

The First LETTER of PAUL to the CORINTHIANS¹

LAST GENERATION VERSION

Translation & Notes by Tim Warner

Copyright © www.4windsfellowships.net (3/2/21)

Chapter 1

Greeting

Paul, an invited Emissary of Jesus Anointed by the will of God, and Sosthenes the brother, 2 to the assembly of God, the one in Corinth,² having been purified³ in Anointed Jesus, invited holy-ones together with all those in every place calling to themselves⁴ the name of Jesus⁵ Anointed, both their and our Master. 3 Grace to you and peace from God our Father and the Master, Jesus Anointed.⁶

Abundant Spiritual Gifts at Corinth

4 I thank my God always concerning you for the grace of God having been given to you in Anointed Jesus, 5 that in everything you were enriched in Him⁷ in all word⁸ and all

¹ This letter from Paul was written during the 7-week countdown between Passover and Pentecost (1 Cor. 16:8) towards the end of his two-year teaching at the school of Tyrannus in Ephesus (Acts 19), and was delivered by Titus to Corinth.

² Corinth was in Greece, just a few miles from Athens, the capitol of Greek philosophical schools. The Corinthian assembly was heavily influenced by their Greek culture. In chapter 15, Paul had to address the syncretism between Platonism and Christianity which had already invaded that assembly, manifest in their denial of the resurrection of the body as the Christian hope. They also viewed Christianity as consisting of factions, each following a particular teacher who allegedly had specific insight, just as in the Greek philosophical schools. They had used certain philosophical principles to justify participation in feasts at pagan temples, and some were dishonoring the celebration of Passover. There was also rampant misuse of the spiritual gifts. Some members were actually challenging Paul's authority as an Apostle of Christ. Paul sharply rebuked them for tolerating fornication in their midst, and for taking brothers to court to settle disputes. Besides correcting these errors, Paul also addressed specific questions that had been raised by the Corinthian assembly regarding marriage and divorce, especially as it relates to the end-time tribulation. The many errors of the Corinthian assembly which provoked Paul's responses provide us with a great deal of very specific doctrinal material. Paul's style was not to simply state truth as matter-of-fact, but rather to reason through matters from their perspective in order to expose their errors in their thinking. This is especially apparent in his comments about eating idol-sacrifices and his treatment of the resurrection of the body.

³ The Greek term refers to ritual purification, and indicates baptism here. See John 3:25-26.

⁴ That is, surnaming themselves with the name of our Master by the baptismal confession. See Acts 22:16.

⁵ In the books of Paul (and Luke, Paul's companion), baptism is exclusively in the name of Jesus (Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5; Rom. 6:3, 1 Cor. 1:13; 1 Cor. 6:11; Col. 2:11-13; Eph. 5:26; Titus 3:3-7).

⁶ In his opening greetings, Paul consistently wished grace and peace upon his audience from the Father and the Son, never from a third Person.

⁷ That is, in the assembly, which is His Body.

⁸ Spiritual gifts that involved speaking, such as prophesy and languages (See 1 Cor. 13:8)

1 Corinthians

knowledge,⁹ 6 just as the witness¹⁰ of the Anointed was confirmed among you, 7 so that you are not to lack in any gift, anticipating the revealing of our Master, Jesus Anointed.¹¹ 8 He will also confirm you until the end, blameless in the Day of our Master,¹² Jesus Anointed. 9 God is faithful by whom you were invited into fellowship of His Son,¹³ Jesus Anointed our Master.

*Factions Condemned*¹⁴

10 Yet I am urging you, brothers, by the name of our Master, Jesus Anointed, so that you all might say the same things, and may not have factions among you, and you may be restored with the same mind and with the same thinking. 11 For it was revealed to me concerning you, brothers, by Chloe that arguments¹⁵ are among you. 12 And I say this, that each of you says “I am indeed of Paul,”¹⁶ yet “I of Apollos,”¹⁷ yet “I of Kaphas,”¹⁸ yet, “I of the Anointed.” 13 Has the Anointed one been divided? Paul was not crucified for you! Or were you immersed into the name of Paul?¹⁹ 14 I thank God that I immersed none of you except Crispus and Gaius 15 so that no one may say that I immersed into my [own] name! 16 (Yet I immersed also the house of Stephanas. I have not perceived the rest if I immersed any other). 17 For the Anointed did not commission me to immerse²⁰ but to

⁹ Spiritual gifts that involved supernatural knowledge

¹⁰ The spiritual gifts were given only through the personal ministries of the original Emissaries of Jesus, usually through their hands being placed upon the recipients of the Gospel (Acts 8:18). Their purpose was to confirm their eyewitness testimony to Jesus’ resurrection (Mark 16:15-20; Acts 4:33; Heb. 2:3-4). See notes on chapter 13.

¹¹ The gifts dispensed through the personal ministries of the Emissaries of Jesus were only a foreshadowing of the abundant spiritual gifts that will be experienced by resurrected believers in the Kingdom. See Joel’s prophecy quoted in Acts 2:16-21 and the preview of that complete fulfillment mentioned in Acts 2:33, referencing Acts 2:1-13.

¹² 1 Cor. 5:5; 2 Cor. 1:14

¹³ 1 John 1:1-3

¹⁴ In the Greek culture surrounding Athens, several major philosophical schools thrived, each named for its founder – Socrates, Plato, Aristotle, Epicurus, etc., with each one modifying the teachings of the previous philosopher. The Corinthian Christians were viewing the leaders of Christianity in the same mold as though each was an original thinker and philosopher.

¹⁵ Philosophical arguments and debates arose among this assembly in their attempts to harmonize Scripture with the various Greek philosophies they were already familiar with. A blatant example was the obvious Platonism which Paul addressed in the 15th chapter – the denial of the resurrection of the flesh due to the adoption of Plato’s “immortality of the soul.”

¹⁶ Paul was not an eloquent speaker in person, which is one of the reasons his authority was challenged (2 Cor. 10:10).

¹⁷ Apollos arrived and taught at Corinth after Paul left there (Acts 19:1). Apollos was an eloquent speaker (Acts 18:24), which appealed to the Corinthians who were used to the speeches of the philosophers.

¹⁸ The Aramaic name for Peter, meaning “stone” (John 1:42; Gal. 2:9).

¹⁹ The implication is that they had all been immersed exclusively in the name of Jesus, not a Trinity. (cf. James 2:7).

²⁰ Some use this statement to deny the importance of immersion and its connection with conversion, claiming it is optional. However, Paul was not arguing that only a few Corinthians had been immersed, but that only a few of them had been immersed by him personally. It was not the normal practice of these evangelistic teams for the one preaching the message to also do the baptizing. That was usually left to the evangelist’s assistants, following Jesus’ example (John 3:22-26; John 4:1-2).

1 Corinthians

proclaim the good Message, not in wisdom of word, so that the cross of the Anointed may not be emptied.

'Wisdom,' who was concealed in Solomon's Riddle

18 For the word of the cross is indeed an absurdity²¹ to those being destroyed, but to us, those being rescued, it is the power of God!²² 19 For it has been written, *"I will destroy the wisdom of the wise and nullify the reasoning of the intelligent."*²³ 20 Where is the wise? Where is the scholar? Where is the debater of this age? Did not God make absurd the wisdom of this world?²⁴ 21 For since the world did not know God through Wisdom,²⁵ God determined (in God's wisdom) to rescue the trusting ones through the absurdity of the proclamation.²⁶ 22 Since also Judeans demand a sign, and Greeks seek wisdom, 23 yet we proclaim the Anointed having been crucified.²⁷ To the Judeans [He is] a scandal indeed, to the Greeks an absurdity, 24 but to those – the invited, both Judeans and Greeks – [He is] the Anointed, the Power of God²⁸ and the Wisdom²⁹ of God,³⁰ 25 since the absurdity of God is wiser than [wisdom] of men, and the feebleness of God is stronger than [strength] of men. 26 For you see your invitation, brothers, that not many wise according to the flesh, not many strong, not many well-bred [are invited]. 27 But God chose the simple things of the world so that He may humiliate the wise. And God chose the feeble things of the world so that He may humiliate the strong. 28 And God chose the un-well-bred things of the world, and the despised things, and non-existent things so that He might discard the things that exist 29 whereby no flesh might boast in His sight. 30 But you are

²¹ The absurdity of the Gospel to the Greek mind is illustrated by the reaction to Paul's speech at Athens (Acts 17), where he was mocked for proclaiming the resurrection of the dead. This concept was contrary to the Platonic idea of the immortality of the soul. In this statement, Paul rebuked his readers for their inclination towards syncretism with Greek philosophy which greatly diminishes the power of the Gospel.

²² See vs. 24

²³ Isaiah 29:14 (LXX)

²⁴ Here Paul referred to Isaiah chapters 40-46 where God repeatedly and forcefully overthrew the reasoning of the pagans by demonstrating His superior power, proving His existence and His infinite wisdom by His ability to declare the future accurately through the prophets, and then move entire nations to perform His purposes, so that He alone determines the outcome of history. (See also: Psalm 2 & Dan. 4).

²⁵ Prov. 1:20-33; Prov. 30:1-4; Rom. 1:18-32

²⁶ The preaching about Logos

²⁷ God provided Christ as both a "sign" for Israel and "Wisdom" for the Greeks, yet pride is the obstacle for both.

²⁸ Logos is the "Power of God" for the Jews. The one Solomon called "Wisdom" is the one who overshadowed and came upon the Virgin Mary, entering her womb (Luke 1:35).

²⁹ Logos is the "Wisdom of God" for the Greeks (Prov. 1:20-33), the one begotten out of God at the beginning of creation (Prov. 8:22-36).

³⁰ Prov. 8:22 LXX

1 Corinthians

out from Him in Anointed Jesus³¹ who became for us Wisdom³² from God, plus also justice, plus also holiness and release, 31 so that as it has been written, *"The one boasting, let him boast in the Master."*³³

Chapter 2

And I, having come to you, brothers, came not in excellence of word or wisdom declaring to you the witness of God. 2 For I determined not to have perceived anything³⁴ among you except Jesus Anointed, and Him having been crucified. 3 And I became toward you in feebleness and in fear and in great trembling. 4 And my word and my proclamation [was] not with persuasive words of human wisdom, but in demonstration of the Breath and of power 5 so that your trust might not be in the wisdom of men, but in the power of God. 6 And we proclaim Wisdom among the mature, but not the wisdom of this age or the principle [men]³⁵ of this age, those being deposed. 7 But we speak the Wisdom of God in a mystery,³⁶ having been concealed, whom God predetermined before the ages for our glory, 8 who none of the principle [men] of this age have discovered. For if they had discovered, they would not have crucified the Master of glory.³⁷ 9 But just as it has been written, *"That which the eye did not see and the ear did not hear and the heart did not ascend towards, these things God prepared for those loving Him."*³⁸ 10 Yet God revealed [the mystery] to us through His Breath. For the Breath searches everything, even the deep things of God. 11 For what man has perceived the [things] of a man except the breath of the man in him? Thus also no one has perceived the things of God except the Breath of God.³⁹ 12

³¹ Jesus, the *"only-begotten from the Father"* (John 1:14) originally *"issued forth out of God"* (John 8:42), and is literally *"out from"* within God. Baptized believers are reckoned as *"in Christ"* (1 Cor. 1:2), becoming *"one Breath"* with Him (1 Cor. 6:17) as the head of the local assembly (Eph. 1:22-23; Eph. 5:29-30). Consequently, by being joined to the *"only begotten Son of God,"* all true believers are reckoned as God's collective Son (John 3:8), thus being *"out from Him"* by union with the one who was literally procreated out of God.

³² Prov. 8:22

³³ Jer. 9:23-24

³⁴ Before arriving at Corinth, Paul had just delivered his powerful speech to the philosophers at Athens proving that he was indeed acquainted with Greek philosophical works (Acts 17:16-34). Arriving in Corinth, he first gave witness in the synagogue, but was quickly thrown out. At this point Jesus appeared to Him in a vision, saying *"Do not be afraid, but speak, and do not keep silent; for I am with you, and no one will attack you to hurt you; for I have many people in this city"* (Acts 18:9-10). Paul determined to avoid philosophy, and exclusively proclaim the Anointed crucified.

³⁵ This includes both the Sanhedrin and the Greek philosophers

³⁶ "Wisdom" is the preincarnate Son of God, concealed in a mystery in Proverbs 8, but identified as God's "Son" in Prov. 30:2-4.

³⁷ Psalm 24:7-10

³⁸ This is a quote of Isa. 64:4 which distinguishes *"those loving Him"* from the rest of Israel described as *"an unclean thing"* whose righteousnesses were as *"filthy rags"* in God's sight, and that God has *"hidden"* His face from them (vss. 5-7).

³⁹ This comparison between the *"breath"* of man and the *"Breath"* of God shows that God's Breath is not a distinct Person any more than a man's *"breath"* is a person distinct from the man.

1 Corinthians

But we did not receive the breath of the world, but the Breath which is out of God,⁴⁰ so that we may have perceived that which was being graciously bestowed to us under God. 13 This we also speak, not in words taught from human wisdom, but in teachings of the holy Breath, comparing spiritual things with spiritual things. 14 Yet the soulish⁴¹ man does not receive the things of the Breath of God, for it is absurd to him, he is powerless to understand, because it is examined spiritually. 15 Yet the spiritual⁴² one analyzes everything, but he is not analyzed by anyone.⁴³ 16 For “*Who knew the mind of the Master? ... Who will instruct Him?*”⁴⁴ But we have the mind of the Anointed.

