had believed: and so you believed.
- C 2 The consequences of denying the existence of resurrection at all 15:12-19
 - D 1 The incongruity in two opposing views on resurrection 15:12
 - E 1 The fact – the Messiah is being proclaimed as having been

- resurrected: {12} Now if Christ is preached, that He has been raised from the dead,
- E 2 The incongruous counter-claim: how do some among you say that there is no resurrection of the dead?
- D 2 The seven consequences of denying the existence of resurrection 15:13-19
- E 1 Messiah has not been raised: {13} But if there is no resurrection of the dead, not even Christ has been raised; 15:13
- E 2 Paul's preaching is worthless: {14} and if Christ has not been raised, then our preaching is vain, 15:14a
- E 3 Faith in Messiah is worthless: your faith also is vain. 15:14b
- E 4 Paul and his associates are false witnesses: {15} Moreover we are even found *to be* false witnesses of God, because we testified against God that He raised Christ,⁶⁷⁶ whom He did not raise, if in fact the dead are not raised. 15:15
- E 5 The Corinthians are still in their sins 15:16-17
- G 1 The postulate – the dead are not raised: {16} For if the dead are not raised, 15:16a
- G 2 The corollary – Messiah has not been raised 15:16b-17a
- H 1 not even Christ has been raised; 15:16b
- H 2 {17} and if Christ has not been raised, 15:17a
- G 3 The twin conclusions 15:17b
- H 1 your faith is worthless;
- H 2 you are still in your sins.
- E 6 Those Christians who have died have perished with no hope of recall: {18} Then those also who have fallen asleep in Christ have perished. 15:18
- E 7 Christians have a most pitiable existence 15:19

⁶⁷⁶ 15:15 - NASB note: I.e. the [Messiah](#). To the NASB note the present writer adds: A literal translation of the Greek reads, "because we testified about God that He raised the Christ," etc.

- G 1 The condition: {19} If we have hoped in Christ in this life only,
- G 2 The conclusion: we are of all men most to be pitied.
- C 3 The Christians' hope because of Messiah's resurrection 15:20-28
 - D 1 The certainty of Messiah's resurrection: {20} But now Christ has been raised from the dead, 15:20a
 - D 2 The benefit of Messiah's resurrection: the first fruits of those who are asleep. 15:20b
 - D 3 The results of impartation 15:21
 - E 1 Death imparted to mankind by the death of a man: {21} For since by a man *came* death,
 - E 2 Resurrection imparted to mankind by the resurrection of a man: by a man also *came* the resurrection of the dead.
 - D 4 The restatement of impartation 15:22
 - E 1 Through Adam, death for all: {22} For as in Adam all die,
 - E 2 Through the Messiah, resurrection for all: so also in Christ all will be made alive.
 - D 5 The order of resurrection 15:23
 - E 1 The statement of order: {23} But each in his own order:
 - E 2 The listing of order
 - G 1 Messiah, the first fruits: Christ the first fruits,
 - G 2 Those who belong to the Messiah
 - H 1 The time: after that
 - H 2 Those under consideration: those who are Christ's
 - H 3 The occasion: at His coming,⁶⁷⁷

⁶⁷⁷ 15:23 - at His coming: The word *coming* is *parousia* (3952), which can mean either presence, as opposed to absence, or coming, arrival, as opposed to going, departure. When used of Jesus Christ in the NT, it seems most often to be used as a technical term for His return to the earth (*Friberg Analytical Lexicon of the Greek New Testament*). A careful analysis of the *parousia* of Christ leads to the conclusion that His return will be conducted in two stages:

(1) He will return initially, without any particular signs signifying the event, to take His bride, the Church from her earthly dwelling to their heavenly abode. This event is predicted in bride / bridegroom terms in John 14:1-6. This

