

The Epistles of I & II Corinthians

Wherefore, if anyone *is* in Christ, *he is* a new creation. The old *things* passed away. Behold, new *things* have come, *called to be saints*, **SPEAK THE SAME THING**, But of him are ye in Christ Jesus, God gave the increase, **we are labourers together with God**, *we preach Christ*, the greatest of these *is* the **[right kind of] love**, **SEEK THAT YOU MAY ABOUT TO THE EDIFYING OF THE CHURCH**, *Let a person prove himself, and so let him eat from the bread and drink from the cup*, I take pleasure in weaknesses, in abuses, in obligations, in persecutions, in calamities for Christ, because when I am weak, then I am powerful.



PA Bible Teaching Fellowship

Family Camp August 13-18, 2017

Name _____

The Epistles of I and II Corinthians

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Family Camp 2017

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August 13, 2017

Greetings, God bless you and welcome to Family Camp 2017! This week will be an exciting time to learn and grow in God's Word as we consider:

"The Epistles of I and II Corinthians"

These two epistles are full of learning that can be applied to life, while we live in a world that is so dismissive of the things of God. We will see that the believers in Corinth were new men and women in Christ, however, because they were not fully manifesting this reality, God had Paul write them to strengthen the great truth found in II Corinthians 5:17 (WT):

Wherefore, if anyone is in Christ, he is a new creation. The old things passed away. Behold, new things have come.

We too can grow in our appreciation of who we are in Christ Jesus and live a life that is rich in Him. An appreciation of I and II Corinthians will help reinforce our understanding of who we really are.

Even though Corinth was a city of wealth and prestige, it was full of paganism. However, that didn't mean there weren't people that could be persuaded to believe in the Christ. In fact, the Lord Jesus Christ had told the apostle Paul: "I have much people in this city." God and His Son never gave up on these people, and even when the Corinthian believers were not walking in all that they had in the new birth, they weren't cast aside. Rather, Paul was instructed to write two lengthy epistles to provide instruction and reassurance that God wishes the lives of His children to be full and rich, something every believer can manifest because of the new things they have received in Christ.

Paul originally spent a year and six months in Corinth. Later, he wrote the two epistles that are the subject of our study. On both occasions, Paul gave them the true and accurate gospel of God regarding Jesus Christ. His speech was not with persuasive words based on human wisdom but in demonstration of spirit and of power. The Corinthians needed to hear the pure Word, free of any admixture. To receive the things of God, people need to believe rightly and Paul gave them the pure gospel for their good.

Many Corinthian believers were walking carnally, even to the point of becoming followers of certain men rather than of Christ. We will identify their carnal practices, why they occurred and the keys that were recommended to correct them. To do this, we will consider the importance of godly reproof in the life of a believer and how it lovingly helps us return to right believing and action that is based on God's Word, not on someone's opinion or hearsay.

Something that was needed in the church at Corinth was the proper operation of the gift of holy spirit so individual believers and the Church as a whole could experience and be most blessed in the power from on high that is given. The Corinthians were urged to understand and walk in "the more excellent way" and to utilize this spiritual power by walking in the [*right kind of*] love. We will explore how we too, do

not have to be ignorant of spiritual matters but can properly operate the power that is ours by walking in the *[right kind of]* love.

The Corinthians were told to be wary of fellowshiping with unbelievers and yielding themselves to worldly lusts and pride, and they also needed to reestablish their profound appreciation for their Savior by way of properly remembering him through communion in the church. However, something the Corinthians believers did with relish was to give and we will see from the example of the church at Corinth and the churches of Macedonia, there is much to be learned about giving and receiving. Their desire to give is inspiring and God's promises to them are amazing. The beauty of this is that the same promises are given to us!

Paul warns the Corinthian believers to guard against subtle, counterfeit ministers who creep into their own profit and not for Christ. As new creations in Christ, we are all competent to be ministers of a new covenant that is founded on spirit. As able ministers, we do not speak of ourselves but we speak of Christ, reconciling others to God through the ministry of reconciliation that is ours. We have received so many wonderful, new things in Christ.

We will close our study by remembering the grace we have received and how we should align ourselves to live in this grace in all its fullness. As we become successful in making these changes in our lives, we won't even recognize who we were.

This camp is exactly where we need to be this week. We need time away from our unsettling society and to be with like-minded believers who wish to grow together in the great truths of God's Word. This camp provides that opportunity, so let's get ready to learn much, believe more, and to love and be loved.

God bless you,
Your Family Camp Teachers

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An Introduction to Corinthians – Shawn Weir

I Corinthians 1:

1-2

Corinth was the most prosperous city in Greece. It was a major trade center with two harbors, one leading eastward to Asia, the other westward to Rome. The Roman poet Horace wrote in praise of "twin-sea'd Corinth" and as a central hub in the Roman Empire, its population was made up of people from all over the world.



Corinth was a glory of Greece, not only in authority, but in affluence, magnificence, literature, the arts, and in luxury. However, as much as it was a symbol of prosperity, it also became known for debauchery. Intellectualism was esteemed above morality and carnal influences of all kinds emanated from every direction. The late Greek writer Aelian wrote that if ever a Corinthian showed up on a stage in a Greek play he was drunk. Corinth was home to Aphrodite the goddess of love and her temple stood above the city with a thousand "sacred" prostitutes dedicated to her worship. The very word *korinthiazesthai*, meaning to live like a Corinthian, had become a part of the common language and it became a Greek proverb, 'It is not every man who can afford a journey to Corinth.'

1 Christ: will appear 10 times in the next 10 verses

1 Sosthenes: he is also mentioned in **Acts 18:17**

2 "sanctified in Christ Jesus, called to be saints":

sanctified, saints (*hagiazō, hagios*): holy, separated and set apart from that which is common.

2 "both theirs and ours": this is a unique statement. The purpose for it will become evident as we proceed further into this epistle.

<p><u>Acts 18: 1 – 8</u></p>	<p>5 “when Silas and Timothy were come from Macedonia”: see Acts 17:15, at Berea opposition, was stirred against Paul’s preaching of Christ. The brethren sent Paul away, but Silas and Timothy remained. While at Athens Paul had sent for them to come to him “with all speed.”</p> <p>5 “was pressed in the spirit”: <u>pressed (sunechō)</u>: meaning to be pressed together, to hold completely, to seize, arrest, compel or constrain. It is used here in a figurative sense as to what was preoccupying or gripping Paul’s continual attention.</p> <p><u>spirit</u>: though the Stephen’s Greek Text (the text used for the King James Version) does have <i>pneuma</i> (spirit) all the critical Greek texts have the word <i>logos</i> (the Word).</p> <p>This phrase could be translated as: “<u>Paul was absorbed in the Word.</u>”</p> <p>6 “he shook his raiment”: This was a custom in the lands and times of the Bible of shaking out a fold that was used for carrying on one’s outer cloak. Emptying out this pocket signified to these Jews that they were to be emptied out in the same manner. Nehemiah used the same gesture to an audience in Nehemiah 5:13. For the rest of Paul’s time in Corinth, there is no mention of his entering into a synagogue.</p>
<p><u>Acts 18: 9 – 18a</u></p>	<p>10 “I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.”: What a comfort this must have been to Paul’s heart to hear his Lord say these words! Just a quick review of his last few stops:</p> <ul style="list-style-type: none"> • <u>Philippi</u>: Paul and Silas were drawn into the marketplace before the rulers, beaten with rods and thrust into the inner prison with their feet held in stocks. • <u>Thessalonica</u>: The Jews who refused to believe Jews were moved with envy and gathered a crowd from wicked men from the marketplace. They set the whole city in an uproar and assaulted the home of Jason who was one of the believers who had housed them. The brothers immediately sent Paul and Silas away by night. • <u>Berea</u>: When the Jews of Thessalonica has heard that Paul was preaching the Word of God at Berea they came down and stirred up crowds again. The brethren immediately sent Paul away and escorted him to Athens. • <u>Athens</u>: Paul preaches at Mars Hill, a place renown for the gathering of the “wisest, noblest and mightiest.” The majority mocked, particularly regarding the resurrection, but a few did believe. Paul departs for Corinth.