Chapter 3

Factions condemned again

And I, brothers, was not able to speak to you as spiritual⁴⁵ but as fleshly,⁴⁶ as to minors in the Anointed. 2 I provided milk to drink and not [solid] food,⁴⁷ for you were unable, and still now you are unable, 3 for you are still fleshly. For wherever there is jealousy and strife and opposition among you, are you not fleshly and walking according to man? 4 For whenever anyone should say, “I am of Paul,” yet another [says] “I am of Apollos,” are you not fleshly? 5 Who then is Paul, and who is Apollos, but servants through whom you believed and as the Master gives to each? 6 I planted and Apollos irrigated, but God was producing growth. 7 Consequently neither is the one planting anything nor the one irrigating, but God is producing the growth. 8 So the one planting and the one irrigating are one, yet each will receive his own wage according to his work. 9a For we are co-laborers of God, God’s farm.

A Dire Warning to Teachers of the Assembly⁴⁸

⁴⁰ In John 8:42, Jesus said, “I issued forth out of God.” In John 4:24 Jesus said to the Samaritan woman, “God is Breath.” The preincarnate Son was the “*holy Breath*” that entered Mary’s womb in order to become flesh (Luke 1:35). Thus Paul’s statement here was not a reference to Pentecost, but rather referred to receiving the one who was God’s “Breath,” begotten of Him, but who came down to the land as Man. “*But as many as **received Him** [Logos], to them He gave the right to become children of God*” (John 1:12).

⁴¹ Both animals and humans are ψυχῶν ζωσῶν “living souls” (Gen. 1:20-21; Gen. 2:7) by being animated by the “breath of life” (Gen. 2:7; Gen. 7:15,22). Thus a “soulish” man lives merely by his animal instincts and selfish desires because his mind has not been transformed by the power of the holy Breath of God.

⁴² One who is transformed and enlightened by the holy Breath of God has understanding that is not available to the “soulish” man. Peter referred to the same concept as believers having the “knowledge of God” (2 Pet. 1:2-8; 2 Pet. 2:20; 2 Pet. 3:18).

⁴³ The “soulish” man is not capable of examining or understanding the “spiritual” man because he completely lacks the knowledge of divine things that is the basis for the spiritual man’s understanding.

⁴⁴ Isaiah 40:13 LXX. The full quote is “*Who knew the mind of the Master? And who became His counsellor? Who will instruct Him?*” The Hebrew reads significantly differently: “*Who has directed the Breath of YHVH, or has taught Him as a counselor?*”

⁴⁵ The “spiritual” man has been transformed by the holy Breath of God. (cf. 1 Cor. 15:44-46).

⁴⁶ The adjective “fleshly” is synonymous for “soulish” (1 Cor. 2:14), the animal nature which has not been transformed by the holy Breath of God.

⁴⁷ Heb. 5:12-14; 1 Pet. 2:2

⁴⁸ This entire paragraph is based upon Jesus’ teaching in Luke 12:42-49.

1 Corinthians

9b You are God's building.⁴⁹ 10 According to the grace of God that was given to me, as a wise foreman, I have laid a foundation and another builds [upon it]. But let each one consider how he builds. 11 For no one is able to lay a foundation apart from the one being laid, which is Jesus Anointed. 12 Yet if anyone builds on this foundation gold, silver, gems, wood, hay, or straw, 13 the work of each will become apparent. For the Day⁵⁰ will reveal [it],⁵¹ because it is uncovered in fire, and the fire will test the work of each one, what kind it is. 14 If anyone's work remains which he built upon [the foundation], he will receive a wage. 15 If anyone's work will be burned down, he will be punished, but he will be delivered, yet this as through fire.⁵² 16 Have you not perceived that you are the Temple of God, and that the Breath of God dwells among you?⁵³ 17 If anyone corrupts the Temple of God,⁵⁴ God will ruin that one. For the Temple of God is holy, which some⁵⁵ of you are. 18 Let no one deceive himself. If someone among you seems to be wise in this age, let him become stupid so that he may become wise. 19 For the wisdom of this world is stupidity with God. For it has been written, "*the one catching the wise in their cleverness.*"⁵⁶ 20 And again, "*the Master knows the contemplations of the wise, that they are empty.*"⁵⁷ 21 Therefore, let no one boast in men, for everything is yours, 22 whether Paul, or Apollos, or Kaphas, or the world, or life, or death, or imminent things, or future things, all is yours. 23 And you are of the Anointed, and the Anointed is of God.

Chapter 4

Paul responds to the Challenge of His Authority

Therefore, let a man consider us as subordinates of the Anointed, and trustees of the mysteries of God. 2 Yet among trustees, it is expected that one would be trustworthy. 3 Yet for me, it is insignificant that I should be examined under you, or under a day [assigned by]⁵⁸ man, without [first] examining myself. 4 For I have not discovered anything [untrustworthy] in myself. Yet I have not been justified in this, since the one examining me is the Master. 5 Consequently, do not judge anything before the appointed time, until the Master should come who will also bring to light the hidden things of darkness and will reveal intentions of the hearts. And then praise will come to each one from God. 6 Yet I applied these things figuratively to myself and Apollos because of you,

⁴⁹ The local assembly is the "House of God" and "Temple of God."

⁵⁰ The "day" of testing by fire is the time of tribulation just prior to Christ's return (Eph. 6:13; 1 Pet. 1:5-7; Rev. 3:10).

⁵¹ Bad teaching and wrong doctrine will have disastrous consequences in the end-times.

⁵² Luke 12:35-49

⁵³ Eph. 2:19-22

⁵⁴ That is, a teacher who intentionally corrupts the assembly with seriously erroneous doctrine.

⁵⁵ Some of the members of the Corinthian assembly were not genuinely sons of God (2 Cor. 13:5).

⁵⁶ Job 5:13

⁵⁷ Psalm 94:11

⁵⁸ Acts 28:23

1 Corinthians

so that in us you may learn not to be inclined above what has been written,⁵⁹ so that none should be elevated above another or against another. 7 For who is examining you? And what do you have which you did not receive? But if you also received it, why boast as if you did not receive it? 8 You have already become full! You already became rich! You reigned apart from us!⁶⁰ And O that you truly would reign, so that we also may reign together with you!⁶¹

Rebuke of the Corinthians' Arrogance

9 For I suppose that God displayed us last, the Emissaries, appointed to death because we became a theatre for the world, and for messengers,⁶² and for men. 10 We are fools because of the Anointed, but you are sensible⁶³ in the Anointed. We are weak, but you are strong. You are honored,⁶⁴ yet we are despised.⁶⁵ 11 Until the present hour, we are also hungry and may thirst, also naked and harassed, and refugees. 12 We also labor, working with our own hands; being reviled, we bless; being persecuted, we endure; 13 being slandered, we console. We became as the scum of the world, the off-scouring of all things, until the present. 14 I do not write these things shaming you, but as my children, I warn [you]. 15 For even if you may have myriads of tutors in the Anointed, [you have] not many fathers. For I begat you in Anointed Jesus through the Good Message. 16 I encourage you, then, become imitators of me. 17 This is why I sent Timothy to you,⁶⁶ who is my beloved and faithful child in the Master, who will remind you of my ways in the Anointed just as I teach in every assembly in every location. 18 But some became inflated as though I am not coming to you. 19 But I will come quickly to you whenever the Master may allow and I will know, not the word of those who have become inflated, but the power. 20 For the Kingdom of God is not in a word but in power. 21 Which would you prefer, that I should come to you with a rod, or in love and a spirit of meekness?

⁵⁹ This is a warning not to employ philosophical speculation beyond what has been specifically revealed in the sacred Scriptures. There is always great danger in such speculations, and it causes unnecessary and harmful strife.

⁶⁰ On occasion, Paul displayed a bit of sarcasm.

⁶¹ Rev. 20:4-6

⁶² Angels, cf. 1 Cor. 11:10; Eph. 3:8-12

⁶³ Here Paul employs sarcasm again in order to highlight the arrogance of some of the Corinthians, making themselves superior to the Apostles by employing philosophical speculations.

⁶⁴ One of the main reasons the Corinthians attempted their syncretism with Greek philosophy was to elevate themselves and Christianity in the eyes of their culture, to make their version of Christianity appear intellectual and able to compete within current thinking, rather than appearing foolish as Paul's preaching was to the Greek mind (cf. Acts 17:32).

⁶⁵ Paul was illustrating that the Corinthian version of Christianity, with its syncretism with Greek philosophy, was nothing like apostolic Christianity. Highlighting this contrast was intended as a rebuke. They should not be seeking to modify Christianity to make it palatable in the intellectual arena. Rather, like the Apostles, they should embrace the ridicule for the Gospel's apparent foolishness.

⁶⁶ 1 Cor. 16:10-11

Chapter 5

Rebuke for Tolerating Fornication

It is actually reported that there is fornication among you, and such fornication that is unheard of even among the nations, for someone to have his father's wife!⁶⁷ 2 And you, having become inflated, are also not rather mourning so that the one doing this should be taken out of your midst! 3 For I indeed, as being absent among the Body,⁶⁸ yet in the Breath I have already judged the one who did this as though being present. 4 In the name of our Master Jesus Anointed, (you having gathered together with my breath⁶⁹ together in the power of our Master Jesus Anointed), 5 turn over such a one to Satan for the destruction of the flesh so that the breath may be rescued in the Day of the Master Jesus. 6 Your boast is not good. Have you not perceived that a little leaven ferments the whole loaf? 7 Clean out then the old leaven so that you may be a new loaf, according as you are unleavened. For also our Passover, the Anointed, was sacrificed over us. 8 So too we should observe the Feast,⁷⁰ not with old leaven, neither with leaven of evil and wickedness, but in unleavened things of sincerity and truth. 9 I wrote to you in the letter not to be companions with fornicators. 10 And certainly not with the fornicators of this world, or the greedy, or extortioners, or idolaters, since you would have to leave the world! 11 But I write now to you not to comingle with anyone called a "brother" if he should be a fornicator, or greedy, or idolater, or a reviler, or a drunk, or an extortioner. With such you are not even to eat! 12 For is it to me to judge those outside [the Body]? But you are not even judging those within [the Body]! 13 (But those outside [the Body] God will judge). Also, "*Excommunicate that wicked one from among you.*"⁷¹

Chapter 6

Rebuke for Lawsuits among the Assembly

1 Dare any on you having business with another go before the unjust to be adjudicated, and not before the holy ones? 2 Have you not observed that the holy ones shall judge the world? And if the world is judged in you, are you unworthy to judge the smallest matters? 3 Have you not observed that we will judge messengers,⁷² how much more things related to livelihood? 4 If then you should have adjudications concerning livelihood, those having the lowest place in the assembly, seat these [to judge]. 5 I am

⁶⁷ Lev. 18:8; Lev. 20:11; Deut. 22:30; Deut. 27:20

⁶⁸ "Body" here refers to the local assembly at Corinth, the "body of Christ" (1 Cor. 12:27). See also 2 Cor. 5:6-9.

⁶⁹ That is, with Paul's stated pre-judgment in vs. 3.

⁷⁰ Here Paul instructs them to observe the Passover, but in a different manner than the Jews.

⁷¹ Deut. 17:7 LXX

⁷² Celestial messengers, angels

1 Corinthians

saying this to your shame. Is there not among you a wise⁷³ one who will be able to judge among his brothers? 6 But brother adjudicates with brother, and this before unbelievers! 7 Already, then, there is indeed a serious flaw among you that you even have adjudications against yourselves. Why are you not rather accepting injury? Why are you not rather accepting being cheated? 8 But you are injuring and cheating, and this to the brothers!

Only the Just will inherit the Kingdom

9 Have you not observed that the unjust will not inherit the Kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the Kingdom of God. 11 And some of you used to be these things,⁷⁴ but you washed,⁷⁵ but you were made holy, but you were justified, [all] in the name of the Master Jesus and with the Breath of our God.⁷⁶

The Impact of Fornication on the local Body of Christ

12 Everything is available to me, but not everything is beneficial. Everything is available to me, but I will not be made a slave under anything. 13 *"Food for the stomach, and the stomach for food."*⁷⁷ Yet God will destroy both! But the Body⁷⁸ is not for fornication, but for the Master, and the Master for the Body. 14 Yet God also aroused⁷⁹ the Master, and He will arouse us by His power. 15 Have you not perceived that the bodies⁸⁰ of you [all]⁸¹ are members of Christ? Should I then, taking away the members of Christ, make them members of a prostitute? May it not be so! 16 Or have you not observed that the one being

⁷³ A 'wise' person who is also in the lowest place among them probably refers to someone who is familiar with legal matters as opposed to the spiritual leaders in the assembly.

⁷⁴ This passage overthrows the modern claim that homosexuals are born rather than a choice, and that a former homosexual cannot become heterosexual. Clearly some of the Corinthians used to be homosexuals, but no more.

⁷⁵ The verb is in the middle voice, indicating that the individual participated in both doing and receiving the action. Here it refers to one's active participation in baptism along with the one performing the baptism. The following verbs "made holy" and "justified" are in the passive voice indicating that the action was performed by an outside source, in this case God.

⁷⁶ Baptism and its divine effects (the remission of sins and partaking of the holy Breath) was in the name of Jesus Christ alone. See note on 1 Cor. 1:2. See also Titus 3:3-7.

⁷⁷ This was apparently a common metaphor in that culture to justify fornication, that the human body is built for sex, just as the stomach is built for eating.