- D 6 The eschatological results of resurrection 15:24-28
- E 1 The completion of time: {24} then *comes* the end,⁶⁷⁸ 15:24a
- E 2 The delivery of the kingdom: when He hands over the kingdom to the God and Father, 15:24b
- E 3 His abolition of all opposition: when He has abolished 15:24c
- G 1 all rule
- G 2 and all authority
- G 3 and power.
- E 4 The necessity of subjugation: {25} For He must reign until He has put all His enemies under His feet. 15:25
- E 5 The abolition of the final enemy, death: {26} The last enemy that will be abolished is death. 15:26

event entails a resurrection of *dead* Church Age believers' bodies in 1 Cor. 15:50-52 and 1 Thess. 4:13-18. This event entails a fundamental transformation of *living* Church Age believers' bodies from mortal to immortal as described in 1 Cor. 15:50-52 and 1 Thess. 4:13-18. This return involves a meeting of Church Age believers with Jesus and one another in the air, after which these believers, as the Bride of Christ, will never again be separated from Him (1 Thess. 4:13-18). Theologians term the initial phase of Christ's return as "the [Rapture](#)." For a separate, but related event, see the [Judgment Seat of Christ](#).

(2) After a period of some seven years' duration (we call this period the [Tribulation](#)), and after a series of a great many signs, Jesus will return all the way to earth (Matt. 24), at which point He will wage war with all who oppose His regime and destroy all who wage war against Him. This event is described in detail in Isaiah 59:15-18; 63:1-6; Zechariah 14:1-15; Matthew 24; 2 Thessalonians 1:5-10; and Revelation 19:11-21. As King, He will stand in judgment over every person who survives the [Great Tribulation](#) period (Matt. 25:14-46). He will inaugurate His rule upon earth over the whole earth for 1000 years (Zech. 14:9-21; Isa. 2:1-4; 9:6-7; 11:1-16; 60:1-22; 65:20-25; 66:10-24; Rev. 20:1-6). This return will also include a resurrection of, at the least, those believers who had been executed by the forces of evil during the [Tribulation](#) period (Rev. 20:4-6). There are many more OT passages which could be incorporated with this particular phase of the [Messiah's](#) return. For a discussion of the second phase of Christ's return, see the Glossary Entry, "[Second Coming](#)." For a discussion of the judgments involved, see [The Judgment of Survivors of the Tribulation Period at the Second Coming of Christ](#). For a discussion of the various resurrections included in the two stages of Christ's return, see "[When Will the Resurrection Take Place?](#)" For a discussion of the thousand-year reign of Christ upon earth, see "[Characteristics of the Millennium, the 1000-Year Reign of Jesus Christ upon Earth](#)."

⁶⁷⁸ 15:24 - then comes the end: The end (*telos*, 5056) contemplated is what can be termed The Eternal State. Conditions of this time are most substantially revealed in one place in Revelation 21:1-22:5. Scripture reveals that (1) The existing cosmos will be destroyed by fire. (2 Pet. 3:7, 10-12; Rev. 20:11). (2) The unbelieving dead of all ages will stand before Christ. Their names not being found written in the Book of Life of the Lamb, they will be deposited forever in a Lake which burns perpetually with fire and sulfur (Rev. 20:11-15). (3) Death and Hades will be banished forever in the Lake of Fire (Rev. 20:14). (4) God will create a New Cosmos, comprised of New Heaven and New Earth, utterly pervaded with righteousness only (2 Pet. 3:13; Rev. 21:1). (5) God will banish all effects of sin, death, sorrow, and pain (Rev. 21:4). (6) God will bring down from heaven, His present abode, New Jerusalem, which will serve as the capital city of New Earth (Rev. 21:2, 10). (7) God will forever be with the redeemed of all ages in conjunction with New Jerusalem and New Earth (Rev. 21:3; 22:3-5). (8) Jesus will have delivered up the kingdom to God the Father, and they two will reign as co-regents in New Jerusalem over New Earth, assisted by the redeemed (Rev. 22:3-5).

