

# *The book of* **1<sup>st</sup> CORINTHIANS**

The Church Stands Corrected

*with Phil Myers*  
**Bible By Paragraphs**

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## **15 Blogs in order of appearance**

Early Church Plants, p. 5  
New Nature / Old Nature, p. 6  
Paul's Timeline, p. 9  
Called & Chosen: 8 words studied, p. 12  
10 Kinds of People in Our Churches, p. 14  
3 Nice Things about Eternal Security, p. 15  
2 Kind of Repentance,  
    2 Kinds of Forgiveness, p.19  
Virginity at the Wedding Altar, p. 22  
Dispensationalism in 4 Bullet Points, p. 24  
Elder, Please Step Down, Now, p. 24  
Remarriage, p. 24  
Readings on Divorce: Bill Heth, p. 26  
Kindness Can Heal Your Marriage, p. 29  
Separation: from whom? And why?, p. 43  
Spiritual Gift: finding it, using it, p. 44  
Phil's Official List of 45 Spiritual Gifts, p. 46

\* 14 Rebukes for the Church at Corinth, p. 8

## **I Corinthians**

### **“The Church Stands Corrected”**

**When we face a difficult passage, we do not flip a coin or resort to logic;  
we diligently apply hermeneutic principles.**

### **DANGER !**

There is danger in my decision to provide notes for you in the way I have presented here.  
The danger is that you will rely on my ability to exegete  
rather than learn how to draw out [**exegete**] observations yourself.

- \* The strength of my decision to teach this way is that you will become accustomed to seeing the results of someone else's work and learn to duplicate it.
- \* The weakness is that you will see my results and may not learn to do it for yourself, but rather simply memorize it.

In my wrestling years through college, I benefitted from drills taught by my coaches, as well as from watching other members of the team perform moves I had never seen. Some of my teammates even invented new moves and others perfected and adapted the coaches' moves for themselves. All this allowed me to improve my own unique style of “leg-wrestling.”

Similarly, few great [*for good*] Bible teachers learned entirely on their own. Almost everyone heard [*and read*] others expound the Word first. Then they gleaned from experts as well as mediocre and even poor teachers. They learned how to avoid mistakes.

Your job is not to memorize my brain, but to learn to become good expositors [*those who “expose” truth*] of the Word on your own.

Don't cheat yourself by missing this golden opportunity to make the Scriptures your own !

Use good Bible study skills and these video sessions to open your eyes.

I still have hundreds of notes written in my Bible that I don't cover in this syllabus.  
It's your job to make plenty of observations of your own.

#### **B. Possible order of Paul's writings, the canon according to Philip [same order as previous page]**

1. Galatians
2. I Thes
3. II Thes
- \* **Cor A, the lost letter**      [*see I Cor 5.9*]
4. \* **I Cor, the “tearful letter”**      [*see II Cor 2.3,4*]
5. \* **II Cor**
6. Romans
7. Hebrews
8. Philemon
9. Colossians
10. Ephesians
11. Philippians
12. I Timothy
13. Titus
14. II Timothy

### **8 KEYS**

1. Non-contradiction
2. Context
3. Compare Scripture with Scripture
4. Literal / Historical / Grammatical accuracy
5. Only One Interpretation
6. Same Author
7. Clear Explains the Unclear
8. T.B.D.S.

**BibleByParagraphs.com** [*video session*]  
**PhilMyersBlog.com** [*blog topics*]  
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# Introduction to the Epistle of 1 Corinthians

## SYNOPSIS OF THIS BOOK

I Corinthians 160 blanks to fill in 437 verses  
*60 minutes reading time, pulpit speed*

## EXPANDED THOUGHTS ON CORINTHIANS

Author, Paul

Internal proof:

- 1.1 Paul identifies himself
- 15.8 includes himself as one to whom Christ appeared after the resurrection
- 16.21 identifies self again

External evidence: all Early Fathers agree [*except heretics*]

Format & style

1. Minimum of new doctrine, elaboration on resurrection, clarification on remarriage, salvation by faith affirmed, correction on use of tongues [*GIFT OF LANGUAGES*]  
*1.1 sanctified, saints*  
*3.15—saved. . . as by fire*  
*11.32—judged chastened, not condemned*
2. deals with problems at start instead of doctrines, unlike Romans, Galatians, Ephesians, or Thessalonians.  
 Romans was from the head of a professor  
 Corinthians is from the heart of a former pastor
3. Includes solutions along the way instead of at the end  
 which was his usual style [*Romans, Ephesians, 1 Thes*]
4. variety of content, great
  - \* tone, informal
  - \* style, conversational
  - \* logic, kind of tight, as if tracing an argument, similar to Romans
  - \* quotes lots of OT passages
  - \* exposition, slow [*exposing*] of truth
  - \* sarcasm, light
  - \* scolding, often but not scathing, doesn't leave scars
  - \* poetic, "Love Chapter"
  - \* narrative, some

Audience, carnal believers at a godless, Navy seaport

Date, AD 55,56

I Cor, perhaps written from Ephesus, during Paul's 3rd missionary trip

Universally accepted into the canon by AD 140-200

Affirmed early by:

Clement of Rome, 95 AD

Ignatius, 120 AD

Polycarp, 125 AD

Paul's longest letter, I Corinthians, 437 vss. [*Romans = 433 verses*]

I teach directly from this 60 page syllabus but only cover about 75% of the material

Maps  
 Cross-refs, 500x  
 Photos  
 Dates  
 Opinions  
 H/W  
 13 kinds of applications  
 8 Keys, 46 x  
 10+ more Keys  
 300 study tips  
 Further reading  
 My own parag. titles  
 15 Blogs  
 College level syllabus  
 Historical events  
 Cultural insights  
 Greek alphabet  
 Definitions of 30 Greek words  
 Quotable quotes  
 Neat rabbit trails



Corinth

Athens

Corinth, the city [431 BC]

Population, 250,000 to 600,000 over the centuries [large population of slaves]

Location, 40 mi. SW of Athens, south of the 4 mile wide isthmus

Goods from Greece, Macedonia, Italy, & Turkey shipped out from the harbor at Corinth.

Alexander went to high school in Macedonia, Aristotle was his private tutor for a year or two.

On same Peloponnesus where influential Sparta was located. The Peloponnesian Wars were fought between Sparta and Athens.

The isthmus functioned like the Panama Canal between Rome & Asia [first stop east, Turkey]

Economy: richest city in the eastern Greek empire

Still very rich in Roman empire

Taxed all goods being hauled across isthmus—east/west or north/south

Canal attempted by Alexander, & Julius Caesar, and Nero [6,000 Jewish prisoners],

finished 1893, 6 miles long

11,000 ships/yr. [30 per day]

Canal cuts off 200 mile trip around Peloponnesus avoiding lots of rocks & tiny islands.

200' to 300' rock walls, 26' deep, 70' wide.

Ships unloaded goods and portaged over land

Smaller boats were rolled across land on logs

Cenchrea = east side of isthmus, Acts 18.18 Paul's sinful vow

Isthmian Games held Spring of 2nd & 4th years of Olympics, competed naked

Isthmian Games: dedicated to Poseidon [like the patron saints of sailors],

Began 6th century BC ran concurrent with Olympics.

Paul would have been planting a church there at the time of the 51 AD

Isthmian Games were held while Paul made tents with Aquila & Priscilla.

Pythian Games held 3rd summers after Olympics, 100 miles west of Athens at Delphi,

an Oracle to honor Apollo

Olympics, 776 BC to 393 AD [1,139 years continuously—even wars were curtailed], in honor of Zeus

Modern Olympics restarted 1896

Morality, the Las Vegas of Greek & Roman empires

AcroCorinth = temple w/ 900 priestess prostitutes atop 1500' monolith

\* A center of worship to Aphrodite in Greece, [Venus, Roman], goddess of lust and carnal love

\* Hairstyles for prostitutes were uncommonly short or shaved, seems to be connected to demonism.

\* women were treated as chattel

“to live like a Corinthian” = immorality & luxury

“to Corinthianize” = to fornicate, Aristophanes, 400 BC

“a Corinthian girl” = whore, cost 1 full day's wages

“Navy man's paradise, drunkard's heaven, virtuous woman's hell” ancient proverb

Platonic Dualism = body is evil [rid your “quota” of evil by sinning]

Infanticide was by “exposure” leaving a baby out in the sun to die

birth certificates at one city showed 143 boys born, 35 girls.

but no baby human sacrifices of Temple prostitutes as in Canaanite religions

Archaeological discoveries:

\* Gallio's bema seat in Corinth [raised platform] where Paul stood before Gallio. Acts 18.12,13

Gallio was brother to Seneca, who was tutor to Nero

\* Corinthian columns are the most ornate, compared to doric & ionic

\* Cenchrea - east side of isthmus, Acts 18.18 Paul's sinful vow [& haircut]

\* 55,000 miles of Roman roads: built by and for troop movements,

- mile = mille passus = 1,000 paces

- some “mile markers” still stand

- many major roads were cobbled with stone



1,800 foot high monolith,  
The AcroCorinth



Theme of the book, “Proper Christian Conduct in an Urban Church Plant”  
or “Rebuking Baby Christians”

Doctrinal background

Ecstatic tongues were practiced in the temple of Aphrodite [Venus, Latin],

Eros [Cupid, Latin] was son/attendant of Aphrodite [aphrodisiac]

## HISTORY OF THE CORINTHIAN Church,

based on *Bible Knowledge Commentary*, p. #551, by the faculty of Dallas Theo Sem

STARTS 2<sup>nd</sup> MISSIONARY TRIP

- 49 AD Paul had written **Galatians** in Antioch right after they returned from the 1st missionary trip
- 51 AD Paul & Silas set out from Antioch, Acts 15, *Barnabas had left for Cyprus with nephew, Mark*,  
 \* in Lystra they pick up Timothy  
 \* travels to Troas [Troy], city in western Turkey which almost kisses Europe, north of Greece  
 \* vision invites them to Philippi, near where Alexander went to high school,  
 First European believers Lydia & Philippian jailer trust Christ, Acts 16, church starts  
 \* plants churches at Thessalonika & Berea, leaves Silas & Tim in Berea
- 52 AD \* P preaches in Athens, no lasting results  
 \* P's **first visit to Corinth**, Acts 18.4 Luke with Paul [*joined 16.6*], stays 3rd & 4th tours  
 Silas rejoins team  
 Writes **I & II Thessalonians** which may be carried back to Thes by Silas  
 Silas leaves team permanently, perhaps to pastor church at Phil, Thes, or Berea?  
 \* plants church in Corinth, meets A & P Jews recently expelled from Rome by Claudius, 51AD,  
*makes tents for a week?*, stays 1 1/2 years  
 \* Paul stands before Gallio at Corinth's bema seat, Acts 18.2  
 Sosthenes beaten, Acts 18.17  
 \* Cenchrea, city of Paul's sinful vow, Acts 18.18
- 53 AD \* P leaves Corinth [Tim probably accompanies] with Aquila & Priscilla, travels to Ephesus,  
*[Apollos shows up in Ephesus, 19.1, A & P invite him for dinner and doctrine Acts 18.26*  
 \* P leaves to go to Caesarea [Israel], Aquila, Priscilla, and Apollos stay in Ephesus.  
 Apollos soon goes to Corinth as pastor? Acts 9.1  
 \* P goes back to Antioch to report to his sending Church, Acts 18.22

STARTS 3<sup>rd</sup> MISSIONARY TRIP

- 54 AD \* P leaves to go to central Turkey, Tim probably still travels with Paul  
 \* P winds up in Ephesus, plants church, stays for 3 years  
*Probably wrote "lost letter to Corinth" from Ephesus*  
 \* P sends Tim & Erastus to Macedonia, Acts 19.22  
 \* Chloe writes to Paul from Corinth  
 Paul writes **I Corinthians** from Ephesus, *Tim not there [maybe this is the "sorrowful letter"]*  
 \* P's **second visit to Corinth**, 3 months? [*"the tearful or painful visit"*] 1 Cor 2.1
- 57 AD \* P goes [*thru Troas*] to Macedonia, joined by Tim *who may have returned to Eph*  
 Side trip to Illyricum [*Albania, Boznia*] see map, p. 14  
 Writes **II Corinthians** from Macedonia? Acts 20.1 / II Cor 2.13
- 58 AD 3rd **visit to Corinth** Acts 20.2,3  
 May have written **Romans** from Corinth  
*Romans 16.23, mentions Phoebe, Gaius, & Erastus who were from Corinth*  
 \* returns to Macedonia  
 \* returns to Troas, Eutychus falls out window Acts 20.17  
 \* travels to Mitylene, Miletus [*prayer with elders on beach*] Acts 20.17  
 \* on to Tyre [Lebanon], Caesarea [Israel] & Jerusalem  
 \* arrested, eventually winds up in Rome  
 \* Paul's 4th Missionary Trip to Spain

## SPAIN

1. Jerome [342-460 AD] believed Paul made it to Spain. "St Paul, having been in Spain"
2. I Clement 5.5-7, "[Paul] having reached the farthest limits of the west." *Clement of Rome, 100 AD*
3. The Muratorian Canon [170 AD] refers to "the journey of St Paul to Spain."
4. Theodoret, bishop of Cyprus [430 AD] "Paul, liberated from his first captivity at Rome, preached the gospel to the Britons and others in the west."
5. Chrysostom of Antioch, from the *Homily on Matthew [347-407 AD]* "Paul saith . . . The gospel which was preached to every creature which is under heaven. . . . And seest thou him running from Jerusalem unto Spain?"

see [PhilMyersBlog.com](http://PhilMyersBlog.com) [Early Church Plants](#), by several church planters

These notes are basically the kind I use in the Bible college where I teach. For each session their homework is 9-fold:

- A. To read the upcoming passage of Scripture 3 times prior to class and be ready to discuss it.
- B. To read the next 2 pages of these notes thoroughly.
- C. Give titles to each paragraph.
- D. Make personal applications. "LESSONS FOR MY LIFE"
- E. Look up any Bible references which I include in the notes. and fill in 170 blanks
- F. Weekly quizzes, of course, mid-term, and final,
- G. Memorize verses each session. See appendix.
- H. Write a research paper on one of a half dozen topics.
- I. Read all the blogs.
- J. Give an OPINION [or best guess] when asked for 10x.
- K. Raise questions in class and [politely] challenge anything I say if they have Bible verses to support their idea.

This would be a 2-hour course which meets 32 times in the semester includes I Timothy and Titus.

## Occasion of the writing

- 1.11,12 report from (1) Chloe [*sent from Ephesus*]  
 4.17 (1) Timothy had been sent to **Corinth**  
*Note 7.1 to 16.19* *reply to an earlier letter*  
 16.8,17 3 men brought a letter from (1) Corinth to Paul, now in Ephesus

## Paul's M.O. for confrontation

- a. Find a principle your opponent will accept  
 b. Build your case on his principle *Martin Lloyd-Jones*  
 examples: Mars Hill, synagogues, "agree with your adversary whenever you can" *Rom 12.14-21*

## Repeated words

Wisdom, wise  
 Chap 1 12x  
 Chap 2 8x 27x  
 Chap 3 7x  
 Chap 4 1x  
 Chap 6 1x 3x  
 Chap 16 1x

## New Nature &amp; Old Nature

I Cor 2.14 Natural Man  
 I Cor 3.1 Carnal Man  
 I Cor 3.14 Spiritual Man

*see [PhilMyersBlog.com](http://PhilMyersBlog.com) [New Nature & Old Nature](#)*

## 5 KINDS OF PEWSITTERS

A model of a **growing and healthy church**. There will always be need for correction because

- A healthy church will always have spiritual babies, people are constantly being saved
- A healthy church will always have mature believers who are able to teach the Word to the newbies, the eager, as well as some wayward.
- A healthy church will always have "teenage" believers who are strong enough to feed themselves but probably not mature enough to guide others very well.
- A healthy church will always attract carnal believers who have not yet made a firm break with the past, but are drawn inexorably to the genuine godliness of faith, perhaps still puzzling over whether they are willing to make a strong commitment to serve Jesus Christ as the very Lord and center of their lives.
- A healthy church will always tug at the heart of the unbelievers, some come out of curiosity, some for skepticism, some come because they've found the-friendliest-group-in-town-second- only-to-those-at-the-bar, some out of guilt for not being religious, some for prestige, some for business contacts [*like my friend G*], some to find a religious wife who won't cheat [*S*], some for wholesome entertainment, some "for the kids" [*W*], and some for personal benefits of potlucks [*M*], handouts [*HM*], opportunities to show off their singing voices [*T*] or soulwinning & prison ministry [*P*], comradery, blab their opinions in Sunday School classes [*T*], teach Sunday School to get a measure of recognition [*MacD*], sit on the Church board [*G.T*], and a host of other reasons.

*Based on observations my pastor, Rodney Stromlund a simple Ozark Mountains fire & brimstone man*

*Names of examples on the last 5 lines are friends or acquaintances of your professor.*

## I CORINTHIANS

FORMER PASTOR WRITES TO A  
CARNAL, CHARISMATIC  
CONGREGATION  
Letter to the urban church

### DIVISIONS

- 1.1 Hello to the church
- 4 I'm thankful for you
- 10 No divisions, please
- 18 Wisdom of God
- 26 Common things are esteemed
- 2.1 Nothing but Christ
- 6 God's wisdom is both concealed & revealed

### PERSONAL CLIQUES

- 3.1 You are carnal
- 10 Handing out eternal rewards
- 16 The believer's body is a Temple

### MAN'S WISDOM

- 3.20 Wisdom & Eloquence
- 4.1 Faithfulness
- 6 Fools for Christ
- 14 Imitate me

### INCEST

- 5.1 Purge immorality

### LAWSUITS

- 6.1 No lawsuits between believers
- 7 Accept exploitation
- 12 Treat your body as a holy place

### DIFFICULTIES [answers to Chloe's report]

- 7.1 Sex & marriage

### REMARRIAGE

- 7.8 Marriage is for keeps: for believers & unbelievers
- 17 Remain as you are
- 25 Stay single
- 28 Blessings of being single
- 36 Blessing of marriage
- 39 Widows may remarry

[answers to the letter from Corinth]

### PUFFED UP

- 8.1 We exist to love God

## LIBERTY

- 8.7 Love limits liberty

### PAY YOUR PASTOR

- 9.1 Bible teachers should be paid
- 15 Bible teachers should teach voluntarily
- 19 All things to all men
- 24 Self-control
- 10.1 Examples from wandering in the Sinai Peninsula
- 14 Communion & idolatry

### OFFENDING OTHER BELIEVERS

- 10.23 All things are good unless expressly forbidden

### HAIR OR HATS?

- 11.1 Head covering & authority
- 8 Men & women & authority
- 17 Divisions

### COMMUNION ABUSES

- 11.23 Communion as an ordinance

### ATTITUDES ABOUT SPIRITUAL GIFTS

- 12.1 Gifts [special responsibilities] from the Holy Spirit
- 12 No self-deprecation
- 18 No self-sufficiency
- 26 All are different
- 13.1 Love & me & my gifts

### MISUSE OF THE GIFT OF LANGUAGES

- 14.1 Tongues: **MUST** be interpreted
- 20 Tongues: a sign
- 26 Tongues: silence if no interpreter
- 34 Tongues: women forbidden to use them in church
- 37 Tongues: orderliness

### CONCLUSION

- 15.1 The Gospel
- 12 Centrality of resurrection
- 20 Preeminence of the Son
- 29 If the dead aren't raised
- 35 Old bodies / new bodies
- 50 We will all be changed
- 54 Death is defeated
- 16.1 Fund raising for Jerusalem church
- 10 Timothy's arrival
- 13 Love
- 19 Good-byes

**Outlines**

Willmington,

- Seven Corruptions chapters 1—6
- 1.10-17 following human leaders
- 1.18-2.13 favoring earthly wisdom
- 2.14-3.7 floundering in the flesh
- 3.8-23 forgetting future judgment
- 4 flattering themselves
- 5 failing to discipline
- 6 fragmenting the body

Six Questions chapters 7-16

- 7 What about marriage?
- 8-10 What about Christian liberty?
- 11 What about Church conduct?
- 12-14 What about spiritual gifts?
- 15 What about the resurrection?
- 16 What about the collection?