⁷⁸ The local assembly, the "Body of Christ"

⁷⁹ The resurrection was commonly viewed by Paul as being awakened from sleep.

⁸⁰ The plural "bodies" here indicates individual physical bodies, while the singular "Body" in the surrounding verses indicates the collective "Body of Christ."

⁸¹ The addition of the word "all" in brackets indicates that the word "you" is plural in the Greek text. Unfortunately, English uses the same form "you" for both singular and plural, making this passage difficult to interpret in most English translations. It is easy to mistake "you" the collective Body for "you" the individual Christian's body.

1 Corinthians

joined to a prostitute is one body, for he says *“the two shall become one flesh.”*⁸² 17 But the one being joined to the Master is one Breath.⁸³ 18 Flee fornication! All sin which any man does is separate from the Body. But the one fornicating is sinning into⁸⁴ his own⁸⁵ Body.⁸⁶ 19 Or have you not observed that the Body⁸⁷ of you [all]⁸⁸ is a Temple of the holy Breath which you [all] have from God, and you [all] are not your own? 20 For you [all] were bought with a price, by all means honor God in the Body of you [all] and in the Breath⁸⁹ of you [all] which are God’s.

Chapter 7

The Ideal State of Celibacy vs. the Human Need for Marriage

1 Now concerning the thing which you wrote to me: The ideal [state] is for a man not to be touching a woman.⁹⁰ 2 But because of fornication, each⁹¹ man [should] have for himself a woman. And each woman [should] have for herself a man.⁹² 3 The man must be giving

⁸² Gen. 2:24. See also: Eph. 5:28-31. This is not to say that fornication becomes marriage in God’s sight. Rather, fornication is taking what God intended for marriage alone and perverting it.

⁸³ Eph. 4:1-6

⁸⁴ The preposition εἰς + accusative case object basically indicates progress to a destination. That is, sin is brought INTO the “body” by fornication. If Paul mean that fornication was sinning with or in one’s own physical body, he would have written ἐν τῷ ἰδίῳ σώματι (ἐν + dative case object), “sinning with/in his own body.” Instead, Paul wrote εἰς τὸ ἴδιον σῶμα ἀμαρτάνει (εἰς + accusative case object), “sinning INTO/UNTO his own Body.” Compare 1 Cor. 8:12. It is hard to imagine why Paul would imply that fornication brings sin into the physical body when it is done with or in the physical body already. On the other hand, it is not difficult to see that fornication brings sin into one’s own local assembly, the Body of Christ. This interpretation is consistent with Paul’s earlier statement about their tolerating fornication in the assembly, that *“a little leaven ferments the whole loaf”* (1 Cor. 5:6), and his statement just a few verses earlier, *“should I then, taking away the members of Christ, make them members of a prostitute?”* Thus, Paul emphasized the impact of fornication upon the entire assembly, not merely the person’s physical body.

⁸⁵ The Greek word ἴδιον [own] indicates a common association. It does not necessarily indicate sole possession of something. The operations of spiritual gifts were distributed *“to each his own”* (1 Cor. 12:11), yet there are many more members than different kinds of gifts. In the resurrection, each will be raised *“in his own order”* (1 Cor. 15:23). Yet, there are only three resurrections, first Christ, then those who belong to Christ, then those at the “end” after Christ’s reign. Obviously, there is not a private resurrection for each person, but a collective resurrection to which an individual belongs. We have the same in Matt. 9:1, where Jesus *“came to His own city.”* The city was not exclusively His, but rather it was the city to which he belonged along with many others. Consequently, *“his own body”* does not necessarily refer to a “body” that is exclusive to him, but can equally mean a “body” in which he is a member along with others. The context strongly favors this later interpretation which is why ‘Body’ is capitalized, referring to his local assembly.

⁸⁶ As a member of the local “Body of Christ,” by fornicating a Christian is joining the “body of Christ” to a prostitute.

⁸⁷ Singular

⁸⁸ Plural

⁸⁹ Being joined to Christ in the assembly is by the common Breath (v. 17).

⁹⁰ Paul drew this inference from Jesus’ words in Matt. 19:10-12. And this state (no marriage for the sake of procreation) will be universal for God’s people in the resurrection (Matt. 22:30).

⁹¹ “ἕκαστος,” each and every. Paul seems to leave no exceptions save those who have the gift of celibacy, which he deemed superior.

⁹² Paul justified his own celibate lifestyle, yet also commended marriage. That celibacy is a superior way of life was stated also by Jesus in His comments about eunuchs, (Matt. 19:10-12). But, He too acknowledged that this was only for a few who had such a gift, those who were “able to receive it.” For those who did not have the gift of a celibate lifestyle, Paul commands all others to marry in order to avoid fornication.

1 Corinthians

to the woman [his] conjugal obligation and similarly also the woman to the man.⁹³ 4 The woman does not have sovereignty over her own body, but the man. Yet, similarly, the man also does not have sovereignty over his own body, but the woman. 5 Do not deprive each other unless by common consent for a specified time so that you may seclude yourselves for fasting and prayer. And then you should resume this [conjugal obligation] so that Satan may not tempt you through your weakness.⁹⁴

The Ideal State is Celibacy for Singles & Widows

6 I am saying this by indulgence, not by command,⁹⁵ 7 and I would prefer all men to be as I am myself.⁹⁶ But each has his own gift from God,⁹⁷ one like this, another like that. 8 Yet I am saying⁹⁸ to the unmarried and to the widows, the ideal [state] for them is if they should remain like me. 9 But if they are unable to restrain, they must marry. It is better to marry than to be burning [with passion].

Jesus' Command for Christian Marriages

10 I (not I, but the Master⁹⁹) commands those who have entered marriage: The woman is not to be separated¹⁰⁰ from the man, 11 yet if she has [already] been separated, she must remain unmarried or be reconciled to the man.¹⁰¹ And the man must not divorce the woman.¹⁰²

Practical Exceptions for Unequally Yoked Marriages¹⁰³

⁹³ On the same grounds as the previous statement (to avoid fornication), the conjugal obligation must be met by both spouses as necessitated by the sexual needs and desires of the other.

⁹⁴ Lack of self-control.

⁹⁵ Here Paul expressed his personal wishes, which God allowed him to express. Yet he also made it clear that this was not God's own command.

⁹⁶ Celibate

⁹⁷ See note for vs. 1.

⁹⁸ Again this refers to Paul's own opinion, not a command from God.

⁹⁹ Paul was referencing Jesus' own commandment regarding divorce that it was forbidden for God's people except on grounds of "fornication," as the Law also indicated (Matt. 5:31-32 & 19:1-9).

¹⁰⁰ The passive voice of the infinitive verb, along with the fact that "woman" is in the accusative case, means that "woman" is the direct object (not the subject) of the verb. In other words, the action of separation has been done to her, rather than her having performed the action of separation. The same is true in vs. 11.

¹⁰¹ This presupposes that she has not also remarried. The Law of Moses made such a return to the first husband after remarriage an "abomination to the LORD" (Deut. 24:1-4).

¹⁰² This was Paul's interpretation of Jesus' previous commands recorded in the Gospels. That Paul did not mention the exception clause for fornication (Matt. 5:32 & Matt. 19:9) is not problematic since his readers were already familiar with it. Jesus' remarks concerned married couples where both were in a covenant relationship with God. Paul assumes this as well by commanding both the man and the woman, and reminding them of what Jesus commanded.

¹⁰³ The issue of mixed marriages seems to be the question about which the Corinthians originally wrote to Paul, especially concerning how this might play out in the end-time persecution. The previous paragraphs in this chapter were by way of foundational teaching.

1 Corinthians

12 I, (not the Master¹⁰⁴), say to the rest¹⁰⁵: If any brother has an unfaithful¹⁰⁶ woman and she is content to cohabit with him, he must not divorce her. 13 And if any woman has an unfaithful man and he is content to cohabit with her, she must not divorce the man. 14 For the unfaithful man has been sanctified in the woman. And the unfaithful woman has been sanctified in the brother, (otherwise your children are unclean; but now they are holy).¹⁰⁷ 15 But if the unfaithful one departs, let them depart. The brother or sister has not been enslaved¹⁰⁸ in such cases. God has called us unto tranquility.¹⁰⁹ 16 Because, how could you know, woman, whether you will rescue the man? Or how could you know, man, whether you will rescue the woman?¹¹⁰

Remaining True to One's Gift and Calling

17 Now accordingly as the Master has equipped¹¹¹ each one, accordingly as God has called each one, this [path] he should walk. And this is what I am prescribing in all the assemblies.¹¹² 18 Was anyone called having been circumcised? Don't become

¹⁰⁴ Paul noted that Jesus did not address the following issues specifically, because they were not germane to His Jewish audience at the time, all of whom were presumed to be within the covenantal relationship with God. There were not mixed marriages with pagans among them since that was strictly forbidden by the Law.

¹⁰⁵ Paul clearly distinguished "*the rest*" in verses 12-16 (referring to mixed marriages, one faithful believer and one not) from those covered by Jesus' commands, that is to "*those who have entered marriage*" (vss. 10-11) where both are in a covenant relationship with God. This distinction implies that Jesus' general rule (no divorce and remarriage except for fornication) is specific to couples who are both disciples of Jesus Christ. That would include couples who both became believers after marriage, or two people who have entered marriage as disciples of Jesus Christ. This is consistent with Jesus' words in the Gospels spoken to the Israelite nation where all were in a covenantal relationship with God through the Law of Moses.

¹⁰⁶ The Greek word can mean either "unbelieving" / "untrusting" (active sense), or "unfaithful" / "untrustworthy" (passive sense [see Prov. 17:6 LXX]). Thayer's defines it as, "*unfaithful, faithless, (not to be trusted, perfidious).*" Here it may mean either an unbeliever (who overtly denies Christ) or one who is unfaithful or untrustworthy (who denies Him in actions and lifestyle). Either way, it is not the profession of faith or church attendance that is critical, but the life of obedience to Christ as an active and faithful member of the local Body of Christ.

¹⁰⁷ Paul had in mind God's ultimate purpose for joining man and wife in "one flesh" as stated by Malachi: "*But did He not make them one, having a remnant of the Spirit? And why one? He seeks godly offspring.*" (Mal. 2:15). Paul's point was that God is able to raise up godly offspring with one faithful parent who can instruct and pass on God's Word to the children even within a mixed marriage. Timothy is a good example of this. He knew the Holy Scriptures "from a child" thanks to his Jewish mother and grandmother. Yet, his father was a Greek unbeliever (as is evidenced by Timothy's being uncircumcised – Acts 16:1-3). In the Old Testament, God frequently promised that his blessings would flow to the descendants of His covenant people.

¹⁰⁸ The Greek word means to be in a state of bondage. Regarding whether remarriage is allowed in such cases, see vss. 27-28.

¹⁰⁹ God has called believers to a place of rest and peace, not to one of being bound forever to an unfaithful spouse who is not content to live in matrimony with a faithful Christian.

¹¹⁰ Paul explains his reasoning for the requirement in verses 12-13, that a faithful spouse must remain with an unfaithful one as long as the unfaithful spouse is content to cohabit.

¹¹¹ "Distributed" – God has given each a gift or ability, some to celibacy and some to marriage (cf. v. 7 & Matt. 19:10-12).

¹¹² Paul brought to bear two considerations for those contemplating marriage. The first has to do with whether one is equipped by God for celibate life or married life. The second is the calling one has received from God. Paul advises that one should not deviate from his God-given abilities and calling. However, Paul did allow such deviation as

1 Corinthians

uncircumcised.¹¹³ Was anyone called in uncircumcision? Don't become circumcised.¹¹⁴ 19 (Circumcision is not what is important, and uncircumcision is not what is important, but observing the commandments of God).¹¹⁵ 20 Each one, in the calling with which he was called, remain in this. 21 Were you called as a slave? Do not be concerned (but if you are able to gain freedom, do it). 22 For the slave who was called in the Master is the Master's free man. Likewise, the freeman who was called is Christ's slave. 23. You were purchased with great cost; do not become slaves of men. 24 Brothers, each one in whatever [state] he was called, in this remain with God.

Advice for Times of Persecution and Tribulation

25 Yet concerning¹¹⁶ [female] virgins,¹¹⁷ I do not have a commandment from the Master, but I am giving my opinion as having received mercy from the Master to be faithful. 26 I recommend, therefore, this ideal¹¹⁸ [state] to be followed throughout the impending¹¹⁹ distress,¹²⁰ that the ideal [state] for a man is to be like this:¹²¹ 27 Have you been bound to a woman? Do not seek a divorce. Have you been divorced¹²² from a woman?¹²³ Do not

described in the following verses. Most likely the deviation is acknowledged as people's abilities may change as they mature in the Christian Faith.

¹¹³ Obviously Paul did not use "circumcised" literally, since it is physically impossible to become uncircumcised after being circumcised. Rather, a Jewish believer did not need to abandon the Jewish traditions, dress, diet, etc., just because these were not required in the Law of Christ. He could maintain the traditions for the purpose of evangelizing his fellow Jews.

¹¹⁴ Again, Paul uses "circumcision" in reference to all of the Jewish customs.

¹¹⁵ See Rom. 2:12-29

¹¹⁶ "Concerning." Here Paul viewed "virgins" as a third party, not being addressed directly. That is, his instructions deal with what the "brothers" were to do *about virgins* rather than instructing virgins directly. The commands are directed to the men regarding whether they ought to take a (virgin) wife or remain celibate.