- E 6 The inevitability of subjection as predicated in Scripture: {27} For He has put all things in subjection under His feet.⁶⁷⁹ 15:27a
- E 7 The exception of the Father: But when He says, “All things are put in subjection,” it is evident that He is excepted who put all things in subjection to Him. 15:27b
- E 8 The ultimate subjection of the Son 15:28a
 - G 1 The time contemplated – when all things are subject to the Son: {28} When all things are subjected to Him,
 - G 2 The submission of the Son: then the Son Himself also will be subjected to the One who subjected all things to Him,
- E 9 The infinite plenitude of God: so that God may be all in all.⁶⁸⁰ 15:28b
- C 4 The continual Christian struggle makes sense only if there is a resurrection 15:29-34
 - D 1 What is the point of baptism to fill up the ranks of those who have died? 15:29
 - E 1 The question asked: {29} Otherwise, what will those do who are baptized for the dead?⁶⁸¹

⁶⁷⁹ 15:27 - all things in subjection under His feet: Psalm 8 states that God placed all of creation under the authority of man. At his fall into sin (Gen. 3), man lost the ability to rule over creation in the way that God had intended. Jesus of Nazareth, the Jewish [Messiah](#), Son of David and Son of God, has the ability and will be granted the authority to rule over the entire earth in a benevolent and righteous rule as King of the Earth and as Ultimate Man. Jesus will fulfill the destiny of man as Psalm 8 predicted. Right now He is seated in heaven, enthroned at the right hand of God, waiting until His enemies are made a footstool for His feet (Psa. 110:1). One day He will be granted His inheritance and He will rule over the nations of the earth with a rod of iron (Ps. 2:6-9; Dan. 7:13-14; Zech. 14:9-21; Rev. 20:1-9). This will all be part of His subjugation of His enemies.

⁶⁸⁰ 15:28 - so that God may be all in all: This sublime state is described in concrete terms in Revelation 21:1 - 22:5.

⁶⁸¹ 15:29 - baptized for the dead: There are between 30 and 40 explanations of this difficult passage. All explanations must take into account the meaning of the Greek word *huper*, which is followed by nouns in the genitive case.

(1) Abe Penner, instructor of Exposition of 1 Corinthians, Grace College of the Bible, mid to late 1960's, unpublished class notes: *huper* means “instead of.” They were being baptized to fill up the ranks of those who had died. This is plausible, but “instead of” is just a shade off of “on behalf of,” and carries with it a component of substitution or representation.

(2) Thomas Constable, [Notes on 1 Corinthians](#), at 1 Cor. 15:29, quoting Alford: *Huper* means “on behalf of,” a very typical meaning. “This verse probably refers to proxy baptism, the custom of undergoing baptism for someone who died before he or she could experience baptism.” Constable opines that some Corinthians may have borrowed proxy baptism from a pagan religion, which certainly existed in that region. So also David Lowery, 1 Corinthians, *The Bible Knowledge Commentary*. Left unexplained by both is why Paul would speak of a heterodox

- E 2 The incongruity if there is no such thing as resurrection: If the dead are not raised at all, why then are they baptized for them?
- D 2 What is the point of enduring physical danger? 15:30-31
 - E 1 The constant danger of Paul and his associates: {30} Why are we also in danger every hour? 15:30
 - E 2 His daily flirt with death for Jesus: {31} I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily. 15:30
- D 3 What is the point of facing the wrath of adversaries? 15:32a
 - E 1 Paul's conflict at Ephesus: {32} If from human motives I fought with wild beasts ⁶⁸² at Ephesus,
 - E 2 Paul's expression of futility (if there is no resurrection): what does it profit me?
- D 4 Why not live merely for the moment? 15:32b
 - E 1 The hypothesis: If the dead are not raised,
 - E 2 The logical, hedonistic conclusion: let us eat and drink,
 - E 3 The reason: for tomorrow we die.
- D 5 Paul's warning of the Corinthians to stop being influenced by the false teachers who taught that there was no resurrection 15:33-34
 - E 1 His warning against deception: {33} Do not be deceived: 15:33a
 - E 2 His proverb to urge them to disassociate from the false teachers: "Bad company corrupts good morals." 15:33b
 - E 3 His challenge to think clearly: {34} Become sober-minded

practice without denouncing its heterodoxy.

