

I CORINTHIANS

Book note for 1 Corinthians

No book note, yet.

Chapter note for 1 Corinthians 1

1 After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not for the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

1 Cor 1:1

Corinth = horn (strong); ornament; satisfied. It was the center for Aphrodite worship and her temple had 3000 priestesses working as prostitutes.

Sosthenes = preserving, healing, or saving strength; Ac. 18:17.

1 Cor 1:2

"...theirs and ours": that is, those elsewhere and those at Corinth.

1 Cor 1:10

11:18; 3:3; Psa. 133.

1 Cor 1:14

Rom. 16:23; 3 Jn. 1:1.

1 Cor 1:17

Contra Cambellites -- the gospel is here set apart from baptism (water). Mk. 16:16 and 1 Cor. 12:13.

1 Cor 1:18

Rom. 1:16.

1 Cor 1:19

See Lu. 10:21 for Jesus' reaction, to the embarrassment of the intellectuals. 2:1-6, 14.

1 Cor 1:21

Hence natural philosophy doesn't reveal the gospel or knowledge of God. 2:6.

To avoid appearing foolish and subject to ridicule, the critics (particularly Doug Kutilek, who makes a big deal of the Gk. "the foolishness of the preaching") make the message of the cross to be "foolishness," not the preaching. That is, they draw from v. 18 and "the original" that it is the message which is foolish, not the work of the preacher. That way the preacher's work is not foolish. The Bible says: v. 25; Eccl. 5:3; 1 Cor. 3:18; 4:10; 2 Cor. 11:23, which are ignored by the new version advocates. The foolishness seen by the world is that a sinner preaching to other sinners, leads to eternal life. That people would sit for hours listening to a man talk about Genesis, or Revelation, and ask for more.

1 Cor 1:22

Ex. 4:30 -- the nation begins with a sign. Mat. 12:38; Jn. 6:30. Modern versions change "require" to "request," destroying the truth that signs are required by Israel.

That the Greeks seek after wisdom obviously means that they lack it, for one does not seek after that one has. My personal observation is that even as the Jews rejected the sign offered them by God, so the Greeks reject the wisdom offered them by the same God, who they worship as the unknown God (Ac. 17:23).

1 Cor 1:23

Modern versions change Greeks to Gentiles. The problem is that the Greeks seek after wisdom. Their reliance on human intellect makes the gospel look like foolishness to them. But to other cultures, such as the Britons, the gospel was not foolishness. That is why the Roman church allowed translations of the Bible into any language except English. So to render the Greek word, *hellen*, which means Greek, as Gentiles is nonsense.

1 Cor 1:26

E.g., evolutionists, heliocentrists. Queen Victoria used to say she was saved by a “not many” with references to this verse. In other words, she could not be saved if it said “not any.”

1 Cor 1:28

“Things which are not...,” i.e., faith -- Heb. 11:1, not false gods, idols, vanity, etc.

1 Cor 1:30

Jer. 23:6.

For what is involved Biblically in sanctification see note to Luke 1:77.

Chapter note for 1 Corinthians 2

He declareth that his preaching, 1 though it being not excellency of speech, or of 4 human wisdom: yet consisteth in the 4, 5 power of God: and so far excelleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.

1 Cor 2:1

V. 14; 1:19-25.

1 Cor 2:5

1:19 v.f.

1 Cor 2:6

Psa. 146:4. Cf. note to Job 31:40.

1 Cor 2:8

Ac. 3:17.

1 Cor 2:9

Isa. 64:4. Note, these things are known, v. 10.

1 Cor 2:11

See Prov. 20:27; Ecc. 3:21; Zec. 12:1 and notes.

1 Cor 2:12

Lower case “spirit which is of God” implies our human spirit, not God’s holy Spirit.

1 Cor 2:14

Naturalists and critics. Col. 2:8; 2 Tim. 3:7; 1 Tim. 6:20. Complements Rom. 8:7. Also see Psa. 10:18; Lu. 10:21; 1 Cor. 1:19-25; 2:1-6.

The only occurrence of “natural man” in the Scripture. He cannot live the Christian life; can not know the true spirituality; and is morally guilty before God.

1 Cor 2:15

Judging by God’s revealed (by the Spirit in the word) standards, not his own or society’s standards.

1 Cor 2:16

We have the mind of Christ in the scriptures. Our minds need renewing (Rom. 12:2) through the Scriptures after the mind of Christ (Php. 2:5). Eve wanted a mind like God’s (Gen. 3:5) in desiring to be wise (Gen. 3:6).

Chapter note for 1 Corinthians 3

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellowworkmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.