¹¹⁷ The Greek word "virgins" is feminine and refers to females exclusively, a female of marriageable age who has not been married before.

¹¹⁸ The ideal state is celibacy, as outlined in vss. 1 & 6-9

¹¹⁹ The Greek verb in the perfect tense means "impending" or "threatening." It is often wrongly translated "present," but the present aspect of the perfect tense of this verb refers to the current threat of imminent harm, not to the presence of the harm itself. (See: 2 Thess. 2:2 & 1 Esdras 5:47 LXX)

¹²⁰ The time of great tribulation outlined by Christ in Matthew 24

¹²¹ Paul's answer implies that their question concerned taking a Christian virgin wife in light of the impending tribulation.

¹²² Literally, "loosed from." This term refers to the annulment of an engagement (Matt. 1:19) and divorce in an already consummated marriage (cf. Matt. 19:7 & Deut. 24:1).

¹²³ The word "loosed from" regarding marriage always refers to divorce in Scripture, never to death. The Greek word frequently means 'break,' 'destroy' or 'demolish,' (see: Matt. 5:19; John 2:19; John 5:18; Eph. 2:14). When Paul spoke of widows being released from the marriage bond, he said they were "free of" the marriage, not "loosed from" the marriage bond, (Rom. 7:3; 1 Cor. 7:39). Here, Paul used the same root word in the previous sentence where it clearly meant divorce. When he said for a married man not to "seek to be loosed" he was not referring to the death of his wife, but to divorce. Therefore, when he referred to those already "loosed from a woman," he meant Christians who were already divorced. Paul advised that they remain single, but he also permitted remarriage, and declared them innocent in such cases.

1 Corinthians

seek a woman. 28 However, if you should marry, you have not sinned;¹²⁴ (also if the virgin should marry, she has not sinned). Yet, you will have trouble in the flesh, and I am [trying to] spare you [both]¹²⁵ from this. 29 But I say this, brothers, the time that has been shortened¹²⁶ remains¹²⁷ [ahead], so that those having women should be as not having [women],¹²⁸ and those lamenting as not lamenting,¹²⁹ and those rejoicing as not rejoicing,¹³⁰ and those buying as not possessing,¹³¹ and those using the [present] system as not abusing it, because the form of the [present] system is passing away.¹³² 32 But I want you to be without anxiety. The single man is anxious about the things of the Master, how he might please the Master. 33 But the married man is anxious about the [present] system, how he may please the woman. 34 The same distinction applies to the virgin and the [married] woman. The virgin is anxious about the things of the Master, that she may be holy in body and in breath. Yet the married woman is anxious for the things of the [present] system, how she may please the man. 35 I speak this for your benefit, not that I should be placing a noose around you,¹³³ but toward excellence and undistracted devotion to the Master.

Couples Already Engaged

36 Now, if anyone is acting audacious¹³⁴ towards his [betrothed] virgin, and if she may pass the prime [of childbearing age] and it becomes pressing, he should do as he wishes. He does not sin. They should marry. 37 Yet, the man who has taken a settled stand in his heart, not having necessity [for intimacy] and having power over his desires, and has determined this in his own heart – to preserve his virgin¹³⁵ – does better. 38 So also, the

¹²⁴ Paul clearly allowed remarriage of already divorced individuals.

¹²⁵ "You" is plural, referring both to the man contemplating marriage and to the virgin he is contemplating marrying.

¹²⁶ Literally, "the time that has been shortened." This is a reference to Jesus' statement that the time of Great Tribulation has been shortened for the sake of the elect (Mark 13:20).

¹²⁷ The great tribulation was impending, and "remaining" to be fulfilled.

¹²⁸ Within the context of the great tribulation, and the need to flee quickly to safety, Jesus warned His followers to "remember Lot's wife" (cf. Luke 17:32 & Luke 21:36).

¹²⁹ With the end impending, it was useless to lament for the dead since the resurrection was impending, (1 Thess. 4:13-18).

¹³⁰ Newlyweds who were rejoicing may only have a very short time to do so if the impending Great Tribulation overtakes them.

¹³¹ Those investing in lands or possessions would lose them all at the Great Jubilee, when the inheritance will be Christ's and distributed according to His judgment.

¹³² Romans 8:18-25; Hebrews 12:25-29

¹³³ All of these instructions were Paul's attempt to spare believers from unnecessary trouble if the Great Tribulation should overtake them. This is consistent with Jesus' warning that families would be a snare to many believers in the last days, being betrayed by loved ones, (Micah 7:5-7; Matt. 10:21, 34-39; Matt. 24:10; Mark 13:12; Luke 12:51-53; Luke 21:16).

¹³⁴ A man is showing an inordinate amount of attention to one's virgin daughter, indicating that he is interested in marrying her, or else they are already engaged, and he wishes to consummate the marriage.

¹³⁵ A man who has determined not to consummate the marriage to the virgin to whom he has been betrothed, and has determined to preserve her as a 'virgin.' He has done better both for himself and for the virgin to whom he is engaged.

1 Corinthians

one consummating the marriage of his virgin does well. And the one not consummating the marriage will do better.

Widows

39 A woman is bound by the law for as long as her man lives. Yet, whenever the man dies, she is free to marry whomever she pleases, only in the Master. But she is happier, in my opinion, if she remains as she is. And I seem to have the Breath of God [in this regard].

Chapter 8

Paul explores their faulty Argument concerning eating Idol-sacrifices

Yet concerning idol-sacrifices, we have observed [that] we all have knowledge.¹³⁶ Knowledge inflates, but love builds up. 2 But if anyone presumes to have perceived something, he has not yet perceived anything like he needs to know. 3 Yet if anyone loves God, this one has been observed by Him. 4 Concerning then the eating of the idol-sacrifices, we have observed that in the world an idol is nothing,¹³⁷ and *“There is no God except one.”*¹³⁸ 5 For even if there are also so-called “gods,” whether in the sky or on the land, as there are even many gods and many masters, 6 but to us there is one God,¹³⁹ the Father,¹⁴⁰ from¹⁴¹ whom everything [became], and we unto Him.¹⁴² There is also one Master, Jesus Anointed, through¹⁴³ whom everything [became], and we through Him.¹⁴⁴ 7 But this knowledge is not in all. And some, with conscience of an idol until now, eat as an idol-sacrifice and their conscience, being weak, is polluted. 8 Yet food does not commend us to God. For neither do we abound if we eat, nor are we lacking if we do not

¹³⁶ The Corinthians were arguing that their knowledge that an idol is not really a god implies that there is no consequence for Christians eating idol-sacrifices. Paul encouraged them to take another look.

¹³⁷ Here Paul conceded that the idol itself was indeed nothing. However, later he pointed out that the idol-sacrifices were actually being offered to demons who masquerade as “gods” and so eating at an idol’s temple was indeed “fellowship with demons,” (1 Cor. 10:20).

¹³⁸ This is a paraphrase of Deut. 6:4.

¹³⁹ This is a clear affirmation of the Shema (Deut. 6:4), which was also affirmed by Jesus (Mark 12:28-34).

¹⁴⁰ The “one God” of the Shema is the Father alone, not a Trinity of three divine Persons. Verse 6 has the markings of an apostolic creedal statement on the nature of God and His Son, along with Peter’s confession (Matt. 16:16; John 6:69). Combined these became the baptismal confession of faith (Acts 8:37; 1 Tim. 6:12).

¹⁴¹ The preposition is ἐξ, literally “out from.” This preposition refers to the Father as the ultimate source of all created things.

¹⁴² We become children of God.

¹⁴³ The preposition is διὰ which refers to the agent through which God created all things. This is consistent throughout Scripture when speaking about how the creation relates to the Father and Son, always “out of” the Father as the source and “through” the Son as His agent in creation. See John 1:1-3,10, Col. 1:16; Heb. 1:2; Heb. 2:10.

¹⁴⁴ We become children of God through Jesus.

1 Corinthians

eat. 9 But consider whether this [alleged] right of yours¹⁴⁵ might become an obstacle to the weak. 10 For if anyone should see you – the one with knowledge – reclining in an idol-temple, will not the conscience of him, being weak, be emboldened unto the idol-sacrifices, to eat? 11 And the weak brother, for whom the Anointed died, will be destroyed over your [exercising] “knowledge?” 12 So in sinning thus into the brothers¹⁴⁶ and defeating their weak conscience, you sin into the Anointed! 13 Certainly then, if food snares my brother, I should absolutely not eat meat unto the age, so that I should not ensnare my brother!

Chapter 9

*Paul again responds to the challenge of His Authority*¹⁴⁷

Am I not an Emissary? Am I not free? Have I not seen Jesus Anointed, our Master? Are you not my work in the Master? 2 If I am not an Emissary to others, yet I certainly am to you. For you are the seal of my commission in the Master.¹⁴⁸ 3 My defense to those examining me¹⁴⁹ is this: 4 Do we not have authority to eat and drink? 5 Do we not have authority to bring along a sister, a woman, just as the rest of the Emissaries and the brothers¹⁵⁰ of the Master and Kaphas? 6 Or do only I and Barnabas¹⁵¹ have no authority to be unemployed?¹⁵² 7 Who goes to war at any time with his own provisions? Who plants a vineyard and does not eat from its fruit? Or who shepherds a flock and does not partake of the milk of the flock? 8 I do not say these things according to men. Does not the Law also say these things? 9 For in the Law of Moses it has been written, “*You will not muzzle a threshing ox.*”¹⁵³ Is God not concerned with oxen, 10 or does He speak because of us? For it was written because of us, so that the one plowing must plow upon expectation, and the one threshing out of his expectation is to partake concerning [his] expectation. 11 If we sowed to you spiritual things, is it too much that we reap fleshly things? 12 If others partake from you by this authority, why not us more? But we did not use this authority

¹⁴⁵ In this chapter Paul initially allowed their basic argument in favor of eating idol-sacrifices on the grounds that idols are not really gods. Instead of overthrowing this argument here, he instead gently pointed out that their practice has unintended consequences which ought to cause them to reverse course. In the following chapter, he completely overthrew their initial premise, pointing out that the pagan gods were in fact demons.

¹⁴⁶ Sinning “into the brothers” causes them to sin. See note on 1 Cor. 6:18.

¹⁴⁷ Here Paul addressed the challenge to his authority again, this time on the charge that he was using his ministry for financial gain, as was the practice of false teachers (2 Cor. 2:17).

¹⁴⁸ 2 Cor. 3:2-4

¹⁴⁹ 1 Cor. 4:3-4,7; 2 Cor. 3:1

¹⁵⁰ James and Jude

¹⁵¹ Barnabas was not with Paul when he arrived at Corinth, since they had split up prior to his first visit there (Acts 15:36-41). However his mention here, along with the plural first person pronouns (we) in vss. 11-12, imply that Barnabas did indeed visit Corinth. Most likely, Barnabas and Mark caught up with Paul, Silas, and Timothy during the more than 18 months that Paul remained there (Acts 18:11,20). Paul’s mention of himself and Barnabas here was probably because both were unmarried.

¹⁵² The other Emissaries of Jesus had their financial needs met by those to whom they ministered, including their wives.

¹⁵³ Deut. 25:4; 1 Tim. 5:18

1 Corinthians

but forfeit everything so that we might provide no obstacle to the Good Message of the Anointed. 13 Have you not observed that those officiating the sacred things eat from the sanctuary? Those attending the altar share together a portion [of the sacrifices]?¹⁵⁴ 14 The Master, in this manner, also prescribed to those proclaiming the Good Message to live out from the Good Message.¹⁵⁵ 15 But I did not use any of these things.¹⁵⁶ Yet I did not write these things so that it should be thus with me. For it is better for me rather to die than someone should make my claim empty! 16 For if I proclaim the Good Message, it is nothing for me to boast [about], for necessity is lying upon me. Yet woe is to me if I should not proclaim the Good Message! 17 For I have a wage if I do this voluntarily. But if [I do it] involuntarily,¹⁵⁷ I have been entrusted a stewardship. 18 What is the wage to me? I am proclaiming in order that I may offer the free Good Message of the Anointed so as not abusing my authority in the Good Message.¹⁵⁸ 19 For being free from all men, I enslaved myself so that I may gain more! 20 To the Judeans I became as the Judeans so that I might gain the Judeans. To those under the Law [I became] as under the Law so that I might gain those under the Law. 21 To those without the Law [I became] as without the Law,¹⁵⁹ not being without law towards God but within Law with the Anointed,¹⁶⁰ so that I might gain those without the Law. 22 To the weak I became as weak so that I might gain the weak. I have become all things to all men so that I might save some. 23 Yet I do this because of the Good Message, so that I should become its companion. 24 Have you not observed that those racing in the stadium are all indeed racing, but one receives the award? Race like this so that you might receive. 25 And everyone competing self-disciplines everything. Those indeed, then, [do this] so that they might receive a non-permanent wreath, but we the permanent [one].¹⁶¹ 26 I now race like this, not as unfocused. I box like this, not as thrashing the air. 27 But I pummel¹⁶² my body, forcing its submission,¹⁶³ to avoid becoming cast-off¹⁶⁴ [after] having proclaimed to others.

¹⁵⁴ 1 Cor. 10:18; Lev. 6:16-18,26; Lev. 7:6-8

¹⁵⁵ Jesus told His disciples that those working in His field would receive wages from that field (John 4:34-38). In this way He patterned the support for His laborers after the Law of Moses.

¹⁵⁶ Paul did not include Barnabas here, but used the singular first person pronoun. During his stay at Corinth, Paul worked as a tent-maker beside Aquila, lodging with him and his wife (Acts 18:1-3).