(3) John MacArthur, in his commentary on 1 Corinthians: *Huper* means "because of." "Paul may have simply been saying that people were being saved (baptism being the sign) because of the exemplary lives and witness of faithful believers who had died."

The present writer favors view #1 with view #3 coming in a close second. It is difficult to know the true meaning. One thing is clear, from observing the whole of the New Testament and its teaching on salvation. There is nothing any Christian can do to secure the salvation of another. Each individual must personally place his faith in Jesus. Furthermore, water baptism is the sign of salvation, not the cause of it.

⁶⁸² 15:32 - fought with wild beasts: Paul is not suggesting he had to fight with wild animals in the arena at Ephesus. He was a Roman citizen and would not have received that fate. Furthermore, he was still alive! He alluded, most likely, to the human adversaries he faced, perhaps Demetrius or Alexander (Acts 19:24-41; 2 Tim. 4:14) (so [Constable](#) at 1 Cor. 15:32.).

- as you ought, 15:34a
- E 4 His command to stop sinning: and stop sinning; 15:34b
- E 5 Some in the church did not have an accurate knowledge of God: for some have no knowledge of God. 15:34c
- E 6 His shaming them for allowing this condition to exist: I speak *this* to your shame. 15:34d
- C 5 The resurrection illustrated from the world of nature 15:35-41
 - D 1 Paul puts forward two objections 15:35
 - E 1 What process can possibly account for all the dead people of the world being resurrected? {35} But someone will say, “How are the dead raised?”
 - E 2 What kind of body will they have? And with what kind of body do they come?”
 - D 2 Paul’s answer to the objections 15:36-41
 - E 1 As to the possibility of resurrection at all – seeds do not grow unless they die: {36} You fool! That which you sow does not come to life unless it dies; 15:36
 - E 2 As to the nature of the resurrection body 15:37-41
 - G 1 As illustrated in seeds 15:37-38
 - H 1 The body that is sown is different than the body that subsequently grows: {37} and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. 15:37
 - H 2 God gives to the plant the body He desires: {38} But God gives it a body just as He wished, 15:38a
 - H 3 God gives to each seed the body He desires: and to each of the seeds a body of its own. 15:38b
 - G 2 As illustrated in animate life here upon earth 15:39
 - H 1 The statement of the difference: {39} All flesh is not the same flesh,
 - H 2 The distinctiveness of human bodies: but there is one *flesh* of men,

- H 3 The distinctiveness of animal bodies: and another flesh of beasts,
- H 4 The distinctiveness of bird bodies: and another flesh of birds,
- H 5 The distinctiveness of fish bodies: and another of fish.
- G 3 As illustrated in the differences between earthly and celestial bodies 15:40-41
 - H 1 As to essence: {40} There are also heavenly bodies and earthly bodies, 15:40a
 - H 2 As to glory: but the glory of the heavenly is one, and the *glory* of the earthly is another. 15:40b
 - H 3 As to degrees of glory in the heavenly realm 15:41
 - J 1 The distinct glory of the sun: {41} There is one glory of the sun,
 - J 2 The distinct glory of the moon: and another glory of the moon,
 - J 3 The distinct glory of the stars: and another glory of the stars;
 - J 4 The distinction of glory from one star to the next: for star differs from star in glory.
- C 6 The resurrection explained by an analogy to the present order of things in nature 15:42-49
 - D 1 As to mortality: {42} So also is the resurrection of the dead. 15:42
 - E 1 It is buried as a mortal body: It is sown a perishable *body*,
 - E 2 It will be raised as an immortal body: it is raised an imperishable *body*;
 - D 2 As to glory 15:43a
 - E 1 It is buried in dishonor: {43} it is sown in dishonor,
 - E 2 It will be resurrected in glory: it is raised in glory;
 - D 3 As to power 15:43b