	<p>17 Sosthenes: The previous chief ruler of the synagogue had been Crispus, but he and his whole house had believed on the Lord (see verse 8). A new ruler of the synagogue was needed and apparently, Sosthenes took the job.</p> <p>18a Paul spent a total of 1 year and six months (see verse 11) in Corinth absorbed in and teaching the Word of God. It was also during this time that Paul wrote with Silas and Timothy the two epistles to the Thessalonians.</p>
<p><u>I Corinthians 1:</u> <u>3 - 9</u></p>	<p>5 enriched (<i>ploutizō</i>): to be made wealthy, to be richly furnished</p> <p>6 testimony (<i>marturion</i>): the evidence or witness. From which we get our English word “martyr.”</p> <p>Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be <u>witnesses</u> unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.</p> <p>Romans 8:16 The Spirit itself beareth <u>witness</u> with our spirit, that we are the children of God</p> <p>1st John 5:10a He that believeth on the Son of God hath the <u>witness</u> in himself</p> <p>Church tradition has taught that by means or martyrdom one could have their sins wiped away, obtain completeness and spiritual perfection. There are even records of early Christians turning themselves over to Roman persecutors to obtain better placements in heaven. They will often use the following verse:</p> <p>Act 22:20 And when the blood of thy <u>martyr</u> Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.</p> <p>Acts 6:3 – 5a, 8 - 10</p> <p>3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.</p> <p>4 But we will give ourselves continually to prayer, and to the ministry of the word.</p>

5a And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost...

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

Stephen's life would be taken in the next chapter, but was his death what made him a witness of Jesus Christ or the things he did and spoke by the spirit?

Romans 12:1 WT Therefore, brothers, I exhort you by the compassion of God to present your bodies a living sacrifice, holy [sanctified], well-pleasing to God, which is your logical divine service [as sons of God].

6 confirmed (*bebaioō*): to make firm, establish, make sure

7 "So that ye come behind in no gift":

WT so that you do not lack in even one *aspect of the* gift while you are waiting for the revelation [*appearing*] of our Lord Jesus Christ.

8 confirm (*bebaioō*): to make firm, establish, make sure

8 unto the end (*heōs telous*): with the sense of continuously and/or completely

8 blameless (*aneglētos*): that which cannot be called into to account, unaccusable, unimpeachable

9 God is Faithful

Deuteronomy 7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations

	<p>Psalm 37:3 NKJV Trust in the Lord, and do good; Dwell in the land, and feed on His faithfulness.</p> <p>9 fellowship (<i>koinōnia</i>): to fully share, participate, associate or have communion with</p>
<p>I Corinthians 1:10a</p>	<p>10a <u>“Now I beseech you, brethren, by the name of our Lord Jesus Christ”</u></p> <p>Jesus Christ was Paul’s Lord. Jesus Christ was also their Lord. The words Paul will write immediately following in context, in the rest of the epistle and in the next epistle is in light of the Corinthians as new creations, righteous, redeemed, sanctified and irrevocably in Christ.</p> <p>The Corinthians are often given a lot of flak, but these weren’t lesser tier believers. From the beginning of the epistle and onwards we will see that though they had many issues that needed to be addressed, they were undoubtedly set apart in Christ. Second only to Ephesus, Paul spent more time with these saints than any other church and as we will see, they even wrote to Paul asking him honest questions regarding many things. Paul would then proceed to write his two longest epistles to them. What pours off the God inspired pages he wrote is not Paul’s disdain for the Corinthians, but his care, his concern and above all his love for them.</p> <p>All who believe the simplicity of the gospel receive the gift of holy spirit. All then become newly created in Christ. The old has passed away and the new has come. The witness of Christ was confirmed in these saints and they had not received a lesser spirit. Their Lord would establish them completely and continually as blameless until he returns to gather them. All of this great grace on their lives is because God is faithful and he had called them to fully share with all the saints and his son Jesus Christ.</p>

Preaching Christ Crucified- The Power and Wisdom of God – Jim Drinks

	<u>INTRODUCTION</u>
	<p>When Paul came to Corinth, he did what the Lord Jesus Christ sent him to do, which was not to baptize [not in his own name] but to proclaim the gospel, the joyful message concerning God’s Son, Jesus Christ, as he had done in other cities. Paul also stated that Christ did not send him to proclaim that gospel with the wisdom of man’s word so that the cross of Christ would not be voided. There were many philosophers in that Greek culture who eloquently spoke about man’s wisdom. The Word of God regarding the cross of Christ had nothing to do with man’s wisdom, but it was God’s wisdom and the power of God.</p>
	<u>THE WORD REGARDING THE CROSS:</u>
<u>I Corinthians 1:17-18 (WT)</u>	<p>In fact, Christ did not send me to baptize but to proclaim the gospel, not in wisdom of word, lest the cross of Christ should be voided.</p> <p>Moreover, the Word regarding the cross is foolishness to those who perish, but to us who are saved [<i>delivered</i>], it is the power of God.</p> <ul style="list-style-type: none"> • The words wisdom and word in verse 17 are both singular in Greek, and should be translated as “wisdom of word”. Similar phrases occur in I Corinthians 2:1, 4 and 13 - “excellency of word or wisdom,” “words of wisdom,” and “words of human wisdom.” They refer to the words of human wisdom as opposed to God’s wisdom. • The word cross in these verses is used by the figure of speech metalepsis (which is a double metonymy) to refer to what Jesus Christ accomplished by his death on the cross. • One good example of this is in Colossians 2:14
<u>Colossians 2:14 (WT)</u>	<p>Having blotted out the document handwritten against us in decrees, which was hostile to us, he even took it out of the way and nailed it to the cross.</p> <ul style="list-style-type: none"> • It was a custom in the lands and times of the Bible for the debts of bankrupt persons to be posted on the city gate for all to see. When a merciful benefactor paid off those debts, the handwritten document posted on the gate was doubled over, marked paid by the benefactor, and nailed back on the gate for all to see.