Lance Latham

- 1 Position in Christ, & divisions
- 2 Not human wisdom
- 3 Rewards & losses
- 4 Judging & humility
- 5 Immorality
- 6 Courts of law, body is the Temple
- 7 Marriage
- 8 Making a brother offend
- 9 Surrender
- 10 Warning of Israel's failures
- 11 Communion
- 12 Gifts
- 13 Love
- 14 Interpretation of tongues
- 15 Resurrection
- 16 Good-bye

Anon

- 1-6 report from Chloe
- 7-16 answers to questions

Anon

- 1 divided
- 3 carnal
- 5 immoral
- 6 unlawful
- 7 unfaithful

Key verses

- 2.1 Preach the Word
- 2.16 Know the Word
- 3.6 Plant the Word

Rob't Brookes, professor

- Reproof—report of sin
- Divisions in the church, part A, 1-4
- Divisions in the church, part B, 5
- Disputes in the courts, 6.1-8
- Defilement in the world, 6.9-20
- Instruction—reply to questions
- Concerning marriage, 7
- Concerning idols, 8-10
- Concerning Church ordinances, 11
- Concerning spiritual gifts, 12-14
- Concerning the resurrection, 15
- Farewell
- Concerning the offering, 16

Philip J. Myers

Fourteen REBUKES to the Most Seriously Sinning Church in Scripture

- 1.10 Divisions & danger of eloquence
- 3.1 Personal cliques
- 3.20 Man's wisdom
- 5.1 Incest
- 6.1 Lawsuits
- 7.8 Remarriage
- 8.1 Puffed up
- 8.7 Liberty
- 9.1 Pay your pastor
- 10.23 Offending other believers
- 11.1 Hair or hats?
- 11.23 Communion abuses
- 12.1 Attitudes about gifts
- 14.1 Misuse of tongues

Philip J. Myers, #2

- 1 Divisions
- 5 Incest & Lawsuits
- 7 Difficulties, part I
- 8 Difficulties, part II
- 15 Resurrection
- 16 Conclusion

Croatia  
Bosnia-Herzegovina  
Montenegro  
Albania

**ILLYRICUM**



**2nd**



**3rd**

Paul plants Church 2nd trip  
dotted line = Jerusalem Council  
Acts 15

Paul visits Illyricum after Corinth, Romans 15.19



## Timeline of the apostle Paul

Year	Event	Scripture	Year	Event	Scripture
4 BC	birth of Christ	Luke 2	50-54	begged to leave town	Acts 16.39
7 AD	Herod [#1] the Great kills babies Judea becomes Roman province	Matt 2.16-18		*Thessalonika, plants church mob chased them out of town	Acts 17.1-10
1-10AD	birth of Paul, Tarsus [Turkey] Saul, Pharisee Roman citizen	Phil 3.5 Acts 22.28		*Berea, leaves Silas & Tim Athens, Mars Hill,	Acts 17.10-14 Acts 17.16-34
15?AD	educated under Gamaliel Tiberius becomes emperor	Acts 22.3		*Corinth, Silas & Tim rejoin Paul 18 months, meet Aquila & Priscilla, plants church	Acts 18.1-17
26	Pilate becomes procurator, Judea			Paul writes <b>I &amp; II THESS.</b> visits Ephesus briefly, Caesarea, Jerusalem, returns to Antioch	Acts 18.18-22
28	John the Baptist beheaded Herod [#2] Antipas	Matt 14.10	54-58	<b>THIRD MISSIONARY TRIP</b> Nero becomes emperor, 54-68 AD	
29	crucifixion of Christ Peter preaches [3,000 & 5,000]	John 20 Acts 2.41 4.4		*Galatia again [Turkey], on way to	Acts 18.23
30	Saul at Stephen's stoning Saul persecutor of the Church	Acts 7.51 Acts 8.1-3		*Ephesus, plants church, stays 3 years, Diana [Artemis] mob, [silver idol makers],	Acts 19.1ff
32?	Barnabas sent to Antioch as Jerusalem's first missionary	Acts 11.20-22		Paul writes <b>I, II CORINTHIANS</b> <b>ROMANS,</b>	
34	Saul saved on way to Damascus preaches in Damascus Barnabas vouches for Saul in Damascus	Acts 9.1-9 Acts 9.20 Acts 9.27		Philippi in Macedonia *Troas, Greece, Macedonia Eutychus falls out window on foot to Mitylene, etc.	Acts 20.1 Acts 20.2-12 Acts 20.13-15 Acts 20.15ff
35,36	Saul flees Damascus in a basket goes to Jerusalem Saul sent away to Tarsus Seminary of Arabian Desert [during time in Dam or Tars?]	Acts 9.26-29 Acts 9.30 Gal 1.17		*Miletus, meets elders Rhodes, Patara, Phoenecia, Tyre kneels on the beach <b>CHURCH PLANTING</b> <b>MINISTRY ENDS</b>	Acts 21.3-6
37	Caligula becomes emperor		58-62	Caesarea	
41	Claudius becomes emperor			* forbidden to go to Jerusalem [Paul chooses to disregard info given "through the Spirit"]	Acts 21.4
42	famine in Rome			* permitted to go to Jerusalem arrested at Jerusalem, mob at Temple	Acts 21.11 Acts 21.26ff Acts 21.22ff
42	Barnabas finds Saul in Tarsus, brings him to Antioch to teach Saul takes famine aid to Jerusalem Mark joins Barn & Saul	Acts 11.25,26 Acts 11.29,30 Acts 12.25		asserts citizenship Jerusalem, Paul makes sinful vow to prove he kept Mosaic laws taken before Sanhedrin	Acts 21.24 Acts 22.30ff
44-49	Herod [#3] Agrippa I kills James <b>FIRST MISSIONARY TRIP</b> Barn & Saul chosen by Spirit to be missionaries to Gentiles Cyprus, Galatia [Turkey] Paul becomes leader of trip [so] Mark goes home [Jerusalem?]	Acts 12.1-3 Acts 13.2,3 Acts 13.13		delivered, but imprisoned for 2 years in Caesarea Jesus guarantees Paul that he will get to Rome [to fulfill Jesus' earlier promise that he would stand before a king—Acts 9.15]	Acts 23.12ff
	* Pisidia, preached, expelled * Iconium, murder plot, fled * Lystra, healed lame man, * Derbe P&B mocked gods, stoned return trip appoint elders	Acts 13.50 Acts 14.5 Acts 14.19,20 Acts 14.21-24		Felix Festus Herod [#4] Agrippa II <b>HEB</b> * Paul appeals to emperor Nero	Acts 24 Acts 25.1-12 Acts 25.26 Acts 25.11
49	return to Antioch Paul writes <b>GALATIANS</b>		62	boat trip to Rome as prisoner arrives Rome, writes <b>PHLM,</b> <b>PHIL, EPH, COL</b>	Acts 27,28
50	P & B, Jerusalem Council Claudius expels Jews fr Rome		62	Paul waits to stand before Nero	
50	squabble over Mark's departure [nobody sinned, just disagreed] [Mark goes home and writes book of MARK]	Acts 15.36-39	64	Nero's great fire of Rome	
50-54	<b>SECOND MISSIONARY TRIP</b> Paul & Silas, re-visit ch in Turkey Lystra, pick up Timothy [Luke joins P's team somewhere along the way and stays with Paul continuously for 15 years, even to prisons] Troas, "Macedonian vision" *Philippi, Lydia, demon-possessed girl, jail, jailer's family saved plants church	Acts 15.40,41 Acts 16.1-5 Acts 16.9,10 Acts 16. 11-38			

\* Paul has 26 traveling companions over 20 years. *See Blog*  
\* Paul's church plants, 10-14x

\* Events after Acts 28

Paul witnesses to Nero, was released from prison,  
writes I **TIM, TITUS**, goes to Spain, re-arrested,  
writes II **TIMOTHY**, beheaded about 65 AD.  
Temple destroyed 70 AD see [PhilMyersBlog.com](http://PhilMyersBlog.com), 2020

# I Corinthians: EXEGESIS

"Drawing out" what is in the text  
paragraph by paragraph

**Lessons for My Life**  
APPLICATIONS  
Examples to follow  
Sins to avoid  
Praise & worship

Repeated words  
Decisions to make  
Seeking the lost  
Cautions & warnings  
Ways to pray

Attitudes to correct  
Questions to answer  
Promises to claim  
A teaching to study  
Praying better

## EXPOSITION OF I CORINTHIANS

"Exposing" the Truth

FORMER PASTOR WRITES TO A CARNAL, CHARISMATIC CONGREGATION  
"Letter to the Urban Church"

Five editor's notes:

- \* When you see a font like this: ***"bold + italics + quotation marks + underlined"*** it is a direct quote from the Bible from I Corinthians, KJV.
- \* When you see *pjm* [my initials] I am giving my [well thought out] opinion on a topic. There doesn't seem to me to be enough Scripture to be dogmatic. Sometimes I'm just "leaning" that way.
- \* When you see a green font like this, **ἐκκλησία, ecclesia**, it is a Greek word I thought some might enjoy (30x).
- \* When you see (1) it requires my Bible college students to look up this verse and fill in a blank. *However, you'll note that I have filled in the blanks for these video sessions.*
- \* When you see this box **Q** it is to notify my students that I might ask a question on the next day's quiz about this material.

**DIVISIONS**

1.1-3 Hello to the Church

Your Par. Title \_\_\_\_\_

**"Christ"** - 10x in the first 10 verses

1.1 ***"called to be an apostle"***, introduces the theme of Paul's divine apostleship  
***"Sosthenes"***

- leader of the Corinth synagogue, beaten
- co-author of I Corinthians
  - \* II Corinthians co-authored by Timothy
  - \* Philippians co-authored by Timothy
  - \* Colossians co-authored by Timothy
  - \* Philemon co-authored by Timothy
  - \* I Thessalonians co-authored by Silvanus & Timothy
  - \* II Thessalonians co-authored by Silvanus & Timothy

§ KEYS, #3 COMPARE AUTHOR'S OTHER BOOKS

1.2 the ***"church"***, **ἐκκλησία, ecclesia** = called out ones  
***"Sanctified"***, positional standing of the members of a carnal, charismatic congregation

§ KEYS, MEANING OF GREEK WORDS

1.3 ***"grace"***, **χάρις, charis** = blessing, on your worldly church  
***"peace"*** to your divided congregation, peace—result of grace

An APPLICATION for my own life. \_\_\_\_\_

1.4-9 I'm thankful for you

Your Par. Title \_\_\_\_\_

1.4-9 Thanks for you!

1.5 ***"grace. . .enriched by Him"***, your testimony, all gifts

1.7 eagerly ***"waiting"*** [for the Rapture] *How eager am I?*

- Matt 25.13, Watch!
- Phil 3.20,21, we [eagerly] look for the Savior
- II Tim 4.8, unto all men also who love His appearing
- II Peter 3.12, looking for. . .the coming of the Day of God

1.8 ***"blameless"*** I Pet 1.16 we are to live (1) be ye holy

1.9 ***"God is (2) faithful"*** McGee's key verse of book

The climax before launching into 14 rebukes

- |                           |                                              |
|---------------------------|----------------------------------------------|
| - 1.10 Divisions          | - 9.1 Pay your pastors                       |
| - 3.1 Personality cliques | - 10.23 Offending other believers            |
| - 3.20 Man's wisdom       | - 11.1 Hats or hair?                         |
| - 5.1 Incest              | - 11.23 Communion abuses                     |
| - 6.1 Lawsuits            | - 12.1 Attitudes about spir. gifts           |
| - 7.8 Remarriage          | - 14.1 Misuse of tongues [GIFT OF LANGUAGES] |
| - 8.1 Puffed up           |                                              |
| - 8.9 Liberty             |                                              |



Session

2

You can already read most letters in the Greek alphabet.

Some take a little bit of imagination.

These are 18 easiest-to-recognize letters in the 24-letter Greek alphabet.

α β δ ε γ ι κ λ μ ν ο ω π ρ σ τ υ ς  
a b d e g i k l m n o o p r s t u s

Latin =

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# I Corinthians: EXEGESIS

“Drawing out” what is in the text  
paragraph by paragraph

## Lessons for My Life

APPLICATIONS  
Examples to follow  
Sins to avoid  
Praise & worship

Repeated words  
Decisions to make  
Seeking the lost  
Cautions & warnings  
Ways to pray

Attitudes to correct  
Questions to answer  
Promises to claim  
A teaching to study  
Praying better

I Thes 5.24 faithful is He (3) Who calls you

Lam 3.22,23 (4) great is Thy faithfulness

“**Son, Jesus Christ our Lord**”, longest title of Jesus in epistles, [see Rev for several longer titles]

An APPLICATION for my own life. \_\_\_\_\_

First Rebuke—DIVISIONS (*squabbles*)

1.10-17 No divisions, please

Your Par. Title \_\_\_\_\_

1.10-17 **“no divisions”**, God hates strife and discord!

Divisions seems to focus on the strife it caused. Appreciation and loyalty for Bible teachers has caused rifts. The sin was “one-uppance.”

prayer for unity *This topic is a major NT theme.*

- Eph 4.5 “one faith, one Lord. . .”
- Phil 2.12 “be of same mind”
- I Pet 3.8 “like-minded”
- Ps 133.1 “Behold how good and how pleasant (5) dwell together in unity
- Pro 6.16-19 three of the 7 abominations start in the (6) mouth

1.10 **“joined together in the same mind”**

Phil 2.3-8 “lowliness of mind let each esteem. . . Let This mind be in you. . . .”

unity involves: (6) no cliques, same mind set

1.11 **“contentions”**, **ερις, eris**, goddess Eris, goddess of strife, “only by pride cometh contention”

Prov 13.10

8 KEYS, ANCIENT HISTORY

Betcha’ didn’t know the Greeks had a goddess of strife. [Romans = goddess Discordia]

1.12 **“and I of Christ”** = the-holier-than-thou bunch

One of the signs of spiritual infancy is claiming allegiance to a man [denomination, creed, etc.]

Imitation is not the same as exaltation.

11.1 **“imitate me”** AND others

Psalm 118.8 “It is better to trust in the Lord than to (7) put confidence in man

Some pastors baptize everyone in their congregations.

Other pastors baptize no one in their congregations, pastoral staff does.

Are these four “cliques” named after local leaders or are they aliases Paul is giving to them?

4.6 Paul says, “I have figuratively applied to myself and Apollos.”

*pjm, aliases*

Paul / Peter / Barnabas / Apollos

\* **“Apollos”** wasn’t living in Corinth, but Ephesus.

\* There is no tradition that Peter had lived in Corinth [except obtusely based solely on this verse].

\* **“Barnabas”** had never visited Corinth [he headed to birth home, Cyprus, Acts 15.39, see Acts 9.5].

1.13 It is all about **“Christ.”** We lead people to Christ, not to a church or a pastor or a denomination.

1.17 **“Christ sent me not to baptize, but to preach the Gospel”**

A strong affirmation that baptism is not part of the saving message of the Gospel .

Q

An APPLICATION for my own life. \_\_\_\_\_

1.18-25 Wisdom of God

Your Par. Title \_\_\_\_\_

1.18 **“foolishness of preaching the Cross”**

**“power” δυναμις, dunamis** a theme in chap. 1-4

What English word came from dunamis?

1.18 power of God

1.24 power of God & wisdom

1.25 stronger than men

2.4 speech [was] demonstration of. . . power of God

2.5 faith. . . in the power of God

4.20 Kingdom of God . . . great power

Acts 1.8 (8) receive power

Romans 1.16 (9) power of God. . . to salvation

1.19 **“it is written”**, = perfect tense = “it is permanently written” Paige Patterson

Session

3

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- 1.20 wise, scribe, debater = Greek, Jew, Roman  
Christian “philosophy” [*love of wisdom*] is entirely of the Holy Spirit. 2.10,11  
wise—Greek scribe—Jews disputer—Romans  
Being smart isn’t the same as being wise.
- 1.23 bloody sacrifice [Cross] is either a stumbling block σκανδαλον, scandalon, scandalous, or a  
stepping stone to Christ.  
The Cross and the empty tomb are the touchstone, bedrock, and foundation of our faith.  
“we preach Christ, crucified” Acts 8.35 “Philip preached—Jesus.” burned into the cover of my Bible

An APPLICATION for my own life. \_\_\_\_\_

1.26-31 Common things are esteemed Your Par. Title \_\_\_\_\_

- 1.26-31 “not many noble” Queen Victoria, said “I was saved by an M.” Not **M**any mighty. . . noble  
“called” = almost always context is serving, not salvation

[see PhilMyersBlog.com](http://PhilMyersBlog.com) Called & Chosen: a study on 8 words and their context

Q

- God chooses foolish, weak, base, despised, and people who are “nothings”
- 1.2, “called to be saints”
- 1.27 “chosen the weak”, those most effectively used are ALL surprised that God can use them.”  
It is not necessarily a benefit to God’s work to select non-intellec[t]s or disadvantaged or poor, but He can use anyone.  
*“Isn’t it interesting that the Holy Spirit has such an affinity for the trained mind?”*  
Dr. Sayalupa, SWBTS
- II Cor 3.5 “not that we are sufficient of ourselves—our sufficiency is of God  
*Useful? Yes. Equipped & willing & available? Yes, and eager, too!*
- Heb 13.13 bearing disgrace
- I Pet 4.14 insulted by Jesus’ name
- Mat 5.12 blessed when insulted
- Isa 55.8,9 (10) My ways are not your ways
- 1.30 “in Christ”, . . . wisdom. . . righteousness. . . sanctification. . . redemption ⇒ glory in the Lord.  
II Corinthians 3.5 our sufficiency [*enough-ness*] is from God.



Yes, I’ve gotten used to seeing God use my feeble efforts, but I still get a thrill out of the fact that He’s willing to use me.

An APPLICATION for my own life. \_\_\_\_\_

2.1-5 Nothing but Christ Your Par. Title \_\_\_\_\_

- 2.1-5 “not with excellency of speech or of wisdom”,  
Greeks had no concept of salvation from the consequences of sin. This was a foolish idea to them. Nor were most Jews looking for personal salvation, but for a conquering king.
- 2.1 “excellency of speech” sometimes does have a positive effect in drawing the intelligentsia since one of their gripes with Christianity is that it appeals to the uneducated and ignorant [*a valid point*]. The educated truly appreciate good grammar, coherent arguments, logical presentations of thoughts, discernment, and they can comprehend complex spiritual ideas put simply. Not all the brilliant minds in this world are snobbish. Eloquence is usually not a deficit. But I doubt that a highly educated person will be brought closer to Christ because a speaker says “ain’t” and doesn’t know how to use “he and I” instead of “him and me.” God may put these people in your path without your recognizing the opportunity. He probably already has if He has found you faithful in explaining the Gospel.

Put it to them simply and profoundly and don’t fear to use \$5-words when speaking with those who value the trained vocabulary. The “wise” of this world are not all hypocrites. They know when their arguments have been dashed by sound reasoning, although they are not always willing to admit it to someone who has vanquished them. In general, they will take a bit of time to mull over a new theological construct before they buy in, not out of stubbornness, but out of caution. But it might not be a mental victory that brings them to Christ.

Session

4

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The intelligentsia have also been drawn more often by:

- #1 love is God’s prime tool for reaching the stubborn
- #2 true concern for their souls
  - intent listening
  - patience
  - empathy
  - your personal relationship to Christ as it glistens in your eye
  - carefully prepared answers

- 2.2 **“know”**, understanding nothing except (11) Christ crucified  
 Phil 1.21 (12) for to me to live is Christ  
 Phil 3.10 (13) that I may KNOW Him, *[doing and knowing are different—both are good]*  
 Paul’s reception at Athens, Acts 17.18 “What will (14) this babbler say?”  
*[philosophers, epicureans, and stoics on Mars hill]*  
 Their arrogant human wisdom caused them to embrace prostitution, homosexuality,  
 infanticide, idolatry, murder, etc.
- 2.3 **“fear & much trembling”** is okay  
 II Cor 7.15 (14) fear & trembling  
 \* recent trouble at Thessalonika, Berea, Athens      Acts 17
- 2.4 **“enticing words”** = *clever speech*  
 II Cor 11.6 “not with cleverness or eloquence”  
*“Physicians go where people are sickest,  
 Philosophers go where fools are thickest.”*  
*Diogenes, philosopher, 400 BC*
- II Cor 3.12 “we use great plainness of speech”  
 Senator Daniel Boone once said to Senator Daniel Webster, “I was told you were a golden-  
 tongued orator, but I just heard you in the Senate, and I don’t believe it. I understood everything  
 you said.”
- II Cor 11.3 **“simplicity and purity”** (15) Satan deceived Eve. . . watch out!  
 II Cor 5.11 But we still use persuasion, “knowing. . . the terror of the Lord, we persuade men.”  
 Acts 17.2 “Paul, as his manner was, . . . reasoned with them out of the Scriptures.”
- 2.5 so **“that your faith should not stand [rest]. . . in the wisdom [logic]. . . of men.”**
- Proverbs 15.28 the heart of the righteous **studieth** to answer”
  - Col 4.6 (16) that you may KNOW how to answer

An APPLICATION for my own life. \_\_\_\_\_

2.6-16 God’s wisdom is both concealed & revealed Your Par. Title \_\_\_\_\_

2.6-13 wisdom

- v.6 not (16) human wisdom      v.7 but God’s wisdom
- v.9 not (17) revealed      v.10 but revealed by the Spirit
- v.12 not (18) spirit of the world      v.12 but God’s Spirit
- v.13 not (19) human wisdom      v.13 but Holy Ghost’s teaching
- v.14 receives not the Spirit      v.15 but (20) spiritual people can discern

2.7 **“wisdom of God in a mystery, even the hidden wisdom”** - the word “hidden” appealed to the Gnostic’s  
 love of esoteric knowledge see 14.15

*\* Esoteric knowledge is thought to come directly from a [demon] spirit to the mind of the devotee.*

Biblical **“mystery”** is:

**Q** **“A mystery is a truth revealed for the first time.”**  
**“A mystery is a truth not revealed until the proper time.”**

Dr. Mark Cambron, VP Florida Bible College

**Q** Two biblical definitions:  
 \* Eph 3.9 “from the beginning of the world had been hid in God”  
 \* Rom 16.25 “mystery which had been kept secret since the world began”

Christians don’t claim extra-biblical revelation or knowledge, but we do claim the light of divine illumination, yet we all still make mistakes in our understanding of God’s Word.

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- 2.8 **“the Lord of glory”** = Ps 24 “Who is this king of (21) glory? The Lord strong and mighty.”  
Isa 48.2 **8 KEYS, #3 QUOTES FROM OT**  
**“would not have”** = God even knows what would have happened IF. . . .

- 2.9,10 Eyes and ears cannot tell what God is thinking, but God hath revealed it not by human wisdom,  
2.13 **“by His Spirit, comparing spiritual things with spiritual”**, [closest statement to “comparing Scripture with Scripture”]

- 2.14 **“the Natural Man”** **πυυχικος, psucikos**, related to the soul [cognate psyche]  
OLD NATURE / NEW NATURE

see [PhilMyersBlog.com](http://PhilMyersBlog.com) [New Nature & Old Nature](#)

“foolishness” = the natural man thinks “I’m smarter than that! [than God]”

Q

- John 3.3,5 (25) born again  
Rom 7.22,21 (25) the inward man. . .evil is present with me  
II Cor 5.17 (23) new creation  
Gal 5.17 (25) the flesh. . .and the spirit  
Eph. 4.22-24 (24) lay aside old self  
Col 3.9,10 (22) put off the old man  
I John 3.4-6 (26) (new nature) abideth in Him

**8 KEYS, #3 COMPARE, CROSS-REFERENCES**

**8 KEYS, #3 COMPARE, OTHER AUTHORS SAME TOPIC**

see [PhilMyersBlog.com](http://PhilMyersBlog.com)

[10 Kinds of People in Our Churches](#)

- 2.15 **“he that is spiritual”** = godly man, supernatural man, New Man, New Nature  
**πνευματικος, pneumatikos** = supernatural man  
But it seems quite clear from the testimonies of many believers that the Holy Spirit “illuminates” unbelievers as they seek God. They can grasp many spiritual truths as they read the Word.  
2.16 **“the mind of Christ”**, Jesus’ outlook on everything  
Phil 2.5-11 (27) “Let this mind be in you. . . (Jesus) humbled Himself” *kenosis passage, the “emptying”*

An APPLICATION for my own life. \_\_\_\_\_

## Second Rebuke—PERSONAL CLIQUES

3.1-9 You are carnal

Your Par. Title \_\_\_\_\_

- 3.1-9 Old Nature vs. New Nature  
divisions because of immaturity  
3.1 They were babies, but Paul expected them to be mature just 4 or 5 years after being saved on his first visit.

*It doesn't take 10 years to grow an elder from a raw pagan as long as he determines to grow like a weed.*  
*pjm, as little as 3 to 4 years*

**“carnal”**, **σαρκινος, sarkinois** = flesh, meat, not spiritually-minded, not heavenly-minded

*\* It has always seemed strange to me that there are some who say that there is no such thing as a carnal believer who is living in sin.*

- 3.2 **“milk”** I Pet 2.2 babies love milk  
Heb 5.12-14 “you ought to be teachers” but you need milk  
3.3 **“envy, strife, divisions, carnality”**  
Romans 13.11-14, worldliness = concentrating on cash, reputation, comfort, esteem  
I Cor 1.12, spiritual pride:

Carnality is the sin of choice for protracted infancy.