- E 1 It is buried in weakness: it is sown in weakness,
- E 2 It will be resurrected in power: it is raised in power;
- D 4 As to essence 15:44
 - E 1 It is buried a natural body: {44} it is sown a natural body,
 - E 2 It will be resurrected a spiritual body: it is raised a spiritual body.
 - G 1 The reality of a natural body conceded: If there is a natural body,
 - G 2 The reality of a spiritual body required: there is also a spiritual *body*.
- D 5 The transition from natural to spiritual explained historically and theologically 15:45-49
 - E 1 The contrast between the two Adams 15:45
 - G 1 The first Adam was created as a living soul: {45} So also it is written, “The first Man, Adam, became a living soul.”
 - G 2 The last Adam was resurrected as a life-giving spirit: The last Adam *became* a life-giving spirit.
 - E 2 The necessary movement from natural to spiritual 15:46
 - G 1 The priority in time of the natural body: {46} However, the spiritual is not first, but the natural;
 - G 2 The subsequence in time of the spiritual body: then the spiritual.
 - E 3 The necessary movement from earthly to heavenly 15:47-49
 - G 1 The first man is of the earth: {47} The first man is from the earth, earthy; 15:47a
 - G 2 The second man came from the heavenly realm: the second man is from heaven. 15:47b
 - G 3 Those who descend from the earthly order of things have an earthly nature and existence: {48} As is the earthy, so also are those who are earthy; 15:48a
 - G 4 Those who become related to the heavenly order of things will have a heavenly nature and existence: and as is the heavenly, so also are those who are

heavenly. 15:48b

G 5 We Christians all presently bear an earthly likeness: {49} Just as we have borne the image of the earthy, 12:49a

G 6 Just so will in the future bear a heavenly likeness: we will also ⁶⁸³ bear the image of the heavenly. 15:49b

C 7 The event of the resurrection described 15:50-58

D 1 The impossibility of mortality inheriting immortality 15:50

E 1 The impossibility of flesh and blood inheriting the kingdom of God: {50} Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God;

E 2 The impossibility of decomposition inheriting that which can never decay: nor does the perishable inherit the imperishable.

D 2 Paul's revelation of the transformation at the Rapture 15:51-52a

E 1 The nature of the revelation – previously unrevealed truth about transformation: {51} Behold, I tell you a mystery; 15:51a

E 2 The universality of transformation for church age believers 15:51b

G 1 Not all church age believers will die: we will not all sleep,

G 2 All church age believers will be transformed: but we will all be changed,

E 3 Time and the transformation of church-age believers 15:52a

G 1 Instantaneous transformation: {52} in a moment, in the twinkling of an eye,

G 2 Transformation at the last trumpet: at the last trumpet; ⁶⁸⁴

⁶⁸³ 15:49 - we will also: NASB note: Two early mss read *let us also*

⁶⁸⁴ 1 Cor. 15:52 - at the last trumpet: Craig Blomberg (*A Case for Historic Premillennialism: An Alternative to "Left Behind" Eschatology*, Edited by Craig L. Blomberg and Sung Wook Chung, p. 80) states the following:

The trumpet call of God in 1 Thessalonians 4:16 calls to mind similar imagery in 1 Corinthians 15:52. The two trumpets need not be the same, but if they are, then we have further support for posttribulationism, since the

- D 3 The sequence of events at the transformation 15:52b
 - E 1 The sounding of a trumpet: for the trumpet will sound,
 - E 2 The resurrection of deceased church-age saints with immortal bodies: and the dead will be raised imperishable,
 - E 3 The transformation of living church-age saints to immortal bodies without prior death: and we will be changed.

- D 4 The necessity of transformation 15:53
 - E 1 It is necessary for decomposition to be clothed with that which does not decay: {53} For this perishable must put on the imperishable,
 - E 2 It is necessary for that which can die to be clothed with that which can never die: and this mortal must put on immortality.

- D 5 The triumph of transformation 15:54-56
 - E 1 The pre-condition of triumph 15:54a
 - G 1 When that which decomposes has been clothed with that which cannot decay: {54} But when this perishable will have put on the imperishable,
 - G 2 When that which can die will have been clothed with that which can never die: and this mortal will have put on immortality,
 - E 2 The fulfillment of the prediction of triumph: then will come about the saying that is written, 15:54b-55
 - G 1 The conquest of death 15:54b-55a
 - H 1 "DEATH IS SWALLOWED UP in

Corinthian trumpet is called the "last" one and coincides with the final, general resurrection (cf. 1 Cor. 15:53-47).