	<ul style="list-style-type: none"> • This was an accomplishment of Jesus Christ to pay off all the debts of mankind’s sin on the cross. • This custom is referred to in Isaiah 40:2, as Israel receiving double for all her sins.
<u>Isaiah 40:2</u>	<p>Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand <u>double for all her sins.</u></p> <ul style="list-style-type: none"> • The next verse in Colossians talks about the victory Christ accomplished by the cross.
<u>Colossians 2:15 (WT)</u>	<p>Having stripped the rulers and the authorities, he exposed them openly to <i>public shame</i>, and by it he led them in a triumphal procession.</p> <ul style="list-style-type: none"> • The rulers and authorities have been stripped of any authority over believers because all the debts have been paid because of <u>the cross of Christ</u>. They are defeated. • Other benefits of <u>the cross of Christ</u>: <ol style="list-style-type: none"> 1. Our old man [nature] was crucified with him. (Romans 6:6) 2. The world had been crucified to Paul and Paul to the world (Galatians 6:14)
	<u>PAUL PREACHED THE GOSPEL PROMISED BEFORE</u>
<u>Romans 1:1-4 (WT)</u>	<ul style="list-style-type: none"> • The gospel that Paul was sent to preach at Corinth is spoken of in Romans 1 <p>1 Paul, a servant of Jesus Christ, a called apostle, separated unto the gospel of God.</p> <p>2 (which He [God] previously promised by His prophets in the holy Scriptures)</p> <p>3 Concerning His Son, who came from the seed of David according to the flesh</p> <p>4 and who was marked out as the Son of God with power according to the Spirit, Who is Holiness [<i>Sanctification</i>], by the resurrection of the dead, <i>namely</i>, of Jesus Christ our Lord.</p> <ul style="list-style-type: none"> • The gospel of God concerning His Son, Jesus Christ, which Paul proclaimed at Corinth, was promised before by God’s prophets in the Holy Scriptures. • Remember when Paul came to Corinth, he went to the synagogue.

<p>Acts 18:4, 5 (WT)</p>	<p>4 On every Sabbath, he reasoned in the synagogue, and he persuaded both Judeans and Greeks.</p> <p>5 When Silas and Timothy arrived from Macedonia, Paul was absorbed in the Word, testifying to the Judeans that Jesus was the Christ.</p> <ul style="list-style-type: none"> • What did Paul reason with them and what was he persuading them about? • When Silas and Timothy arrived from Macedonia in Corinth, he was absorbed in the Word of God. The written Scripture at that time would have been Old Testament. • Paul testified to the Judeans that Jesus was the Christ. • Paul may have covered Old Testament Scriptures such as the ones in Isaiah 53. • Thus, Paul would have been preaching the “cross of Christ” from the Scriptures of the Old Testament prophets, rather than words of man’s wisdom.
<p>Isaiah 52:13-14/ 53:3-6</p>	<p>13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high</p> <p>14 As many as were astonished [<i>amazed</i>] at thee; his visage was so marred more than any man, and his form more than the sons of men</p> <p>3 He is despised and rejected of men; a man of sorrows [<i>pains</i>], and acquainted with grief [<i>sickness</i>]: and we hid as it were <i>our</i> faces from him; he was despised and we esteemed him not.</p> <p>4 Surely he hath borne our griefs [<i>sickness</i>], and carried our sorrows [<i>pains</i>]: yet we did esteem him stricken, smitten of God, and afflicted.</p> <p>5 But he <i>was</i> wounded for our transgressions, <i>he was</i> bruised for our iniquities: the chastisement of our peace <i>was</i> upon him; and with his stripes we are healed.</p> <p>6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all.</p> <ul style="list-style-type: none"> • This should remind us of what Paul did when he came to Thessalonica in Act 17.

<p><u>Acts 17:2- 3</u></p>	<p>2 And Paul as his manner was, went in unto them, and three Sabbath days reasoned with them out of the [Old Testament] scriptures,</p> <p>3 Opening and alleging [setting before them], that Christ must needs have suffered, and risen again from the dead; and this Jesus, whom I preach unto you, is Christ</p>
<p><u>Romans 1:16</u> (WT)</p>	<p>Surely, I am not ashamed of the gospel, for it is the power of God for salvation [deliverance] to every one who believes: first to the Judean, and <i>also</i> to the Greek.</p> <ul style="list-style-type: none"> • Paul continues to describe in I Corinthians 2 how he preached when he came to them.
<p><u>I Corinthians 2:1, 2</u> (WT)</p>	<p>1 Even when I <u>came</u> to you, brothers, I did not come with excellency of word or wisdom preaching the mystery of God to you.</p> <p>2 For I determined not to know anything among you except Jesus Christ and him crucified.</p> <ul style="list-style-type: none"> • Paul did not use any of the words of man’s wisdom to explain the great things of the wisdom and power of God, including the mystery. • His focus was on declaring the accomplishments of Jesus Christ’s crucifixion.
<p><u>II Corinthians 2:17</u> (WT)</p>	<p>Certainly we are not as many hucksters who adulterate the Word of God, but we speak in Christ from genuineness, even from God in the sight of God.</p> <ul style="list-style-type: none"> • Had Paul spoke to the Corinthians with the words of man’s wisdom he would have corrupted or watered down the gospel of God concerning His Son Jesus Christ.
<p><u>Colossians 2:8</u> (WT)</p>	<p>Watch so that no one leads you away as a captive through philosophy and vain deception according to the tradition of men, according to the elementary principles of the world, and not according to Christ</p> <ul style="list-style-type: none"> • Apparently, there were those in Corinth who would teach with man’s wisdom, as they did in Athens. • The gospel of God concerning Jesus Christ is powerful, and it is the pure Word of God, with none of man’s philosophy, man’s wisdom mixed in.

<p><u>I Corinthians</u> <u>2:3</u></p>	<p>I was also with you in weakness and in fear [<i>reverence</i>] and in much trembling [<i>obedience</i>],</p> <ul style="list-style-type: none"> • We may get further insight into Paul’s “<u>weakness</u>” in II Corinthians 11 & 12, in which the context of his weakness is described in II Corinthians 11:23-28 as hardships, beatings, a stoning and other perils and persecutions which he endured.
<p><u>II Corinthians</u> <u>11:30 (WT)</u></p>	<p>If it is necessary to boast, <i>then</i> I will boast of the <i>things</i> concerning <u>my weakness</u></p> <ul style="list-style-type: none"> • Paul spoke of a “thorn in the flesh, the messenger of Satan” in II Corinthians 12:7
<p><u>II Corinthians</u> <u>12:8-10 (WT)</u></p>	<p>8 Concerning this, I besought the lord three times that it might depart from me,</p> <p>9 And he said to me, “My grace is adequate for you, for my power is perfectly accomplished in <u>weakness</u>.” Therefore, I will most gladly boast even more in my <u>weakness</u> so that the power of Christ may reside in me.</p> <p>10 Wherefore, I take pleasure in <u>weaknesses</u>, in abuses, in obligations, in persecutions, in calamities for Christ, because when I am weak, then I am powerful.</p> <ul style="list-style-type: none"> • Paul states in I Corinthians 2:3 that he was with them “<u>in fear and in much trembling</u>”. According to Bishop K.C. Pillai, this phrase was an idiom meaning <u>reverence and obedience</u> on the part of obedient servants to their master. • Jesus Christ told Paul not to be afraid, that no one was going to lay hold on him or harm him because he had many people in this Corinth. He was there a year and a half.
<p><u>I Corinthians</u> <u>2:4-5</u></p>	<p>4 And my word [<i>logos</i>] and my heralding [<i>kerugma</i>] were not with persuasive words of [<i>human</i>] wisdom but in demonstration of spirit and of power</p> <p>5 So that your believing would not be in the wisdom of men but in the power of God.</p> <ul style="list-style-type: none"> • Paul also states in I Corinthians 2:4 that his word and his heralding were not with the persuasive words of human wisdom but in the <u>demonstration of spirit and of power</u>.