Session

5

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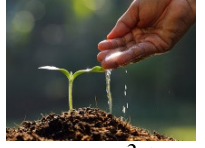
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- 3.4 [see 4.6] Apollos, Peter, and Paul are pawns, God needs lots of pawns, a lot of zeroes—planting, watering, reaping  
Apollos, Acts 18.24-27 taught by Aquila & Priscilla 19.1,  
**"Who is Paul?"** You're trying to prove you're "better" than somebody else because of the stature of your leader  
"Well, you're wrong because my pastor says. . . ."  
3.6,7 **"God gave the increase"**, He gets all the credit for causing growth



3.10



Foundation sand or rock? Mt 7.24

An APPLICATION for my own life. \_\_\_\_\_

3.10-15 Handing out eternal rewards

Your Par. Title \_\_\_\_\_

- Q** 3.10 **"I have laid the foundation"**, Stephanus was the first believer in Corinth, I Cor 16.15-18  
3.11 **"Christ"** is the (28) foundation  
Eph 2.10 (30) created unto good works  
II Cor 5.10 (31) we must all appear before the judgment seat of Christ [bema seat at Corinth]  
\* Judgment Seat of Christ, rewards will be based on works - v.8,14  
\* This courtroom is held after the Rapture and only believers will be there.  
Crowns are distributed.  
I Cor 9.24-27 crown (32) incorruptible, discipline, & ministry  
I Thes 2.19 crown of (33) rejoicing soul winner's crown  
Jas 1.12, Rev 2.10 crown of (34) life love Jesus, martyr's crown  
I Pet 5.4 crown of (35) glory for faithful pastor's only  
II Tim 4.8 crown of (36) righteousness love His appearing



Bema Seat at Corinth where Paul stood. Acts 18 Acrocorinth in background



 = Well Done!

- 3.13,15 **"work tested by fire"**, Eph. 2.10 "created unto good works"  
You betcha God loves good works!  
**"of what sort it is"**, is a statement about quality of the works  
Great importance of a **person** as the foundation, not a creed, or doctrine, or religious system  
Repeated in ch 15. without Him, we have nothing.  
Acts 4.12 (29) none other Name under heaven  
I John 2.28 "not be ashamed before Him at His coming"

**Q**

- 3.15 **"suffer loss"**  
II John 8 (37) Watch! Receive full reward  
At judgment seat, first fire, then rewards  
**"yet he himself shall be saved"**, yes, even the lazy or intentionally disobedient believer is saved without works.  
\* faith without works - One of the strongest verses on eternal security.  
[See PhilMyersBlog.com](http://PhilMyersBlog.com) [3 Nice Things About Eternal Security](#)



Burn up wood, hay, stubble

An APPLICATION for my own life. \_\_\_\_\_

**Q**

- 3.16-23 The believer's body is a temple Your Par. Title \_\_\_\_\_
- 3.16 **"body"** = (38) temple  
I Cor 6.19,20 (39) your body is His temple bought with blood  
Acts 17.24 (40) dwellest not in temples made with hands  
**"know ye not?"** first of 10x in this book, see also 6.2  
3.16 know ye not? . . .that  
5.6 know ye not? . . .a little leaven  
6.2,3 do ye not know? . . .saints shall judge the world and angels  
6.9 know ye not? . . .unrighteous shall not inherit the Kingdom

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- 6.15 know ye not . . . your bodies are members of Christ
- 6.16 know ye not . . . joined to a harlot. . . one body
- 6.19 know ye not . . . body is Temple of the Holy Ghost
- 9.13 do ye not know? . . . Levites live by things of the altar
- 9.24 know ye not? . . . those that run in a race, run all, but one receiveth the prize

3.17 **“shall God destroy”**, kill him even though he is saved, 3.15

I Cor 5.5 (50) I will deliver such a one to Satan

I Cor 11.30 find 3 results. (51) weak. . . sick. . . dead

- \* People still go to hospitals & funerals today in our churches, because of sin.
- \* The unwise Christian builders destroy God’s temple because they are fools.
- \* Perhaps this is the basis of the thought that suicide is unforgivable.

RC doctrine: since suicide can’t be confessed to a priest it is unforgivable.

3.18 **“deceive himself”**, explanation: it seems the more notoriety one receives, the greater the temptation to live “above the rules”

### Third Rebuke—MAN’S WISDOM

3.20 **“the Lord knoweth the thoughts of the wise”**

Ecc 1.17,18 man’s wisdom is “striving after the wind” vanity, soap bubbles

Ecc 12.8 “all is vanity”

The **“foolishness”** of human **“wisdom”**

Anyone can be as faithful as anyone else

An APPLICATION for my own life. \_\_\_\_\_

Little things are. . . little things.

But faithfulness in little things is a **BIG** thing!

4.1-5 Faithfulness Your Par. Title \_\_\_\_\_

4.1-5 judgment according to motives

4.1 **“ministers of Christ”** *ηπαρετας, huparetas* a subordinate, servant  
not *δουλος, doulos* an under rower or a slave  
not *διακονος, diakonos* server, a servant

4.2 **“required in stewards. . . faithful”** = trustworthy

**“stewards”**, *οικονομοις, oikonomois* those who serve others, manager, guardian

8 KEYS, VOCABULARY STUDY

Hosea is the standard of man’s faithfulness to God”

Col 4.17 “and say to Archippus, (52) take heed to the ministry thou hast received from the Lord”

MY LIFE VERSE

Not ability, but availability

**“to be found faithful”**,

The same way God is faithful to us.

- Neh 1.5 God is faithful to (59) He keeps His covenant
- I Cor 1.9 God is faithful (53) by Whom ye were called
- I Cor 10.13 God is faithful (54) Who will provide an escape
- I Thes 5.24 God is faithful (55) the One Who calls you [to serve]
- Heb 10.23 God is faithful (57) Who promised
- I John 1.9 God is faithful to (56) to forgive and clean
- Rev 19.11 God is faithful (58) Who sat on the white horse with a sword

Reward for faithfulness is a pat on the back with a nail-scarred hand—and a hug.

4.3,4 **“I judge not mine own self”**, I’m not the finest judge—God is.

**“a very small thing”**, “Go ahead, judge me, but God is more thorough and just than you.”

**“He that judgeth me is the Lord”**.

4.5 **“bring to light the hidden things of darkness and make manifest the counsels”**

*βουλας, boulas* counsels, motives #1012,

**“of the heart”**

Heb 4.12,13, thoughts and intents [motives] (60) laid bare, no creature hid from His sight

Session

6



Faithful stewards, great company to keep

- Tychicus, Eph 6.21
- Epaphras, Col 1.7
- Onesimus, Col 1.4,9
- Joseph, Gen 39
- Abraham, Neh 9.8
- Daniel, 6.4
- Moses, Num 12.7
- Pr 20.6
- Pr 25.19



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These are 18 easiest-to-recognize letters in the 24-letter Greek alphabet.

α β δ ε γ ι κ λ μ ν ο ω π ρ σ τ υ ς  
a b d e g i k l m n o o p r s t u s



# I Corinthians: EXEGESIS

"Drawing out" what is in the text  
paragraph by paragraph

## Lessons for My Life

APPLICATIONS  
Examples to follow  
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Pro 15.3 (62) eyes of the Lord are on every place

Jer 23.24 (63) Can a man hide from God?

Matt 7.1, 7 (64) Don't judge **unless** you are willing to be judged by the same intensity.

**"every man shall have praise of God"**, the reward is a hug, and a pat on the back, and a kind word from God Almighty, Himself. "Well done." *Matt 25.23*

An APPLICATION for my own life. \_\_\_\_\_

4.6-13 Fools for Christ

Your Par. Title \_\_\_\_\_

4.6 **"transferred in a figure"** = "I've applied this to myself, as an example."

Paul, Barnabas, Peter, & Apollos were probably not the "group leaders." see my note at 1.12

**"that no one of you be puffed up for one against another"**, proudly arrogant

4.18 puffed up as though I would not [will not] come to you, to bawl you out

5.2 ye are puffed up, and have not mourned, over the sinning immoral man

arrogance and humility clash

"Humility is despicable and suited only for slaves." Plato

I Pet 5.6,-8 humility. . . [makes us] worthy

Two errors, **OPINION**, of which are **you** more likely to be guilty? *You must mark at least one.*

v.6 **under**-esteeming others

v.7,8 **over**-esteeming self

4.7 **"Who maketh thee?"**, we are what we are by God's design

What does this include: gifts, brains, health, strengths, personality, emotions, propensities, deficiencies, life's tasks in the church, even spiritual sensitivity, or intensity of love for the Lord, etc?

4.8 a bit of satire

priests, kings, prophets, and hm-m-m-m, . . . apostles last.

4.9-12 **"fools"**, yes. Jerks, no. Ah-h-h, but ye are wise. A bit of helpful sarcasm.

There are many smart people who are not wise.

Our courts have given "freedom of speech and expression" such liberty, and now are faced with such enormous percentage of violence on TV that we delude our country into thinking that curtailing the symptom of gun possession in school hallways will terminate the spirit of violence in the hearts of the kids to whom we have fed many thousands of violent deaths.

No culture in history has been exposed to as much violence and violent thinking as American TV and movies provide. I've noticed that our public libraries carry DVDs and the vast majority are R-rated for sex & violence.

It may be necessary to pass legislation, but not about possession of guns, but about fomenting and glorifying murder on the tube and cinema. Millions of Christian kids and adults are hooked on violent video games, TV shows and movies.

*In the 1960s many teens drove pickup trucks to school [in Texas] with a rifle on a gun rack behind the driver's seat, and though the kids didn't even lock their trucks, guns weren't stolen. Kids weren't shot. And the principals didn't make any rules about not bringing guns into the classroom. Nobody did.*

4.9 A **spectacle**: this is part of the package for some believers

**weak** **despised** **buffeted** **homeless**  
**reviled** **persecuted** **defamed** **filthy**

4.12 **"working with our own hands"**, tentmakers in Ephesus,

Acts 18.3 Paul stops making tents two verses after he starts

I Thes 2.9 manual labor while in Thessalonika

II Cor 12.13 manual labor while in Corinth

4.13 **"off-scouring"**, dregs at the bottom, scum at the top

An APPLICATION for my own life. \_\_\_\_\_

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## Session

# 7

4.14-21 Imitate me Your Par. Title \_\_\_\_\_

4.14 **“warn”**, *νουθετεω, noutheteo* = admonish, warn, give instruction [Thayer]  
Nouthetic Counseling [now calling itself “Biblical Counseling”] is a rejection of mainstream psychology, embracing Scripture verses heavily, and a confrontational focus upon sin. It is criticized for seeming to deal inadequately with grief, emotion, and suffering.

In a defense of Nouthetic Counseling, pastors have, by and large, used this approach with those who have turmoil in their souls for two thousand years prior to 20th century humanistic approach which **totally** disregards the possibility of sin’s causing guilt in the heart. The local community drifted toward pastors who knew the Bible whenever family or social issues arose. The pastor was one of the most biblically knowledgeable persons in town. His craft was to use Scripture.

His advice was to obey a Bible verse.

Certainly, there are great benefits to counseling specialists with medical training and are able to identify medical needs. Special treatments are sometimes essential and warranted, but the human heart is “deceitful above all things, and desperately wicked.” Jer 17.9 Mostly people just need to know what the Bible says and obey.

See Jay Adams, Biblical Counseling

*Paul Meier was my Pastoral Counseling professor at seminary. He was up to his ears every day in a counseling practice. As an MD as well as a PhD specializing in psychiatry, he had all the pedigrees necessary, but the most astounding thing he said all semester was,*

***If I could get patients to give up grudges -  
I could empty 90% the beds in our city’s hospitals!*** Dr. Paul Meier

In the same vein, he also said, ***“Anger is the leading cause of death in America.”***

4.16 **“be ye followers of me”**, doesn’t mean “form a clique around me”  
I Cor 11.1 “be ye followers of me, even as . . .  
Phil 3.17 brethren, be follows together of me  
Phil 4.9 what you learned, received, heard, seen in me—DO  
II Tim 2.2 things you have heard among many witnesses. . .commit thou to faithful men  
I Thes 1.6 ye became followers of us in much affliction

4.17 **“Timothy, my son whom I love”**  
5 reasons why “my son in the faith” couldn’t possibly mean Paul led Tim to faith in Christ.  
a. Paul probably met Tim on trip #1 and a year later recruited him on miss trip #2  
Acts 16.3—17.13,14  
b. Paul wouldn’t have taken a baby Christian after having been burned by John Mark a year ago on first trip. Acts 13.13  
c. Timothy already had a great testimony among the brethren in two cities. “Timothy. . .well reported of by the brethren that were at Lystra and Iconium.” No novice, this man. Acts 16.1,2  
d. I Tim 1.1, “son in the faith” is not common term in Scripture for new believers.  
e. Paul gives a glowing report about Timothy’s service with Paul’s team. “. . .as a son with the father, he hath served with me in the Gospel. Phil 2.2  
This is the meaning of “son in the faith.” Son refers to service, not salvation. *pjm*

4.21 **“shall I come to you with a rod or. . .gentleness”?** *Right now you deserve a whipping.*

An APPLICATION for my own life. \_\_\_\_\_

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## Fourth Rebuke—INCEST INCEST

5.1-13 Purge immorality

Your Par. Title \_\_\_\_\_

5.1-8 incest within the church

specific violation of Mosaic law, Deut 27.20  
punishment under Jewish national civil laws

I Jn 5.16 (65) a sin unto death

I Cor 11.31.32 (66) if we judge ourselves—no judgment from God

I Cor 5.5 (67) Paul [an apostle] delivered him to Satan

I Tim 1.20 (68) Hymeneus & Philetus strayed

Consequences to the repentant heart

I Jn 1.9 (69) if we confess—He forgives. Confession restores fellowship but consequences may still follow or be delayed

[See PhilMyersBlog.com](http://PhilMyersBlog.com) [2 Kinds of Repentance - 2 Kinds of Forgiveness](#)

5.1 The Church Distracted, Stands Corrected

Perhaps the bickering, envying, and choosing sides on minor issues has sidetracked them from addressing something which should have annoyed all of them—public immorality! Compromising church members were evidently bragging about their tolerance, broadmindedness, and acceptance of sinners **as well as their sin.**

On the flip side, I have heard soulwinners emphasize so emphatically, “You don’t have to change your life to be saved,” that the message may have sounded as though God doesn’t care how we live after we’re saved. Nay, God expects a lifetime of holiness!

We are saved **“unto good works.”** Eph 2.10 *Lots of good works!*

This church was too proud to be “narrow” in its forgiveness. You better believe that God wants you to change your life dramatically in order to please Him after you’re saved!

8 KEYS, #3 COMPARE WITH MANY AUTHORS OT & NT

**“no, not to eat”**, there were [ARE] to be terrible consequences for seriously sinning saints.

What sins might put one in jeopardy if not confessed to the leadership?

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

Later I will mention only 3 types of sins are legitimate for separation.

5.2 **“puffed up”**, see discussion at 4.4

Sorrow must follow a believer’s sin or else our “confession” doesn’t bring cleansing. Mere admission of Guilt is not the same as true confession.

Prov 28.13 “covereth. . .confesseth & forsaketh. . .shall have mercy. Don’t expect forgiveness without contrition.

You betcha a change in behavior is expected by God.

Ps 66.18 “If I regard iniquity in my heart, the Lord **will not hear me!**” [or even listen to my confession]

Imperfect contrition does not wash the soul.

The Bible teaches that we are to “abhor [our] evil.” Rom 12.9

Lev 20.11,14 public sin, public punishment, death

We must deal with sins one-on-one even if our church loses its tax-exempt status for chucking seriously sinning members out of the church.

We can definitely expect that the church which obeys biblical guidelines may be accused of hate crimes forfeit its non-profit status for enforcing disciplinary excommunication for the purpose of restoration.

Such legislation to punish gospel churches has already been in place for 40 years. Without a doubt, hate-crime legislation will escalate against the “intolerant” fundamentalist church.

**“father’s [unsaved?] wife,”** *γυναικα, gunaiika* = woman, no Greek word exclusively meaning wife,

This is probably an unsaved woman who is not in the church or we would expect that Paul would also make a comment about her. Perhaps she is a girlfriend, or the mother of an illegitimate child, or a step-mother, or ex-wife, but she is entirely ignored. Step-mother is the most commonly held position.

\* Maybe a cast off “former wife” rejected because father became a believer?

\* Corinth might have been full of concubines and wives who chose not to stay with a Christian husband after he became a believer. This believing son might even have been the loving son of a rejected woman.

8 KEYS, #8 TBDS

Session

8

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Matt 7.1 “judge not that ye be not judged”

- This is not a prohibition against finding fault with another’s sin, but a simple warning that if we judge others’ lives, we must allow others to judge our lives just as critically. “Splinter in one eye, log in the other” shows up just 4 verses later. *Matt 7.5*
- So we must be sure our lives are free from habitual sin.
- Gal 6.1 The phrase “Ye which are spiritual” definitely expects that those of us in the church will be examining each others’ lives for sin—and restoring each other.
- There are 2 extremes when we go easy on sin our own lives.
  - \* We go easy on others’ sin for fear that someone will peer deeply into our own souls. We want tolerance to cover up our wickedness. *David, I Sam 12.*
  - \* We are harsh on others’ sins so that others won’t be harsh on ours.

5.3 There is a time to wield the club of authority. Use it sparingly.

Q

Today individuals do not have the “club” of the apostolic office. It has evidently been passed to the godly mature elders in the congregation.

Gal 6.1 “. . . overtaken in a fault, ye which are spiritual, restore. . . .”

Apply Matt 18.15-17. It works wonders.

5.4 **“in the Name. . . gathered”** = a solemn duty for the Church worldwide

5.5 **“deliver such an one to Satan”** = an expression from Talmud with unclear meaning, *anecdotal*  
*See also I Tim 1.20*

but death didn’t seem to happen here, only excommunication.

precedent: Absalom & Reuben, no punishment for either one is recorded for incest  
*Gen 35.22, Reuben I Sam 16.21,22, Absalom*

Q

The purpose of discipline is restoration, not just consequences for sins past. Same with spanking kids. We correct different kids with different consequences at different ages because they respond differently.

II Cor 5.5 (70) restore him back into the congregation

II Cor 2.6,7 (71) sufficient. . . is the punishment. . . forgive him, *reconciliation*,

*IT WORKED!* He was restored.

8 KEYS, CAUSE & EFFECT

II Thes 3.14,15 (72) don’t keep company. . . not an enemy. . . but a [straying] brother

I Pet 2.1 “laying aside all malice” applies here. Please never punish any child in anger.

I Pet 4.17 “the time is come that judgment must begin at the house of God.”

Matt 18.15-20 “If he listens, you have won your brother.”

The purpose for jail is rehab [for many] not simply isolation from society. Part of the penalty is to make the criminal sorry enough for his crime so that he will never want to commit it again.

*OT had no provision for jails.*

I Tim 1.20 (73) to deliver to Satan

I Cor 11.31 (74) destroy flesh to save soul [from further punishment on earth]

Jas 5.16 (75) confess your faults to other men, *namely to the elders?*

Job 1.12 Job was given over to Satan

Josh 7.16,17 the tribe of Judah was taken. . . [time to ‘fess up, Achan], Zarhites. . . Zabdi. . . Zerah. . . Carmi. . . and Achan, too late!

**“assembled. . . delivered”**, *publicly*

5.6 Too **“puffed up”** to deal with other’s sins, perhaps because of insensitivity to own sins.

**Tolerance** became the agenda of the 1980s. It has continued for 40 years.

**“little leaven”**, often is a symbol of sin

I Cor 5.6-8, leaven of (79) malice [anger] = both inward and outward

The leaven here was keeping company with immoral members.

Song of Solomon 2.15, “the **little** foxes spoil the vine”

Not many of my own sins are premeditated. They often catch me almost by surprise, but they are still wicked.

Matt 16.6,12 leaven of the Phar & Sadducees = (76) **doctrine**

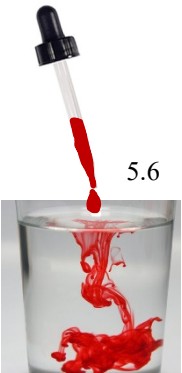
Luke 12.1, leaven of Pharisees = (77) **hypocrisy**, self-righteousness

Gal 5.9, leaven = (78) false doctrine “a little leaven leaveneth the whole lump”

**“glorifying”** = bragging about tolerance

Are we judging the sin or a lifestyle?

5/1,000th of 1%



Q

A Lesson for My Life



ACTIVE INGREDIENT:  
Brodifacoum 3-3,4-bromo-1,1-biphenyl-4-y  
-1,2,3,4 tetrahydro-1-naphthalenyl  
-4-hydroxy-2H-1-berizopyran-2-one...0.005%  
OTHER INGREDIENTS.....99.995%  
“Corn meal”

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5.7,8 **“purge out therefore, the old leaven”**, confront with an explanation, give opportunity to confess deeply  
 Proverbs 14.9, “fools mock at sin” on TV sitcoms and PG movies designed for kids

**“Christ, our Passover”**

**8 KEYS, NT FULFILLS OT PASSOVER LAMB PROPHECY**

Luke 22.7, Christ crucified on Passover

Ex 12.5 lamb, male, no bruises or disease

v.6 held for 4 days before slain, killed in the evening

v.7 blood shed for believers and non-believers

v.8 burned with fire, eaten with unleavened bread & bitter herbs

v.43 foreigners didn’t eat [mixed multitude evidently had], later permitted to eat

v.46 no bones broken

5.9 **“I wrote unto you”**, in an epistle [Corinthians “A” - the “lost” letter?]

**“not to company”**, biblical shunning

5.9-13 **“puffed up”**, again, judge the sin—Remove the sinner, **“put away”**

fierce consequences, **“not to keep company”** with immoral Christians—not to eat [friendly, no praying with, just loving confrontation to restore]

For the testimony of the Church and Jesus’ name

I John 2.15 (81) don’t love the world

James 4.4 (82) friendship with the world = hostility with God

II Cor 6.14 (83) bound to unbelievers

Eph 5.11 (84) don’t associate, but expose them, tell the congregation kindly but openly

5.11 **“fornicator . . . with such a one no, not to eat”**, shunning

5.12 **“judge”** = **κρινειν, krinein** = discerning

Matt 7.1 yes, it’s ok to judge others as long as (85) receive judgment yourself

Gal 6.1 first judge a brother to be guilty of a sin, then (86) overtaken. . . restore

**Q**

5.13 remove the **“wicked person”** **OPINION, please**

May they come to church?  Yes  No

May we do business at their store?  Yes  No

Are we to be polite on the street?  Yes  No

What if your wife is shunned?