But Blomberg is in error, I believe, to posit only one "general" resurrection. **(1)** Our Lord Himself was resurrected first (Matt. 28:1-10; Mark 16:1-8; Luke 24:1-49; John 20:1-29; Acts 1:1-3; 1 Cor. 15:1-8). **(2)** Since He is the "first fruits" (1 Cor. 15:23), after His resurrection other believers also were resurrected (Matt. 27:52-53). **(3)** At the Pre-Tribulation Rapture, deceased members of the Church will be resurrected (1 Cor. 15:50-55; 1 Thess. 4:13-18). **(4)** Tribulation Saints who have been martyred will be resurrected in conjunction with Christ's return to reign and rule (Rev. 19:11-20:6). It is likely that OT saints will also be resurrected at the same time (Dan. 12:2). **(5)** After Christ's Millennial reign and after the destruction of the present heavens and earth, the wicked dead of all ages will be resurrected (Rev. 20:11-15). It is more likely, therefore, that the trumpet of 1 Cor. 15:52 is called "last" because it is the "last trumpet" for the Church (so David K. Lowery, 1 Corinthians, *The Bible Knowledge Commentary*, NT Volume, p. 545). As Lowery notes, "The trumpets in Revelation pertain to judgments during the Tribulation, whereas the trumpet in 1 Cor. 15:52 is related to the Church."

victory.⁶⁸⁵ 15:54b

H 2 {55} "O DEATH, WHERE IS YOUR VICTORY?"⁶⁸⁶ 15:55a

G 2 The defanging of death: O DEATH, WHERE IS YOUR STING?" 15:55b

E 3 The analysis of death, sin, and the law 15:56

G 1 The root of the harm found in death: {56} The sting of death is sin,

G 2 The empowerment of sin: and the power of sin is the law;⁶⁸⁷

D 6 The ultimate source of victory through transformation 15:57

E 1 The offering of thanks: {57} but thanks be to God,

E 2 Jesus Christ, the means of victory: who gives us the victory

⁶⁸⁵ 15:54 - death is swallowed up: Paul applies to church-age [Christians](#) at the Rapture that which shall eventuate for *all* the redeemed of *all ages* in New Jerusalem in connection with New Earth (Rev. 21:1-5) – the dissolution of death. The prediction Paul quotes comes from Isaiah 25:6-8. There Isaiah predicts (1) A lavish banquet for all peoples which God will prepare on Mount Zion (Isa. 25:6). The initial installment of that banquet will take place during the Millennium. In the Millennium, death will be retarded, but not banished (Isa. 65:20). The final installment of that banquet will take place on heavenly Mount Zion in New Jerusalem in the eternal state (Rev. 21:1-22:5). (It should be noted that New Jerusalem's great height is such because it contains heavenly Mount Zion (Rev. 21:16).) (2) Then Isaiah predicts that God will remove, on the Heavenly Mount Zion in New Jerusalem, the shroud of death covering all peoples (Isa. 25:7-8). So after the Millennium (Rev. 20:1-6), and after the Final Revolt (Rev. 20:7-10), and after the Great White Throne Judgment (Rev. 20:11-13), Death and Hades and all the wicked will be thrown into the Lake of Fire (Rev. 20:14-15), and death will have been swallowed up for all time. *Then* God will create New Heaven and New Earth. He will wipe away all tears, remove all sorrow and pain for all time from the resurrected redeemed who inhabit New Jerusalem and New Earth (Isa. 25:8; Rev. 21:4-5). Paul's point here in 1 Cor. 15:54 is that for all Church Age believers, this swallowing up of death will take place at the Rapture, even though for many others from among the redeemed, many of whom will not even have been born yet, that ultimate victory over death awaits a later fulfillment.