	<ul style="list-style-type: none"> In II Corinthians 11:6, Paul states that although he might have been “rude” or “unprofessional” in speech, he certainly was not unprofessional in knowledge.
<u>II Corinthians 11:6 (WT)</u>	<p>If I am unprofessional in speech, yet I am not in knowledge. No in every way have we made <i>this</i> manifest to you in all <i>things</i>.</p> <ul style="list-style-type: none"> The Greek word translated as “unprofessional” in the Working Translation, is <i>idiotes</i>, used to refer to a private individual or layman who was uninstructed as opposed to one in a public or professional position who had been instructed.
<u>Acts 4:13</u>	<p>Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.</p> <ul style="list-style-type: none"> The Greek word translated as “ignorant” is again the word <i>idiotes</i>, a private individual as opposed to a person with a professional or public status of the times.
<u>II Corinthians 12:12 (WT)</u>	<p>Truly the signs of an apostle were produced among you with all patience by signs and wonders and miracles.</p> <ul style="list-style-type: none"> The power of God was also manifested in Thessalonica, by Paul, Silas, and Timothy
<u>I Thessalonians 1:5 (WT)</u>	<p>(because our gospel came to you not only in word but also in power and in holy spirit and complete certainty), just as you know what manner of <i>men</i> we became among you for your sake.</p> <ul style="list-style-type: none"> Paul did not preach with the wisdom of man’s words but opened the Scriptures concerning Jesus Christ and with the demonstration of the spirit and power.
	<u>DID PAUL PROCLAIM THE RESURRECTION AT CORINTH?</u>
<u>I Corinthians 2:1-2 (WT)</u>	<p>1 Even when I came to you, brothers, I did not come with excellency of word or wisdom preaching the mystery of God to you</p> <p>2 For I determined not to know anything among you except Jesus Christ and him crucified.</p>

	<ul style="list-style-type: none"> • If Paul determined not to know anything among them except Jesus Christ and him crucified, would he have made known the resurrection of Jesus Christ to them?
<p><u>I Corinthians</u> <u>15:1-4 (WT)</u></p>	<p>1 Brothers, I declare to you the gospel, which gospel I proclaimed to you and which you received and in which you stand.</p> <p>2 And by which you are saved [<i>delivered</i>]. With what word did I proclaim the gospel to you? (Did he use the words of man’s wisdom?) <i>You will remember if you are holding it fast in memory, unless of course you believed for no reason.</i></p> <p>3 As a matter of fact, I delivered to you first of all that which I also received, that Christ died for our sins according to the Scriptures,</p> <p>4 And that he was buried, and that he was indeed raised on the third day according to the Scriptures,</p>
	<p style="text-align: center;"><u>DID PAUL PROCLAIM THE MYSTERY AT CORINTH?</u></p>
	<ul style="list-style-type: none"> • Paul mentioned in I Corinthians 1:2, that when he came to them, “I did not come with excellency of word or wisdom preaching the mystery of God to you”. • Does this indicate that Paul never spoke about the mystery of God in Corinth? • The word translated as “preaching” in the Working Translation is the Greek Word <i>katangelo</i> and can be translated to preach, publish, proclaim with emphasis. • It differs from “heralding” in that it means to preach or teach something more in depth, with more emphasis. • The mystery of God is another aspect of the gospel, which was not prophesied before in the Scriptures of the Old Testament, but it was hidden in God. • This other aspect of the gospel of God concerning His Son, the mystery, is mentioned in the closing doxology of the epistle to the Romans and is also spoken of in the epistles of Ephesians and Colossians. This is the mystery of the gospel.

<p>Romans <u>16:25-26</u> (WT)</p>	<p>25 Now to Him Who is able to strengthen you according to my gospel and heralding concerning Jesus Christ according to <u>the revelation of the mystery</u>, which has been kept secret from time eternal</p> <p>26 But is now manifested by the prophetic Scriptures according to the command of the eternal God, made known to all the Gentile nations for obedience of believing;</p> <ul style="list-style-type: none"> • The mystery was made known to all Gentile nations, including those in Corinth, for the obedience of believing. Would Paul not have made it known at Corinth?
<p>Ephesians 3:2-6 (WT)</p>	<p>2 If in fact you have heard about the administration of the grace of God that was given to me for you</p> <p>3 (<i>namely</i> that by revelation the mystery was made known to me even as I briefly wrote previously),</p> <p>4 <i>Then</i> you are able by reading to grasp my understanding in the mystery pertaining to Christ.</p> <p>5 In other generations, it was not made known to the sons of men as it has now been revealed to his holy [<i>sanctified</i>] apostles and prophets by the Spirit,</p> <p>6 <i>Namely</i> that the Gentiles should be joint heirs and joint members of the same body and joint partakers of the promise [<i>what was promised</i>] in Christ Jesus by the gospel.</p> <ul style="list-style-type: none"> • Paul wrote in depth about the mystery of the gospel in the epistle of Ephesians.
<p>Ephesians 3:8-9 (WT)</p>	<p>8 To me, who am less than the least of all holy [<i>sanctified</i>] ones, was this grace given to proclaim the gospel <i>regarding</i> the untraceable riches of Christ to the Gentiles</p> <p>9 And to enlighten all <i>people regarding</i> what <i>is</i> the administration of the mystery (which has been hidden from the ages in God, Who created all <i>things</i>)</p> <ul style="list-style-type: none"> • Paul was given grace to proclaim the gospel regarding the untraceable riches of Christ and to enlighten all people regarding the administration of the mystery. • Would not the Corinthian church have been included in the “all people?”

<p><u>Colossians</u> <u>1:26-28</u> (WT)</p>	<p>26 Namely, the mystery that had been hidden from the ages and from the generations. However, in the present times, it was made manifest to His holy [sanctified] ones</p> <p>27 To whom God desired to make known what <i>is</i> the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory</p> <p>28 Whom we preach, admonishing every person and teaching every person in all wisdom so that we may present every person mature in Christ.</p> <ul style="list-style-type: none"> • It was God who desired to make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory. • In I Corinthians 2:6, Paul states that he did speak another kind of wisdom, rather than the wisdom of man, he spoke the wisdom of God in a mystery to the mature ones.
<p><u>I Corinthians</u> <u>2:6-8</u> (WT)</p>	<p>6 Now we do speak wisdom among the mature <i>ones</i>, but not the wisdom of this age nor of the rulers of this age, who are being made inactive</p> <p>7 However, we speak the wisdom of God in a mystery, <i>even</i> the hidden <i>wisdom</i> that God determined before the ages for our glory.</p> <p>8 None of the rulers of this age had known it, for if they had known <i>it</i>, <i>then</i> they would not have crucified the lord of glory.</p> <ul style="list-style-type: none"> • This hidden wisdom of God in the mystery was of such great value, the rulers of this age would not have had Jesus Christ crucified! • I Corinthians 3 states that he could not speak to them as spiritual, but as fleshly infants in Christ and he could only give to them what they could receive.
<p><u>I Corinthians</u> <u>3:1-2</u> (WT)</p>	<p>1 I, in turn, was unable to speak to you, brothers, as to spiritual but as to fleshly, as to infants in Christ.</p> <p>2 I gave you milk to drink, not solid food, for you were not yet able to <i>eat it</i>, but neither are you yet able now.</p> <ul style="list-style-type: none"> • The Corinthians had received the gift of holy spirit, so they could have walked as spiritual, but they walked fleshly, and so they were fed “milk” and not “solid food”