An APPLICATION for my own life. \_\_\_\_\_

## Fifth Rebuke—LAWSUITS

6.1-8 No lawsuits between believers Your Par. Title \_\_\_\_\_

**Q**

6.1 don’t **“go to law”**, “How dare you,” would be a free translation.

\* business deals, divorce, bankruptcy, etc.

\* Bickering Christians always make the Lord & His Church look bad.

\* Okay to call police when threatened by a Christian neighbor or violent church member.

\* Paul was not condemning Roman courts of law. They are clearly endorsed by God for our nation’s good. Jesus and Paul stood before Roman courts.

\* “Far better to lay these disputes before some humble believer in your church than to spread them before an unsaved judge.” M.R.DeHaan

I Thes 4.1-8 stern warning never to break a marriage vow.

Lk 12.58 Jews were permitted to go to Gentile courts of law

6.2 **“Do ye not know?”** First of 6x in this chapter, 2,3,9,15,16,19 see similar list at 3.16

v.3 (87) judge angels? [at GWT?] v.9 (88) unrighteous not inherit the Kingdom

Jude 6, demons reserved in judgment

This sounds like Jesus’ rebuke of the scribes, Sadducees, and others. **8 KEYS, REPEATED PHRASE**

“Haven’t you guys read your Bibles?”

Matt 12.2,3 “Haven’t you read?” David, ate bread

19.4 “Haven’t you read?” male & female, let not man put asunder

22.29-32 “Haven’t you read?” Sadd & 7 brothers, rez

21.16 “Haven’t you read?” scribes, indignant about children’s “Hosanna”

21.42 “Haven’t you read?” stone & cornerstone

Mark 2.25 “Haven’t you read?” Phar, eating grain in field, Sabbath

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9

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12.10 "Haven't you read?" eating grain in field. . .again  
12.20 "Haven't you read?" Sadd, no rez  
Luke 6.3 "Haven't you read?" Phar, Sadd didn't believe in life after death, eating grain  
in field

- 6.3 Matt 19.28 we shall judge (89) 12 tribes of Israel  
When?  Tribulation period  Millennium  Great White Throne judgment  
reign see II Tim 2.11-13 Rev 20.5
- 6.7 **Q** "suffer persecution. . . be defrauded", let somebody else be wrong even if you get bad rap and reputation  
I Pet 2.18-24 (90) Don't feel as though you always have to clear your name.  
*Spurgeon said that the best answer to slander was silence.*

An APPLICATION for my own life. \_\_\_\_\_

6.9-11 Accept exploitation Your Par. Title \_\_\_\_\_

- 6.9 "unrighteous shall not INHERIT the Kingdom", saved? unsaved? disobedient saved?

No one inherits unless they are "washed."

Titus 3.5 wash regeneration

Inherit Kingdom =

Matt 25.34 (91) blessed inherit the Kingdom [*Jesus sermon about OT Law*]

Acts 20.32 (92) brethren inherit

I Pet 1.3-5 (93) inheriting incorruptible

Heb 1.14 (94) heirs of salvation

8 KEYS, #6 SAME AUTHOR

Heb 9.15 (95) believers inherit

Col 3.23,24 (96) reward of the inheritance

*see PhilMyersBlog.com [Eternal? Or Conditional? Security](#)*

*"50 Damnable Habits" [Appendix C, circa p. #85]*

List of kinds of people who do not inherit K - [*They do inherit eternal life as sons of God*]

Rev 21.8 sinners do not inherit = unbelievers

Gal 5.19-21 fruit of wickedness

Eph 5.5 sinners do not inherit [blessings]

\* It is posited by some that Paul is making a separate category for those [*unfaithful believers*]  
who are saved and may enter the Kingdom of Heaven [*1,000 years on earth*] but are excluded  
from "inheriting" some of the blessings which belong to the faithful.

\* Others say they will not even inherit the privilege of coming back to live in the Kingdom at all. *pjm*

\* Matt 24.13 "endure to the end [*of the Trib*]" gets you into the Kingdom = saved from death.

- 6.11 "such were some of you, but. . .but. . .but" God's magnificent plan to allow the vilest of sinners to  
spend eternity with Him.

An APPLICATION for my own life. \_\_\_\_\_

6.12-20 Treat your body as a holy place Your Par. Title \_\_\_\_\_

- 6.12 everything not prohibited is "lawful", permissible  
10.23 all things are lawful but not all things are expedient, this is not a license to sin. Sin is unlawful.  
Two limitations to our liberty

- not everything is expedient or profitable
- Some things I may do might enslave me

- 6.16 "one flesh" - This is not a definition of marriage. I was married the minute he said, "man and wife."

Gen 2.24 (98) 2 become one

Matt 19.5 (99) leave and cleave

Ep 5.29,31 (100) 2 become one

"harlot" alludes to the 900 prophetesses-priestesses to Aphrodite at the AcroCorinth.

8 KEYS, CORINTHIAN HISTORY

[PhilMyersBlog.com](#) Virginity at the Wedding Altar, your gift  
a blog I wrote for teens & college students

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Most OT idols were associated with fertility of the land, livestock, as well as human reproduction. Religious prostitution somehow followed in some societies.

6.18 your **"body"** is a (101) temple *context is sex in marriage*  
 Two types of sins

Q

- A. (102) outside the body
- B. (103) against the body

**"against the body"** Sexual sins are in a separate category all by themselves.

\* Epicurean, hedonistic philosophy of "all things lawful" means no restraints at all.  
*Epicurus, 341-270 BC*

6.19 **"Temple of the Holy Spirit Who is within you"**  
 6.20 **"ye are not your own"**, glorify the owner, God  
 I Pet 2.9 "a holy nation"

Only purpose of the "pen" is to hold the cartridge. The cartridge does all the work.

Primary purpose of your body is as the Holy Spirit's Temple.



An APPLICATION for my own life. \_\_\_\_\_

DIFFICULTIES [answers to Chloe's report]

7.1-7 Sex & marriage Your Par. Title \_\_\_\_\_

Answers to Chloe's questions 1.11

7.1 **"things whereof ye wrote"**, this part of the epistle is a response to a letter Paul received from folks at Corinth.

Q

**"touch"** = fornication, by usage in context [v.2], not by definition, *see 6.18*  
 Heb 13.4 marriage bed is [to be?] undefiled  
 Under Mosaic Law, penalty for immorality was death, Lev 20.10  
 Under the **much tougher** "law of grace" the penalty is **stiffer**, and God is obligated to withhold blessings from His disobedient children.

7.3-5 **"stop depriving"** each other sexually, no sexual blackmail

- \* Neither he nor she can say, "Later, Honey, I have a headache," except for daily Quiet Time.
- \* In a sex-crazed city like Corinth, Paul has to encourage marital intimacy.
- \* Correcting ideas about sex

It is not only for procreation, but for married couples it should also be a lot of fun.  
 Asceticism is not a spiritual benefit, v.9.

I Tim 4.3 Those who forbid marriage—context (1) false doctrine

7.4 **"due benevolence"** = [Latin] bene- = good -volence = will = goodwill

7.6 **"permission, not commandment"**, when Paul slips in his "opinion" 5x

Is Paul's opinion the exact same thing as God's opinion?

**"my judgment"**, a phrase unique to I Cor

### OPINION, please

7.6 (102) by permission, not by commandment

- inspired statement
- Paul's opinion fr experience

7.10 (103) I command, not I, but the Lord

- inspired statement
- Paul's opinion fr experience

7.12 (104) speak, not I, but the Lord

- inspired statement
- Paul's opinion fr experience

7.25 (105) I have no. . . JHVH, I give my judgment

- inspired statement
- Paul's opinion fr experience

7.40 (106) after my judgment, I have the spirit of God

- inspired statement
- Paul's opinion fr experience

7.7 **"I would that all men were even as I myself. . . I say therefore to the unmarried and widows, it is good for them if they abide even as I"**.

marriage & celibacy are both gifts from God [Yes, the Catholics have it right. They call both "graces."]

Mark 10.35 "but from the beginning it was not so"

*No divorce at all from the Garden of Eden onward until Moses*

Gen 2.18 "it is not good for a man to be alone" [nor is it destructive]

An APPLICATION for my own life. \_\_\_\_\_

Session  
**10**

I never bring up the topic of remarriage with my remarried friends.

We all have skeletons in our closets.

Forgiveness, yes.

Consequences, perhaps.

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# I Corinthians: EXEGESIS

“Drawing out” what is in the text  
paragraph by paragraph

## Lessons for My Life

### APPLICATIONS

Examples to follow  
Sins to avoid  
Praise & worship

### Repeated words

Decisions to make  
Seeking the lost  
Cautions & warnings  
Ways to pray

### Attitudes to correct

Questions to answer  
Promises to claim  
A teaching to study  
Praying better

## Sixth Rebuke—REMARRIAGE

7.8-16 Marriage is for keeps: for believers & unbelievers

Your Par. Title \_\_\_\_\_

### Proper procedure for building NT theology for the Church

- **Epistles first,**
- **Jesus & Moses second**
- **Pre-Mosaic Law third**

NT Scripture trumps OT  
as instructions for  
the Church.

Q

§ KEYS, 2,000 YEARS OF BIBLE TEACHERS

All the following NT teachings supersede or even change all OT teaching  
once the Church arrived:

Q

women's roles, the clarity of the Gospel, tongues, circumcision, working with secular  
authorities, evangelism, liberty & freedom from the Law, church discipline,  
as well as remarriage.

1st - You are to find ALL the verses in the New Testament regarding any topic.

- Note which author is speaking.  
*For instance, all of Jesus' words were spoken before God invented the Church. Jesus' teachings were actually Jesus' commentary on the Old Testament.*
- *Acts is the first book in the Church Age*  
*We must consider and expect that Dispensational teaching will address some items in a dramatically different way during the Church Age.*

*see PhilMyersBlog.com*  
*see PhilMyersBlog.com*  
*see PhilMyersBlog.com*

*Dispensationalism in 4 Bullet Points*  
*Elder, Please Step Down, Now*  
*Remarriage*

- *Several biblical teachings had already changed considerably from the Garden to Sinai—notably, divorce.*

2nd - Compare your NT findings with what the OT says

- Parts of the OT pertain to rules before the Mosaic Law, especially Job & Gen 1-12.
- Weigh the differences and similarities.
- We cannot expect that a church operates under Israel's civil laws: food, farming, leprosy, etc.
- Federal regulations of the State of Israel, no way: Kosher foods, mixed clothing materials, leprosy inspections, polygamy, tribal regulations, ox & ass plowing, Sabbath, stoning deaths to false prophets, Passover meals, etc.
- Moral laws, of course.

If we ignore the above procedure, we cannot expect to understand Church doctrine correctly.

We will start our topic of remarriage with Paul's tiny theological treatise on the permanence of marriage, which is a picture of the security of the believer.

Rom 7:2, 4-6 The woman which hath an husband is **bound by the law to her husband so long as he liveth**; but if the husband be dead, she is loosed from the law of her husband. . . 4 Wherefore, my brethren, **ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.** 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are **delivered from the law**, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Q



**The permanence of marriage is used by God as His picture of our eternal security.**



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- Look at the Epistles first, *instructions for the Church Age*
- Jesus & Moses second, *Age for the Law*
- Pre-Mosaic Law third

Q

## Four Improper Procedures followed by "The Evangelical Consensus"

1.  They [almost always] begin with:
  - a.) Jesus' commentary, the "exception clause" in Matt 5 or 19, which is Jesus' explanation of the Old Testament
  - b.) . . .then they go to Mosaic Law to find out what God said to the national Jewish state, and lastly
  - c.) . . .then they twist Paul's words to agree with their conclusions about Moses' civil rules written exclusively for the nation of Israel.

*By the by, the ambiguous phrase "except for fornication" [Matt 5 & 19] is quite unclear, since the word itself [porneio, πορνειο] encompasses at least the following 9 kinds of female or male behavior:*

- 1 premarital sex
- 2 one-night fling
- 3 habitual infidelity
- 4 whether this immoral deed only or always takes place with a married or unmarried partner
- 5 before or after salvation
- 6 marriage to unbeliever
- 7 whether the man or the woman was the unfaithful party
- 8 porno on the internet
- 9 immoral thoughts

Which of these 5 points is most often quoted by pro-remarriage friends?

Q

**adultery:** μοιχεια, moicheia, generic word with narrow meaning = sex outside marriage if one partner is married

**fornication:** πορνειο, porneio, broad meaning = sex outside marriage [could include] indecency, filthy talk, idolatry [biblical], prostitution, lewdness, or pornography

Jesus' comment [except for fornication, Matt 5.32] limited this to sexual sin, not burning the toast as Hillel posited.

\* The most common interpretation by pastors for 2000 years indicates the pre-marital sex which Mary was obviously guilty of.

2.  Pro-remarriage advocates invariably reverse the process [above] which has been used by orthodoxy for hundreds of years. They mistakenly look at the Law of Moses first rather than the instructions for the Church.

They assume Mosaic Law will explain New Testament Church teachings.

Q



- Wrong, wrong, wrong. The same Bible teachers do not go to Moses if asked to comment on;
- \* selection of church leadership *We don't consult OT methods of selecting leaders, first.*
  - \* observing communion *We don't consult OT methods of Passover, first.*
  - \* evangelism *We don't consult OT methods of evangelism, first.*
  - \* church discipline *same comment*
  - \* eating pork *same comment*
  - \* paying the pastor, starting a new local church, taking up offerings, Sabbath keeping, or death to false teachers, etc. *same comment*

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3.  Another step pro-remarriage advocates overlook is that they always skip Deut 22.19 & 29 [100% of the time]. These two verses state clearly that certain men "may not put her away [may not divorce her] all his days."
- Deut 22:19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days = *he married a virgin and accused her of impurity the morning after.*
  - Deut 22:29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days = "*shotgun wedding*" [he married her while her father was holding a shotgun in his back].

Honest and truly, I have never [no, not ever, absolutely not] read a discussion which approves of remarriage [while the former mate is alive], which even one time mentions Deut 22.19 or 29. Why?

Read them carefully. It is my strong presumption that if you support remarriage for any reason except death, that you've never read them for their literal meaning.

4.  Today's popular preachers never, ever, ever begins with Paul's words in Romans 7 which dramatically binds the two concepts of:
- a. The Permanence of Marriage
  - b. Eternal Security

I have seen Romans chapter 7 quoted, but never explained exegetically in discussions supporting remarriage. After all, there is no wiggle room for remarriage anywhere in Rom 7.1-4. see bottom of page 24.

7.8 **"unmarried & widows"**. . . remain unmarried

**"even as I"**, [I, Paul am unmarried]

Certainly not to be assumed that Paul is divorced. *Aba!*

eunuch, Matt 19.10-12, three kinds of eunuchs - Which type was Paul? 9.5

### OPINION

born       man-made       personal choice

Three, reasons to stay single

7.26 present (107) disress

7.29 [ministry] time is (18) short, limited

7.32 free from (109) family concerns



**"unmarried"**, **αγαμοις, αγαμοις** = unmarried male/plural

widower, Heth, p. 146

7.9 **"better to marry than to burn"** 3 pieces of unsolicited advice:

\* long dating, 1-2 years, short engagement, 4-8 months

\* After age 20, never date a girl twice who hasn't been walking close to the

Lord consistently for a minimum of two full years [whether you "burn" or not].

\* Not ready to have kids? You're not ready to get married.

7.10,11 **"let not the wife depart from her husband"**

No option for the married ever to walk out of a marriage. If it happens, there is no allowance in Scripture to remarry.

Read blog, [Jesus and Divorce: the problem with the evangelical consensus](#), Bill Heth

### 4 Distinct Sections

7.8 virgins & widows  
7.10,11 married unhappily  
7.12-16 mixed-faith marriages  
7.27 loosed ⇔ seek not

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7.11 [only] two options for the divorced or separated **8 KEYS, #4 LITERAL [NOT A FIGURE OF SPEECH]**

a. **"remain unmarried"**, aorist tense, lifelong condition, *anyone who twists this into allowing remarriage can twist any Scripture.*

page 5, #1, principles of Bible Interpretation:

Use clear verses to understand those less clear.

b. **"be reconciled"**, = be reconciled

**"Let not the husband put away"**, **αφιῆμι, ἀφίημι**, send away, allow to go, permit to go

How could God reword this to make it any clearer if

**"remain unmarried. . . be reconciled"** is exactly what He meant?

**8 KEYS, OCKHAM'S RAZOR, FEWEST ASSUMPTIONS**

### OPINION, PLEASE

If God meant that remarriage is never to occur, how should God have said it more clearly?

Write your answer below in 15 words or less [Jesus only used 10].

\* If you think it is clear enough as it stands, leave the line below blank.

7.11 & 27

If God meant that there should be no remarriage after a divorce, how do you think He could have worded it so that there would be no confusion?

Q

\* You'll have to repeat your statement on a quiz then a test later.

7.12 **"believeth not"**, = 2 valid translations ⇒ "unbeliever" **or** "unfaithful" [as in sexual infidelity]

Paul is evidently answering the question in the Corinthians' query,

"What if I'm married to an unbeliever?"

7.14 Does God recognize marriages a believer and an unbeliever, or between two unbelievers? yes no I don't know

**8 KEYS, EXAMPLES ALL THROUGH THE BIBLE**

Session

11

Q

God's definition of marriage seems to be: [Myers' version]

**"Marriage is an agreement between a male & female to be married."**

"the unbelieving husband is sanctified by the wife. . . else were your children unclean [i.e. bastards]."

pjm

I believe the above definition would apply to all societies since creation.

- Saved or unsaved
- Religious or not
- Whatever a society deems proper

Matt 19.6 "What God hath joined together let no man put asunder."

This is a very clear affirmation of God's definition of divorce, an act forbidden.

To disobey this prohibition would always be sin.

Q

Anathema on Judges who put couples asunder, and churches which approve.

Two verses later [Matt 19.8] Jesus clearly states that Moses' permission for divorce had something to do with sex and indicates that "from the beginning it was not so," [and that Moses' Law had been a change from God's rules in the Garden of Eden]."

n.b. Were Adam & Eve married before they were saved? Yes No

If you are married. Stay married. I Pet 3.1 You might win your unbelieving mate.

Unfortunately, we have to live with America's "no fault" divorce law.

7.15 **"if the unbelieving depart"**, **χωρίζεται, chorizetai**, depart, separate one's self

Paul is exceedingly clear that the believer does not have to follow the mate who deserts. The absence of further instructions cannot be forced to mean that the believer is "free to remarry."

We wouldn't make such sweeping assumptions in other teachings of Scripture, either.

Q

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“not under bondage” = a description of marriage,

You’d have to read the word bondage with an edge in your voice to make bondage sound bad.  
\* This does not mean free to remarry. That would be an extrapolation, a guess at the possible consequence. But since it is violation of “remarry or stay single” [v.11] it is wrong.

I, for one, think it is absolutely great to be “under bondage” [bonded/cemented/glued/in bondage] to my mate for life.

Besides that, I made a vow to God in front of 400 friends.

\* Check out Ecclesiastes 5.4,5 which calls everyone a “fool” [jerk, American colloquial] who breaks a vow like mine.

If deserted, remain alone. There is no obligation for a deserted man to follow a wife who walks out on him; however, there is no clear [or even foggy] permission granted to remarry. Singleness is not a curse. Yes, singleness is a consequence if your marriage falls apart. “Seek not a wife.” 7.27

§ KEYS #8 T.B.D.S. THE BIBLE DOESN'T SAY you are free to remarry.  
Don't make it say what is not here about remarriage.

An APPLICATION for my own life. \_\_\_\_\_

7.17-24 Remain as you are

Your Par. Title \_\_\_\_\_

Enjoy life, married or single, [or single again?]

Perhaps these verses are a parenthesis not cogent to the question from Chloe’s group, I Cor 1.11. There is no direct bearing on the matter of remarriage.

7.17-24 a curiously positioned 8-verse parenthesis

God’s comments on your divorce are not affected by whether:

- Marriage occurred before or after you were saved ?
- Jew or Gentile
- Slave free

An APPLICATION for my own life. \_\_\_\_\_

7.25-27 Stay single

Your Par. Title \_\_\_\_\_

7.25,26 “now concerning virgins” [parthenon = neuter form] . . . as one [i.e. Paul, himself a virgin] “who hath obtained mercy” mercy & grace to remain single. Does Paul include himself?

virgin, παρθενοσ, parthenos: maiden, also applies to chaste man

“it is good for a man so to be”. ανθρωπος, anthropos = masc

In several discussions in this book, Paul puts himself forth as an exhibit of a truth he’s teaching. This is one.

Paul’s illustration of himself here is gender-specific—male, anthropo—“virgins. . . as one who hath obtained mercy,” Paul speaking of himself.

\* Clearly, a statement of Paul’s singleness, and seems to imply virginity.

The sense is “never-been-married.

[even as I = “even as I, Paul, am single” 7.8 9.5 *pjm*

The first example is for the virgin male to remain as a “parthenon” [neuter, chaste] virgin, [Paul speaking].

7.27 “seek not to be loosed”, married are to remain married

§ KEYS, #4 LITERAL

\* “loosed”, = single [does not mean divorced]

§ KEYS, #2 CONTEXT & T.B.D.S

\* singles are to remain single—context is “virgins” & they are all “loosed”

§ KEYS, #2 CONTEXT

[remember the group of people Paul just began to address in v.25 are “virgins”]

The Greek definition of loosed is not divorced, divorce would be an extrapolated distortion.

The Greek term for “divorced” is αποστασιον, apostasion, [from which we get “apostate,” one who leaves].

Notice that a clear term for divorced is not used here. We might ask “Why?”

§ KEYS  
OCKHAM’S  
RAZOR

Don’t miss the forest because of the trees.

I have friends who don’t get the big picture because they are distracted by using a magnifying glass on the vocabulary. Their shovel is a better tool in this case.

And they can’t even understand my point when we discuss it.

The BIG IDEA is no divorce.

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“now concerning virgins” [v.25] context of the verse is **singleness**, not divorce, nor remarriage.

See comments at verse 25,

8 KEYS, #2 CONTEXT

Virgins have options.

“Better to go through seminary single wishing you were married, than married wishing you were single.”

A fellow seminarian at DTS

Neither the married nor the “loosed” have any stated options to remarry anywhere in this chapter.

“bound to a wife”, could easily mean “engaged” “obligated” or “promised”

If God meant that there was a reason for remarriage, He could have said so someplace. Even proponents of remarriage admit that it is never stated clearly.

An APPLICATION for my own life. \_\_\_\_\_

7.28-35 Blessings of being single Your Par. Title \_\_\_\_\_

7.28 [context, virgins, including Paul himself as a male virgin, v. 25]

“if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned”

7.33 “He that is married careth. . .how he may please his wife”. Yup! Most of us men in pretty descent marriages enjoy looking for ways to esteem and please our wives.

see [PhilMyersBlog.com](http://PhilMyersBlog.com) [KindnessCanHealYourMarriage](http://KindnessCanHealYourMarriage)

Think of a guy [it's written mostly for guys] who might be receptive to a little help. Homework for the mouth included.