⁶⁸⁶ 15:55 - O Death, where is your victory, O Death, where is your sting? These two lines are quoted from Hosea 13:14, where the message is wholly one of judgment upon Israel, not reprieve! God did not exempt OT Israel from death. In the time of Hosea, the nation had been guilty of idolatry and apostasy from the worship of God. Death as punishment was certain. Notice Thomas Constable's explanation:

The Apostle Paul quoted the famous couplet in this verse in 1 Corinthians 15:55 and applied it to the effect of Christ's redemption on all of God's people. Death and the grave are not the final judgment and home of the believer because God did provide a ransom and redeemed His people. God has a glorious future beyond His punishment for sin for His own, both for national Israel and for [Christians](#). Paul's use of this passage does not support the view that the church fulfills God's promises concerning Israel. Here in Hosea the promise is that Israel would indeed suffer death and the grave, not that she would escape it. Paul turned the passage around and showed that Jesus Christ's resurrection overcame the judgment and death that are inevitable for sinners. (Thomas Constable, [Notes on Hosea](#) at Hos. 13:14, alluding to Robert Chisholm, Jr., *Handbook on the Prophets*, p. 366.)

⁶⁸⁷ 15:56 - the power of sin is the Law: The function of the Law is to provide knowledge of sin (guilt in regard to sin) (Rom. 3:20).

through our Lord Jesus Christ.⁶⁸⁸

- D 7 The present motivation from future transformation 15:58
 - E 1 The exhortation to spiritual productivity on behalf of Jesus
 - G 1 Those addressed: {58} Therefore, my beloved brethren,
 - G 2 The imperative: be
 - H 1 steadfast,
 - H 2 immovable,
 - H 3 always abounding in the work of the Lord,
 - E 2 The motivation for productivity: knowing that your toil is not *in vain* in the Lord.

B 5 The Question About the Collection for the Jerusalem Saints: Take it regularly now before Paul visits 1 Cor. 16:1-4

- C 1 The new topic at hand – the collection for the saints: {1} Now concerning the collection for the saints,
- C 2 Paul’s instructions are the same as those he gave to the Galatian churches: as I directed the churches of Galatia, so do you also.
- C 3 The time of the action: {2} On the first day of every week
- C 4 The imperative of universal setting aside
 - D 1 The universality: each one of you
 - D 2 The setting aside: is to put aside and save,
 - D 3 The relative amount: as he may prosper,
- C 5 Paul’s intention: so that no collections be made when I come.
- C 6 The delivery of the funds

⁶⁸⁸ 1 Cor. 15:57 - victory through our Lord Jesus Christ:

“Because of Jesus’ perfect obedience to the law (Rom. 5:19) and the satisfaction He made for its victims, those who trust in Him “are not under law but under grace, having “been released from the Law” (Rom. 6:14; 7:6). Jesus has both fulfilled the law and fulfilled righteousness. Because His life was sinless and therefore fulfilled the law His death conquered sin” (John MacArthur, *New Testament Commentary: 1 Corinthians*.)

Furthermore, it is through Jesus that we can have victory over the practice of sin in this life. That victory is progressive, never total in this life.

Ultimately, it is Jesus, through His death and resurrection that secures for all who believe in Him a resurrection to life. This amounts to ultimate victory over sin, the grave, decay, and eternal death (Rev. 21:1-22:5).

- D 1 The time under consideration: {3} When I arrive,
- D 2 Their option to select trusted people to deliver the gift: whomever you may approve,
- D 3 His provision of letters of introduction: I will send them with letters
- D 4 The destination of their gift: to carry your gift to Jerusalem;
- D 5 The contingency of Paul's accompanying them: {4} and if it is fitting for me to go also, they will go with me.