¹⁵⁷ Paul did not have a choice, as his Damascus road testimony shows.

¹⁵⁸ 2 Thess. 3:6-12

¹⁵⁹ Paul lived according to the customs of the Gentiles when evangelizing the Gentiles. This would be especially obvious in relation to diet and dress.

¹⁶⁰ The Law of Christ (Gal. 6:2; James 1:25; James 2:12).

¹⁶¹ That is the "wreath of life" – immortality (James 1:12; Rev. 2:10).

¹⁶² The Greek word means to punch in the face, to give a black eye.

¹⁶³ The Greek word means to act as a slave-driver.

¹⁶⁴ This term refers to that which is disqualified and rejected when put to the test. It refers to the dross removed from precious metals and discarded (Prov. 25:4 LXX & Isa. 1:22 LXX). The same word is used in Rom. 1:28, 2 Cor. 13:5-7; 2 Tim. 3:8; Titus 1:16; & Heb. 6:8.

Chapter 10

*The Example of the Israelites as a Warning against Idolatry*¹⁶⁵

I do not want you to be ignorant, brothers, that our¹⁶⁶ fathers were all under the cloud and all came through the sea, 2 and were all immersed into Moses in the cloud and in the sea, 3 and all ate the same spiritual¹⁶⁷ food¹⁶⁸ 4 and all drank the same spiritual drink.¹⁶⁹ For they were drinking out from the spiritual Rock accompanying them, and the Rock was the Anointed.¹⁷⁰ 5 But God was displeased with most of them, for they were cast down¹⁷¹ in the wilderness. 6 But these things became shadows¹⁷² of us,¹⁷³ so that we would not be lusters of evil things as they lusted. 7 Neither become idolaters like some of them,¹⁷⁴ as it has been written, *“The people sat down to eat and drink and arose to play.”*¹⁷⁵ 8 Neither should we fornicate, like some of them fornicated,¹⁷⁶ and twenty-three thousand¹⁷⁷ fell in one day. 9 Neither should we test the Anointed,¹⁷⁸ according as some of them tested, and were destroyed by serpents.¹⁷⁹ 10 Neither complain, as some of them complained¹⁸⁰ and were destroyed by the destroyer.¹⁸¹ 11 But all these things were happening to them [as] illustrations,¹⁸² and it was written for our warning unto whom came the endings of the

¹⁶⁵ Verses 1-14 were intended to lay the foundation for Paul’s point in verses 15-23 that under certain circumstances, eating idol sacrifices was in fact a gross form of idolatry. Jesus also severely condemned this practice (Rev. 2:14,20).

¹⁶⁶ The plural pronoun refers to Paul and his fellow Israelites.

¹⁶⁷ “Spiritual” does not mean non-material, but what is supernatural from God’s power.

¹⁶⁸ Manna from the sky

¹⁶⁹ Water out of the rock

¹⁷⁰ Paul was drawing from the Song of Moses which repeatedly refers to Israel’s “Rock” as the one who led them and provided for them during the entire 40 years in the wilderness (Deut. 32:4,15,18,30-31). Moses called this one the “Messenger of YHVH” in Exodus 23:20-23, and He is again identified as such in Judges 2:1-4. Paul here identified Him as the Anointed one, Jesus. See also vs. 9.

¹⁷¹ The word is literally down-strewn, implying overthrown and their corpses scattered about.

¹⁷² Or examples, patterns, etc.

¹⁷³ The genitive case implies “of us” not “to us.”

¹⁷⁴ This refers to the golden calf incident at Mount Sinai (Exod. 32).

¹⁷⁵ Exod. 32:6 LXX

¹⁷⁶ Balaam persuaded the Moabites and Israelites to intermarry, for which many died (Num. 25:1-9; Num. 31:16; Rev. 2:14). If the analogy was intended literally, it must include entering legal marriages with unbelievers. See Ezra 9-10.

¹⁷⁷ Num. 25:8 gives the total number killed as 24,000 in both the Hebrew and LXX. However, the majority were killed by a plague from God (vs. 8), and a minority were killed by the judges in order to halt the plague from God (vss. 4-8). Consequently, the solution is most likely that Paul only counted those killed by God Himself in the plague, excluding another thousand having been killed by the judges.

¹⁷⁸ As with verse 4, this shows the preexistence of the Son of God. See also Heb. 11:26 & notes on Heb. 1:3.

¹⁷⁹ Num. 21:4-9, see also John 3:14-15 where this incident is linked to Jesus.

¹⁸⁰ Num. 14:2

¹⁸¹ The destroying angel who killed the firstborn of the Egyptians (Ex. 12:23; Heb. 11:28). The same “destroying angel” plagued Israel again in David’s day (2 Sam. 24:15-16). He is not specifically mentioned in connection with judgment upon Israel for their complaining, but that was apparently assumed by Paul. In Heb. 2:14 Satan himself may be identified as the destroying angel of the Old Testament.

¹⁸² Compare vs. 6.

1 Corinthians

ages.¹⁸³ 12 Consequently, the one seeming to have stood firm, beware so he may not fall. 13 No trial has taken hold of you except [what is] human. But God is faithful who will not abandon you to be tested above what you are capable, but will provide the escape along with the trial, to enable you to endure it.¹⁸⁴ 14 Certainly then my beloved [brothers], flee from idolatry!

Application of the above to the Question of eating Idol-sacrifices

15 I speak as to thoughtful men. You judge what I am saying.¹⁸⁵ 16 The cup¹⁸⁶ of blessing which we bless,¹⁸⁷ is it not fellowship with the blood of the Anointed? The bread which we break,¹⁸⁸ is it not fellowship with the body of the Anointed, 17 since we, the many, are one loaf, one body? For all partake out of the one loaf.¹⁸⁹ 18 Observe Israel according to the flesh. Are not those eating the sacrifices¹⁹⁰ participants in the fellowship of the altar?¹⁹¹ 19 So what then am I saying, that an idol is anything or an idol-sacrifice is anything?¹⁹² 20 Yet that which the nations sacrifice, *“they sacrifice to demons and not to God.”*¹⁹³ And I am not willing for you to become fellowshipers with demons! 21 You are not able to drink from the cup of the Master and to drink from the cup of demons! You are not able to partake of the table of the Master and the table of demons! 22 Or do we provoke the Master?¹⁹⁴ We are not stronger than Him! 23 *“Everything is permitted to me.”*¹⁹⁵ But not everything is profitable! *“Everything is allowed to me.”* But not everything builds up! 24 Let no one seek his own, but that of another.¹⁹⁶ 25 Eat everything sold at the butcher

¹⁸³ That is, Christians are appointed to see the culmination of God’s promises and threats, since Israel failed (See Heb. 3-4).

¹⁸⁴ The truth of this is demonstrated also by the many times God provided for His people in the wilderness.

¹⁸⁵ Paul once again returns to his tactic of reasoning through the Corinthians’ argument concerning idol-sacrifices.

¹⁸⁶ Note that the cup is singular, implying that the communion practice was patterned after Jesus’ example at the Passover.

¹⁸⁷ When Jesus took the cup, He gave thanks (Matt. 26:27-28).

¹⁸⁸ Note that publicly breaking the loaf from which all were to share was part of the Christian communion ceremony, as Jesus had done (Luke 22:19).

¹⁸⁹ In returning now to the question of eating idol-sacrifices, Paul first reminded them that they are “one body” in eating from the one loaf and drinking from the one cup, and in doing so are participants in fellowship with Christ’s own body and blood. Notice that “one body” cannot refer to an alleged “universal Church,” since all members are partaking of the same loaf of unleavened bread during the Christian Passover feast.

¹⁹⁰ The priests were given the best cuts of meat to eat from the animal sacrifices (Lev. 8:31).

¹⁹¹ Here Paul illustrates the same principle from the priesthood of Israel, that eating the sacrifice was in fact fellowshiping with the altar of God.

¹⁹² Here Paul returned to the argument originally raised by the Corinthians in defense of their eating idol-sacrifices, that since there is only one God, and idols are not really gods, there is no harm in eating idol-sacrifices (1 Cor. 8:4-13).

¹⁹³ Deut. 32:17 LXX (See also: Lev. 17:7; 2 Chron. 11:15; Psalm 106:37; Rev. 9:20).

¹⁹⁴ Deut. 32:21; 1 Kings 14:22; Psalm 77:58

¹⁹⁵ Here Paul was no doubt quoting their own arguments concerning the fact that Gentiles were not required to eat kosher, but were permitted to eat all kinds of meats as under the Law given through Noah (Gen. 9:1-4).

¹⁹⁶ Here Paul reminded them of his comments in chapter 8 concerning offending the conscience of a weaker brother, and then made application of this to various scenarios that the Corinthians might face in their culture.

1 Corinthians

market without investigating anything because of conscience,¹⁹⁷ 26 for “*The land and her fullness is the Master’s.*”¹⁹⁸ 27 And if any of the unbelievers invites you [to a meal] and you wish to go, eat everything being set before you without investigating anything because of conscience. 28 Yet if anyone should tell you, “this is an idol-sacrifice,” do not eat it because of the one having informed [you], and from conscience. For, “*the land and her fullness is the Master’s.*” 29 Yet I am not referring to your own conscience, but of the other’s. For why is my freedom determined by another’s conscience? 30 If I partake with gratitude, why am I blasphemed over that for which I give thanks? 31 Accordingly then, whether you eat or drink, or whatever you do, do everything unto the glory of God. 32 Become inoffensive to the Judeans, and to the Greeks, and to the assembly of God, 33 just as I also am agreeable to all in all things, not seeking my own benefit, but that of the many so that they may be rescued.¹⁹⁹ 11:1 Become imitators of me, as I also [am] of Christ.

Chapter 11

Head Coverings

2 Yet I applaud you brothers, that you have remembered all the traditions from me, as I gave to you, and are retaining [them] accordingly.²⁰⁰ 3 But I want you to have observed²⁰¹ that the head²⁰² of every man is Christ, but the head of the woman is the man.²⁰³ Yet the head of Christ is God. 4 Every man praying or prophesying²⁰⁴ with a veiled head is dishonoring his head.²⁰⁵ 5 And every woman praying or prophesying with unveiled head dishonors her head.²⁰⁶ For it is one and the same as having been sheared.²⁰⁷ 6 For if the woman is not veiled, she [must] shear herself. Yet if [it is] shameful to the woman to shear herself or to be sheared, she [must] be veiled.²⁰⁸ 7 For indeed a man is not required to veil

¹⁹⁷ Here Paul applies the proper perspective concerning the conscience of a Christian. Since in chapter 8 he agreed with the basic concept argued by the Corinthians that an idol is nothing, and thus unknowingly eating meat that had been involved in pagan rituals and afterward sold at the meat markets does not defile a man. What defiled him was participation in the ritual itself, as in the case where someone was invited to attend a feast at a pagan temple. This was strictly forbidden, and considered having fellowship with demons (vss. 15-23).

¹⁹⁸ Psalm 24:1

¹⁹⁹ 1 Cor. 9:19-23

²⁰⁰ The Corinthians had been faithfully keeping the traditions that Paul delivered to them regarding head coverings.

²⁰¹ Paul wanted them to fully understand the theological reasons behind the prescribed traditions.

²⁰² Paul used the word “head” in two different ways in the following verses. Here the word “head” means one’s superior, to whom one is subordinate. In the following verses, he also used “head” in its normal sense.

²⁰³ Paul’s instructions were primarily directed towards married women. However, unmarried women were considered to be subordinate to their fathers. Widows were commanded to set an example for the younger women (Titus 2:3-5). Thus, all women were to be veiled in the assembly.

²⁰⁴ “Proclaiming” (or prophesying) in Corinthians refers to the public exercise of a spiritual gift (13:9; 14:1-5,24-39).

²⁰⁵ He dishonors the one to whom he is under submission – Christ.

²⁰⁶ She dishonors the one to whom she is under submission – her husband (her father if she is not married).

²⁰⁷ This is the normal term for shearing sheep, removing the bulk of the wool.

²⁰⁸ The clauses, “*She must shear herself*” and “*she must be veiled*” are imperatives (commands) given in the third person, for which there is no English equivalent. The word “must” is added to get the general force of such a command.

1 Corinthians

the head, being the image and glory of God.²⁰⁹ But the woman is the glory of the man.²¹⁰ 8 Man is not out of a woman, but woman [is] out of a man. 9 For the man also was not created through the woman, but the woman through the man.²¹¹ 10 Because of this the woman is required to hold authority²¹² upon her head, because of the angels.²¹³ 11 However, neither is the man separate from the woman, nor the woman separate from the man²¹⁴ in the Master. 12 For even as the woman was from the man, thus also the man is through the woman, yet all [are] from God. 13 Judge in yourselves. Is it appropriate for the woman to be praying unveiled? 14 ²¹⁵Does not even nature²¹⁶ itself teach you that if a man has long hair it is a dishonor to him 15 but if a woman should have long hair it is glory to her, because her [long] hair has been given to her as a cape?²¹⁷ 16 But if anyone seems to be obstinate, such is not our practice²¹⁸ nor the assemblies of God.

Defiling the Christian Passover Feast

17 But I do not applaud you in commanding this: For you are not assembling together for the better, but for the worse. 18 For first indeed, in gathering together in the assembly, I hear factions²¹⁹ to occur among you, and I partly believe it. 19 For there must be heresies among you so that the validated²²⁰ ones may become apparent among you.²²¹

²⁰⁹ Adam was created in God's image, as a reflection of God's glory.