An APPLICATION for my own life. \_\_\_\_\_

7.36-38 Blessing of marriage

Your Par. Title \_\_\_\_\_

7.36 & 38 “If a man think that he behaveth himself uncomely toward his virgin [girlfriend, not daughter] . . . let him do what he will, he sinneth not; let them marry”. n.b. Context of this clause is two people getting married, not a father giving away his daughter. *pjm*

“virgin”, **παρθενον, parthenon** = neuter, [parthenos = masc.], in our culture this could easily be read “girlfriend” or “single” more than “daughter” as some have posited.

\* May refer to male or female, female most often, parthena = fem, parthenos = masc.,

This is Paul's intentional use, not specifically referring to dad's little girls.

“Let them marry”, both male or female virgins

“He that giveth” [her, italics] in marriage doeth well, This is not the picture of a dad “giving her” to the groom. That is an American phrase not universally included in ceremonies. Some societies do not even have a wedding ceremony of any kind, yet legitimate marriages are formed.

Q

You will hear a phrase bandied about many times in your future that all sins before salvation are “under the blood” and therefore have no bearing upon what choices an individual makes in marriage or divorce or remarriage after salvation.

That is biblical nonsense. Yes, of course, all sin and sins were paid for by the blood, but unbelievers who murder are not to be set free from prison just because they trust Jesus as Savior while incarcerated. There are consequences to their sins. Singleness is a consequence for divorce.

Likewise, the divorced unbeliever lives under the same Bible laws of remarriage as the divorced believer. Neither is to remarry.

My heart goes out to those who have disqualified themselves for married bliss whether they fouled things up prior to or after salvation. But neither tears nor loneliness buy a change in Bible verses.

If someone has shared deep feelings of marital trouble with you. . .

He/she has given you implicit permission to share his grief, join his sorrow, and even offer compassionate advice.

Wade in cautiously, but do wade in.

Session

12

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## Synopsis of clearly stated precepts: vss. 10-27

8 KEYS, #7 LET THE CLEAR EXPLAIN THE UNCLEAR

\* Seven lucid statements about remarriage = God couldn't be clearer.

\* These verses must be used to explain the unclear

\* Other verses do not modify these.

- 7.10  let not the wife depart
- 7.11  remain unmarried
- 7.11  be reconciled
- 7.11  let not the husband put her away
- 7.15  if the unbelieving [also translated "unfaithful"] depart
- 7.27  seek not to be loosed
- 7.27  seek not a wife

Which statement carries the most weight?  
**OPINION**

pjm, I marked two

An APPLICATION for my own life. \_\_\_\_\_

Which statement carries the most weight?  
**OPINION**

A—F

Q

Who may divorce?

Q

A. In the garden of Eden until Moses—Nobody.

agree with my blue letters  disagree

Matthew 19.1 Mark 10.35 from the beginning [Eden] it was not so.

Q

B. Under Mosaic Law—only the hard-hearted  agree with my blue letters  disagree

Matt 19.8 "for the hardness of your heart"

\* Joseph's hard heart would have allowed him to divorce Mary for "uncleanness" for her fornication prior to marriage.

\* OT No Jewish woman had **any** right to file a claim for divorce against a husband. *Nil. Nada. Nein. Nope.*

\* Mal 2.16 "He [God] hateth putting away." *i.e. divorce.*

Q

C. According to Jesus—only the hard-hearted  agree with my blue letters  disagree

\* Jesus was commenting on Mosaic Law, not Church laws

Matt 19.8 "for the hardness of your heart"

\* Joseph's hard heart would have allowed him to divorce Mary for "uncleanness," for her [apparent] fornication prior to marriage.

Q

D. In the Church Age: —Nobody.  agree with my blue letters  disagree

Every NT statement about remarriage while husband is alive, forbids

remarriage. No clear statement can be found to allow remarriage after divorce.

\* I Cor 7.11 "but and if they depart let them remain unmarried or be reconciled"

\* No early Church writer permitted remarriage for hundreds of years.

They knew the Greek nuances and innuendos.

They dreamed in Greek and knew it better than scholars today.

8 KEYS, #4 LITERAL

Q

Use these **Qs** to help you ask perceptive questions like  
I might ask on a daily quiz over the reading.

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Q

E. Who may not remarry?—a. married a virgin, b. shotgun wdding.

agree with my blue letters  disagree

OT Deut 22.13-19 "If a man [*marries*] a . . . virgin. . . [*and the next morning he incorrectly accuses her of not being a virgin*]. . . he may not put her away all his days." Therefore: no remarriage, ever.

OT Deut 22.22-29 [*case of a "shotgun wedding" where the paw with a shotgun, threatens the young man who slept with his daughter*]. If they marry, "he may not put her away all his days." Therefore, there will never be remarriage.

NT I Cor 7.11 "but and if they depart let them remain unmarried or be reconciled"

Q

F. Who may remarry? —the cuckolded male with hard heart

agree with my blue letters  disagree

OT Jesus' commentary

Matt 19.3-9 = married one night, she's not a virgin, bring evidence

Deut 22.13-21, divorce her the very next morning.

It was not mandatory for the new husband to initiate proceedings, only if he had a hardened hearted like Joseph [*Matt 19.8*].

No woman could sue for divorce in the OT.

NT **Only widows** [*presumably widowers also*]

agree with my blue letters  disagree

I Cor 7.39 widows, no one else

Only death can untie  
a knot tied in heaven.

"REMARRIAGE" & "ADULTERY" ARE IN THE SAME SENTENCE EIGHT TIMES [*8X*] FOR A REASON. What's the reason? Because remarriage is. . . .

OT LAW [*Gospels*]

Mark 10.11,12 He saith unto them, Whosoever shall put away his wife, and Marry:

1. another, committeth adultery against her.

2 If a woman shall put away her husband, and be married to another, she committeth adultery.

[*Law for Jews only, no law for Gentiles*]

Luke 16.18 Whosoever putteth away his wife, and marrieth another,

3 committeth adultery:

4 and whosoever marrieth her that is put away from her husband committeth adultery.

[*Law for Jews only, no law for Gentiles*]

Matt 5.32 "*except*"

5 causeth her to commit adultery

6 marry her that is divorced committeth adultery

[*for Jews only, no law for Gentiles*]

Matt 19.9 "*except*"

7 shall marry another committeth adultery

8 marry her which is put away doth commit adultery

[*for Jews only, no law for Gentiles*]

It is safer in my opinion to err on the conservative side of many theological discussions.

Example: If I am wrong about divorce and someone takes my advice to remain single for life after a divorce, I have mistakenly caused them loneliness.

If they take another's advice to remarry after a divorce, and that person's opinion is wrong, they have sinned.

based on comments by  
M.R. DeHaan

§ KEYS, #4 LITERAL

# I Corinthians: EXEGESIS

"Drawing out" what is in the text  
paragraph by paragraph

## Lessons for My Life

### APPLICATIONS

Examples to follow  
Sins to avoid  
Praise & worship

Repeated words  
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Attitudes to correct  
Questions to answer  
Promises to claim  
A teaching to study  
Praying better

Q

A small challenge: Almost any church member in America knows several couples in the church who are divorced. We accept them at face value and love them both before and after we found out they were divorced. That is the way it should be. However, "one wife" is one of those conditions mentioned as a requirement for elders and deacons, I Timothy 3.2. How much probing does your church do when considering whether a man who is divorced fits into one of the categories above? How much do you think most churches probe? Or should probe?

Church

Law

Many teachings in the Bible are mentioned only once or twice. When a subject is mentioned 8 times by Jesus, I hope you would agree that it is pretty important.

Church

Every writer for 300 years after Jesus and Paul agrees with this position that divorced men are not allowed to serve as elders. It has always been the majority position of the Church for 2000 years, until the 1970s. Of course, many of the various positions have also been around for a long time.

This issue is not about whether we think that such-and-such a person is nice, or honest, or godly. In a divorce situation it is almost unanimously affirmed that there are no divorces where fault is completely one-sided. Our scrutiny of this doctrine is all about whether the church may endorse, allow, or even encourage divorce; and whether there should be consequences if members divorce. The evidence seems to point inexorably to the conclusion that divorce is always a sin. But perhaps, in this day of "no fault" divorces when the unwilling party has no recourse it is more difficult.

Law

Four twenty-first century reasons commonly given for divorce and/or remarriage today among the "Evangelical Consensus."

1. incompatibility
2. infidelity
3. desertion
4. "I married an unbeliever, but I'm saved now, so the first marriage didn't really count, did it?"

Q

### Virginity and the divorce rate

*"Before I marry any couple, I ask them each whether they had ever slept with each other or any other partner. Out of those who answer "No," [they were virgins], there has not been one divorce in the last 20 years of my ministry. And I've married a lot of people."*  
Pastor Doug Winne, congregation of 700+

The issue in Jesus' day, Matt 19

Rabbi Hillel allowed divorce for "any" reason, rabbi Shammai disagreed.

*The House of Shammai held that a man must divorce his wife for a sexual transgression, but the House of Hillel allowed divorce for even trivial offenses, such as burning a meal.*  
Jewish Encyclopedia, "Divorce"

Law

Jesus did not side with either rabbi. Jesus addressed Moses' uncleanness." [Deut 24.1] He simply states that back then it specifically referred only to sexual sins.

The sexual sin mentioned in the Torah was pre-marital impurity, not unfaithfulness during marriage or burning the toast. And remember, Jesus' words were directed toward Jews only and not the New Testament Church which would be born very soon.



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### SUMMARY: OPINION, please

- Q**  crystal clear = means very literal, “I think everyone would agree with me.”
- less clear = needs another verse to get the right explanation, fair amount of squabbling over my explanation

- |        |                                        |                                                                      |                                  |
|--------|----------------------------------------|----------------------------------------------------------------------|----------------------------------|
| vs. 1  | <input type="checkbox"/> crystal clear | <input type="checkbox"/> less clear, add something, change something | <input type="checkbox"/> unclear |
| vs. 5  | <input type="checkbox"/> crystal clear | <input type="checkbox"/> less clear, add something, change something | <input type="checkbox"/> unclear |
| vs. 10 | <input type="checkbox"/> crystal clear | <input type="checkbox"/> less clear, add something, change something | <input type="checkbox"/> unclear |
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| vs. 13 | <input type="checkbox"/> crystal clear | <input type="checkbox"/> less clear, add something, change something | <input type="checkbox"/> unclear |
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| vs. 28 | <input type="checkbox"/> crystal clear | <input type="checkbox"/> less clear, add something, change something | <input type="checkbox"/> unclear |
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| vs. 37 | <input type="checkbox"/> crystal clear | <input type="checkbox"/> less clear, add something, change something | <input type="checkbox"/> unclear |
| vs. 39 | <input type="checkbox"/> crystal clear | <input type="checkbox"/> less clear, add something, change something | <input type="checkbox"/> unclear |

8 KEYS, #7 CLEAR EXPLAINS UNCLEAR

An APPLICATION for my own life.

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Only death can untie a knot tied in heaven.

7.39-40 Widows may remarry or stay single Your Par. Title \_\_\_\_\_

7.39 “widows” have a choice

Rom 7:2-4 For the woman which hath an husband is **bound by the law** to her husband so long as he liveth; but if the husband be dead, she is **loosed from the law** of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but **if her husband be dead**, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

An APPLICATION for my own life. \_\_\_\_\_

### Seventh Rebuke & Correction—PUFFED UP

DIFFICULTIES [answers to the letter from Corinth]

8.1-6 We exist to love God Your Par. Title \_\_\_\_\_

8.1 “knowledge puffeth up, but charity edifieth” love builds up, love doesn’t brag 13.4

8.3 “if anyone loves God”

- I John 2.15-17 “love not the world”
- 4.7-9 “love of God”
- 4.11,12 “love others”
- 5.1 “love others”

8.5,6 There are actually no “gods”. Demons, yes, “lords” of the spirit world, yes. They are fallen angels.

An APPLICATION for my own life. \_\_\_\_\_

# I Corinthians: EXEGESIS

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**Q** Eighth Rebuke—LIBERTY

8.7-13 Love limits liberty Your Par. Title \_\_\_\_\_

8.9 Our **“liberty”** becomes another’s stumbling block  
 Gal 5.13 don’t allow your liberty to encourage sin to thrive  
 5.1 the law of love must rule

Liberty, 10.23 (110) all lawful. . .not all expedient  
 10.29 (111) conscience. . .judge by others’ conscience  
 10.33 (112) profit of many. . .no seek my own profit

8.10 **“If any man seeth,** I Thes 5.22 “the appearance of evil”

**“Don’t do in moderation what others may follow with excess.”**

8.12 The sin they are guilty of is wounding other brothers’ consciences.  
 Being a stumbling block is a sin.  
 Sin against the brethren was sin. . .therefore, a sin against Christ.  
 Someone sees you.

I Thes 5.22 (113) abstain from all appearance of evil  
 Rom 13.14 (114) make no provision for the flesh

8.13 Little sins allow Satan to get a toe-hold in my life and make me weaker and more susceptible to temptation. Consciously hardening [only] one corner of my heart is no guarantee that I will be able to discern God’s will properly in other areas.

Four Laws of Christian Conduct, *Dr. Nap Clark*

I Cor 8.4,9	Law of Liberty	toward self
8.13	Law of Love	toward believers
9.16-23	Law of Expediency	toward unbelievers
9.1-15	Law of Supreme Sacrifice	toward God

*Each one supersedes the one above it.*

I Pet 3.5, “Satan prowls about as a roaring lion”. . .to have you for lunch

An APPLICATION for my own life. \_\_\_\_\_

Session  
**13**

**Ninth Rebuke—PAY YOUR PASTOR**

9.1-14 Bible teachers should be paid Your Par. Title \_\_\_\_\_

9.1 4 qualifications of **“an apostle”**, Paul claims his private “apostle” ordination service was performed by Jesus, Gal 1.1

Acts 1.21,22 been with the Lord, [3 yrs]  
 I Cor 15.8 Christ appeared to Paul, Gal 1.12  
 II Cor 12.1,2 signs, wonders, miracles

9.4 apostolic rights, have **“power to eat and to drink”**  
 I Cor 15.5-9 (115) see Jesus after the resurrection

9.14,15 pastoral rights, **“they which preach the Gospel, should live** [make their living] **of the Gospel,**” but Paul did not demand his rights.  
 9.6 **“I and Barnabas, have not we power to forbear”** [i.e. not “to work for a living”],

9.5 Had Paul ever had a wife? **“power to lead about a . . .wife”** [as Peter does] see p. 28 7.25,26  
 power = *exousian, εξουσιαν*, the right, the authority [not “dunamis”]

obviously not married now, 7.8  
 divorced? nowhere substantiated  
 separated? stretching the imagination  
 Paul speaks here only about his personal option of getting married.

\* A Christian Myth: **All members of the Sanhedrin must be married.**

**8 KEYS, DENY MYTHS AFTER CHECKING THEIR VALIDITY**

**LIBERTY & OFFENDING A BROTHER**  
 8.7,9,10

- Does the rule apply. . .
- to a believer I might meet on the street?
  - to anyone who might hear me on the radio or read my books?
  - to those believers I might run into?
  - only to friends?
  - only to saved friends?
  - is it okay to *drink, dance with a wife, smoke, gamble, eat pork* in the privacy of one’s home?
  - may I be evasive in my answers when the topic comes up?
  - only to strong believers who have biblical reasons, even if I don’t agree with them?
  - also to weak believers who seem consistently critical busybodies and tell others frequently what offends them [older believers who find fault with all music except Gregorian chants and Psalms set to music, wine or leavened bread at communion, drums & guitars, pushy street evangelism, new translations, hymns on screens on Sunday mornings, et al?]
  - to all church visitors?
  - all movies, DVDs, CDs, TV, ad infinitum

**Little things are little things, but faithfulness in little things is a big thing.**

Pride in “little things” becomes legalism.

God is obligated to withhold blessings from us as a result of our “little” sins.  
 Yes, He fully forgives and does not withhold fellowship, but our consequences may be severe.

**7 Little sins & secret transgressions:**

pride, jealousy, critical spirit, envy, complaining, offending, & stubbornness.

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# I Corinthians: EXEGESIS

*“Drawing out” what is in the text paragraph by paragraph*

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The supposed requirement of marriage among members of the Sanhedrin is not found in Jewish literature, but only recent Christian writings.

*Jewish Encyclopedia, Sanhedrin:* **8 KEYS, FIND ORIGINAL SOURCE**

Acts 26.10,12 The phrase “I gave my voice against them” seems to indicate to some people he must have been a voting member of the Sanhedrin, the ruling body of Jewish leaders in Jerusalem. The other opinion has more data and it seems he was just agreeing with the Sanhedrin’s opinion, when he “received authority from the chief priests.”

*American citizens don’t commonly use the phrase, “I vote with the Senate on this issue.” but if we did, everyone would understand exactly what we meant.*

There were only 3 requirements to receive an appointment to the Sanhedrin.

**Q**

- 1) scholarship
- 2) modesty
- 3) popularity among fellow men [*Tosef, Hag. li. 9; Sanhedrin, 88b*].

Anecdotal requirements not substantiated in Jewish writings: strong, tall, courageous, increasing in dignity, imposing appearance [Paul flunks here], advanced age, understand foreign languages, as well as some of the arts of the necromancer, [Sifre, Num. 92]

- “I cast my voice” at best, is unclear to assure Paul’s membership. To affirm absolutely that Paul was previously married based on those 4 words is shoddy scholarship, especially in light of the discussion in these notes at the verses I Cor 7.25,26.
- Historians throughout time have had no trouble assuming Paul had never married.

9.6 This was years after **“Barnabas”** and Paul had split up. No record that Barney ever made it to Corinth.

9.7,9,10,11,13,14,18 \$\$\$ moneymoneymoney!! \$\$\$

9.7 \$\$ (116) soldier [*doesn’t live*] at his own expenses

9.9 \$\$ (117) pay pastors. . .feed oxen

9.10 \$\$ (118) plow in hope

9.11 \$\$ (119) reap your carnal [*cash*] things

9.13 \$\$ (120) Levites live off the gifts given at the Temple

9.14 \$\$ (121) [*pastors*] make their living from preaching the Gospel

9. 18 \$\$ (122) I preach the Gospel but don’t charge for it

\$\$\$

\$ vs. 7  
\$ vs. 9  
\$ vs. 10  
\$ vs. 11  
\$ vs. 13  
\$ vs. 14  
\$ vs. 18

Do you think this is the central theme of the paragraph?

**Q**

9.11 **“reap your material things”** = cold, hard cash

I Tim 5.17,18 “double honor” = honorarium, pastors are counted worthy of double honor.

Luke 10.7 “the laborer is worthy of his hire [*salary, wages*]”

Rom 15.27 some are indebted to minister material things

Those in a ministry of teaching with Word, feel they have a debt to pay to God for the enormous privilege it is to be a servant of the Word. Jas 3.1

Paul delivers this little speech publicly because pewsitters need to learn generosity toward their Bible teachers—*paid staff as well as volunteer?*

**Q**

9.13,14 **“live of the things of the Temple. . .live of the Gospel”** at the Temple

Levite families ate some sacrifices made

Lev 10.13-15 priests didn’t buy [*all*] their own food

**8 KEYS, #3 COMPARE OT WITH NT**

**“lest I hinder the Gospel”**,

*Jason’s Gift—He was about 8 years old. His name was Jason Chollar. I was his Junior Church pastor. He came from a godly home, and one morning while he and his mother were reading the Bible together, he asked an insightful question. They had just read Galatians 6.6. “Let the one who is taught the Word, share all good things with him who teaches.”*

*His mom was a friend of mine and she told me he asked what it meant to share a good thing with your*

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teacher. She explained that this was the reason the church paid the pastor. The pastor worked hard studying the Bible so that he could explain it to the people at church. Jason asked if everybody in the church was supposed to share good things with the pastor. She said yes.

Next Sunday a small boy brought me a plate of chocolate chip cookies he had baked himself. I almost cried.

An APPLICATION for my own life. \_\_\_\_\_

9.15-18 Bible teachers should teach voluntarily

Your Par. Title \_\_\_\_\_

**Q** 9.18 **“the Gospel of Christ without charge”**,

The Plymouth Brethren churches have mistakenly twisted this to form a denominational policy, “We won’t have a paid pastor. The elders will do all the work of shepherding and preaching.” Congregations are always small, and in my observation, rarely growing, and boy do their elders know their Bibles well!

The first church established after the resurrection was in Jerusalem [a congregation well over 10,000] and it hired 7 full-time deacons to serve Meals-On-Wheels to the Greek widows in Jerusalem. Presumably, the church had probably already hired all 11 [12] apostles fulltime.

*pjm*

**Q** 6 reasons to pay the preacher

- example: soldiers, farmers, shepherds, 9.7
- unmuzzled oxen, v.9
- sow spiritual, reap material, v.11
- so as not to hinder the spread of the Gospel, v.12
- Levites were paid, v.13
- God’s fiat, v.14, Bible teachers should be paid

It is no exaggeration that for my 100 students who became pastors, that the satisfaction of ministry has been more than enough “reward.”

An APPLICATION for my own life. \_\_\_\_\_

9.19-23 All things to all men

Your Par. Title \_\_\_\_\_

9.22 **“all things to all men”**, do whatever it takes to win others  
Prov 11.30 “He that winneth souls is wise”

An APPLICATION for my own life. \_\_\_\_\_

9.24-27 Self-control Your Par. Title \_\_\_\_\_

**“my body”** is my slave

9.24 discipline

9.25 **“strives”**, **αγωνιζομενος, agonizomenos** = agonizes, imperishable crown

9.26 no wasted time or motion

9.27 body is a slave

**Q** 9.27 **“castaway”** = [poor translation] **αδοκιμος, adokimos** disqualified is probably better

I have disqualified friends, Samson, king Saul, et al, some still alive today. Some have been restored.