A 4 CONCLUSION 1 Cor. 16:5-24

B 1 Paul's Planned Visit 1 Cor. 16:5-9

- C 1 Paul's plan to visit them: {5} But I will come to you
- C 2 His first plan – to travel through Macedonia
 - D 1 after I go through Macedonia,
 - D 2 for I am going through Macedonia;
- C 3 The possibility of his plan to stay with them
 - D 1 {6} and perhaps I will stay with you,
 - D 2 or even spend the winter,
 - D 3 so that you may send me on my way wherever I may go.
- C 4 His plan not to see them at present
 - D 1 He does not wish to spend such a short time with them: {7} For I do not wish to see you now just in passing;
 - D 2 He hopes to stay with them for some time: for I hope to remain with you for some time, if the Lord permits.
- C 5 His plan to remain in Ephesus
 - D 1 His plan: {8} But I will remain in Ephesus
 - D 2 The terminus of his time in Ephesus: until Pentecost;
 - D 3 The reason for his stay in Ephesus
 - E 1 The presence of a wide-open door of ministry: {9} for a wide door for effective service has opened to me,

E 2 The presence of many adversaries: and there are many adversaries.

B 2 Instructions Regarding Timothy and Apollos 1 Cor. 16:10-12

C 1 Regarding Timothy 1 Cor. 16:10-11

D 1 The contingency of Timothy's coming: (10} Now if Timothy comes,

D 2 Give Timothy some emotional support: see that he is with you without cause to be afraid,

D 3 His faithful service: for he is doing the Lord's work, as I also am.

D 4 Don't let anyone in the church look down on him: {11} So let no one despise him.

D 5 Send him on his way in peace: But send him on his way in peace,

D 6 So he can return to Paul in Ephesus: so that he may come to me;

D 7 Paul is expecting him: for I expect him with the brethren.

C 2 Concerning Apollos 1 Cor. 6:12

D 1 The next topic: {12} But concerning Apollos our brother,

D 2 Paul's having encouraged him to come visit the Corinthians: I encouraged him greatly to come to you with the brethren;

D 3 Apollos was unwilling to visit them at present: and it was not at all his desire to come now,

D 4 He will come when the opportunity presents itself: but he will come when he has opportunity.

B 3 Closing Exhortations 1 Cor. 16:13-14

C 1 {13} Be on the alert,

C 2 stand firm in the faith,

C 3 act like men,

C 4 be strong.

C 5 {14} Let all that you do be done in love.

B 4 Appeal to Submit to Stephanus (who would probably take Paul's letter back to Corinth) 1 Cor. 16:15-18

- C 1 His reminding them of Stephanas and his household
 - D 1 Paul's urging: {15} Now I urge you, brethren (you know the household of Stephanas,
 - E 1 Their beginning as Christians: that they were the first fruits of Achaia,
 - E 2 Their devotion to the ministry to the saints: and that they have devoted themselves for ministry to the saints),
 - D 2 That they be subject to such men
 - E 1 {16} that you also be in subjection to such men
 - E 2 and to everyone who helps in the work and labors.
- C 2 Paul's joy at the coming of three men Acts 16:17-18
 - D 1 His identification of the three: {17} I rejoice over the coming of Stephanas and Fortunatus and Achaicus,
 - D 2 The reason for his joy: because they have supplied what was lacking on your part.
 - D 3 His appreciation: {18} For they have refreshed my spirit and yours.
 - D 4 His command to recognize such men: Therefore acknowledge such men.

B 5 Closing Greetings 16:19-24

- C 1 Greetings from others
 - D 1 From the churches of Asia: {19} The churches of Asia greet you.
 - D 2 From Aquila and Prisca
 - E 1 Aquila and Prisca greet you heartily in the Lord,
 - E 2 with the church that is in their house.
 - D 3 From all the brothers: {20} All the brethren greet you.
- C 2 Instructions as to how the Corinthians are to greet one another: Greet one another with a holy kiss.
- C 3 Paul's authenticated greeting: {21} The greeting is in my own hand—Paul.
- C 4 Paul's closing curse: {22} If anyone does not love the Lord, he is to be accursed.

- C 5 Paul's appeal to Christ to come! Maranatha.
- C 6 Paul's bequeathal of the grace of Jesus: {23} The grace of the Lord Jesus be with you.
- C 7 Paul extends his love to them: {24} My love be with you all in Christ Jesus.
- C 8 Paul's closing affirmation: Amen.

[NASB 1995 Link.](#)

Expanded Analysis of 1 Corinthians
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