	<ul style="list-style-type: none"> Paul needed to stay on the point of Jesus Christ and him crucified, as the foundation for their walk. The sacrifice of Christ is mentioned clearly in this epistle.
<u>I Corinthians 5:7 (WT)</u>	<p>Purge out the old leaven so that ye may be a new lump of dough, even as you are unleavened. In fact, our Passover has <i>already</i> been sacrificed, <i>namely</i>, Christ.</p> <p><u>I Corinthians 11:26 (WT)</u> In fact, whenever you eat this bread and drink this cup, you are preaching the lord’s death until he comes <i>back</i>.</p> <ul style="list-style-type: none"> Paul laid down the foundation of Jesus Christ finished work for them.
<u>I Corinthians 3:10-11(WT)</u>	<p>10 According to the grace of God that was given me, I have laid the foundation as a wise master builder, and another builds on <i>it</i>. Let each watch as he builds on <i>it</i>.</p> <p>11 For no one can lay another foundation besides what is laid, which is Jesus Christ</p> <ul style="list-style-type: none"> Paul obviously laid this foundation for them when he came to Corinth, but he also wrote in I Corinthians certain truths concerning the <u>one body of Christ</u>, made up of both Judeans and Gentiles, indicating he would have taught these truths also. Remember, Paul was in Corinth for a year and a half teaching the Word of God.
<u>I Corinthians 12:13 (WT)</u>	In fact, we were all baptized by one spirit into one body (whether <i>we were</i> Judeans or Greeks, whether <i>we were</i> slaves or free <i>people</i>), and we were all given to drink one spirit
<u>I Corinthians 12:27 (WT)</u>	Now you are the body of Christ and individually members
<u>I Corinthians 6:15a (WT)</u>	Do you not know that your bodies are members of Christ?
<u>I Corinthians 1:13a (WT)</u>	<p>Has Christ been divided?</p> <ul style="list-style-type: none"> The initial reproof in this epistle is an exhortation to remember these truths in application, particularly in light of the divisions going on. Paul taught these truths of the mystery in such a way as it was digestible – “milk” Paul wrote about the mystery in more depth and insight in Ephesians – “solid food”

<u>THE CALLING OF THE CORINTHIANS</u>	
<u>I Corinthians</u> <u>1:17-19 (WT)</u>	<p>17 In fact, Christ did not send me to baptize but to proclaim the gospel, not in wisdom of word, lest the cross of Christ should be voided</p> <p>18 Moreover, the Word regarding the cross is foolishness to those who perish, but to us who are saved [<i>delivered</i>], it is the power of God.</p> <p>19 Accordingly, it has been written [Isaiah 29:14] “I shall destroy the wisdom of the wise, and the understanding of the understanding <i>ones</i> I shall nullify.”</p>
<u>I Corinthians</u> <u>1:20-21 (WT)</u>	<p>20 Where is the wise? Where is the scribe? Where is the investigator-debater of this age? Has not God made the wisdom of the world foolish?</p> <p>21 Moreover, since the world through <i>its</i> wisdom did not know God by the wisdom of God, God was pleased to save [<i>deliver</i>] those who believe through the foolishness of heralding [<i>kerugma</i> – that which was proclaimed by the herald – the good news concerning Jesus Christ].</p> <ul style="list-style-type: none"> • The “foolishness of heralding” is used here by the figure of speech irony.
<u>I Corinthians</u> <u>1:22-25 (WT)</u>	<p>22 While Judeans ask for signs and Greeks seek for wisdom,</p> <p>23 We herald Christ crucified: to Judeans a stumbling block and to Gentiles foolishness.</p> <p>24 However, to those <i>who are</i> the called <i>ones</i> of both Judeans and Greeks, Christ <i>is</i> the power of God and the wisdom of God,</p> <p>25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.</p> <ul style="list-style-type: none"> • The figure of speech irony is again used here when speaking of the foolishness of God and the weakness of God. • To unbelievers, God having his Son to lay down his life as a condemned criminal for all other men, seemed foolish and weak. • The people who were called in Corinth may have appeared to be unwise, weak and lowly in the flesh, but they had been delivered in a marvelous way by believing the gospel of God concerning His Son that Paul had preached to them.

<p><u>I Corinthians</u> <u>1:26-29 (WT)</u></p>	<p>26 Moreover, look at your calling, brothers: not many <i>of you were wise</i> according to the flesh, not many <i>were powerful according to the flesh</i>, not many <i>were noble-born according to the flesh</i>,</p> <p>27 But God chose the foolish <i>things</i> of the world that He might put the wise to shame, and God chose the weak <i>things</i> of the world that He might put the strong <i>things</i> to shame,</p> <p>28 And God chose the low-born <i>things</i> of the world and the despised <i>things</i> and the <i>things</i> that are nothing so that He might make the <i>things</i> that are something inactive,</p> <p>29 So that no flesh may boast before God.</p> <ul style="list-style-type: none"> • These Corinthian believers may have appeared to be what the world today would term as “low-life’s,” “losers,” but God chose those, the low born and despised things of the world, the foolish and weak things of the world, to put to shame the high and mighty, the wise and strong. • Looking at the background of some of these Corinthian believers, it is obvious that it took the power of God to turn their lives and future around.
<p><u>I Corinthians</u> <u>6:9-11 (WT)</u></p>	<p>9 Do you not know that the unjust will not inherit the kingdom of God? Do not be misled. Neither fornicators nor idolaters nor adulterers nor catamites nor homosexuals</p> <p>10 Nor thieves nor greedy nor drunkards nor abusers nor swindlers will inherit the kingdom of God.</p> <p>11 Such were some of you, but you washed yourselves, but you were sanctified, but you were justified in the name of the Lord Jesus {+Christ} and by the spirit from our God.</p> <ul style="list-style-type: none"> • Despite their dubious background, for these Corinthians who were called, Christ was the power of God and the wisdom of God. • They basically had nothing, but when they believed they received everything in Christ.

<p><u>I Corinthians</u> <u>1:30-31 (WT)</u></p>	<p>30 However, from Him you are in Christ Jesus, who was made not only wisdom from God to us, but also justness and sanctification and redemption,</p> <p>31 So that, even as it has been written {Jeremiah 9:24} “He who boasts, let him boast in the Lord.”</p> <ul style="list-style-type: none"> • Paul came to them in Corinth, not with the wisdom of man’s words, but preaching Jesus Christ and him crucified, and with demonstration of the spirit and power.
<p><u>II Corinthians</u> <u>4:3-6 (WT)</u></p>	<p>3 If our gospel is hidden, it is hidden to those who are perishing,</p> <p>4 In whom the god of this age has blinded the thinking processes of the unbelievers so that they do not distinctly see the radiance of the gospel of the glory of Christ, who is the image of God.</p> <p>5 Certainly we do not herald ourselves but Christ Jesus <i>as</i> lord and ourselves <i>as</i> your servants for the sake of Jesus,</p> <p>6 Because God, Who said “light will shine out of darkness” has shone in our hearts with the radiance of the knowledge of the glory of God in the face of Christ {Or/ Jesus Christ}</p>