An APPLICATION for my own life. \_\_\_\_\_

Session

14

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10.1-13 Examples from wandering in the Sinai Peninsula Your Par. Title \_\_\_\_\_

10.1-5 all our fathers had the same benefits, yet. . . many. . . were overthrown temptations

Ex 13.21,22	cloud	Num 9.15-23		
Ex 14.13-31	sea			
Ex 15.23-27	drink	Ex 17.1-7	Num 20.7-13	Jn 6.35
Ex 17.6	rock	Num 26.10		

**"not well pleased. . . overthrown"**, in the wilderness = buried  
100 funerals/day for 40 years

10.6 **"examples"**, not to become materialistic, pleasures, leeks, garlic [v.11]  
Num 26.10  
Romans 15.4 OT examples give us hope— both good and bad examples

10.8 how many died as a result of sin? **(122)** 23,000 Num 11.35

Purpose and results of punishment  
Heb 12.6 demonstration of love  
never too little, not too much  
Pro 3.12 whom He loves, He chastens  
Ps 119.75 He afflicts us in faithfulness  
71 He wants us to appreciate the punishment, "Thank you, Father."  
67 designed to bring us back on track

10.10 the sin of **(123)** complaining [*murmuring*] has some pretty stiff consequences,  
God says "these 10 times," [*actually 12x*] Num 14.20-33

Ex 5.21	against Moses	Num 11.1,4	meat
5.14	Red Sea	11.10-15	Moses complains
5.15	bitter water	12.1	Miriam complains
5.16	food	13.23	Kadesh-Barnea
5.17	Meribah water	14.2	leaving Egypt
5.32	calf	14.4	leadership



**"If complaining is such a little sin, why is it so hard to stop?"**  
anon

Q

What kind of things can Bible college students complain about?

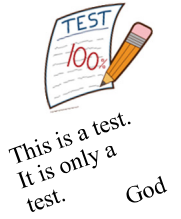
"Misuse of liberty always creates murmuring because we are not happy trying to live outside God's will."  
Robert Brookes

10.13 **"temptation"**, none too great, universal, plagues everybody

**"God is faithful"** to obedient people  
I Cor 1.9 faithful because He called you to serve Him  
II Thes 3.3 to keep you from evil  
I Jn 1.9 to forgive

Faithfulness, God is the solution, *not 12-steps, New Year's Resolutions, Accountability Groups, or merely pouring cement down your spine*

Counselor to pastor trapped in immorality: "Pastor, do you have an accountability group?"  
Pastor: "Yes."  
Counselor: "So has every pastor I have spoken to who has done what you did."  
story told by Greg Stier



Q

Your group cannot keep you from sinning. Jesus provides your escape hatch. He is your lifejacket in troubled waters.



Q

**"beyond what you are able"**, He knows our "breaking point" **(124)** you can bear it

Q

**"escape"**, He points us to the escape hatch but doesn't force our exit  
faith in the God who gives strength.  
Hold His hand as you once held your mother's hand at age 5 in the grocery store or at the county fair. A child intrinsically knows he is safe if he just holds on. He is naturally humble.  
What about me?

An APPLICATION for my own life. \_\_\_\_\_

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Session

15

10.14-22 Communion & idolatry Your Par. Title \_\_\_\_\_

10.14 **“flee”**

8 KEYS, #5 LITERAL

fleeing is fine, Gen 39.12 (125) Joseph  
Running is right, II Tim 2.22 (126) Timothy  
Withdrawing is wise, I Thes 5.22 (127) avoid appearance  
Be humble as a little kid and admit you really need help, Matt.18.4  
Run from sexual immorality, I Cor 6.18 (128) flee!  
Tell Satan you’re a dead man. You’re too dead to make decisions which displease God.  
Change your brain waves, Rom 12.2 (129) renew your mind  
“think on these things” Phil 4.8 (130) true, honest, just . . .  
Should I participate in religious festivals? Will I appear guilty by association? flee idolatry

Q

10.16 **“communion of the blood of Christ”**,

Acts 2.46 observed “from house to house” but not necessarily at a “church gathering.”  
*After all, the Jerusalem church had 10,000 members and probably never met as one congregation.* *pjm*

10.19 May I eat it if it has been offered to an idol already? Yes No Don’t ask questions

10.20,21 **“sacrifice to devils”**, all idolatry and statue worship is demonic

An APPLICATION for my own life. \_\_\_\_\_

### Tenth Rebuke—OFFENDING OTHER BELIEVERS

10.23-33 All things are good unless expressly forbidden Your Par. Title \_\_\_\_\_

Not everything builds me up.

10.23 Should I buy the meat? Yes No It depends

10.25 don’t let anybody convince you that Jesus was a vegetarian, but Adam and Noah were.

8 KEYS, #3 COMPARE OT WITH GOSPELS

**“Whatsoever is sold in the shambles”**, the meat market near the pagan temple similar to the meat market which might have been set up near the Temple in Jerusalem. Some of the Jewish sacrifices were burnt completely, others were taken home by the supplicant, still others were taken home by the priests, surplus of others were non-specified as to how they were to be handled. **8 KEYS, #8 T.B.D.S.**

*Perhaps a meat market.*

10.29 offending **“another man’s conscience”**, Romans 14.21 (131) nothing to cause another to stumble

10.31-33 If it will offend a brother Christian, may I eat it?

Q

Yes No Yes, if nobody finds out [secretly?] Yes, but . . . **OPINION, please**

What about “older” believers who seem to get offended by a lot of things younger believers do? Should we ask them if they did things intentionally to offend older Christians when they were young?

10.32 **“Jew, Gentile, Church of God”**

Only a dispensational view of Scripture explains why these 3 groups are mutually incongruous. Strong plank in Dispensationalism’s platform when applied to The Revelation, note #2

#1 **Reject** An allegorical approach to the Revelation

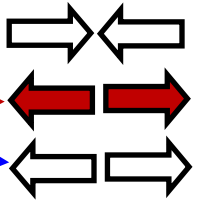
#2 **Marry** books of Daniel & the Revelation [they both cover the same time period, 70th Week]

#3 **Separate** Jew [Israel], Gentile, & Church [3 separate entities]

Church is chosen by personal faith. Israel was selected by ethnicity.

Q

#4 **Separate** Rapture from the Second Coming of Christ



**The Dispensation view explains why these 3 groups [#2 above] are different.**

Presbyterians & Catholics reject the validity of all 4 Dispensational precepts on the right. That is why they baptize infants.

[see PhilMyersBlog.com](http://PhilMyersBlog.com) [4 Dispensational Bullet Points](#)

An APPLICATION for my own life. \_\_\_\_\_

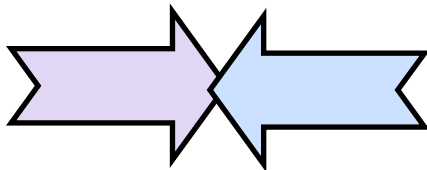
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## Dispensationalism

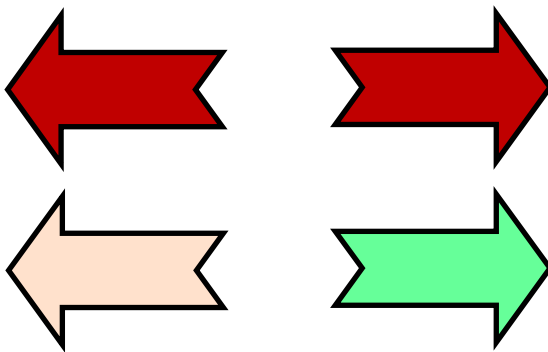
# Darby's 4 Rules Which Unlocked the Revelation and Prophetic Scripture



1. **Reject**  
Allegorical  
Interpretation



2. **Marry**  
Daniel & Revelation



3. **Separate**  
Israel & Church

4. **Separate**  
Rapture & 2nd Coming

These 4 hermeneutic principles explain why we adhere to  
Dispensational teaching.

Phil Myers, PhD

# I Corinthians: EXEGESIS

"Drawing out" what is in the text  
paragraph by paragraph

## Lessons for My Life

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A teaching to study  
Praying better

Session  
**16**

### Eleventh Rebuke? & Solution—HAIR or HATS

11.1-10 Head covering & authority

Your Par. Title \_\_\_\_\_

NO HATS! ??

11.1 **"be ye followers of me, even AS. . ."**

- Phil 3.17 (132) followers together of me
- 4.9 (133) learned, received, heard, seen me do. . .do the same
- Q** II Thes 3.7,9 (134) you ought to follow our example
- I Cor 4.16 (135) be ye followers of me
- II Tim 2.2 (136) the same commit thou to faithful men who shall. . .



**Q** 11.3 ff Why no hats?

- 11.3 **"headship"** Theological, divine order of command, - God, man, woman  
Sociologically, throughout the world, women show submission by growing long hair,  
*i.e. covering their heads*
- Eph 5.22 (137) submit yourselves unto your own hubby
- Gen 3.16 (138) your desire [Eve] will be toward your own husband, he will rule the marriage  
Your desire. . .he shall rule over you
- I Pet 3.6 (139) Sarah obeyed Abe and called him, "sir". . .husband. . .knowledge. . .honor. . .grace

- 11.5 **"woman. . .prayeth or prophesieth. . .uncovered"** is dishonored **C**  
Women were allowed to pray and prophesy as long as they didn't usurp authority. 14.34
- 11.6 uncovered women are as (140) disgraced as shaved women  
[in Corinth, prostitutes reportedly had short hair]

**Q** 11.7 man is in image of (141) God Gen 1.27 both Adam & Eve in God's image  
**"glory"** anthropological / doxological [*doxa* = glory] God, man, woman  
11.10,11 **Independence** Creation order & authority structure, man, woman, angels

**Q** The ruler is to serve, Eph 5.22  
Mark 10.45 Matt 20.28 Christ, the head came not to be ministered unto, but to minister and give His life a ransom

**Q** Woman is made in image & glory of male.  
That is God's answer. Those who aren't satisfied with it don't have a problem with Paul, they have a problem with God.

11.10 **"For this cause ought the woman to have power"** *εξουσιαν, exousian, authority #1849*  
*[not dunamis]*  
**"on her head"**, obviously disgraceful to God, and He's the only one that counts.

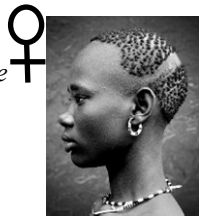
An APPLICATION for my own life. \_\_\_\_\_

11.11-16 Men & women & authority

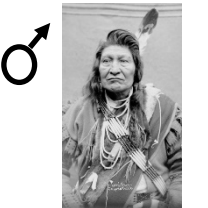
Your Par. Title \_\_\_\_\_

11.14 **"Doesn't nature teach you that it is a shame for man to have long hair?"**

- Shame, **ἀτιμία, atimia** also translated: disgrace, degrading, dishonoring, reproach, vile
- Who says it's a shame? [I mean, besides God.]
- Perhaps "Nature" is the world's Social Conscience?
- Slight chiding of Jewish males who covered their heads at prayer, sometimes with a tallith, [prayer shawl], today = also yarmulke. Jews defend male head covering by saying it demonstrates being under God's authority.



8 KEYS NATURE = SOCIETAL NORMS



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### A Project for You

\* Find photos [or art] of 27 societies in history which are/were not in contact with Christian influence, and note the comparison of hair length:

- A. Women's hair significantly longer, 21X
- B. Men's hair significantly longer, 4X
- C. Even, 2X

\* I did this by scrounging around in dozens of old National Geographic issues: Ancient Egypt, jungles, south Pacific islands, Mongolia, aborigines, Korea, all continents, pre-Christian civilizations, Africa, Peru, et al.

\* My results:  
Where men's hair was longer [4 societies], 3 of the groups wore no clothes at all.

**Q** \* My conclusion: There is an innate [God given = "nature"] sense or feeling in all cultures, for thousands of years, that women should have longer hair than men, and it didn't come from the Bible.

### § KEYS, SOCIAL ETIQUETTE, DECORUM, PROTOCOL

11.15 nature's distinction, cultural / physical, - short & long hair—distinction by gender  
Go ahead, stand on a busy corner and count the number of long-haired and short-haired men for 15 minutes. *You don't for a minute think that they are trying to obey some Bible command, do you?*

11.15 **"her hair is given her for a covering"**, repeat aloud

long hair = glory for (142) woman  
long hair = shame for (143) man

**Q**

I Peter 3.3-6 Don't let fancy hairdos [covering] be substitute for (144) inner beauty  
Human hair is almost the only skin covering which needs regular trimming: sheep, llamas

An APPLICATION for my own life. \_\_\_\_\_

11.17-22 Divisions, again Your Par. Title \_\_\_\_\_

11.17,21,33 **"come together. . .not to eat the Lord's Supper. . .hungry. . .drunken"**  
It was the Last Supper of Christ with His disciples. It regularly preceded communion.  
John 13.1-15

- \* It was called a "feast of remembrance."
- \* The meal disappeared from the Church at large by 400AD.
- \* God certainly recognizes it and provides instructions for its observance [v.33,34]
- \* Why do most churches blow it off as inconsequential?
- \* Why doesn't the local church celebrate it today? Why don't you? Why don't I?
- \* The same question could be asked about foot washing. Required of widows, I Tim 5.10

An APPLICATION for my own life. \_\_\_\_\_

### Twelfth Rebuke—COMMUNION ABUSES & WARNINGS ABOUT SELF-EXAMINATION

11.23-34 Communion as an ordinance Your Par. Title \_\_\_\_\_

- 11.24 when **"He had given thanks. . .this do"**, we give thanks for His death
- 11.25 the New Testament = Jesus' blood  
first Testament = lamb's blood
- 11.26 **"death. . . 'til He comes"**, He comes at both resurrection and Rapture

4 VERSES ABOUT TAKING COMMUNION

6 VERSES OF WARNINGS ABOUT COMING "UNEXAMINED" TO COMMUNION!

### Universal Taboos

I Cor. 11.14  
Sociologists observe that "Nature" teaches all societies that some things are "wrong" i.e. deeds which are not a distinct asset to society, or at least have a widespread negative feeling among 75% of the hoi-poloi.

Let's list 10.

- 1 nudity
- 2 disrespect
- 3 injustice
- 4 blasphemy
- 5 stealing
- 6 murder
- 7 filthy talk
- 8 dishonesty
- 9 fornication
- 10 prostitution
- 11 long hair on men

What indication would we look for to find out of there seems to be a "natural" length of hair for most men and women?  
All eras, ancient, modern, all continents, races, religions, warm, cold, rich, poor.

ONE YEAR FREE AIRLINE PASS

with unlimited financial resources to visit as many societies, tribes, nationalities, and cultures as you can to observe hair styles and prepare a photo album.

"Time Travel Machine" coupon included.

Session

17

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11.27,28 **“unworthy”** = unconfessed sin, not forsaken  
This is a sign of our fellowship with Christ, both body & blood.

11.29-31 **“not discerning the Lord’s body”**,  
\* There is no reason to believe **not discerning** is an uncommon sin today. What does it mean?  
consequences = disease & early death

\* There is no reason to believe that Christians today aren’t sick & dead for the same sins.  
**“judge ourselves”**, = examination and confession, getting it right with others prior to eating

Q

Q

**“not discerning the Lord’s body”** [nineteen explanations]  
Your **OPINION, please**. What does the above phrase mean?

- A.  Lord’s Body = Church
- B.  Understanding the connection of communion to Passover and Day of Atonement
- C.  Not treating communion as a common meal
- D.  Divine displeasure resulting in His fury
- E.  Not realizing the magnitude of God’s wrath on man’s disrespect
- F.  Not considering the Lord’s physical death for the sin of the world the absolute central event in the history of the world
- G.  Missing the centrality of my personal sin during the service
- H.  The presence of the Lord at the meal [though not in the elements on the table]
- I.  The preciousness of Jesus’ physical body which bore enormous pain
- J.  Strict personal scrutiny and determination to change
- K.  Must condemn our own sin
- L.  Stop sinning
- M.  Judge self, avoid divine judgment
- N.  God prefers our self-judgment over divine judgment
- O.  We are to come washed in I John 1.9
- P.  Greater honesty
- Q.  Warning against RCC church absolution after performing confession
- R.  Honorable reason to take communion, not just ritualistic
- S.  Other? \_\_\_\_\_



Take your spiritual temperature.

*pjm, I checked 13 in-a-row*

### Discussion topics: 4 ordinances

baptism, picture of death, burial, resurrection  
communion, picture of death  
love feast  
foot washing, picture of serving, Jesus’ ministry on earth, Mark 10.45

Q

*Practiced in the early Church. Why was foot washing forsaken or ignored?*

An APPLICATION for my own life. \_\_\_\_\_

### Thirteenth Rebuke & Solution—ATTITUDES ABOUT SPIRITUAL GIFTS

12.1-11 Gifts [special responsibilities] from the Holy Spirit Your Par. Title \_\_\_\_\_

Chapter 12-16 are the correctives for many of the faults in chapters 1-11  
Their purpose is unity.

12.1 **“now concerning spiritual gifts”** **χαρις, charis** = grace, gift  
Gifts are tools which can get dull or misplaced on the workbench. All become more useful to the church if put into use often.  
*Beware the Christian who only shows up in church once a week, never is active in any of the church’s life, and never seems interested in how others are involved in ministry.*

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12.3

see [PhilMyersBlog.com](http://PhilMyersBlog.com) SEPARATION: from whom? Why?

8 KEYS, # COMPARE ALL NT VERSES

- This blog addresses every NT verse which touches on separating fellowship from fellow believers: both cautions as well as examples. There are no hypothetical illustrations. There are 14 reasons we don't work with certain other Christians. In my experience this doesn't happen very often.

There are only three (3) biblical reasons to separate fellowship from another Christian.

- #1 doctrine
- #2 disunity
- #3 morally

Q

There are two excesses in applying SEPARATION principles.

- #1 not enough
- #2 too much

- Doctrine unites us even more than love.
- Never divide fellowship with another believer over an issue which is not among the 14 reasons mentioned in the New testament.

12.3,4 "spirit" & ghost πνευματι, pneumati = air, breath, spirit, wind [context determines word choice]

12.6-13 focus is on the giver, the Holy Spirit, not the receiver or the gift itself

12.7 **15 purposes of spiritual gifts**

8 KEYS, #6 SAME AUTHOR

Q

- I Cor 12.7
  - \* the common good, to every man to profit withal
- Eph 4.12-15
  - \* perfecting saints, sharpening each other
  - \* enable ministry
  - \* build saints
  - \* unity of the Body of believers
  - \* growth in Christ
- I Pet 4.10,11
  - \* serve each other
  - \* demonstrate God's grace
  - \* Jesus may be praised
  - \* "that God, in all things, may be glorified."
- Romans 12.2-18
  - \* no superiority
  - \* diversity is best
  - \* we belong to each other
  - \* live peaceably
  - \* esteem each other

If somebody has convinced you that there is "a list" and every gift has a name, he/she has spoken beyond the Scriptures.

There is no list. See page 48.

8 KEYS, #8 T.B.D.S.

No employer will hire you because you need a job. He will hire you only because he's the boss and he needs to get work done! He'll take home more money because he hired you.

The only reason God gives you a gift is because He won't [can't] find anybody else to do **your** job if you shirk. Other people have different responsibilities and different ministries. Your gift is all about Him, not about you.

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## 12.8 Finding [and maybe naming] Your Gift

“Phil’s-Sure-Fire-Way-to-Identify-Your-Gifts” ***does not involve taking a test***

see [PhilMyersBlog.com](http://PhilMyersBlog.com) **Spiritual Gifts** Use your gift even if you can’t name it.

First, make sure your life is fully pleasing to God. Then:

#1 Make a **list** of gifts from:  
Romans 12.6-8 I Cor 12.7-10 12.28-30 Eph 4.11 I Pet 4.11

#2 **Pick** one or two that you like

#3 **Try using** them for 6 months solid every chance you get.

#4 See whether **anyone confirms** that is your strength or ability, and see if it gives you satisfaction in serving others.

\* If you don’t get a buzz looking forward to praying or preparing or serving or teaching or ushering or cooking or “shepherding” or helping or exhorting or giving ridiculously or spreading mercy or , . . .start again at #1. ***Furiously attempt*** to employ another one or two and see what happens in the next 6 months.



There is hardly a deeper satisfaction in how he spends his time for the believer than knowing that he/she is immersed in using his Holy Spirit endowment in an individual way, knowing that **he can do no greater thing than to work side by side with God Himself** in the task **for which he was born!** But it’s hardly ever flashy. It may be quite routine.

Using your spiritual gift is the **3rd most important decision** you can ever make.

- 1) **Trust** Christ as Savior.
- 2) **Present** your life as a **sacrifice** to God, willing TO DO ANYTHING.
- 3) **Find out** where you fit in the Body of Christ: eye, ear, hand, mouth, wallet, teacher, mentor, evangelist, support worker, administrator, detail person, giver of cash whether nickels or thousand dollar bills, advice giver, holding hands with those who hurt, bringing them in from the highways and byways, writing, answering hard questions, being a sweet aroma of life, etc.

Did you just notice that we just skipped over ALL the “lists”? There is no emphasis in the Bible on finding the name of your gift, just the IMPORTANCE of your using it for God’s Church.

Did you notice that LOVE follows three of the lists of gifts?

I Cor 13, a whole chapter on love  
Romans 12.9, love must be sincere, “let love be without dissimulation”  
Ephesians 4.15 “speaking the truth in love”

There is **obviously** not an “official complete list” of spiritual gifts. There may be scores of gifts. *pjm*

Since there are NO definitions in the Bible for any of the gifts except “interpretation of tongues” you may be as qualified as anyone to decide what gift you have. Make up your own definitions. I am exceptionally focused on getting people to use their gifts, but sorry, you don’t get any of my definitions in this course. Write ‘em yourself.

Session  
**18**

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P.S. Yes, I have even written my own spiritual gifts survey "test." But I don't have any confidence I can write accurate definitions of spiritual gifts when there are none in Scripture.

n.b. Both lists in I Cor list tongues last. Rom 12, Eph 4, & I Pet 4 do not include tongues at all.

12.9 to another the gifts [plural] of healing

12.11 I assume the gifts are fairly evenly distributed throughout the whole world, and probably sprinkled the same way in many churches. Here is my personal opinion for scattering gifts in a local church. Based on 50 years of studying The Church Americana.

Q

**OPINION:** Please take a wild guess as to the frequency these pop up in churches you've attended.

- \_\_\_ % 50% **HELPS**, my opinion is in green
- \_\_\_ % 20% teach
- \_\_\_ % 10% shepherding people, teaching over a Coke or coffee
- \_\_\_ % 10% mercy
- \_\_\_ % 10% exhortation, advice, correcting, lifting spirits
- \_\_\_ % 10% giving
- \_\_\_ % 5% administration & detail
- \_\_\_ % 5% evangelism
- \_\_\_ % 5% faith
- \_\_\_ % 5% vocal proclaimers with audiences *preacher, prophecy*
- \_\_\_ % 5% comforting
- \_\_\_ % 5% who knows? *Possibly given because of individual needs of the community & church.*

Sure, my list above adds up to more than 100%. I think a few people in every church are entrusted [*trusted by the holy Spirit*] with more than one gift, because they have been found faithful in using their first gift.

Which gift that you do not have, do you appreciate most?

How have you affirmed others' gifts? Tell somebody this week [*besides the church staff*] that you appreciate their role in the local church. And then keep it up.

Career is what you're paid to do.  
Gifts are what you were **MADE** to do!

Howard G Hendricks, DTS

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## "PHIL'S OFFICIAL LIST OF 45 SPIRITUAL GIFTS NOT MENTIONED IN THE BIBLE."