1 Cor 3:1

Carnal Christians are:

1. Babes (v. 1).
2. Unable to bear meat (v. 2).
3. Divisive (v. 3).
4. Walk as men (lack of separation & insight), v. 3.

1 Cor 3:4

Ac. 18:24 v.f.

1 Cor 3:10

Take heed for 2 Cor. 5:10-11's sake.

1 Cor 3:13

Some argue that wood, hay, and stubble (v. 12) works are vain since these things burn; but gold and silver readily melt in a fire, especially in a fire which "melts the elements." Stone shatters and melts, too. So even the grass-based works done for Christ have some merit.

1 Cor 3:14

1 Pet. 1:7.

1 Cor 3:15

Lev. 23:13; 2 Cor. 6:16; Jn. 2:21 q.v. Also see references to Mat. 3:11.

1 Cor 3:16

See book note to Ezra 1:1.

1 Cor 3:17

Compare 6:19. Believers make up one temple.

1 Cor 3:19

Job 5:13.

Chapter note for 1 Corinthians 4

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the filth and offscouring of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.

1 Cor 4:2

Note, God does not require success from a man beyond his faithful service.

1 Cor 4:5

Mat. 7:1.

1 Cor 4:6

This entire discussion is reminiscent of Rome's "I am of Peter...."

1 Cor 4:16

Php. 3:17. 1 Cor. 11:1; Eph. 5:1; 1 Th. 1:6; 2:14; Heb. 6:12; 1 Pet. 3:13. For critical apparatus see note to 11:1.

Chapter note for 1 Corinthians 5

1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.

1 Cor 5:1

Lev. 20:11 -- a capital offense under the law. Re. fornication, cf. note to Mat. 5:32.

1 Cor 5:5

Mat. 18:17. This is the first of two places in the New Testament where Paul mentions turning a Christian over to Satan for “the destruction of the flesh.” The other place is 1 Tim. 1:20 (“Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.”) Another examples, not involving Paul, is given us by Ananias and Sapphira who were slain in the Spirit (late Twentieth Century charismatic cliché) because Satan filled his heart to lie to the Holy Ghost (Ac. 5:1-10). Here Paul is speaking to a carnal, “Charismatic” church (1 Cor. 1:11-12) made up of carnal babies (3:1-3) who thought they were spiritual because they could speak in tongues (1 Cor. 12, 14). Here the man handed over to Satan is guilty of sexual sin, in 1 Tim. 1:20 the reference is to a Bible teacher who taught Amillennialism, that the first resurrection of Rev. 20:1-6 was spiritual, not literal (Eph. 2:1-5), and therefore it was past.

Many American Christians in the twentieth century believe that 1 John 4:4 (“greater is he that is in you, than he that is in the world”) guarantees that Satan cannot be in their hearts, that they cannot be captivated by Satan (2 Tim. 2:25-26) and that they can “bind Satan” like an angel at the end of the Tribulation (Rev. 20:1-2). This is primarily held by Charismatics who think that nothing bad can exist in their own flesh as long as the Holy Ghost dwells there, contrary to Rom. 7:18. According to them any Christian who says that they are demonic has committed the unpardonable sin. The fruits of the charismatic movement are demonic, however, since they make a liar out of God (see 1 Jn. 5:10) when they refuse to believe that eternal life is a “free gift” (Rom. 5:15-18), given independently of works, feelings, experiences, tongues, sacraments, anointings, etc. These are committing the unpardonable sin (Mat. 12:31-32) by calling the testimony of the Holy Ghost (in Scripture), Satanic. Having called God a liar he turns them over to the flesh (Rom. 1:24) and then to Satan, as here.

1 Cor 5:6

Mat. 13:33; Lu. 13:21.

1 Cor 5:7

Mat. 16:6; Ex. 12:15.

1 Cor 5:9

Re. fornication, cf. note to Mat. 5:32.

1 Cor 5:13

2 Cor. 2:5-11.

Chapter note for 1 Corinthians 6

1 The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.

1 Cor 6:1

The verse teaches that unbelievers are unjust in their unbelief. I.e., they do not believe the Truth (Jn. 14:6), how then can they be just? The verse does not teach that a saint cannot be unjust.

1 Cor 6:2

E.g., Dan. 7:22; Lu. 22:30. At the white throne judgment, those resurrected there will be judged by how they treated the Lord's brethren, the saints (Mat. 25:40).

1 Cor 6:3

Psa. 149:9; Mat. 8:29.