²¹⁰ Eve was created from Adam's rib, as a reflection of his glory, thus a secondary reflection of God's glory.

²¹¹ Eve's substance came from Adam's rib, which was molded by God into a woman.

²¹² A symbol of her authority – that she is under the authority of her husband

²¹³ Willing subordination to God-ordained authority is a public testimony to the angels (Eph. 3:10-11). The sin of Satan (1 Tim. 3:6) and his fallen angels was to rebel against their assigned rank. They "*did not retain their assigned domain,*" (Jude 1:6), but "*rejected authority*" (Jude 1:8). Thus, by veiling the head, the woman is demonstrating to the whole angelic realm that she is not falling into the same sin of pride that ensnared Satan and his angels, and which Eve was deceived into believing that she could "be as gods" and to act independently outside of her husband's authority.

²¹⁴ God views the man and his wife as "one flesh," a single entity (Gen. 2:24).

²¹⁵ Verses 14-15 are a single a question, an illustration for comparison.

²¹⁶ The term "nature" refers to what is considered normal or natural, not to the created world.

²¹⁷ A woman's long hair is a thing of beauty and adornment, to bring glory and admiration to her, since she is in a subordinate role which takes away glory. The word translated "cape" refers to an expensive and elaborately decorated outer garment thrown around the shoulders (Deut. 22:12 LXX; Judges 8:26 LXX; Ezek. 13:16 LXX; Ezek. 27:7 LXX). In Gen. 49:11 LXX it refers to the Messiah's cape. It did not cover the head. Thus the "cape" is not a substitute for a veil which conceals her "glory" (her hair) while in the presence of God in the assembly.

²¹⁸ The Apostles were not obstinate, nor the other assemblies.

²¹⁹ 1 Cor. 1:10-13; 1 Cor. 3:1-7

²²⁰ The Greek word means to have been thoroughly tested and approved.

²²¹ Good, qualified leaders become apparent in how they deal with error, displaying their wisdom.

1 Corinthians

20 Concerning your assembling together in one place,²²² this is not to eat an elaborate²²³ feast! 21 For each one is procuring his own feast beforehand for the meal. And who is indeed hungry, and who indeed is drunk? 22 For don't you have homes in which to eat and drink? Or do you despise the assembly of God and embarrass those who have nothing? What could I say to you? Should I applaud you in this? I do not applaud. 23 For I received from the Master that which I also delivered to you, that the Master Jesus, in the night in which He was being betrayed,²²⁴ took bread, 24 and having given thanks, He broke [it] and said,²²⁵ *"This is My body being broken²²⁶ for you. Do this in memory of Me."*²²⁷ 25 Similarly also [He took] the cup, after the meal, saying, *"This is the New Covenant cup in My blood. This do, every time you may do it, unto My memory."* 26 For every time you should²²⁸ eat this bread and should drink this cup you are proclaiming the death of the Master until He should come. 27 Consequently, whoever should eat this bread or should drink the cup of the Master unworthily will be guilty of the body and blood of the Master. 28 So let a man examine himself first, and thus let him²²⁹ eat out of the bread and drink out of the cup.²³⁰ 29 For the one eating and drinking unworthily eats and drinks judgment to himself, not discerning the Master's body. 30 Because of this [there are] many weak and sick among you, and enough are asleep. 31 For if we were judging ourselves we would not have been experiencing judgment. 32 But being judged, we are disciplined under the Master so that we should not be condemned together with the world. 33 Consequently, my brothers, in gathering together unto the Feast, anticipate one another.²³¹ 34 But if anyone should be hungry, let him eat at home so that you may not gather together unto judgment. But the rest I will prescribe when I may come.

Chapter 12

²²² Since in ancient Christianity they met in homes, and the whole assembly in a particular city was often too large for a single gathering, meeting together of the entire assembly (Christian population within that city) was reserved for special occasions, particularly the observation of Passover during which they partook of the cup and loaf together.

²²³ The Greek word is an adjective form of the word "master," for which there is no perfectly equivalent term in English. As an adjective, the sense is to apply the qualities of a "lord" or "master" to this meal, such as a meal fit for a high-ranking official.

²²⁴ This statement indicates the specific date, Passover, on Nisan 14th.

²²⁵ Some manuscripts add, "Take, eat."

²²⁶ Some manuscripts omit "broken."

²²⁷ This statement is found only in Luke's account (Luke 22:19).

²²⁸ The uncertainty implied by the subjunctive mood does not refer to the interval between each observance being unsettled, but in how many occurrences of the Christian Passover would occur before Christ returns, as the following clause indicates.

²²⁹ "Let him" is a third person command which is difficult to convey in English, since we use direct commands only in the second person. The command is to the person spoken about. It is not a command to Paul's readers to either allow or forbid someone else from partaking.

²³⁰ The preposition ἐκ literally means "out of." This preposition used, with each person eating "out of" the singular "bread" and drinking out of the singular "cup" strongly implies one cup and one loaf being shared by all. And this agrees with how Paul characterized this Christian practice in 1 Cor. 10:15-17.

²³¹ That is, share, be considerate, so as to partake of the Passover meal in unity.

1 Corinthians

Supernatural Spiritual Gifts

Yet concerning the spiritual [gifts], brothers, I do not want you to be ignorant. 2 You have observed that you used to be gentiles, being led astray ones, as you were being carried away towards the mute idols.²³² 3 Consequently, I am informing you that no one speaking in the Breath of God calls Jesus “cursed.” And no one is able to say “Master Jesus” except in the holy Breath.²³³ 4 But there are distributions of gifts, but the same Breath. 5 And there are distributions of service, and the same Master. 6 And there are distributions of activity, yet it is the same God who is doing everything in all things.²³⁴

The Variety of Gifts for the Benefit of the local Assembly²³⁵

7 Yet the manifestation of the Breath is given to each person for the united benefit. 8 For indeed to one is given a word of wisdom through²³⁶ the Breath, to another a word of knowledge according to the same Breath, 9 and to another faith in the same Breath, and to another gifts of cures in the same Breath, 10 and to another performance of powerful abilities, and to another prophecy, and to another discernment of breaths, and to another families of languages, and to another translation of languages. 11 But the one and the same Breath operates, distributing to each his own according as [God]²³⁷ intends. 12 For just as the body is one and has many members, yet all the members of the one body, being many, the body is [still] one, thus also is the Anointed. 13 For we were all also immersed

²³² Paul had just argued that the Gentiles who sacrificed to idols were in reality partaking of demons (1 Cor. 10:20). Here he reminded them how they had formerly been carried away captive to the worship of demons, as a warning not to allow the same thing to happen again by demons pretending to be the holy Breath of God.

²³³ This test refers specifically to someone who is speaking by the power of some other spiritual entity. John elaborated on this point in 1 John 4:1-3. This test of course does not apply to someone who is faking a prophetic utterance.

²³⁴ The Father is the one who is doing everything Himself, by means of the spiritual gifts. Consequently, the operation of the holy Breath among God’s people manifested by spiritual gifts is in reality the working of the Father, not a third divine Person. See vs. 18.

²³⁵ This passage illustrates the fallacy of the common teaching that the “Church” or “Body of Christ” refers to a universal mystical body consisting of all true Christians. This concept is falsified by the Greek word ἐκκλησία (translated “church”) which means a gathering of people in one place, as an event. But the fact that each person was given a spiritual gift to be used for the benefit of the whole “Body” shows that “Body” is local not universal. All members of that local body share the same holy Breath that dwells among them collectively. In Revelation, the seven local assemblies of Asia Minor were portrayed as each having one of “seven Breaths.” Each assembly was a “lampstand” and its corresponding “lamp” was before the Throne of God. Thus there were seven “lamps” in God’s presence which portrayed the “seven Breaths,” each corresponding to one of the seven assemblies portrayed as seven lampstands (Rev. 1:4,12,20; Rev. 4:5; Rev. 5:6). The same concept of the “body of Christ” being exclusively local is proven by Paul’s statement concerning the observance of the Christian Passover. “*Because we, the many, are one loaf, one body. **For all partake out of the one loaf***” (1 Cor. 10:17). See also vss. 25-26.

²³⁶ It is extremely significant that Paul used διὰ here rather than ἐκ. The preposition διὰ refers to agency, the channel of an act, or a tool used by another, and requires that the source is not the Breath, but God Himself as revealed in vs. 6. Thus the real giver of the gifts is the Father, and He is the one operating those gifts by means of His holy Breath.

²³⁷ There is no pronoun (He) in the Greek text. Rather the 3rd person form of the verb points back to “the same God” in verse 6 “*who is doing everything in all things.*” The “Breath” should not be assumed to have a will of its own, since God distributes the gifts “through” the Breath (v. 8).

1 Corinthians

in one Breath,²³⁸ into one Body,²³⁹ whether Judeans or Greeks, whether slaves or free, and were all caused to drink into one Breath.²⁴⁰ 14 For the body is not one member, but many. 15 If the foot should say, "Since I am not a hand, I am not from the body," is it not from the body because of this? 16 And if the ear should say, "Since I am not an eye, I am not from the body," is it not from the body because of this? 17 If the whole body was an eye, where is the hearing? If the whole was hearing, where is the smelling? 18 Yet now God placed the members, each one of them, in the body according as He wills.²⁴¹ 19 Yet if all were one member, where is the body? 20 But now there are many members but one body. 21 The eye is powerless to say to the hand, "I have no need of you," or again the head to the feet, "I have no need of you." 22 Quite the contrary! The members of the body seeming inherently weaker are necessary, 23 and those [members] of the body which we suppose to be less valuable, to these we invest with greater value, and our private members have greater honor. 24 But our honored [parts] have no need [of greater honor]. But God assembled the body, giving greater value to the one lacking, 25 so there would be no division in the body, but the members should be mutually devoted concerning one another. 26 And if one member is suffering, all the members suffer together. And if one member is honored, all the members rejoice together.²⁴²

The Priority of Spiritual Gifts

27 Now you²⁴³ are the Body of the Anointed,²⁴⁴ and members individually 28 whom God also placed in the assembly, first the Emissaries, second prophets, third teachers, next powerful abilities, next gifts of cures, service, administration, families of languages. 29 All are not Emissaries; all are not prophets; all are not teachers; not all [have] powerful

²³⁸ Many translations have "by one Spirit," as though the "Spirit" was performing the action of immersing. But the preposition is not διὰ (referring to the Breath as an agent) but ἐν (in) referring to the Breath as the medium in which we were immersed. This statement references the words of John the Baptist when he said, "I indeed immerse you in [ἐν] water, but He will immerse you in [ἐν] the holy Breath" (Mark 1:8). The concept therefore is that when we are immersed in the water by the one baptizing (standing in for Christ) we are not only immersed in water but also in the holy Breath that dwells among that particular local assembly.

²³⁹ The act of immersion in both water and the Breath places believers as members in the local Body of Christ. Thus the preposition εἰς is used here, implying progress to a destination.

²⁴⁰ The word "drink" is in the passive voice, meaning another causes us to drink. The sense here is that in baptism, we are immersed in the holy Breath that dwells among that local assembly, and in that immersion we swallow some of the holy Breath in which we are being immersed. Thus, it is not merely that we receive some portion of God's Breath to dwell in us individually, but rather that we become fellow-sharers of the collective indwelling common to that local assembly. This concept is again highlighted when Paul warned about the consequences of falling away from the Faith of those "having become fellow-sharers of the holy Breath" (Heb. 6:4).

²⁴¹ See notes on vss. 6 & 11.

²⁴² Once again this shows that the "Body of Christ" is local, since Paul's parallel to the human body would not be applicable with a supposed mystical "body" of believers everywhere disconnected from one another.

²⁴³ Note that the use of the second person personal pronoun excludes Paul from the "Body of the Anointed" at Corinth. Again showing that the term is always local, never universal.

²⁴⁴ Eph. 1:22-23

1 Corinthians

abilities; 30 not all have gifts of cures; not all speak with languages, not all translate. 31 Be zealous concerning the better gifts.

Chapter 13

Love is far Superior to all Spiritual Gifts

And yet I show you a superior path. If I should speak the languages of humans and messengers²⁴⁵ yet not have love, I have become clanking copper or a clanging cymbal. 2 And if I should have prophecy and may have perceived all mysteries and all knowledge, and if I should have all trust so as to transport mountains, but should not have love, I am nothing. 3 And if I should donate all my belongings, and if I should deliver my body so that I will burn,²⁴⁶ yet not have love, I gain nothing. 4 Love is patient, is kind. Love is not envious. Love is not braggadocios, is not inflated, 5 is not improper, is not self-seeking, is not angered, is not attributing evil, 6 is not rejoicing over injustice, but rejoices together with the truth, 7 but foregoes everything, trusting [in] all things, hoping [in] all things, steadfast [in] all things.

The Spiritual Gifts were Temporary

8 Love never fails. Yet whether there are prophecies, they will be deactivated.²⁴⁷ Whether there are languages, they will desist.²⁴⁸ Whether there is knowledge, it will be deactivated. 9 For we know out from a portion, and we prophesy out from a portion. 10 But whenever the completed²⁴⁹ may arrive, then what is out from a portion will be deactivated. 11 When I was a child, I was speaking like a child, I thought like a child, I reasoned like a child. But once I became a man,²⁵⁰ I have discarded the childish things. 12 For we are currently

²⁴⁵ This is hypothetical hyperbole (as also the following examples show), and is no basis for the modern claim that “speaking in tongues” is speaking in the language of angels. Paul did not claim to do so.