Maybe [part of] your spiritual gift is: check  any you'd really enjoy doing long term

**praying** for every person in your congregation.

Maybe it is **teaching**

or **singing**

or **passing out** tracts

or providing **snacks** for a Sunday School class

or carrying **umbrellas**

or **praying** for youth group speakers

or making a copy each week of those who were

saved over the internet and **praying for**

**them by name** or by **country**

or **straightening** the hymnbooks

or **folding and stapling**

or **trimming** the pastor's bushes

or **shampooing** the pastor's rugs annually

or running church office **errands** Staff members

should never have to make emergency trips

to the office supply store or to Wal-Mart

or making a **prayer list from requests** on Wed

nite and distributing it by church email

or doing **odd jobs** around the Church

or being the permanent **babysitter** for families

who go witnessing at the mall on Friday nites

or **planting and tending** the flowers at the church

or bringing two **small pots of flowers from your**

**backyard** each week to put on the platform

or finding ways to make the church

leadership more **efficient**

or **helping**

or **inviting** folks to come to church

or **cooking** for church dinners

or **giving 25%** [you don't have to have much]

maybe it is **praying** for Sunday School teachers

or praying for AWANA leaders during meetings

or talking to every visitor who **sits in your row**

or inviting neighbors to **VBS** and **cantatas**

or sitting **with a visitor** and saying more than hello

or running the office **copy machine** once a week

or **shining** the pastor's shoes

or **washing** the pastor's car

or **buying** church supplies

or giving free **rides** to anybody - day or night

or **Airport shuttle** for missionaries & speakers

or doing **hospital** visitation

or **parking** cars

or **vacuuming**

or **office** work

or **babysitting** during the teen youth meetings

or **trimming** bushes

or **driving** kids home after youth meetings

or **nursery** care

or **washing** church windows twice a year

or **counseling** friends

or taking a church **visitor** to Wendy's after

church [maybe once a month]

or . . . well, you get it, [psst. . . you don't need to know the name of your gift—just use it!]

[See my Blog Phil's Official List of 45 Spiritual Gifts, not mentioned in the Bible](#)

12.11 **"dividing to every man"**, but the Bible doesn't say. . .

• . . . whether or not your gift could change with the needs of the local church.

• . . . whether all the gifts are listed.

• . . . whether many people have more than one.

*\* Probably not, God may only give extras to His most faithful servants.. Be careful about putting yourself on a par with Paul.*

• . . . which gifts change when you move to a different state [or just get 20 years older]

§ KEYS, #8 T.B.D.S.

An APPLICATION for my own life.

### 20 MORE GIFTS ?

- persuasion
- comforting
- vision casting
- listening
- apostleship  
[not Apostle]
- martyrdom
- intercession
- hospitality
- celibacy
- simplicity

- language learning
- church planting
- spiritual pediatrician
- extraordinary compassion
- people skills
- oil on troubled waters
- counseling
- "reading" people
- avoiding future troubles
- handling difficult people
- . . . .

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### Q Solution to the pride thing—PROPER SELF-EXAMINATION

12.12-18 No self-deprecation Your Par. Title \_\_\_\_\_

Back-to-back the two most common errors—cut it out!

- self-deprecation, undervaluing self
- self-sufficiency, over-valuing self

What’s the danger here? To which of the two above are you more prone?

**OPINION, please** *You must check one above.*

12.12 ***“the body is one”***, The #1 task of the Body is to find out what the Head wants us to do.

n.b. We are a Body. Christ is the Head. OT saints were a nation, not a Body.

12.13 ***“by one Spirit are we all baptized”*** and can never become “unbaptized”

\* Once an ice cube melts in a glass of water, you can never take it out. I thought it was a neat picture of our eternal security, being baptized by the Spirit into Christ.

12.15 Obviously, not all received the gift of tongues in the Corinthian church.

An APPLICATION for my own life. \_\_\_\_\_

12.18-25 No self-sufficiency Your Par. Title \_\_\_\_\_

12.18 ***“God set the members, every one of them in the Body”***, WE have gifts and WE are the gifts to the local congregation!!!

Never, never, never compare the way God is using you to the way He chooses to use somebody else.

“forgetting those things which are behind” *Phil 3.13*

Comparisons are odious to God.

- not the number of songs you’ve written compared to
- number of dollars you’ve given compared to
- number of souls you’ve won
- number of people you’ve counseled
- number of hours you’ve spent preparing pot luck dinners
- number of sacrifices you’ve made
- littleness or largeness of your take-home pay
- doing better or doing more than I did last year?
- Bible classes you’ve taught
- people you’ve invited to church
- helpful suggestions you’ve made which have benefitted the assembly
- nor minutes you prayed on your knees

*All that matters is that you have become more humble, more like Christ, more useful to Him.*

*“That I may know Him. . . .” Phil 3.10*

Q

Everybody is exceedingly valuable, nobody is indispensable: foot, eye, hand, pancreas, or lungs  
But you are irreplaceable. No one can touch the same lives that you can. No one can fill your shoes, no matter how small [*or large*].

All are essential, but not all are equal in responsibility.

Which of the following brings greater reproach to the name of Jesus if he does not do his job well?

**OPINION**

- Pastor
- Custodian

12.23 ***“members of the Body which are thought to be less honorable”***

*Would you rather go through life without your right arm. . .or your stomach or pituitary?*

An APPLICATION for my own life. \_\_\_\_\_



# I Corinthians: EXEGESIS

“Drawing out” what is in the text  
paragraph by paragraph

## Lessons for My Life

APPLICATIONS  
Examples to follow  
Sins to avoid  
Praise & worship

Repeated words  
Decisions to make  
Seeking the lost  
Cautions & warnings  
Ways to pray

Attitudes to correct  
Questions to answer  
Promises to claim  
A teaching to study  
Praying better

Session

19

12.26-31 All gifts are different

Your Par. Title \_\_\_\_\_

12.28 “first apostles. . .secondarily. . .thirdly. . .after that”, Why 1st, 2nd, and 3rd?

- necessity to the Body, without which it fails to function
- amount of influence
- importance to the well being of the whole local church
- level of responsibility if the work of the local church is to get done, and if those with these gifts shirk

Rom 12.6 _(7 gifts)_	I COR 12.8 _(9)_	I COR 12.28 _(8)_	EPH 4.11 _(5)_	I PET 4.11 _(2)_
prophecy ministry teaching exhortation giving ruling mercy	wisdom knowledge faith healing miracles prophecy discernment languages <i>[GIFT OF LANGUAGES]</i> interpretation	apostles prophets teachers miracles healing helps governing languages <i>[GIFT OF LANGUAGES]</i>	apostles prophets evangelism pastor teacher	speak serve

Prophets' responsibilities  
come in 2 flavors:  
Foretelling = predicting  
the future  
  
Forth-telling = preaching

Which are repeated more than once? Which disappeared for 2,000 years?

12.31 “but covet earnestly the best gifts” - is this

Grammatically, “covet” **zeloute, zeloute**, desire, be zealous can be either:

- a. Imperative - “You should covet the best gifts.”
- b. Indicative - “You are all coveting the best gifts.” **So cut it out!**

- a command? Love!
- a statement of fact?

Alternate readings: You are earnestly desiring the best gifts [but you shouldn't be].

\* You desire gifts that are greater, but I am going to show you a better way. *pjm*

Chap 12 = God gives gifts

Chap 13 = LOVE is the only way to use them in the church

then comes chap 14 = a bawling out for using one of the gifts selfishly,  
but it could be applied to any of the gifts.

“a more excellent way”, there is only one way to use your gift i.e. chapter 13 “The Love Chapter”

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These are 18 easiest-to-recognize letters  
in the 24-letter Greek alphabet.

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**Solution** to the “Corinthian Problem with Gifts” - LOVE

13.1-13 Love & me & my gifts

Your Par. Title \_\_\_\_\_

Love follows gifts 3x

Rom 12.9 “Let love be without dissimulation [*be genuine, be sincere*]”

Rom 12.10 “in honor preferring on another” ESV= “*outdo one another*”

I Cor 13 The Love Chapter

Eph 4.15 “Speaking the truth in love. . . .”

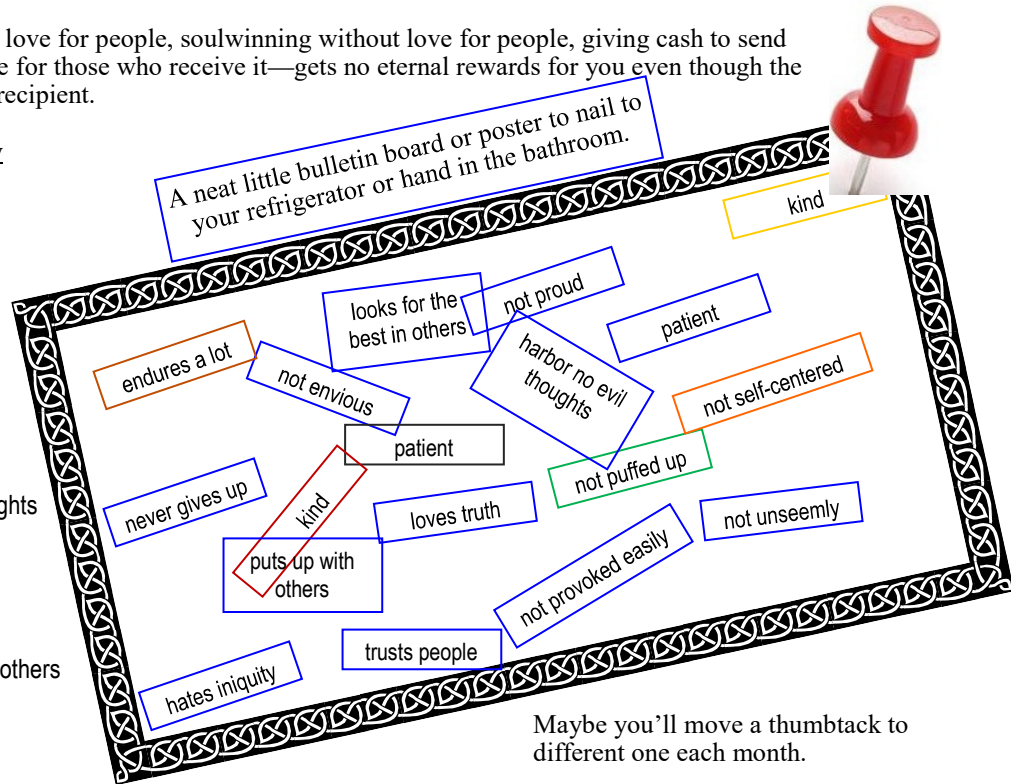
13.1 **“tongues [GIFT OF LANGUAGES]” (148) of angels** a hypothetical proposition

- Angels always seemed to speak in Greek or Hebrew
- This expression was probably hyperbole for eloquence which was admired by the Corinthians who lived in Corinth, the former capital of Greece.

13.2 Teaching the Bible without love for people, soulwinning without love for people, giving cash to send to missionaries without love for those who receive it—gets no eternal rewards for you even though the result is profitable for the recipient.

13.4-8a 17 characteristics of charity

- 13.4 patient
- kind
- not envious
- not proud
- kind
- not puffed up
- 13.5 not unseemly
- not self-centered
- not provoked easily
- harbors no evil thoughts
- 13.6 hates iniquity
- loves truth
- 13.7 puts up with others
- trusts people
- looks for the best in others
- endures a lot
- 13.8 never gives up



Maybe you'll move a thumbtack to different one each month.

**underline your weakest three**

13.3 **“feed the poor”**, Helping beggars has always been a mark of the Christian church.

8 KEYS, OT LAW & HISTORICAL TRADITION

America has given away more financial gifts than any other nation in the history of the world.  
What grade does the church get today?

13.5 **“thinketh no evil”**, alternate translations:

- \* doesn't take into account a wrong suffered
- \* does not insist on its own way
- \* does not impute evil
- \* does not seek what is its own
- \* keeps no account of wrongs

**“not easily provoked”**, Is not provoked to anger Geneva Bible

13.8-13 5 of the 13 verses are given over to the temporary nature of the gifts and the immaturity of the Corinthian church for concentrating so heavily on these gifts.

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13.8 **“tongues [GIFT OF LANGUAGES] shall cease”** not a strong argument, but still accurate

Passive voice, [shall be ceasing, of themselves]

Tongues [GIFT OF LANGUAGES] ceasing was fulfilled by the mid-100s. No early writer spoke of “tongues” [GIFT OF LANGUAGES] after 75 AD.

- a.  It was easy to identify that tongues [GIFT OF LANGUAGES] had already entirely ceased in the Church worldwide for 1,800 years when an unusual event occurred in 1901 AD. Its supporters called “speaking in tongues [GIFT OF LANGUAGES].”
- b.  13.8 **tongues [GIFT OF LANGUAGES] will cease**, is in the intransitive and the passive voice, which would awkwardly, but accurately be translated, “tongues [GIFT OF LANGUAGES] will cease of themselves.” Tongues [GIFT OF LANGUAGES] did cease by itself for 2,000 years.
- c.  Luther never spoke about the presence of this gift [1500 AD]. Augustine makes no mention [400 AD], nor scillions of scholars. Early Church Fathers virtually ignored its mention, although throughout the years commentaries acknowledged the gift of tongues [GIFT OF LANGUAGES] was part of the experience of the early church, yet there seems to be no acknowledgment of its use in the early church after 75 AD.
- d.  Biblical tongues’ [GIFT OF LANGUAGES] first three uses were known languages spoken by those who had never learned the languages. These 3 events were recorded in Acts 2 [Jerusalem] 10 [Cornelius] 19 [Ephesus]. This miracle was further mentioned several times in Acts without details nor referring to a specific event.
- e.  Clearly the purpose of tongues [GIFT OF LANGUAGES] in Bible days was to be an evangelistic sign to the unbeliever, I Cor 14.22.
- f.  The need for evangelism is still upon the Church, but tongues [GIFT OF LANGUAGES] ceased “of itself.”
- g.  Unlike the occurrences in Acts, this isolated event in Kansas was not a human language. It mimicked ecstatic utterances of various cultic groups around the world such as Muslim dervishes, animistic demonism, Shakers, Mormons [1831], Shamans, ancient Greeks [Mari Document, 2000 BC & Homer 700 BC]. Gnostics [Hammadi at Nag], Virgil, and “demonic ecstatic speech” on every continent it seems [sans Antarctica].
- h.  The present-day psychic phenomenon movement of “glossolalia” [tongue-talk] started suddenly with a young woman named Agnes Ozman in Topeka, Kansas on Jan 1, 1901. She requested hands to be laid on her so that she might speak in tongues [GIFT OF LANGUAGES]. No one tried to affirm that what she said had any grammar, intelligible vocabulary, or cohesiveness such as is present in all known languages. She herself, declared that she was speaking in a heavenly language. Her self-proclamation was accepted as sufficient proof by her church as biblical “tongue-talk” [GIFT OF LANGUAGES] and has spread like wildfire, mostly among congregations which believe that works are a part of salvation.
- i.  Adherents claim the experience is not the same as in the early Church.
  - \* It is not primarily used as a tool to reach the lost as per Acts 2.11, 17-41 & I Cor 14.22
  - \* Many believe it is necessary to ratify one’s salvation
  - \* Most adherents believe it is evidence of a higher level of spiritual life & receiving the “baptism of the Spirit”
- j.  Those who adhere to the existence of a new kind of tongues [GIFT OF LANGUAGES] in the world today out number Baptists 3 to 1.

In priority order check  the strongest reasons you believe the gift of languages is not valid today.

The Gift of Languages is a minor doctrine not worth arguing over.

Someone once said, “If you have a godly friend who thinks he/she has the gift of languages, keep your own mouth shut. His opinion does not change his walk with Christ. Causing strife is sin. Don’t do it.”

...and don’t be condescending.

But using your gift in love is a major thing.

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OTHER N.T. HAPPENINGS CONCURRENT with tongues [GIFT OF LANGUAGES]

- There were 11 more NT prophets: Silas, Judas, Barnabas, Simeon, Lucius, Manaen, & Saul in Antioch. Preaching continued, though the office of prophet ceased. Plus Philip’s 4 daughters
- The office of prophet was covered by the 11 [12] apostles for a while, plus 9 more biblical apostles: Andronicus, Junias, Barnabas, Silas, Matthias, James, Apollos, Sylvanos, Timothy, & Aphroditus. Then the office ceased for 2,000 years and was work was carried on by pastors, elders, and Bible teachers.  
No Church Father took it upon himself to declare that he was a prophet or an apostle on the level of the first batch.
- 13.8 knowledge will be done away, another transitive verb which required an outside agent.  
We seem to be less certain how to identify when “knowledge” would be “done away” though there are many guesses.
- The technical nature of the Greek language is extremely valuable here and explains why tongues disappeared absolutely after the apostolic period, yet the gifts of preaching [prophecy] and knowledge still hung around.
- The Corinthian church was planted about 52 AD, 20+ years after Pentecost.

Q

13.10 “when that which is perfect is come” does not MEAN tongues [GIFT OF LANGUAGES] ceased instantaneously when John wrote the very last verse of Revelation 22. **8 KEYS**, T.B.U.L. [TO BE UNDERSTOOD LATER] Some believe that the above phrase MEANS that tongues [GIFT OF LANGUAGES] will cease when the Canon is completely written.

*i.e. the exact moment when the apostle John wrote the last word of Revelation 22!*

There is no evidence for supporting this strange idea.

**8 KEYS**, #8 T.B.D.SUPPORT

The reference to “perfect” is never corroborated in Scripture to define the completion of the canon. This is not even an extrapolation of a fuzzy theological construct, but rather a completely abstract thought of some theologian in the past. Yes, the disappearance of tongues [GIFT OF LANGUAGES] [by 75 AD?] did coincide more or less with the completion of the canon [95 AD], but that in no way validates this strange but cute little erroneous doctrine.

I choose to believe that the phrase “perfect is come” probably refers to Jesus in some way. *Perhaps His 2nd Coming during the end of the Trib.* pjm

“that which is in part shall be done away”. This simply seems to mean that Jesus is the fulfillment of God’s ministry on earth, or something to that effect.

An APPLICATION for my own life. \_\_\_\_\_

Fourteenth Rebuke—MISUSE OF TONGUES [GIFT OF LANGUAGES]

14.1-19 Tongues: **MUST** be interpreted, Tools not Toys Your Par. Title \_\_\_\_\_

Q

14.1 “desire spiritual gifts”, desire, **διωκετε, diokete**, pursue, imperative  
Receiving multiple gifts—a thought

12.31 but covet earnestly the best gifts, **ζηλουτε, zeloute** covet, zealous  
*imperative, but seems to be a directive rather than a command*

14.13 pray that he may interpret,

Don’t assume you are faithful enough to be entrusted with more than one gift. Paul, perhaps in a category with few peers, may have had only 3: evangelism, healing, and tongues [GIFT OF LANGUAGES]. I have met many Christians who assert boldly that they have 3 or 4 gifts. And they certainly may.

However, it seems to me, that those same traits they speak of are quite similar to personality traits which God has sprinkled freely among unbelievers around the world. There doesn’t seem to be anything phenomenal about their ministries, a quality which you and I should learn to expect as we see the Holy Spirit working in extraordinary ways as we fold chairs, teach Sunday School, invite folks to church, and use our designated gift week to week in our local churches. The Holy Spirit isn’t just “giving us a little shove” as we operate with the fabulous “enabling” which He provides for us through these gifts. Our “gift” is a heaven-sent appointment.

Session

20

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It is my firm conviction from Scripture that no believer can find quantum satisfaction in his/her life without consciously, actively using one's gift in the local church and serving where he/she feels God gives the great blessings.

*Interlinear: desire ye eagerly the gifts greater according to excellence a way to you*

*ESV: Earnestly desire the higher gifts. I will show you a still more excellent way.*

*Berean: Eagerly desire the greater gifts. I will show you a way which is beyond comparison.*

*Darby: Desire earnestly the greater gifts. A still more excellent way I show you.*

*NKJV: Earnestly desire the best gifts. I show you a more excellent way.*

*NIV: Eagerly desire the greater gifts and I will show you the most excellent way.*

*common classroom translation: You are constantly coveting the best gifts, but I show you a better way.*

Q

MISUSE OF TONGUES [GIFT OF LANGUAGES]: Two introductory comments

#1. It is my strong hunch that the entire charismatic movement sprang unawares and unknowingly from the italicized word “*unknown*” in the King James Bible. Italicized words in the KJV do not actually appear in the Greek biblical manuscripts but are added by the translation team intending to make the sense clear. The word “unknown” didn't accomplish that goal.

The translators intended to make it clear that these languages were unknown to the speakers in Jerusalem [I Cor 14], but unfortunately there are those who have the idea that these words are italicized because they are of greater importance than the rest of the text. I heard an untrained, but very sincere inner-city pastor preach a sermon in which he emphasized the italicized words above the rest of the biblical text.

It seems that Agnes Ozman was seeking a language which was “unknown” to everyone. The book of Acts clearly showcases that the languages could be understood by foreigners present in Jerusalem that day. However, they were hearing the message in a different language which the speaker was speaking. Voila! The gift of “ears.” **8 KEYS, #8 T.B.D.S.**

\* The people just said, “We hear them speak each in our own language.” That is the description [if not definition] or tongues [GIFT OF LANGUAGES].

Q

This regrettable, unfortunate, and grievous addition has caused untold damage. The inclusion of \_\_\_\_\_ is found six times, in I Cor 14.2,4,13,14,19, & 27.

Better yet, that the translators should have translated **γλωσσα, glossa**, in its normal sense, “language” instead of a synonym for the muscular organ. This, too might have avoided the confusion which followed.

Q

I'm sure I'm not the first person who wondered why this spiritual gift was nicknamed “tongues” instead of “ears” since the listeners said, “we do hear them speak in our tongues [GIFT OF LANGUAGES].” One person spoke. Everybody heard in a different language!

n.b. All recent translations correct this error. None of them insert “unknown” into the text. Geneva Bible [1560 AD] uses the translation “strange language” instead of unknown.

#2. There is not another whole NT chapter which is spent entirely on rebuking the abuse of a good thing. The closest is a chapter in Proverbs 7 which is almost entirely given to rebuking prostitution and immorality. And of course, several prophets denounced idolatry for chapters at a time.

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- 14.1 **“desire spiritual gifts”**, on the heels of 12.31 “you are coveting the best gifts, but I show you a better way.”

**“desire. . . [especially] that ye may prophesy”**.

Prophesying & teaching [*which may be closely tied*] seem to me to affect the church’s growth more than all other gifts combined.