I was asked one time, in 2006, if there are angels that joined Satan for a time but finding out that they'd been deceived, repented and now work covertly against him; could such angels be restored? I thought of Rev. 17:16-17 and saw the possibility, though it may not apply to any of those kings. I reasoned within my heart and thought of this verse. Why would there be a need to judge angels unless there is such a chance for mercy? I certainly am not prepared to make a sound judgment on angels' behavior while in the flesh, that's for sure.

1 Cor 6:4

These would show most impartiality, having no esteem to lose.

1 Cor 6:5

The word shame is *entrepo* in Greek from which we get the word entropy. The root word, *entrepo* has a good sense: to regard or reverence, and a bad sense, to shame. *Entrepo* also occurs in 15:34 and there, too, it is also translated shame.

1 Cor 6:6

Not only preferring an unjust judge, but sending the message that the justice of the world is better than the justice of the church.

1 Cor 6:7

Taking no action leaves revenge in the hands of the Lord.

1 Cor 6:8

I.e., a Christian defrauding another Christian is not pleasing to Christ. It is an example of taking the name of the Lord in vain.

1 Cor 6:9

Re. fornication, cf. note to Mat. 5:32.

1 Cor 6:15

Each believing man's body is a member of Christ. Each member has his own function even as we have different talents that complement the church. In chapter 12, Paul expresses that difference with the illustration of different body parts.

1 Cor 6:16

Gen. 2:24; Mat. 19:5-6 q.v.; Mk. 10:9; Eph. 5:31. .

1 Cor 6:17

Even as a husband and wife cleave together as one flesh, so we are joined to the Lord as one spirit.

1 Cor 6:18

For fornication see note to Mat. 5:32.

1 Cor 6:19

Note the singular, “your **body**,” not plural, bodies, and the plural, “in **you**.” Individual bodies are members of Christ, by v. 15. The set of all believers is the temple of the Holy Ghost. Compare 3:16. See note to Jn. 2:21.

1 Cor 6:20

Ecc. 3:21. Bought with a price makes us a peculiar people in the sense of Ex. 19:5, q.v.

Chapter note for 1 Corinthians 7

2 He intreateth of marriage, 4 shewing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

Hanson's summary:

1. Better to serve the Lord than to marry.
2. Better to stay married than divorce.
3. Divorce OK for fornication, unbeliever abandonment, death.

Vss. 1-5: **Husband and wife**

not to defraud one another.

Vss. 6-9: **Unmarried & widows**

Best to abide single, but OK to marry if burning.

Vss. 10-11: **Wife's departure**

not permitted in a believer's marriage

If departed, she is not to marry nor her husband put her away.

Vss. 12-17: **Believer married to unbeliever**

Stay together for possible conversion of unbelieving spouse.

If unbeliever departs, believer is free.

Vss. 18-24: **Circumcision & servants**

Be content with one's station.

Vss. 25-26: **Virgins**

Good to stay a virgin.

Vss. 27-35: **Married Christians**

Being married impedes one's service to the Lord.

Vss. 36-38: **Non-reproducing women**

OK to marry but better not to.

Vss. 39-40: **Widows**

May remarry but better not to.

1 Cor 7:1

"Touch" means sexual relationships, not bumping into one another. Some have taken this to extremes where the boy and girl are not to touch one another in any way, shape, or form (as BJU, f.i.).

1 Cor 7:2

The purpose of marriage is to be a remedy to avoid fornication. In the case of divorce, if the divorced people are not to remarry, what of the remedy?

1 Cor 7:3

Most new versions drop the word benevolence and read "Let the husband render unto the wife her due." Benevolence means kindness, so modern versions remove the command for a husband to be kind to his wife and allows unkindness if that is what her husband deems her due.

1 Cor 7:5

I.e., have normal physical relations with your spouse and do not allow long periods of time to pass without them. (Note how the perpetual virginity of Mary violates this injunction as well as the O.T. "be fruitful and multiply" commandment.)

Why does the Scripture use the term, defraud, here? Consider: since the wife's body belongs to the husband and the husband's body belongs to the wife (v. 4), then, if the wife were to insist that her body is hers (as is commonly done among Western women at the turn of the millenium), then she has power over both bodies, leaving her husband without a body. Since the scriptural marriage vow includes the condition mentioned in v. 9, doing so violates the marriage vow and counts as fraud.

See Mat. 5:31-32.

1 Cor 7:6

The passage which follows is spoken by permission as can be seen by the interspersed commentary. If the reference is to what Paul has just said, it would contradict Pr. 18:22.