²⁴⁶ Some manuscripts have “so that I may boast.” But Paul’s point seems to imply animal sacrifices.

²⁴⁷ The Greek word is in the passive voice, which indicates that the coming of something else (the completed revelation) would cause this deactivation of the gifts of prophecy and supernatural knowledge.

²⁴⁸ The Greek word is in the middle voice, which implies ceasing of their own accord. In 1 Cor. 14:21-22 Paul described the unique purpose of “languages” as a sign to unbelieving Israel. He quoted Isaiah 28:11 in which Isaiah prophesied the occurrence of “languages” as a sign to Israel. In that context it is clear that “languages” (as occurred on Pentecost) were intended as a final warning to Israel of the impending destruction of Jerusalem, which occurred in AD 70, shortly after Paul’s execution. Such a warning is only valid until the judgment falls. Afterward, the miracle of Christians publically speaking these “languages” could no longer serve their purpose, and ceased on their own.

²⁴⁹ That is the complete revelation. The Apostles were still learning at this point, being taught by Christ through “the Breath of Truth” (John 16:12-15). The complete revelation of the Christian Faith was delivered by the time of the deaths of Peter and Paul. Just before his imprisonment in Rome, Paul told the Ephesian elders, “For I have not failed to declare to you the whole counsel of God” (Acts 20:27). Writing shortly after the destruction of Jerusalem, Jude urged the brethren to “contend for the Faith having once for all been delivered to the holy ones” (Jude 1:3). Thus “the completed” finally arrived towards the end of Peter’s and Paul’s ministries. The mature Faith is to be found in the later epistles, especially in Paul’s prison epistles (including Hebrews), and in Peter’s two epistles. John’s writings merely defended what had been taught by Paul both in his letters and orally.

²⁵⁰ This illustration shows that Paul expected “the completed” to arrive gradually (as does maturity), rather than at a catastrophic event such as the second coming.

1 Corinthians

observing [as] by means of a metal mirror, with obscurity,²⁵¹ but then [as]²⁵² face to face. Currently I know out from a portion, but then I will understand²⁵³ just like I was understood.²⁵⁴ Yet now faith, hope,²⁵⁵ and love are remaining.²⁵⁶ But the greatest of these is love.

Chapter 14

Misuse of Languages in the Assembly vs. Benefits of Prophecy

Pursue love, and be zealous concerning the spiritual [gifts], but especially so that you may prophesy. 2 For the one speaking a language is not talking to men, but to God, for no one understands²⁵⁷ and with the Breath he speaks mysteries; 3 but the one prophesying speaks confirmation, and consolation, and comfort to men. 4 The one speaking a language is confirming himself;²⁵⁸ but the one prophesying is confirming the assembly. 5 I wish you all to speak with languages, but rather so that you should prophesy. For the one prophesying is greater than the one speaking in languages (unless he should translate so that the assembly may receive confirming). 6 Yet if I should come to you now brothers speaking in languages, what will I benefit you, unless I should speak in revelation or in knowledge or in prophecy or in teaching?²⁵⁹ 7 Likewise, the soul-less things producing sound, whether flute or lyre, unless they should give distinction to the sound, how will the flute-playing or lyre-playing be comprehended? 8 For also if the trumpet should give an uncertain sound, who will prepare for battle? 9 You likewise, unless you should give an intelligible word through the language, how will what is spoken be understood? For you will be speaking to the air!²⁶⁰ 10 It may be that so many kinds of sounds occur in the world, and nothing is without sound.²⁶¹ 11 Unless I should have perceived the power of the sound, I will be a barbarian to the one speaking, and the one speaking a barbarian

²⁵¹ In Roman times, metal was polished for use as a mirror. While it provided a reflection, it was dull and lacked detail.

²⁵² Since it is clear that Paul was not literally observing a reflection of a face in a polished metal mirror, but spoke metaphorically, the contrast of seeing face to face must also be metaphor.

²⁵³ Paul expected to have the full and mature revelation from God, which was necessary for him to complete his mission to the Gentiles.

²⁵⁴ As Paul was known and understood by the Corinthians when he taught them in person, he would know and understand God's revelation also.

²⁵⁵ This statement proves that Paul was not speaking about the arrival of the Kingdom as "the completed." In Romans 8:24-25, Paul made it clear that "hope" realized is no longer "hope," since "hope" anticipates something. Consequently, if faith, hope, and love are remaining, this must refer to the time interval after the gifts ceased but before the Kingdom of God arrives with the return of Christ, and our hope is realized and no longer "hope."

²⁵⁶ That is, these three remain even though the other named gifts will be deactivated or will desist.

²⁵⁷ This is not the purpose, but the effect of the misuse of languages in the Corinthian assembly.

²⁵⁸ Again, this is not the purpose for languages, but the result of the improper use.

²⁵⁹ All these are easy to understand in the language common to speaker and hearer.

²⁶⁰ As previously, this is the negative effect of their misuse of languages in the assembly.

²⁶¹ Just about every object will make a unique sound if hit, or otherwise disturbed, and all such sounds seem unique.

1 Corinthians

with me.²⁶² 12 Thus you also, since you are zealous of breaths, endeavor toward the confirmation of the assembly, so that you may excel. 13 Certainly then, the one speaking a language, let him pray so that he might translate! 14 For if I should pray with a language, my breath prays but my mind is without fruit.²⁶³ Which is it then? Will I pray with the Breath? Yet I will also be praying with the mind!²⁶⁴ 15 I will psalm²⁶⁵ with the Breath, yet I will also be psalming with the mind! 16 Otherwise, if you should praise with the Breath [alone], how will the one occupying the place of the uneducated say “amen” over your praise, if indeed he has not understood anything you say? 17 You are indeed giving thanks, but the other is not being confirmed. 18 I thank my God I speak with languages more than all of you. 19 But in the assembly, I desire to speak five words with my mind so that I may also instruct others, rather than myriads of words in a language.

The Real Purpose for Languages

20 Brothers, do not become children in understanding. But towards evil be child-like, yet in understanding become mature. 21 In the Law it has been written that “*in foreign languages and with foreign lips I will speak to this people, ... and not even [with] this will they hear Me,*”²⁶⁶ the Master says. 22 Consequently, the languages are for a sign,²⁶⁷ not for the faithful ones but for the unfaithful ones. But the prophecy is not for the unfaithful ones but for the faithful ones. 23 If then the whole assembly should gather at the same [location], and all²⁶⁸ should be speaking with languages, yet an uneducated or unfaithful one should enter, will they not declare that you are insane? 24 But if all should prophesy, and some unfaithful or uneducated man enters, he is exposed by all and examined by all. 25 And thus the secrets of his heart become apparent, and thus falling on [his] face he will worship God, reporting that God is truly among you.

Instructions for proper Order in the Assembly

26 What is it then, brothers? Whenever you should come together, each of you has a psalm, has a teaching, has a language, has a revelation, has a translation, let everything

²⁶² This is the fourth negative consequence of the Corinthians’ misuse of language. Unfortunately, many misunderstand some of these statements to express the purposes for the gift of languages.

²⁶³ Again, Paul hypothetically indicates that if he should pray using the gift of language, there is no benefit even to himself, since his own mind cannot comprehend!

²⁶⁴ Paul was not indicating two different kinds of prayer. Rather, he was contrasting the correct form of prayer with his hypothetical prayer in foreign languages. Instead, Paul would pray as prompted by the holy Breath with his mind fully engaged, thus in his native language.

²⁶⁵ The Greek word is the verb form of the word “Psalm,” and refers to the performing of the Psalms which were written for singing with instrumental accompaniment.

²⁶⁶ Isaiah 28:11-12

²⁶⁷ In the context of Isaiah’s prophecy, the prophesying in foreign “languages” was a sign to Israel of impending judgment, as a final warning before the destruction of Jerusalem was to occur, as their “league” with Rome concerning crucifying the Anointed one blew up in their faces.

²⁶⁸ That is, all those who speak out publicly

1 Corinthians

occur towards confirming. 27 If however anyone speaks with a language, according to two or the most three, and in turn, and have one translate. 28 But if there should be no translator [present], let him hush in the assembly. Let him speak to himself²⁶⁹ and to God. 29 But let two or three prophets speak, and let the others be judging,²⁷⁰ 30 and if it should be revealed²⁷¹ to another seated [prophet], let the first hush. 31 For you are all able to prophesy one by one, so that all may learn and all may be comforted. 32 And the breaths of prophets are subject to the prophets.²⁷² 33 For God is not [the God] of disorder, but of peace, just as in all the assemblies of the holy ones. 34 Let your women hush in the assembly,²⁷³ for it has not been permitted to them to discourse,²⁷⁴ but to submit themselves²⁷⁵ according as the Law also indicates.²⁷⁶ 35 But if any [women] desire to investigate, let them interrogate their own men at home. For it is disgraceful to women²⁷⁷ to discourse in the assembly. 36 Or did the Word of God come forth from you? Or did it reach unto you only?²⁷⁸ 37 If anyone presumes to be a prophet or spiritual, let him fully understand what I am writing to you, that they are the instructions of the Master. 38 Yet if anyone is ignorant, be ignorant! 40 Consequently, brothers, be zealous to prophesy, and do not forbid to speak with languages. 40 Let everything occur decently and orderly.

Chapter 15

Jesus' Resurrection is a proven Fact necessary for Salvation

1 Yet I make known to you, brothers, the good Message which I proclaimed to you, which you also received, in which you have also stood, 2 through which you also are delivered if you hold firmly the word which I proclaimed to you, otherwise you believed for

²⁶⁹ Pray inaudibly.

²⁷⁰ This judging of prophecy by the remaining prophets was to be done in part based upon Paul's instructions in 1 Cor. 12:1-3. See also 1 John 4:1-3.

²⁷¹ This is apparently something contrary revealed to another sitting prophet, who stands to correct the one prophesying.

²⁷² That is, each prophet who speaks forth a prophecy is subject to examination and correction or rebuke by the rest of the prophets.

²⁷³ This implies that there was a problem in the Corinthian assembly with women interjecting their own opinions.

²⁷⁴ The Greek word means to "lay forth," as in teaching or explaining. The restriction on speaking does not require total silence, since singing and praying are allowed. The restriction is upon any speech that might be perceived in any way as instructing the assembly (including her husband), since such speech implies authority which she does not possess in the assembly.

²⁷⁵ The word is in the middle voice, indicating self-restraint rather than imposed restraint.

²⁷⁶ There is no specific command in the Law for women to be silent. However, in the Temple women were segregated in the "court of the women" apart from the men worshippers. Likewise, in the synagogue, women were segregated and not allowed to sit among the men who participated in dialogue, opining, and challenging the rabbi's interpretation. The Christian assemblies did not segregate the women and men. However, this integration did not mean that women could participate orally in the discussion, as some in Corinth had apparently assumed.

²⁷⁷ Note that the disgrace, shame, or immodesty is upon the woman herself. That is, she is disgracing herself.

²⁷⁸ The point seems to be that the Corinthian assembly is neither the source of God's revelation (even though they possessed spiritual gifts), nor the sole recipients. Therefore, they had absolutely no right to alter the order established by the Apostles, which was the universal practice of all of the assemblies.

1 Corinthians

nothing.²⁷⁹ 3 For at the beginning I delivered to you what I also received, that the Anointed died over our sins according to the Scriptures, 4 and that He was buried, and that He has been aroused within the third day according to the Scriptures, 5 and that He was shown to Kaphas,²⁸⁰ thereafter to the Twelve.²⁸¹ 6 Thereafter He was shown to above five-hundred brothers at once, the majority from among them continue until now, but also some fell asleep. 7 Thereafter He was shown to James, thereafter to all the Emissaries. 8 But last of all He was shown to me also, like a premature birth.²⁸² 9 For I am the least of the Emissaries, who is not fit to be called an Emissary because I persecuted the assembly of God. 10 But by the grace of God I am what I am, and His grace which [was given] unto me did not become empty. But I labored in excess of all of them. Yet it is not I, but the grace of God that [was] with me. 11 Then whether I or they, thus we proclaim and thus you believed.

Without the Resurrection of the Body, there is no Hope for Life after Death

12 Yet if the Anointed is proclaimed that He was aroused out from among the dead, how are some among you claiming that resurrection of the dead does not exist?²⁸³ 13 But if resurrection of the dead does not exist neither has the Anointed been aroused. 14 And if the Anointed has not been aroused our proclamation is empty and your trust is empty. 15 And we are also discovered [as] false witnesses of God because we testified against God that He aroused the Anointed whom He did not arouse if it is so that the dead are not aroused. 16 For if the dead are not aroused neither has the Anointed been aroused, 17 and if the Anointed has not been aroused, your trust is empty and you are still in your sins. 18 Also, in consequence, the ones who fell asleep in the Anointed have already

²⁷⁹ Salvation is conditional upon continued trust in the true Gospel. See also: John 15:1-10; Rom. 11:17-22; Col. 1:21-23; Heb. 3:12-14; Heb. 6:4-8; Heb. 10:23-31; 2 Pet. 2:1,18-22; 1 John 5:16.

²⁸⁰ Aramaic name for Peter

²⁸¹ Since it is clear that Judas Iscariot was dead, the term "The Twelve" had become a technical term for Apostles of Jesus. And this implies a fixed number.

²⁸² The proof of Jesus' resurrection did not rest exclusively on Paul's testimony concerning his Damascus Road encounter with Jesus. That encounter could have been explained away in the Platonic philosophy as an encounter with Jesus' ghost. So Paul called all of these eyewitnesses, some of whom actually handled the resurrected Jesus or saw Him eat food.