That is why the elders & pastors are required to be “apt to teach” *I Tim 3.7*. False doctrine is one of the most insidious enemies of the health of the local church. Whether individuals have the gift of teaching, is not as important as their role and responsibility in teaching the Word. pjm

My personal understanding of the elders’ qualifications rivets my attention on the Holy Spirit’s insistence and the elders’ conviction that the dozen fulltime, paid staff of pastors [*read, apostles*] twice mention that teaching the Word of God was on the top shelf of their duties as shepherds of the multi-thousands of new believers in the Jerusalem church [*Acts 6.2 & 4*]. Also crucial at Corinthian church.

- 14.2 **“no man understandeth”**

- \* Evidently there was not always an interpreter present in Corinth.
- \* Without interpretation it is a futile exercise to speak in tongues [*GIFT OF LANGUAGES*].
  - v. 11 disinterest by the believers
  - v. 23 derision by the unbelievers
- Tongues [*GIFT OF LANGUAGES*] was a gift which [just like giving, teaching, or showing mercy] could be turned “on” or “off” by the possessor of the gift.

- 14.4 **“edifieth himself”**, [*so don’t do it*]

In the early Church, tongues [*GIFT OF LANGUAGES*] were able to edify the body if they were interpreted. Otherwise, only the speaker derived benefit, apparently being edified by the fact that he was the recipient of God’s grace.

Today this phrase is used repeatedly to validate whatever feelings “tongues [*GIFT OF LANGUAGES*] speakers” receive.

No one can deny that for some, during these “prayer” experiences, their hearts are warmed and sensitive to God’s love for them and grateful for salvation through faith in Jesus Christ alone without works. Yet their experience does not in any way corroborate their meditation with biblical teaching.

I know of not one person who has ever used “tongues” [*GIFT OF LANGUAGES*] in sharing the Gospel [*see 14.22, for the unbeliever*].

- ◆ “Since they were the only ones to receive benefit, they were forbidden to speak [*if there was no interpreter*].” Dr. Joe Falkner
- ◆ “When it is exercised by the individual, [*it*] is a selfish sort of gift, but prophesying or teaching is for the edification of the church.” J. Vernon McGee

**Q** 14.5

**“that the church may receive edifying”**,

Purpose = growth of the congregation  
I Cor 12.7,8 to benefit the local church  
I Pet 4.10 to minister to one another

All the gifts were given only for the (150) edification [*building each other up*] of the local church members and not for personal benefit.

The one who prophesies was greater than the one who spoke in tongues [*GIFT OF LANGUAGES*].

But the one who spoke in tongues [*GIFT OF LANGUAGES*] was greater than the one who prophesied [*implied*] IF he got an interpreter.

\* Opposing view: “But if you feel led to speak in tongues [*GIFT OF LANGUAGES*] aloud, how can you be sure there will be an interpretation? There is only one way to find out, and that is to go ahead and do it and see what happens.” A Handbook on Tongues, Interpretation and Prophecy, Whitaker Books, 1971, p 90.

\* My response: *They were to check first to see if there was someone present who had the gift of interpretation. This is not a haphazard whim of interpretation. Those who had the gift of interpretation would know it, just the same as those who had the gift of teaching, giving, or showing mercy would know what gift each possessed.*

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### 14.10,11 "There are . . . so many kinds of voices in the world",

- ◆ Obviously all languages are "linguistic," and have word order, verb tenses, singulars and plurals, grammar, and figures of speech. Glossolalia has none of the above today. It is claimed to be entirely esoteric, but all the syllables are similar to the syllabification of the speaker's native tongue, unless artificially contrived not to sound so. *This, of course, cannot be proven.*  
My Korean-American friend cannot speak Korean, but he says that when Koreans "speak in tongues" it just sounds, to his tin ear, like they are speaking Korean syllables. The same is true in other languages. When Americans speak in tongues [GIFT OF LANGUAGES] it doesn't sound like Russian or Chinese. The syllables sound pretty close to English-type syllables.  
\* An observation by the writer
- ◆ The only Greek students who understand *glossa* to be ecstatic utterances are theologians, not linguists, not anthropologists, not sociologists. There is no precedent for this interpretation of the word *glossa* in the Bible to call it any kind of language.

There are many Pentecostals who no longer ascribe to the idea that this is a re-emergence of the event in Acts 2. They say it is entirely different and is based on Joel 2. Therefore: the guidelines from I Cor 14 have absolutely no bearing on its exercise in the churches today.  
PROBLEM SOLVED! [facetiously]

### 14.12 "that ye may excel to the edifying of the church",

This is a rebuke and they are being corrected for it.

### 14.13 "pray in an unknown tongue [GIFT OF LANGUAGES]", this is the verse quoted as supporting "prayer language." My spirit prays, but my "understanding is unfruitful".

The reason we do not have to refute this is that the whole experience is not valid beyond the 1st century no matter what happened before tongues [GIFT OF LANGUAGES] died, in fact, cease for 2000 years.

### 14.14 Chrysostom says, "The whole place is very obscure. . .but the obscurity is produced by our ignorance of the facts referred to and by **their cessation**, being such as then used to occur, **but no longer takes place**." 375 AD

8 KEYS, CHECK THE EARLY WRITERS

The early Fathers make no reference to personal observation of the gift.

Clement of Rome, Ignatius, Polycarp, and Justin Martyr all lived shortly after 95 AD, they knew nothing of the use of tongues [GIFT OF LANGUAGES] from recent oral history.

### 14.19 "ten thousand words in an unknown tongue", 10,000 was the highest number the Greek language used.

An APPLICATION for my own life. \_\_\_\_\_

14.20-25 Tongues: a sign

Your Par. Title \_\_\_\_\_

### 14.20 "be not children. . . be men",

### 14.21 "with men of other languages and other lips" = by the lips of strangers

This probably pertains to the prophecy of Isaiah 28.1 ff, that it would be the Assyrian people who would be used by God to speak to the nation Israel. Through them a sign would come. Yet it would not produce belief.

see Isa 28.11 "with stammering lips and another tongue will he [Assyria] speak to this people.  
This is not prophetic like Joel. This occurred within 100 years of Isaiah's death.

### 14.22 ff "languages" *γλωσσα, glossa* were a sign to unbelievers [not believers] and yet it would edify the believers.

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Session

21

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14.26-33 Tongues: silence if no interpreter Your Par. Title \_\_\_\_\_

14.26 **“let all things be done unto edifying”**, when used properly, all gifts will create unity.

14.28 **“let him keep silence”**, means (151) let him [or her] keep silent  
Keep quiet = the feeling to start speaking in tongues [GIFT OF LANGUAGES] has a switch which turns it on and off. Same as giving, healing, evangelism, and others can be controlled by the owners. Gifts do not have to be used “on command” as they seem at many Pentecostal churches during a specific time frame for tongues [GIFT OF LANGUAGES] in the morning worship service.

[silence, **σιγῶω, sigao**, remain silent

**“speak to himself and to God”**,

Some try to define this today as a gift to be used in a prayer closet. Rather, this rebuke is a specific instruction for those who desire to speak in tongues [GIFT OF LANGUAGES] aloud in a public meeting when there is no interpreter.

14.29 The instructions for those with the gift of prophecy were the same as for those with tongues [GIFT OF LANGUAGES] speak by **“two or threes”**.

14.2-33 There is one point to this chapter. . .interpret. **14X**

- 5 there
- 6 must
- 7 be
- 8 an
- 9 interpreter
- 10 when
- 11 tongues [GIFT OF LANGUAGES]
- 12 were
- 13 used
- 14 in the church
- 27 only 2 or 3 at a meeting, and must have an interpreter
- 28 keep silent if there is no interpreter
- 30 women are to keep silent in the church when  
tongues [GIFT OF LANGUAGES] were used in a service
- 31 wrap-up: properly and in order

**Q**

### 8 Specific Reasons for Needing an Interpreter

1. No profit without interpreter
2. Confusion w/o interpretation
3. No understanding without interpretation [similar to #1]
4. “Languages” purpose is for the edification of others, not for self edification, not a “prayer language”
5. Unfruitful
6. Ridicule by unbelievers
7. God is glorified with interpretation, v.25
8. Evangelism of foreigners

An APPLICATION for my own life. \_\_\_\_\_

14.34-36 Tongues: women forbidden to use them **in** church Your Par. Title \_\_\_\_\_

### Blog, “Silence in the Church”

14.34 **“let your women keep silence in the churches”**,

Context & concomitant verses

- 14.28,30,34 - self-control in church services
- 14.35 ask husbands at home
- I Tim 2.11-15 women are to be quiet in Church  
Eve’s submission, Gen 3.20

**hesychia, ησυχια**, quietness, silence, absence of disorder

- Written in a day when women were exceptionally quieter in public, deferring often to men. Don’t allow the Suffragettes and Women’s Liberation fool the church into adopting “women’s rights” when they conflict with biblical church polity.

14.35 **“It is a shame for women to speak in the church”**, context of this chapter is (152) gift of languages

An APPLICATION for my own life. \_\_\_\_\_

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These are 18 easiest-to-recognize letters  
in the 24-letter Greek alphabet.  
**α β δ ε γ ι κ λ μ ν ο ω π ρ σ τ υ ς**  
**a b d e g i k l m n o o p r s t u s**

# I Corinthians: EXEGESIS

“Drawing out” what is in the text  
paragraph by paragraph

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14.37-40 Tongues: orderliness Your Par. Title \_\_\_\_\_

14.38 **“if any man be ignorant”**, **αγνοεω, agnoeo** also translated “ignores” the Lord’s commands

14.39 **“forbid not”**, abuse did not negate the legitimacy of the ministry

14.40 **“decently and in order”**, obviously there had been problems

- many women speaking in tongues [*GIFT OF LANGUAGES*]
- speaking without interpreters
- usurping the preaching [*prophesying*] with tongues [*GIFT OF LANGUAGES*]
- not taking turns, but speaking “over” each other

An APPLICATION for my own life. \_\_\_\_\_

## CONCLUSION of the epistle

15.1-11 The Gospel Your Par. Title \_\_\_\_\_

The Resurrection Chapter of the Bible

15.2 explain the phrase **“ye are saved if ye hold fast the Word which I preached unto you. . . believe in vain”**

We call those who believe “in vain” professing people. They acknowledge our God and acquiesce to the Bible, but do not possess eternal life. They are believers in name only.

15.3-5 **“for our sins”**, The saving message of the Gospel is not the death, burial and the resurrection. Not unless it includes, “for our sins.”

\* My favorite day of the year has always been the day Jesus died for me. A sad day, but the very best day in eternity. The climax of history. The purpose God created the world. The focus of the incarnation.

**“raised on the third day”**, this is the proof that He could do what He said He would do - PAY FOR SIN.

**“appeared to. . . the twelve”**, [*sans Judas*]

Seen of Cephas **then** the twelve

When could Jesus have appeared to Peter prior to the twelve?

Was Peter one of the 2 on the way to Emmaus?

Lk 24.34 “The Lord has appeared to Simon.”

*pjm, yes*

15.10 **“by grace. . . I am what I am”**

Heb 12.28 (153) grace. . .to serve

II Pet 3.18 (154) grow in grace

II Cor 12.9 (155) My grace is sufficient for you [*thorn*]

Romans 5.20 (156) sin. . .grace did much more abound

I Tim 1.13,14 (157) a blasphemer. . .grace abundant to me

An APPLICATION for my own life. \_\_\_\_\_

15.12-19 Centrality of resurrection Your Par. Title \_\_\_\_\_

15.12 **“resurrection”**, no Greek word for resurrection, so Paul uses the words “raise” and “awaken.”

Sadducees were the only Jews who believed there was no resurrection of the body or soul.

Rez for the believer occurs in 2 phases:

- Rapture Church Age believers only I Thes 4.13 ff
  - Prior to Millennium OT saints were expecting to be alive [*again*] during the Kingdom reign of David. Rev 20.5
- OT believers and the Gospel-time believers had every reason to think that they also would be resurrected somehow from the dead to join David and the Messiah in the Kingdom. *kzm, yes*

Seems to include faithful Trib saints & martyrs Rev 20.4

End of Time Somehow, all saints seem to be taken from the earth to heaven and are present (unbelievers) in the grandstands at the Great White Throne.



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- During 1000 Church Age saints will rule and reign with Christ. They will also take part in judging angels and nations, time uncertain. I Cor 6.3  
Some think only faithful Church Age saints will rule and reign pjm  
pjm
- Great White Throne Only unbelievers since creation will stand before the King of Kings all are judged unworthy for eternal life and will suffer eternal death, probably in different degrees of pain.

8 KEYS, COMPARE AUTHORS, JOHN, PAUL, PETER

15.19 **“if...of all men most miserable”**, but the life I’ve got here, right now, beats the best anybody else has to offer.

An APPLICATION for my own life. \_\_\_\_\_

15.20-28 Preeminence of the Son

Your Par. Title \_\_\_\_\_

15.20 **“now is Christ risen from the dead”**. . . on the first day of the week, Easter = first day of Feast of Firstfruits. . . become the firstfruits

This is a fairly good case for the start of the local church celebration of meeting on Sunday.

An APPLICATION for my own life. \_\_\_\_\_

15.29-34 If the dead aren’t raised

Your Par. Title \_\_\_\_\_

15.29-34 The climax of the book. If Jesus didn’t rise—we have **nothing**, vanity, emptiness.

15.29 **“baptized for the dead”** someone counted 200 different explanations to this 4-word phrase.

Context seems to have been somehow connected with denying the resurrection.

**“they”** refers to unbelievers.

*Mormons are quite taken with this whole idea of baptizing church members on the behalf of dead “unbelievers” and have the largest genealogical list in the world, LegacyTree.com. They spend a billion dollars a year supporting 91 world-wide, gold-steeped Temples whose primary function is for “baptizing for the dead,” not for worship services. The baptizee must be a tither. Expensive weddings are also performed in these Temples.*

15.33 **“evil communications corrupt good conversation”**, = “bad company corrupts good morals”

- The first verse in the book of Psalms begins with how to pick friends.  
“Blessed is the man that walketh not [with 3 rogues]. . . .”

An APPLICATION for my own life. \_\_\_\_\_

15.35-49 Old bodies / new bodies

Your Par. Title \_\_\_\_\_

15.42,43 **“raised in glory”**, glorified bodies don’t get much copy space in the Bible, but we glean 5 qualities.

Lk 24.13-16, 36-49

1. go through locked doors
2. recognizable after death
3. can eat, talk,
4. wounds don’t bleed
5. can return to earth at the demand of God, e.g. Mt. Transfiguration

I Jn 3.2 “we shall be like Him, for we shall see Him as He is”

We don’t know whether we will continue to grow in: love, discernment, passion for the lost, skills, or talents. 8 KEYS, #8 T.B.D.S.

We assume we will be like Him in many ways, glorified body, understand the Word, rule in glory, access to the throne, etc. We don’t expect we will be exactly like Him in omniscience, omnipresence, or ability to forgive others’ sins; however, there is one way we will be exactly like God. pjm

IN WHAT WAY? \_\_\_\_\_, I Cor 5.21

Session

23

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- Jesus' death, mentioned 133x  
Jesus' Rez, mentioned 47x  
Raised,
- 15.42 (159) resurrection of the dead. . .incorruption  
15.43 (160) raised in glory  
15.43 (161) raised in power  
15.44 (162) raised a spiritual body  
15.52 (163) raised incorruptible  
15.53 (164) mortal puts on immortality  
15.54 (165) death is swallowed up in [Christ's] victory [over sin]
- saved because of His death  
comforted because of the promise of His Rez

Q

An APPLICATION for my own life. \_\_\_\_\_

15.50-53 We will all be changed Your Par. Title \_\_\_\_\_

15.51 **“I show you a mystery”**,

Do you remember Cambron's definition of a biblical mystery:

“A truth revealed for the first time.”

“A truth not revealed until the proper time.”

Two biblical definitions:

\* Eph 3.9 “from the beginning of the world had been hid in God”

\* Rom 16.25 “mystery which had been kept secret since the world began”

**“in a moment, in the twinkling of an eye”**,

I John 3.2 “we shall be (166) like HIM!

*“If one day I will be like you, Jesus, why not now when it will do more good for others here on earth?”*  
Curtis Hutson

An APPLICATION for my own life. \_\_\_\_\_

15.54-58 Death is defeated Your Par. Title \_\_\_\_\_

15.54 **“Death is swallowed up (167) in victory”**

Rev 20.14 Death cast into lake of fire

8 KEYS, #3 COMPARE DIFFERENT AUTHORS

15.55 **“O, death! . . . O, grave!”** **“O, θανάτε. . . O, thanate,** death, grave,

15.58 **“be ye steadfast, unmovable, always abounding”**, The joy of His pleasure and His smile on our lives!  
**steadfast,** calmness

An APPLICATION for my own life. \_\_\_\_\_

Session

24

Q

16.1-9 Fund raising for Jerusalem church Your Par. Title \_\_\_\_\_

16.1 From the magnificence of the Rez, to the mundane of taking up an offering for the poor.

How often do you and I seek the poor to do something just nice for them?

The Generosity Factor of Believers

- \$ premeditated giving
- \$ priority giving
- \$ proportional giving, **“as God hath prospered”**
- \$ for the poor brethren. . .and others
- \$ regular giving, **“first day of the week”**
- \$ individual giving, not just a common pot, **“every one of you”**
- \$ systematic giving, **“set aside”**

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Romans 15.27 [the collection] (168) Gentiles have been made [equal] partakers of spiritual things  
minister unto them in carnal things [cash]

II Cor 8.14 (169) your abundance a supply for their wants.

II Cor 9.12,13 (170) you provide for their need. . .they glorify God. . .for your liberal  
distributions. . .their prayer for you

Gal 2.10 (171) remember the \_\_\_\_\_, How often do **we** do it?

How do you and I give sacrificially?

Scholarships? Gas money?

Christmas to [poor, not middle income] missionaries?

Leave \$50 for the grocery cart behind you?

Pack an extra sandwich in your lunch?

Leave a lunch under a bridge where hungry gather?

MacDonald's gift card for homeless holding sign?

Pay light bill?

Give a ride to stranger?

Pay the next guys toll?

Money in a student's mailbox?

Visit Paul in jail?

Pass out \$10 bills in Suitcase City?

Q

16.5 "Macedonia", 200 miles north, by foot  
v.8 Ephesus, 200 mile east

§ KEYS, ANCIENT MAP STUDY

16.6 a missionary's fund-raising letter

Please know that I'll need a steamship ticket when I leave Corinth. *see also Rom 15.28*

"ye may bring me" = \$ This is a fund-raising letter

16.7 "if the Lord permits", inshallah ☪ = "if Allah permits" a very common Arabic phrase

16.9 "and there are many adversaries", he doesn't use the word "but" there are many adversaries

"great door and effectual. . .and [not "but"] there are many adversaries",

*Translations from Greek classes:*

*productive door*

*door for effective service*

*door for effective ministry*

*door for effective work*

Q

An APPLICATION for my own life. \_\_\_\_\_

16.10-18 Timothy's arrival

Your Par. Title \_\_\_\_\_

16.11 "with the brethren", this is Paul's church planting team [quasi-nomadic]

16.12 "Apolllos", perhaps he is going to become pastor at Corinth

16.13,14 "watch. . .stand fast. . .quit",

"quit you like men" = be courageous, be brave

16.15 "addicted. . .to the ministry", devoted, committed, dedicated

Paul's role as the [chief] apostle is most evident as he guides the movements of pastors, co-workers, and churches. He, not Peter, should have become the role model of the "Bishops" of the Roman Catholic Church.

Many denominations have men who serve in this capacity as they are recognized as true **overseers**, not of congregations, but of regional leaders who can provide counsel and guidance to he pastors under his care.

Although they do not have such titles as the biblical word "bishop," the Southern Baptist state conventions, just for one example, care deeply for their pastors and provide many resources and shepherds' ears for those who serve on the frontline. Huge denominations have the resources to provide professional counseling, seminars on growth, educational incentives, teaching materials for their local church classes, helps for youth ministries, camps, training for lay leadership as well as paid leadership, and the list goes on and on.

Paul was the proto-type of what some consider the "gift of apostleship" today. He was in the category of "apostle" but also role-modeled the post of pastor-at-large.

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It has already been noted that Paul may have planted *[or spawned]* as many as 14 churches, but he wasn't the kind of plodder that every congregation needs. He seems to have left a legacy of effective shepherds, similar to Jonathan Goforth in China as he moved on after spawning each congregation. Paul commissioned Titus in Crete, who also ordained a slew of pastors *[Titus 1.5]* behind him and apparently became mentor to a whole island-full of congregations, on Crete. Many believe that Barnabas returned to Cyprus and did the same there. And history seems to record that John became the Bishop of Ephesus and guided the whole west end of the present country of Turkey.

May God raise up a host of serious Bible students to follow in their footsteps.

## Q

Paul's influence over the middle nations of the Roman Empire, Greece, Turkey, and environs

- Titus, sent to Corinth [II Cor 7.6 ff], then sent to Crete & Dalmatia *[Albania & the Balkans]* by Paul [II Tim 4.10]
- Artemas, worthy replacement for Titus at Crete [II Tim 4.10]? *pjm*
- Tychicus, with Paul in Roman prison, sent to Ephesus To replace Tim?
- Timothy, was recruited by Paul on his 2nd missionary trip in Lystra—eastern Turkey
  - \* traveled with Paul and co-wrote 4 epistles along the way
  - \* left by Paul in Berea and joined Paul later in Corinth
  - \* later sent to Thessalonika in northern Greece [Acts 17.13-15, I Thes 3.1,2]
  - \* then left by Paul in Ephesus as pastor in a church Timothy & Paul had earlier planted together
  - \* eventually Tim was left at Corinth for a while, [I Cor 4.17].
- Silas, recruited by Paul in Antioch just before his 2nd miss trip, along the way he was left at Berea, Acts 18
- Scripture doesn't track Paul's movements or tell who went with him to Illyricum *[NNW from Greece up toward central Europe, Rom 15.19]*

## SPAIN?

## 8 KEYS, WRITING OF SEVERAL CHURCH FATHERS

5 Early writers confirm reports that Paul traveled west.

1. Jerome *[342-460 AD]* believed Paul made it to Spain. “St Paul, having been in Spain. . . .” *chp 5*
2. I Clement 5.5-7, “[Paul] having reached the farthest limits of the west.” *Clement of Rome, 100 AD*
3. The Muratorian Canon *[170 AD]* refers to “the journey of St Paul to Spain.”
4. Theodoret, bishop of Cyprus *[430 AD]* “Paul, liberated from his first captivity at Rome, preached the gospel to the Britons and others in the west.”
5. Chrysostom of Antioch, from the *Homily on Matthew [347-407 AD]* “Paul saith . . . The gospel which was preached to every creature which is under heaven. . . . And seest thou him running from Jerusalem unto Spain?”

16.19-24 Good-byes Your Par. Title \_\_\_\_\_

“Anathema”= accursed

“Maranatha”= The Lord comes!