1 Cor 7:8

First use of “unmarried.” Normally we think that the word means all those who are single, but Paul’s usage is not so. To understand what it means, note first, that it does not include widows, that is, those who were married but became single by death. A third category is found in v. 25 and that is virgin, meaning those singles who have yet to marry. That leaves two groups; those that have never married but are no longer virgin, and those who were married but are now divorced.

1 Cor 7:9

Mat. 19:9-12, esp. Mat. 19:11. The injunction applies to the unmarried and widows of v. 8, q.v. for definition of “unmarried.”

1 Cor 7:10

The implication is that a woman is more likely to leave her husband than that her husband depart from her. This is certainly the case in America.

1 Cor 7:11

An incomplete statement; see notes to Mat. 5:31-32.
Re. reconciliation: (Rom. 11:15, 2 Cor. 5:18-20)

1 Cor 7:14

Contrast Psa. 58:3. Eph. 5:22.

1 Cor 7:15

Because God does not honor an unequal yoke entered into knowingly.

1 Cor 7:17

Mat. 19:11-12

1 Cor 7:20

Evidently “called” unto salvation.

1 Cor 7:23

As purchased, we are servants of Christ, not men. Thus a servant of a man who is called in the Lord becomes the Lord’s freeman (v. 22). He can then become the servant of Christ. This avoids service to two masters (Mat. 6:24), especially since Christ’s command is to serve the human master as if serving Christ (Eph. 6:5 v.f.).

1 Cor 7:25

A virgin is a woman who has not known a man. She may be single, meaning she is neither espoused nor married, or she may be an espoused wife, one married to a husband in a union not yet consummated (Lu. 2:5). Those who do not recognize divorce for any reason (Mat. 5:32) make a real mess of this section. Since perpetual virginity disobeys the command to be fruitful and multiply, Paul has no command from the Lord but is here allowed to speak of his own accord. He later modified this view (1 Tim. 5:9-16). In effect, Paul recommends no union stronger than an espoused wife.

1 Cor 7:27

Traditionally, some say, this refers to betrothed as though they are already married. The subject is virgins (v. 25). (Compare Gen. 19:14.) But “loosed” is more specific, indicating divorced. Note the reference to virgins by contrast in v. 28. “Loosed” implies once bound. The context is broader than just betrothed. Also note “thou” instead of “ye.”

For the dead spouse argument, see 2 Sam. 2:2.

1 Cor 7:34

Here we see that a virgin is unmarried, whether espoused or not. The 20th century notion that a betrothal is equivalent to marriage, even in olden times, is highly suspect (see note to Mt. 1:19). An espoused virgin would do best to care for the things of the Lord since it would give her something good to do to keep her mind off her betrothed.

1 Cor 7:36

Modern versions say “daughter” or “virgin daughter” instead of virgin. It makes no sense to say, “let them marry” without any other antecedent than “any man,” meaning her father. The Greek word is never translated daughter (*parthenos*). The Greek word for daughter is *thugater*, and the two occur together in Ac. 21:9.

“Flower” is from the Greek word, *huperakmos*, “beyond the summit.” A woman’s “flower” peaks about age 25, a man’s about age 33. Flower stems from the Italic form of the word, *bhlo*, meaning to bleed. The stigma bleeds nectar in a flower.

1 Cor 7:40

Paul expresses these thoughts as his opinion, not the Lord’s, because of Gen. 2:18 v.f.

Chapter note for 1 Corinthians 8

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren: 11 but must bridle our knowledge with charity.

1 Cor 8:1

10:19.

Charity, not love. God hates (does not love) the wicked (e.g. Esau), but he extends charity to them.

Col. 3:14 says that charity is the “bond of perfectness.” This makes charity the cohesive force of the body of Christ (12:24-27). 1 Tim. 1:5 says charity is the “end of the commandment.” Cf. note to 1 Cor. 13:1.

1 Cor 8:2

Col. 2:8.

1 Cor 8:4

Compare Rom. 14:1 v.f.

1 Cor 8:5

Psa. 82; Gen. 3:5; 2 Cor. 4:4.

1 Cor 8:8

Rom 14:2-3, 17, 20.

1 Cor 8:10

Ac. 15:29.

1 Cor 8:13

Rom. 14:17, 20.

Geocentric in the Authorized Bible only.

Chapter note for 1 Corinthians 9

1 He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

1 Cor 9:1

The marks of Paul's apostleship. Note that seeing Jesus Christ is one mark.

1 Cor 9:11

Rom. 15:27.

1 Cor 9:14

Note, "**of** the gospel," not **by**.

1 Cor 9:16

Akin to the dispensation of Mat. 10:5, 22.

1 Cor 9:21

Thus Paul shed the laws of man but kept God's law.