Strife and Division vs. One Lord and One Body – Daniel Hyder

<p>I Corinthians 1: 10</p>	<p>Exhortation to speak the same thing and no division, to be fully equipped with the same mind and the same opinion</p>
<p>I Corinthians 1: 11</p>	<p>Strifes were indicated</p>
<p>I Corinthians 1: 12 – 16</p>	<p>Strifes stemmed from those Corinthians who were identifying with men, such as Paul, Apollos, and Peter (even Christ/disciples) who had conducted their baptism.</p> <p>vs. 14 Paul expresses Divine irony toward the divisive conduct of the Corinthians.</p>
<p>Judges 10: 9 - 14</p>	<p>God expresses His Divine Irony toward His people</p>
<p>I Corinthians 1: 17 – 21</p>	<p>Paul was not sent to baptize but to:</p> <ol style="list-style-type: none"> 1.) proclaim the gospel of the cross of Christ with the wisdom of God and to 2.) proclaim the gospel of the cross of Christ as the power of God <p>vs. 19 Citation from Isaiah 29:14</p>
<p>I Corinthians 1: 22 – 29</p>	<p>The expectation of the “noble-born” Judeans was for visible signs, not to learn God’s power via the accomplishments of Christ. This is their stumbling-block.</p> <p>The expectation of the Greeks was learning through worldly wisdom, not the learning of God’s wisdom via the accomplishments of Christ. This is foolishness to them.</p> <p>God chose the foolish and weak of the world, and this method of “foolish” heralding, for believing the accomplishments of Christ in order to shame the boasting of the worldly-wise and the worldly-strong.</p>

<p>I Corinthians 1: 30 – 31</p>	<p>These called ones of Corinth who believed on the cross of Christ possess identification, not with those who they elevate, but with Christ. They are in Christ.</p> <p>More than possessing mere world-wisdom, they have God’s wisdom. Far more than having noble birth, they have justness, sanctification and redemption.</p> <p>It is not about boasting of those men who perhaps had a helpful impact, but it is about boasting of Christ who transformed them via a surpassing identity.</p>
<p>I Corinthians 2: 9 – 14</p>	<p>The repeated use of the word “spirit” indicates God is being referred to as the Originator of information which He reveals in whatever manner He may choose to communicate.</p> <p>The information that is issuing in divisions and strifes is NOT from God. Hence, the revelation of the Mystery – fellow-heirs, fellow-members and fellow-partakers – IS exclusively from God.</p>
<p>I Corinthians 3: 1 – 4</p>	<p>The immature state of the Corinthians in spite of their full identification with Christ.</p>
<p>I Corinthians 3: 5 – 23</p>	<p>Paul apparently was limited in depth of what he could present to the Corinthians due to their improper elevating of those that planted and watered, which led to strifes and divisions.</p> <p>Paul provides the correct perspective regarding ministers and their responsibility: Ministers who labor to help God’s people will be assessed for reward; they should operate in view of that future compensation. If they “mar” God’s people, they will be likewise be “marred”, that is, compensated accordingly and justly.</p> <p>Ministers are privileged to serve a vital function, providing proper planting and watering, but in the end, God’s people are still <u>God’s</u> people and their boast should be exclusively in Him.</p> <p>vs. 19 citation from Job 5:13</p> <p>vs. 20 citation from Psalms 94:11</p> <p>Paul wraps these last few verses by reinforcing total identification with Christ in contrast to how they were identifying with ministers in Corinth.</p>

<p>I Corinthians 12: 12 – 13</p>	<p>Proper One Body perspective – All are One body; One Lord; One baptism; given to drink of ONE spirit.</p>
<p>Ephesians 4: 1 – 16</p>	<ul style="list-style-type: none"> • The proper attitudes of humility and love are vital toward bringing forth a unity in practice; • also vital is unity in believing the same divine realities. • Ministers also facilitate unity. <p>vs. 8 citation from Psalm 68: 18</p> <p>We reach forward, we are as no longer infants, we “truth it,” we grow; the One Body functions.</p>
<p>Romans 15: 5 + 6 (WT)</p>	<p>(WT) Now may the God of the patient endurance and of the encouragement (of the Scriptures) grant you to think the same with one another according to (the standard) Christ Jesus.</p> <p>So that with unity of purpose and one mouth you may bring glory to God and Father of our Lord Jesus Christ.</p>

Reproof, Repentance, and Forgiveness – Peter Blake

<p><u>Introduction</u></p>	<p>The basis or source for reproof, correction, and instruction is God’s Word of life, and the spirit of God which will never flow at cross purposes with His Word. It is never based on thinking or opinions that originate with you or me.</p> <p>Godly reproof, instruction, and correction starts with the fear of the Lord, which should issue in humility to God. When understood, these truths will open our eyes to the Father’s loving desire and willingness to fight for and protect us - His children. When godly reproof and instruction are received and carried out it results in living life in the fullness that our Father desires for us.</p> <p>To appreciate reproof and instruction we need to have an understanding and appreciation of the one body of Christ that we are a part of by grace and that we are members one of another. We also need to know and understand our great hope and that that is what we have been saved unto.</p> <p style="padding-left: 40px;">➤ The books of Corinthians are primarily reproof epistles.</p> <p><u>Some of the situations or subjects addressed</u></p> <ul style="list-style-type: none"> ○ Divisions (Identifying with and boasting in certain men rather than Christ). ○ World’s wisdom “verses” God’s wisdom in the accomplishments of the cross and of the mystery. ○ Certain who were puffed up, full of pride ○ Exalting a minister or a ministry above another. ○ Exalting certain manifestations above others and misusing their proper operation in the church. ○ Walking carnally, fornication and idolatry. ○ Matters regarding marriage, walking in love toward your brother, suing one another, accusations made of Paul. ○ Great concern over traditions that meant little and little concern over matters that meant a great deal! ○ Being deceived by some claiming to be God’s ministers.
<p>Proverbs 1:2-8</p>	<p>“Instruction” is used four times (verses 2, 3, 7 and 8) in this opening chapter with three being in the first 7 verses which explain the purpose of the book of Proverbs.</p>

<p>Proverbs 1:2-7</p> <p>Verse 2</p> <p>Verse 3</p> <p>Verse 4</p> <p>Verse 7</p>	<p>➤ Instruction: <i>Muwcar (mü-sär)</i>; to instruct, teach, train and all that may be involved with that. It is used especially of parents to children and of God to men.</p> <p>To understand the words of understanding</p> <p>To receive the instruction of wisdom;</p> <p>➤ <u>Justice</u>; “what is right” or righteousness. <u>Judgment</u>; “how to discern what is right” <u>equity</u>; “in agreement, honest and fair”</p> <p>➤ <u>Subtlety</u>; “sharpness in wisdom”, skillfulness in good sense. <u>Discretion</u>; “wisdom in decision making”.</p> <p>The fear of the LORD <i>is</i> the beginning of knowledge: <i>but</i> fools despise wisdom and instruction.</p>
<p>Proverbs 15:31-33</p> <p>Verse 33</p>	<p>15:31 (ESV) The ear that listens to life-giving reproof will dwell among the wise.</p> <p>➤ The fear (awe) of the Lord is wisdom’s instructor</p>
<p>Proverbs 1:23</p>	<p>Spirit is used as a figure of speech, metonymy, where “spirit” is put for the blessings that emanate from the wisdom of God.</p>
<p>Proverbs 3:11 - 13</p>	<p>➤ Job 5:17 “<u>Happy</u> is the man whom the Lord chasteneth”</p>
<p>Proverbs 6:20 - 23</p>	<p>➤ Right instruction is the aim of reproof</p>
<p>Proverbs 17:10 (ESV)</p>	<p>A rebuke goes deeper into a man of understanding than a hundred blows into a fool.</p>
<p>Proverbs 5: 7 - 14 (ESV)</p>	<p>7 And now, O sons, listen to me, and do not depart from the words of my mouth.</p> <p>8 Keep your way far from her, and do not go near the door of her house,</p> <p>9 lest you give your honor to others and your years to the merciless,</p>