²⁸³ The Greek mind had great difficulty accepting the concept of the resurrection of the flesh. They had been steeped in Plato's "immortality of the soul" doctrine and his claim that the flesh was the "prison of the soul," and that all physical substance was inherently corrupt. To the Greeks, escaping the body of flesh and ascending into the "celestial spheres" as pure "spirit" was the goal. Consequently, the idea of the resurrection of the flesh meant permanent imprisonment in inherently corrupt matter, and permanent confinement to this material creation.

1 Corinthians

perished.²⁸⁴ 19 If we have hoped exclusively in the Anointed²⁸⁵ in this life, we are most pitiful of all men! 20 However, the Anointed has now been aroused out from among the dead [and] became the First-fruit²⁸⁶ of those having fallen asleep. 22 For just as all in Adam die, thus also all in the Anointed shall be made alive. 23 But each in his own class: the first-fruit [was] the Anointed, afterward those of the Anointed at His arrival. 24 Afterward [comes] the completion, whenever He may turn over the Kingdom to God the Father, when He shall have overthrown all sovereignty and all authority and power. 25 (For it is necessary for [God]²⁸⁷ to reign until He should place all enemies under His²⁸⁸ feet).²⁸⁹ 26 The final enemy being overthrown is death, 27 for He placed everything under His feet. But when He should say that everything has been placed underfoot,²⁹⁰ obviously that excludes the one having placed everything underfoot for Him. 28 But whenever everything has been subjected to Him, then also the same Son will be subjected to the one having subjected everything to Him, so that God may be the all in all. 29 If the dead are not completely aroused, what else will those do who are being immersed for the dead? Why also are they immersed for the dead?²⁹¹ 30 Also, why are we jeopardizing [ourselves] every hour? 31 I am dying daily, affirming your boast which I have in Anointed Jesus, our Master. 32 If I fought wild animals in Ephesus according to man, what benefit is it to me if the dead are not aroused? We should eat and drink, for tomorrow we die!²⁹² 33 Do not be led astray. Worthless dialogue corrupts sound practice.²⁹³ 34 Sober up rightly, and

²⁸⁴ Note the perfect tense. If Paul and the other Emissaries of Jesus were indeed mistaken about His resurrection, then believers who have died in the hope of following Jesus in their own bodily resurrection have already perished. Note that Paul did not allow for another possibility, that their souls were immortal and continued to live on outside the body. This is strong evidence that he did not believe in the “immortality of the soul.” Either believers died in the true hope of following Jesus in resurrection, or they already perished. Paul allowed no other option.

²⁸⁵ If the Emissaries of Jesus have placed all their hope in a mistaken belief that Jesus was resurrected, and face severe persecution and even martyrdom on account of their false testimony and mistaken belief, they are indeed pitiful men.

²⁸⁶ See 1 Cor. 16:2 notes.

²⁸⁷ The personal pronoun “Him” refers back to the Father, not to the Son.

²⁸⁸ The Anointed one

²⁸⁹ Psalm 110:1

²⁹⁰ This is when the Ancient of Days hands the Kingdom to the Son to reign.

²⁹¹ Paul used the third person plural, “*what will THOSE do ...*,” which implies that the practice was not apostolic (or Paul would have used the first person plural - we). This practice was likely being done by some proto-Gnostic group, most likely the very one which had corrupted the Corinthian assembly, influencing them to maintain Plato's immortality of the soul and thus reject the need for resurrection. Paul was pointing out that the syncretism between Christianity and Platonism created internal theological tension between the two paradigms. They employed water baptism (borrowed from Christianity), yet practiced “baptism for the dead” to allegedly aide the departed ghosts in their ascent through the alleged seven celestial spheres. Yet their own denial of the resurrection of the flesh contradicted the whole point of immersion and what it symbolizes and guarantees – the resurrection of the body (Rom. 6:5,8). Paul was mocking their practice of baptism for the dead which itself betrays the absurdity of their hope! In vs. 33 he warned the Corinthians not to dialogue with these groups.

²⁹² Again, Paul set up the same dichotomy. Either the apostolic testimony to Jesus' resurrection is true and thus resurrection of the body is true, or else there is no hope for an afterlife. He does not allow for a third option, that envisioned by Plato, that the “soul” is immortal and lives on without the body.

²⁹³ Paul rebuked the Corinthians for their interactions with those who were leading them astray.

1 Corinthians

stop sinning, for some know not God. I say this to your shame. But someone will protest, "How are the dead raised and with what body do they come [forth]?" Foolish one! What you plant is not made alive unless it should die!²⁹⁴ 37 And what you plant is not the body it will become, but you plant a naked kernel whether of wheat or any of the others. 38 But God provides the body to it as He desires, and to each of the seeds its own body. 39 Not all flesh is the same flesh, yet there is indeed human flesh, and different flesh of domestic animals, and different for fish, and different for birds. 40 Also, [there are] celestial bodies and terrestrial bodies, but the glory of the celestial is indeed different, also that of the terrestrial; another glory of the sun, and another glory of the moon, and another glory of the stars, for [even] star excels star in glory. 42 Thus is also the resurrection of the dead: it²⁹⁵ is planted in a corrupt state, it is aroused in a non-corrupt state; 43 it is planted in dishonor, it is aroused in honor; it is planted in infirmity, it is aroused in power; 44 it is planted a soulish²⁹⁶ body, it is aroused a spiritual²⁹⁷ body. There is the soulish body and the spiritual body. 45 Thus it has been written, the first man, Adam, "*became a living soul.*"²⁹⁸ The last Adam [became] a life-giving breath. 46 But the spiritual is not first, but the soulish, afterward the spiritual. 47 The first man was out from the land, dust-like; the second Man [is] the Master out from the sky. 48 Such as the dust-like one, so also [are] the dust-like ones. And such as the one of celestial [dominion], such also [are] the ones of celestial [dominion]. 50 But I am saying this, brothers, flesh and blood is powerless to inherit the Kingdom of God. Neither does the corrupt [state] inherit the incorrupt [state]. 51 Look! I am telling you a mystery. Not all of us will be laid to sleep, but we all will be changed²⁹⁹ 52 in an instant, in the blink of the eye, in the last trumpet. For He will sound the trumpet³⁰⁰ and the dead will be aroused non-corrupt, and we will be changed. 53 For this corrupt thing³⁰¹ [is] required to put on³⁰² non-corruption, and this dying thing to put on immortality. 54 But whenever³⁰³ this corrupt thing should put on non-corruption, and this dying thing should put on immortality, then will occur the word

²⁹⁴ John 12:24

²⁹⁵ "It" refers to the dead body, that which is placed in the grave.

²⁹⁶ Gen. 2:7

²⁹⁷ "Spiritual" does not mean non-material, but rather that which has been transformed by the holy Breath of God (cf. 1 Cor. 3:1; Gal. 6:1).

²⁹⁸ Gen. 2:7 LXX

²⁹⁹ John 11:25-26

³⁰⁰ This is the Jubilee Trumpet, sounded on the Day of Atonement (Tishri 10) every 50th year, (Lev. 25:9; Zech. 9:14; Matt. 24:29-31; 1 Thess. 4:16).

³⁰¹ The corpse that is buried

³⁰² The verb implies to clothe one's self. Thus, the mortal, human body will be clothed with God's immortality in the resurrection. It is significant that Paul did not use the word "become," change from one state to a different state. This implies that immortality in the resurrection will always remain dependent upon God, the only one who is inherently immortal (1 Tim. 6:16).

³⁰³ It is important to note that Paul places victory over our enemy, death, at the resurrection at Christ's return. The Platonism of the Corinthians saw the alleged release of the immortal ghost from the body as victory over the prison of physical matter. Most of modern Christianity makes the same mistake.

1 Corinthians

which has been written, “Death was swallowed into victory.”³⁰⁴ 55 Death, where is your sting? Grave, where is your victory? 56 Yet the sting of death is sin and the power of sin is the Law. 57 But thanks to God who gives us the victory through our Master, Jesus Anointed. 58 Consequently, my beloved brothers, become settled, unmovable, always excelling in the work of the Master, having observed that your labor is not empty in the Master.

Chapter 16

The Donation for the Jerusalem Assembly

Yet concerning the donation for the holy ones: Just as I prescribed to the assemblies of Galatia,³⁰⁵ you do this also. 2 In accord with the first [day] of the Sabbaths,³⁰⁶ each of you set aside [funds], placing in reserve with himself however he may be being prospered,³⁰⁷ so that no donations may occur at the time I may arrive. 3 Yet, when I should come, whoever you should approve by documents, these I will send to deliver your gift to Jerusalem.³⁰⁸ 4 And if it is expedient for me to go, they will go together with me.³⁰⁹ 5 But I will come towards you whenever I pass through Macedonia, since I am passing through Macedonia, 6 and perhaps I will stay with you or also spend the winter,³¹⁰ so that you may send me forth wherever I should go. 7 For I do not want to see you now [just] in passing, but I hope to remain with you some time if the Master may permit. 8 However, I will remain in Ephesus until Pentecost. 9 For a door has opened for me, great and

³⁰⁴ Isa. 25:8 LXX

³⁰⁵ While attending one of the feasts in Jerusalem (Acts 18:21-22), Paul became aware of the dire need of the Judean brethren. Leaving Jerusalem, he went north to Antioch, and then through the region of Galatia (Acts 18:22-23). He gave oral instructions to all the Galatian assemblies concerning setting aside a collection for the poor saints in Jerusalem which he would then collect and deliver to Jerusalem on the Feast of Pentecost (Acts 20:16).

³⁰⁶ μίαν σαββάτου (first [day] of the Sabbaths) refers to the Feast of First-fruits, the Sunday following the Passover, on which Jesus was aroused from the dead. It is not “first day of the week” as in most translations. It is the first day of the 50-day countdown to Pentecost. “And you shall count for yourselves from the day after the Sabbath [Sunday, First-fruits], from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD” (Lev 23:15-16 NKJ). From apostolic times, Christians gathered to remember Jesus’ death with the Passover meal, followed by the celebration of His resurrection on First-fruits (the following Sunday). Consequently, μίαν σαββάτου (first [day] of the Sabbaths) became a technical term for the annual celebration of the resurrection day. See also Acts 20:6-7 where Paul participated in this annual feast with the assembly at Philippi.

³⁰⁷ The passive voice of the verb implies that he is prospered by God. This is a reference to the Pentecost offering. “Then you shall keep the Feast of Weeks [Pentecost, at the conclusion of the seven weeks {50 days}] to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you.” (Deut. 16:10 NKJV)

³⁰⁸ Acts 19:21

³⁰⁹ 2 Corinthians 8-9 adds a great deal of information concerning Paul’s collection of this donation and the Corinthians’ apparent failure to follow through as promised.

³¹⁰ When he finally arrived, Paul was able to only spend three months in Corinth due to a plot to assassinate him (Acts 20:2-3).

1 Corinthians

effective, and many are opposing.³¹¹ 10 Yet if Timothy should arrive,³¹² see to it that he may be with you boldly,³¹³ for he is doing the Master's work as I am also. 11 No one then should scorn him.³¹⁴ Yet send him forth in peace so that he may return to me.³¹⁵ 12 Now concerning brother Apollos, I greatly implored him so that he would come to you with the brothers, and he was not entirely willing so that he might come now. However, he will come when he should have the opportunity. 13 Watch; stand firm in the Faith; be bold;³¹⁶ be strong! 14 Let everything be done with love. 14 Also I am imploring you brothers – you have observed the house of Stephanas, that it is the first-fruit of Achaia³¹⁷ and they set themselves for service to the holy ones – 16 so that you also may be subject to such and to each one fellow-working and laboring. 17 But I am rejoicing upon the arrival of Stephanas and Fortunatus and Achaicus,³¹⁸ because these supplied what you lacked. 18 For they refreshed my breath and yours. Give recognition to such.

Salutations

19 The assemblies of Asia salute you. Aquilla and Priscilla salute you much in the Master, along with the assembly meeting in their house. 20 All the brothers salute you. Salute one another with a holy kiss. 21 The [following] salute is with my own hand – Paul's. 22 If anyone does not love the Master Jesus Anointed, let him be shunned. Maranatha.³¹⁹ 23 The grace of the Master Jesus Anointed be with you. 24 My love is with all of you in Anointed Jesus, Amen.

³¹¹ After being ejected from the synagogue in Ephesus, Paul found a ready audience in the school of Tyrannus, where he taught daily for two whole years (Acts 19:8-10).

³¹² Paul sent Timothy and Erastus on ahead through Macedonia to Corinth (Acts 19:22).

³¹³ Timothy was naturally reserved and tended to be timid (2 Tim. 1:6-8).

³¹⁴ Because Timothy was a very young man, he was sometimes scorned by those older (1 Tim. 4:12).

³¹⁵ After Timothy returned to Ephesus, Paul left after Pentecost to go into Macedonia to collect the donations. He left Timothy in Ephesus to continue the work he had begun at the school of Tyrannus (1 Tim. 1:3).

³¹⁶ Lit. "be manly."

³¹⁷ The region of Greece where Corinth was located

³¹⁸ These three men from Greece apparently delivered a letter from the Corinthian assembly containing the questions Paul addressed in this letter, and a small donation.

³¹⁹ An Aramaic term meaning "Master, come!" as a plea for relief and/or judgment or an exclamation, "The Master is coming!"