1 Cor 9:25

Re. crowns, see 2 Cor. 5:10 note.

1 Cor 9:27

Jer. 6:30.

Many take the "castaway" reference in this verse to apply to salvation, but the context is for the prize of an incorruptible crown (v. 25), not for salvation. If Paul did not attain unto that prize he is an also-ran, a loser, one cut adrift from his moorings, that is, from his goal.

Chapter note for 1 Corinthians 10

1 The sacraments of the Jews 6 are types of our's, 7 and their punishments 11 examples for us. 14 We must flee from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regards of our brethren.

1 Cor 10:8

Re. fornication, cf. note to Mat. 5:32.

Num. 25:9 says 24,000, but there it is the total number dead, not the number which fell in one day.

1 Cor 10:10

After the report of the spies, Num. 14. Also Num. 16, the rebellion of Korah.

1 Cor 10:11

Re. **example** vs. **ensample**: the key difference seems to be that an example is extracted from a sample; the sample is its source. An ensample may not originate from the sample but from the outside. Thus *example* means "out of a sample" while *ensample* is a precedent to be followed; a leading paragon; placed into a sample; invested as sample. Most new versions ignore this distinction.

1 Cor 10:13

The text does not say God will provide a way to escape the temptation but to bear it, i.e., not be destroyed by it.

1 Cor 10:16

See note to Gen. 1:28. Hence the term "communion service."

1 Cor 10:19

Continues to answer 8:1.

1 Cor 10:22

Job 40:8-41:32.

Context is idolatry, same as Ex. 20:5.

1 Cor 10:25

Shambles = meat markets.

1 Cor 10:26

Re. possession of the earth, also see v. 28; Ex. 9:29; Psa. 24:1.

1 Cor 10:28

See v. 26 note.

New versions mostly omit "for the earth ... thereof" because according to Roman Catholic theology the earth is the Church's.

Chapter note for 1 Corinthians 11

1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better, but for the worse, as 21 namely in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.

1 Cor 11:1

4:16; Eph. 5:1; Mat. 16:24!

Modern versions change "follow" to "imitate." Satan want to be "like the most high, that is, he imitates Christ; thus his bibles tell us to do the same. Imitate is also the preferred reading of the Masons. To appreciate the violence done to the faith by this change, see what the alteration does to Mat. 16:24! Even though a different Greek word is used there, the change in *English* shows the problem. If we are to imitate Christ we each should gather disciples about us, do miracles, die on a cross, and resurrect on the third day. In short, imitating Christ leads to imitation Christians.

1 Cor 11:3

Their problem was that they took men as their heads, cf. chapter 1. This is a feminine trait, and so leads to the following section on the headship of Christ over man over woman. Virtually all church splits are started by or exacerbated by a woman.

1 Cor 11:8

Cf. note to v. 12.

1 Cor 11:10

Eph. 3:10; 1 Pet. 1:12.

1 Cor 11:11

Gal. 3:28.

1 Cor 11:12

A baby's sex is determined by the man's seed. This is reflected in the wording.

1 Cor 11:13

Mat. 7:3.

1 Cor 11:15

"The short cutting of women's hair did not originate in the American theatre. It originated in England [Bohemian Bloomsbury section of London] among what was called the Bloomsbury group. Women in the group who were lesbian cut their hair to show they were no longer women in the normal sense. The idea was adopted by women of the theatre, then all (many?) women rushed to follow." -- Joseph M. Canfield. The Bloomsbury Group was founded by Virginia (Stephen) Woolf and her sister, Vanessa Stephen-Bell, in 1904.

1 Cor 11:16

A contentious man uses contention to gain advantage or power over another. Such a person, be it man or woman (v. 11) rejects the headship of Christ over the man, or the headship of the man over the woman. This is not contending "for the faith" (Jude 1:3), and so is not a Christian custom.

1 Cor 11:19

Thus we have denominationalism and church splits.

1 Cor 11:21

That is, the wine was alcoholic.

1 Cor 11:27

Note the snare here for those who hold to transubstantiation.

1 Cor 11:29

Re. damnation see Mat. 23:14. (Rom. 14:23, 2 Th. 2:12). As further evidence that damnation does not mean condemned to hell, note that here Christians suffer damnation (v. 32).

1 Cor 11:30

1 Jn. 5:16.

1 Cor 11:31

I.e., a man who admits his guilt does not go to trial.

Chapter note for 1 Corinthians 12

1 Spiritual gifts 4 are divers, 7 yet all to profit withal. 8 And to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body; 27 so we should do one for another, to make up the mystical body of Christ.