<p>Proverbs 5: 7 - 14 (ESV) cont.</p>	<p>10 lest strangers take their fill of your strength, and your labors go to the house of a foreigner,</p> <p>11 and at the end of your life you groan, when your flesh and body are consumed,</p> <p>12 and you say, "How I hated discipline, and my heart despised reproof!</p> <p>13 I did not listen to the voice of my teachers or incline my ear to my instructors.</p> <p>14 I am at the brink of utter ruin in the assembled congregation."</p>
<p>Isaiah 11:1 – 5</p>	<p>1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:</p> <p>2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;</p> <p>3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:</p> <ul style="list-style-type: none"> ➤ And his delight shall be in the fear of the LORD or the reverence of Jehovah shall be fragrance to him. These verses are speaking of the coming redeemer, the Christ. <p>4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.</p> <p>5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.</p>

<p>Romans 15:14</p>	<p>And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.</p> <ul style="list-style-type: none"> ➤ Admonish; <i>Noutheteō</i>: To admonish, warn, exhort or encourage by putting the Word in mind. <p>Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing (<i>noutheteō</i>) one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.</p>
<p>Galatians 5:26 – 6:2</p> <p>Galatians 6:1</p> <p>Galatians 6:2</p>	<p>5:26</p> <ul style="list-style-type: none"> ➤ Vain glory = conceited (adjective) <p>Philippians 2:3 Let nothing <i>be done</i> through strife or vainglory (<i>noun</i>); but in lowliness of mind let each esteem other better than themselves.</p> <ul style="list-style-type: none"> ➤ Provoking = to irritate, provoke or challenge to a fight. ➤ Envyng one another; Jealousy is basically the desire to have what another has while envy results in the tearing down of another and attempting to deprive them of what they have or who they are or both. <p>6:1</p> <ul style="list-style-type: none"> ➤ Fault; <i>paraptōma</i> = to fall, most often translated trespass or offence. Fault here is trespass. ➤ Spiritual; in this context, it is spiritual as opposed to carnal. ➤ Restore; <i>katartizō</i>; to render as fit, to mend, to perfect or complete. <p>I Thessalonians 3:10 Night and day praying exceedingly that we might see your face, and might perfect (<i>katartizō</i>) that which is lacking in your faith?</p> <ul style="list-style-type: none"> ➤ Spirit; idiom referring to the life of man, its issues, and characteristics. <p>6:2</p> <p>Law of Christ; To Love one another!</p>
<p>I Corinthians 4:14 – 17 (WT)</p>	<p>14 I do write not these <i>things</i> to shame you, but to admonish (<i>Noutheteō</i>) you as my beloved children.</p> <p>15 Even if you have 10,000 tutors in Christ, yet you have not many fathers, for in Christ Jesus, I begot you through the gospel.</p>

<p>I Corinthians 4:14 – 17 (cont.)</p>	<p>16 Therefore, I exhort you: become imitators of me.</p> <p>17 For this reason, I am sending to you Timothy, who is my beloved and faithful [believing] child in the Lord. He will remind you of my ways that are in Christ {+ Jesus}, even as I teach everywhere in every church.</p> <p>➤ Paul had held forth the gospel to these saints.</p> <p>II Corinthians 2:4 (WT)</p> <p>4 As a matter of fact, I wrote to you out of much affliction and distress of heart with many tears, not that you should be grieved but that you might know the love that I have in abundance for you.</p>
<p><u>Forgiveness</u></p> <p>II Corinthians 2:5-11 (ESV)</p> <p>Ephesians 4:22 – 32</p>	<p>5 Now if anyone has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to all of you.</p> <p>6 For such a one, this punishment by the majority is enough,</p> <p>7 so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow.</p> <p>8 So I beg you to reaffirm your love for him.</p> <p>9 For this is why I wrote, that I might test you and know whether you are obedient in everything.</p> <p>10 Anyone whom you forgive, I also forgive. Indeed, what I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ,</p> <p>11 so that we would not be outwitted by Satan; for we are not ignorant of his designs.</p> <p>➤ It was Satan who caused the problems in the first place and was trying to get an advantage over these saints through a lack of forgiveness.</p> <p>Verse 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.</p>

<p>Repentance II Corinthians 7:6 – 11 (WT)</p>	<p>6 Nevertheless God, Who encourages the downhearted, encouraged us by the coming of Titus,</p> <p>7 and not only by his coming, but also by the encouragement by which he was encouraged over you as he told us about your earnest desire, your mourning, your zeal for me. So I rejoiced even more,</p> <p>8 because even if I caused you grief by the epistle, I do not regret it, even though I did regret it, for I see that the same epistle caused you grief but for a moment.</p> <p>9 Now I rejoice not that you were grieved but that you were grieved to repentance. Moreover, you were grieved according to the standard of God so that you sustained no loss from us.</p> <p>10 In fact, grief according to the standard of God produces repentance unto irrevocable salvation [deliverance], but the grief of the world produces death. (ESV; godly grief produces a repentance that leads to salvation without regret)</p> <p>11 So behold, this very thing that caused you to grieve according to the standard of God, what great diligence it produced in you, but also defense, but also irritation, but also fear, but also earnest desire, but also zeal, but also revenge! In everything, you exhibited yourselves to be pure in the matter.</p> <ul style="list-style-type: none"> ➤ This was the desired and godly response to the reproof that had been so lovingly provided.
<p>Hebrews 12:3 – 11 (WT)</p>	<ul style="list-style-type: none"> ➤ Chasten; Paideia (pī-dā'-ä) = The training as of a child and all that's involved (i.e. discipline, chastening, instruction, tutoring, admonishing, correcting) with that. (Possibly closest to Old Testament <u>Muwcar</u> (mü-sär'). <p>Titus 2:11 - 13</p> <p>11 For the grace of God that bringeth salvation hath appeared to all men,</p> <p>12 Teaching (paideia) us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;</p> <p>13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;</p>

**Hebrews 12:3 –
11 (WT) (cont.)**

Hebrews 12:3 - 11

3 By all means, attentively consider him who has endured such controversy from sinners against himself, so that you are not weary and exhausted in your souls.

4 You have not yet withstood to the point of shedding your blood while struggling against the sin.

5 You have also completely forgotten the exhortation that reasons with you as with sons: Proverbs 3:11-12: “My son, do not make light of the discipline (*Paideia*) from the Lord, and do not become exhausted when you are reproved (*elegchō*) by Him,

6 “for whom the Lord loves, He disciplines, (*paideuō*; verb) and He scourges [corrects] every son whom He accepts.”

7 Be enduring with regard to discipline (*paideia*). God deals with you as sons. In fact, what son is there whom a father does not discipline (*paideuō*)?

8 Now, if you are without discipline (*paideia*), of which all sons have become partakers, then you are bastards and not sons.

9 Furthermore, we had fathers of our flesh, discipline-instructors (*paideutēs*), and we respected them. Shall we not to an even greater degree be subject to the Father of spirits and live?