Unity is found in diversity.
Romans 12.

1 Cor 12:3

1 Jn. 4:2.

1 Cor 12:4

1) Holy Ghost (Spirit), v. 7, 31. Gifts. Also see Psa. 28:5 which ties this to the diversities of operation of v. 6 below.

1 Cor 12:5

2) Son (Lord), vv. 14, 30. Administrations (Isa. 5:12).

1 Cor 12:6

3) Father (God), vv. 28, 29. Operations (Col. 2:12).

1 Cor 12:7

Elaborates on gifts (v. 4). Rom. 1:20.

1 Cor 12:8

Eph. 4:11 v.f.

1 Cor 12:12

Rom. 12:5 v.f.

Vss. 12-27 proves that no man presides over the body of Christ. Jesus is the head, not the Pope, not a pastor, or bishop, or archbishop, or anyone else (1 Cor. 11:3; Eph. 4:15). .

1 Cor 12:13

Eph. 4:5. See note to Jn. 1:33. Obviously the baptism meant is the baptism of the Holy Ghost.

Re. "drink": drink the cup. Since this verse says "all," it counters the heresy of the charismatics which claims that speaking in tongues is evidence of this baptism, especially when compared with v. 30.

1 Cor 12:14

Administrations of v. 5.

1 Cor 12:15

I.e., don't belittle your place in the body.

1 Cor 12:21

I.e., don't deprecate others.

1 Cor 12:24

The body is tempered. **Tempered** = adjusted or attuned by the addition of a counterbalancing element; moderated or measured; to strengthen through experience or hardship; toughen.

1 Cor 12:25

Forbids prejudices among members.

1 Cor 12:28

Operations of v. 6.

1 Cor 12:29

Operations (v. 6). Administrations of v. 5.

1 Cor 12:30

Gifts of v. 4.

Chapter note for 1 Corinthians 13

1 All gifts, 2, 3 how excellent soever, are nothing worth without charity. 4 The praises thereof, and 13 prelation before hope and faith.

1 Cor 13:1

1 Pet. 4:8.

Charity is distinct from love -- Col. 3:14 says charity is "the bond of perfectness." This makes charity the cohesive force of the body of Christ (12:24-27). 1 Tim. 1:5 says charity is the "end of the commandment."

Although the Greek word used here is unrelated to the English word charity, charity itself has a Greek root. The root word finds its way into English in such words as "grace," (note "gracias," thankfulness,) "cherish," and "caress." The idea with charity is that it is unconditional. One need not love the recipient in order to have charity. In that sense the word reflects on Jude 1:23 "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." In that way the word is very much stronger than the English word, love.

Also see the first occurrence of charity in 8:1.

1 Cor 13:3

Here we have a giving which is not charity; so charity is broader than giving to the needy.

Pagans would offer themselves up for burnt sacrifice. Early church believers sought to be martyres, which included burning. Finally, the Smithfield fires held the martyrs for the written word of God.

1 Cor 13:10

"Perfect" is neuter ("that which") and so is not the Lord Jesus Christ but may be an age.

1 Cor 13:12

Job 37:18.

Since this verse is still true, v. 10 is not yet come to pass. For example, prophets are found in Revelation 11:3. Re. know: Jn. 10:14.

1 Cor 13:13

Charity remains because faith and hope are not needed during the Millennium when God will walk on earth.

Chapter note for 1 Corinthians 14

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 27 and the abuse taxed. 34 Women are forbidden to speak in the church.

1 Cor 14:6

V. 26. Contra the claim that commentaries and KJV-only books are not necessary; that all one needs is the Bible. It is true in one sense, but no man can catch all the nuances and shades of meaning in the Scriptures. Gal. 2:2; Eph. 3:3.

1 Cor 14:11

Barbarian = someone who's language is not understood; heavy; brutish.

1 Cor 14:14

Psa. 47:7.

1 Cor 14:20

Eph. 4:14.

1 Cor 14:21

Isa. 28:11. Compare Isa. 33:19.

1 Cor 14:22

Charismatics are thus unbelievers since tongues is only a sign for unbelievers and they deem it a sign.

1 Cor 14:26

V. 6.

1 Cor 14:34

Re. silence: 1Co. 11:5; 1Ti. 2:11,12.

Re. obedience: 1Co. 14:35; 11:3,7-10; Eph. 5:22-24,33; Col. 3:18; Tit. 2:5; 1Pe. 3:1-6.

Re. the law: 1Co. 14:21; Ge. 3:16; Nu. 30:3-13; Es. 1:17-20.

In the mid-1970s Pat Robertson's radio network promoted an evangelistic couple. As Robertson, both Charismatics. When challenged about his wife's ministry with this verse, the husband replied that Paul's expression, "What?" of v. 36 meant that Paul was speaking facetiously in vv. 34-35. The first pair of references belie this claim.

Chapter note for 1 Corinthians 15

3 *By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.*

1 Cor 15:2

Col. 1:23.

1 Cor 15:3

With v. 4, this spells out the gospel of the grace of God (Ac. 20:24). This gospel excludes all sacraments, church membership, and religious works (Ac. 15:11). It is not found in Acts 1-7. Someone dying for the sins of the world only shows up in Ac 8:32-33. Note that this gospel is 3/4 negative:

- a) Jesus died (negative)
- b) for our sins (sins are negative)
- c) he was buried (negative)
- d) he rose from the dead (positive).

[Notes on the gospels continues in Mat. 4:23.]

1 Cor 15:5

Cf. v. 7.

1 Cor 15:6

"This present" implies at the time of the writing, not necessarily now.

1 Cor 15:7

Implies that there are more than twelve apostles.

1 Cor 15:8

Re. "...out of due time": Paul was an apostle, but all other apostles walked and talked with Jesus in the flesh. Paul encountered Jesus on the road to Damascus (Acts 9:18) and was taught in the wilderness after Jesus resurrected, and so he was as "one born out of due time."

Margin says ...as "an abortive," but Paul was neither premature nor stillborn.

1 Cor 15:9

Ac. 8:3.

1 Cor 15:10

V. 5., I am *that* I am; Ex. 3:14.

1 Cor 15:20

Lev. 23:10-11.

1 Cor 15:21

This is general enough to include animal death, but v. 22 refers to the death of man. Hence contra gap theory.
Adam -- all died
Christ -- all shall live

1 Cor 15:22

Context of v. 22 is the death of man; Rom. 5:12.

Five-point Calvinists believe that the elect were in Christ before they got into Adam. After they were born, they fell out of Adam and back into Christ, there being no way any of them could have gone to Hell in the process. This even though they were just like all other sinners -- totally depraved (Eph.2:1-6). See note to Acts 16:31 for a tie-in to baptism.

1 Cor 15:23

Re. firstfruits, cf. Lev. 23:9-14. Christ first, then the rest at the rapture, then

The foundational verse for a “Christian” resurrection **before** the Millennium. This also counters the assumption of Mary, since Christ is listed first and then the rest at his coming -- with nothing between.

The order of resurrection is:

1. Christ first, then
2. Christians (at the start of the millennium), then
3. the rest at the death of death, i.e., v. 26.

1 Cor 15:24

During the Millennium, power and authority is subjected to the Son.

1 Cor 15:25

Thus death is an enemy of the Lord.

1 Cor 15:26

Death is last, therefore, the non-believers are resurrected then, since they cannot remain dead. Thus there must be a resurrection. I.e., when death is destroyed, the dead must be made un-dead, that is, the general resurrection to the Great White Throne Judgment.

1 Cor 15:28

This and verse 29 are difficult to understand, but here goes: In vss. 21-22, we see that by Adam, **all** died, but in Christ, **all** shall live, he being a quickening spirit (v. 45). Verse 23 gives us the resurrection order: Christ first, then the Christians at the start of the Millennium, then the general resurrection (v. 26, q.v.).

During the Millennium, Christ adds to the aforementioned **all**, by subjecting to himself **all** power, rule, and authority. This culminates with the release and conquest of Satan. Christ then delivers the **all** to the Father (v. 24).

At this point we have an “**all**” that is a stack, with all creation at the bottom (the things subject to man), all men above that, all rule, authority and power above that. Christ hands it to the Father and then Christ places himself atop the **all**-stack (this verse).

Now remember that all things were made by Christ (Jn. 1:3) and that he is God (Jn. 1:1) so that God is now an element (i.e., a member) of the set, **all**. So, even though God the Father, the greatest, is not part of the **all**, (thus avoiding all “set-of-all-sets” paradoxes), yet God the Son is in there and so God becomes “**all in all**.”

1 Cor 15:29

The Mormons have made an industry of baptizing for the dead. This verse puzzles many, but consider: believers are baptized *into* Christ’s death, according to Rom. 6:3. If there is no resurrection, then what is the baptism for? So, when I am baptized *into* Christ’s death, I am, at the same time, baptized *for* my own death. For those baptized believers who later died, their baptism is now “*for* the dead.” Paul thus speaks from the perspective of the dead saying that without a resurrection, there is no sense in baptizing ourselves “*for* the dead.” This may look like I’m playing with tenses, but bear in mind that Christ is alive, and the baptism has not and will not lose its efficacy in time.

Also, do not attach salvation to the act of baptism. Baptism avails nothing until one is already in Christ, else we cannot be baptized into his death, for his death is not yet our own. A baptized unbeliever is merely baptized *into* his own death, and his baptism avails him nothing, for he will be resurrected in the end, whether he was baptized or not.

1 Cor 15:31

Protest is here used in the sense of affirming with all solemnity, with “your rejoicing...Lord” as the confirmation of the “affirming.” Paul is effectively saying, “I swear by your joy in Christ Jesus our Lord, that I die daily,” meaning he mortifies himself every day.

Contrast Rom. 14:7.

1 Cor 15:33

E.g., how the American media, under Communist, Socialist, Catholic, and Talmudic influence has corrupted the good manners of the American public, let alone eliminating God from American life.

1 Cor 15:34

Re. the Greek translated shame (*entropē*), see note to 6:5.

1 Cor 15:36

Jn. 12:24; 2 Cor 5:4; 1 cor 15:53.

1 Cor 15:39

Anticipates transplant rejection effects.

1 Cor 15:40

Jer. 31:35; 33:25. This verse counters the argument that the ordinances of heaven are the same as the terrestrially-determined laws of physics. Also see Mat. 6:10.

1 Cor 15:43

Re. weakness and power, cf. 2 Cor. 12:9-10.

1 Cor 15:44

“Spiritual body:” hence spirits have bodies. It may eat, Lu. 24:43.

1 Cor 15:45

Gen. 2:7; 5:1 q.v. N.B., *quicken*ing, not *quicken*ed.

1 Cor 15:47

Jn. 8:23. Modern versions attack the deity of Christ here.

1 Cor 15:49

“Have borne” is past tense; “shall ... bear” is future tense.

1 Cor 15:50

Note, only flesh and bones are mentioned in the context of the post-resurrection body of the Lord Jesus Christ (Lu. 24:39).

1 Cor 15:51

Contra partial rapture theory.

1 Cor 15:52

Trump = triumph in sixteenth century English. The word apparently stems from the Etruscan, through *trumpet*, which heralded triumph. Here “the last trump” can relate to the last triumph of the church age (Rev. 4:1), namely the rapture (see note to Num. 10:4). Likewise, this would be the last trumpet call for the church age. Also used in 1 Thes. 4:16. Contrast Mat. 24:31 q.v.

Also see Rev. 4:1. Note, if this is not the same as 1 Th. 4:16, then this is after the tribulation.

1 Cor 15:53

Vss. 36-38; 2 Cor 5:4.

1 Cor 15:54

Isa. 25:8. Note, Christ *tasted* death for us (Heb. 2:9), now death is swallowed.

1 Cor 15:55

Hos 13:14.

1 Cor 15:57

There is a common error these days which claims that the neuter pronoun, “which,” in situations like this should be changed to the personal pronoun “who.” This allegedly because God is a person and “who” is a personal pronoun. Nevertheless, “which” extracts from a set (here the set consists of “thanks,” “God,” and “Jesus Christ”) whereas “who” does not. Thus the impersonal pronoun is the better of the two, expressing a selection as opposed to

merely communicating the obvious, that the selected object is a “who.” See 2 Cor. 2:17 for a similar case not involving God.

1 Cor 15:58

Contrast Mal. 3:14.

Chapter note for 1 Corinthians 16

1 He exhorteth them to relieve the want of the brethren at Jerusalem: 10 commendeth Timothy: 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.

1 Cor 16:1

2 Cor. 8.

“Order,” as in set in order as opposed to giving an order. Local churches are autonomous and ever so must remain if the scriptures are to be kept.

1 Cor 16:2

Implying that the church met the first day of the week.

Re. collection for the saints: Ac. 11:29; 24:17; Rom. 15:26; 2 Cor. 8:4; 9:1; Gal. 2:10.

1 Cor 16:8

Apparently it was spring when Paul wrote this epistle.

1 Cor 16:9

Ac. 19:9-12.

1 Cor 16:12

Apollos came on the scene in ignorance (Ac. 18:24 v.f.) and his last mention, here, is in arrogance.

1 Cor 16:15

1:16.

1 Cor 16:17

Stephanas = crown.

Fortunatus = fortunate.

Achaicus = troubled, grief; gracious (Crudens).

1 Cor 16:22

Anethema = accursed.

Maran-atha = the coming judgment of the Lord. Jude 1:14-15.

I.e., let him be accursed when the Lord comes.

1 Cor 16:24

The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.