10 Moreover, some, for a few days, disciplined (*paideuō*; verb) us according to what seemed profitable to them, but He [the Father], for our profit so that we may partake of His holiness [sanctification].

11 All discipline (*paideia*) at the moment received does not seem to produce joy, but instead, grief. Then later, it yields the peaceful fruit of justness to those who have been trained by it.

- This training never ends as long as we are alive. Regardless of how young or old, of how much we know or don't know, it's all a part of growing. We are not to grow weary of it, remembering that he gave his life struggling against the sin on our behalf! But there's a day coming...

<p>II Corinthians 4: 13 – 5:12 (WT)</p>	<p>13 Having the same spirit from the [right way of] believing according to that which has been written, Psalm 116:10: “I believed, wherefore I spoke,” we also believe; wherefore we also speak,</p> <p>14 knowing that He Who raised the Lord Jesus [from the dead] will also raise us and present us with you along side of Jesus.</p> <p>15 Moreover, all these things are done for you so that the grace increasing toward many more people may cause thanksgiving to abound to the glory of God.</p> <p>16 Wherefore, we are not discouraged. Although our outer person is decaying, yet our inner person is renewed day by day.</p> <p>17 Thus our momentary light weight of the affliction produces for us an eternal, exceedingly heavy weight of glory</p> <p>18 while we focus not on the things that are seen but on the things that are not seen. In fact, the things that are seen are temporary, but the things that are not seen are eternal.</p> <p>II Corinthians 5:1 - 12 <i>(Implied comparisons; Verses 1 – 4 earthly house of a tent and our temporary physical bodies is contrasted with the “house from heaven and our new bodies received at the return of Christ. Beginning in verse 6 the term “body” is used to refer to this present life)</i></p>
<p>II Corinthians 5:1 – 12 (WT) cont.</p>	<p>5:1 Moreover, we know that if our earthly house of this tent were to be dissolved, then we have a building from God, a house not made with hands, eternal in the heavens.</p> <p>2 In this situation, we certainly groan, greatly yearning to be fully clothed with our home dwelling that is from heaven.</p> <p>3 If we are so clothed, then we shall not be found naked.</p> <p>4 In fact, we who are in this tent do groan, being burdened, because we do not want to be unclothed but fully clothed so that the mortal part may be swallowed up by the life.</p> <p>5 Now He Who worked out this very thing for us is God, Who gave us the earnest of the Spirit.</p>

<p>II Corinthians 5:1 – 12 (WT) cont.</p>	<p>6 Therefore, being always cheerfully confident and knowing that while we are at home in the present body we are absent from the lord</p> <p>7 (for we do walk by believing, not by appearance),</p> <p>8 we are even more cheerfully confident and pleased to be absent from the present body and to be at home with the lord.</p> <p>9 Wherefore, we also consider it an honor, whether being at home or being absent, to be well pleasing to him.</p> <ul style="list-style-type: none"> ➤ It is our honor to be well pleasing to our lord who died for us so that we could live
<p>II Timothy 3:16, 17 (ESV)</p>	<p>16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training (<i>paideia</i>) in righteousness,</p> <p>17 that the man of God may be complete, equipped for every good work.</p>

Spiritual Matters – Shawn Weir

<p><u>I Corinthians</u> <u>12: 1</u></p>	<p>1 spiritual gifts (<i>pneumatikos</i>): This word is an adjective referring to spiritual things or matters. “Gifts” is not in the text. From chapter 5 onward Paul had been dealing with many matters of lifestyle and conduct. Now he is going to begin to write regarding spiritual matters and he makes it a point to show his desire that they wouldn’t be ignorant.</p> <p>1 Ignorant (<i>agnoeō</i>): Thayer’s Definition:</p> <ol style="list-style-type: none">1) to be ignorant, not to know2) not to understand, unknown3) to err or sin through mistake, to be wrong <p style="text-align: center;"><u>Spiritual Ignorance is not Bliss</u></p> <p>I Timothy 2:3 - 4 3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth.</p> <p>will (<i>thelō</i>): to have in mind, intend, desire</p> <p>knowledge (<i>epignosis</i>): a full knowledge that has a powerful influence on the knower, a knowledge that perfectly unites the subject with the object. A knowledge which expresses a more thorough participation on the part of the knower.</p> <p>God’s will and desire is not just that all people would get born again, but that His people would come to a full acknowledgment of the truth.</p> <p>Hosea 4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.</p> <p>Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.</p>
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In the King James Version, “ye” and “you” are plural, while “thou” and “thee” are singular. Here in Hosea, God is specifically rejecting the priests because they had failed to teach the Word of God to His people. This was part of the covenanted agreement that God had made with the priestly tribe of Levi.

Malachi 2:4b – 9

4b ...I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

Those responsible to teach God's people were no longer teaching the accuracy of God's Word. It was to the wreck and ruin of all. Sadly, the same is so all too often today.

I Corinthians 14:12a Even so ye, forasmuch as ye are zealous of spiritual gifts...

Despite their ignorance, the Corinthians were very excited about spiritual matters. And who could blame them? Nothing is more thrilling than walking with and for the one true God. Paul does not suppress their excitement for manifesting the power of God, but he does take the time to ensure they're properly instructed.

II Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

	<p>When it comes to spiritual matters people are often excited about aspects of power and love, but they leave off a sound mind which can only come from teaching healthy doctrine.</p> <p style="text-align: center;"><u>The only godly solution to ignorance of spiritual matters is by healthy doctrine.</u></p> <p style="text-align: center;">So then, this is a great chapter to be very fluent in.</p>
<p><u>I Corinthians</u> <u>12: 2</u></p>	<p>The background for these Corinthians was to look to a different god for every part of life. They were led by and they followed these speechless idols. Their previous knowledge, culture, and traditions would be of no help to them overcoming their ignorance of spiritual matters. Again, they would need to be taught healthy doctrine.</p>
<p><u>I Corinthians</u> <u>12: 3</u></p>	<p>Speaking by the Spirit of God proclaims the lordship of Christ in one’s life.</p> <p>Jesus Christ himself proclaimed speaking in tongues as one of the signs to follow them that are saved, baptized by spirit, and believing on him.</p> <p style="text-align: center;">Mark 16:16 – 17</p> <p style="text-align: center;">16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.</p> <p style="text-align: center;">17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues</p> <p>The witness of Christ by spirit had been established in these Corinthians. When they were speaking by the spirit of God they were demonstrating the proof that Jesus Christ was their Lord.</p>
<p><u>I Corinthians</u> <u>12: 4 - 6</u></p>	<p>What begins is a running context drawing attention to the error of neglecting the whole of something for just a part of it. We might say today, “missing the forest for the trees.” Paul will show the problem with doing this with both magnifying the individual manifestations of spirit over the whole package of spirit itself and with magnifying individual members over the whole body of Christ.</p> <p>Carnal thinking draws attention to self. Carnal thinking finds greater profit in some manifestations over others. Carnal thinking compares the value of individuals against each other. This kind of thinking always leads to despising, disdain and division.</p> <p>Spiritual thinking thinks very little of self. Spiritual thinking sees that each individual manifestation is profitable altogether. Spiritual thinking sees the value of Christ all</p>

	<p>in all. Spiritual thinking draws attention to and magnifies God. And as we'll see, spiritual thinking is always motivated by love.</p> <p><u>In Chapter 12, "ALL" (occurs 16 times) and "SAME" (occurs 8 times)</u></p> <p>There may be many diversities and differences within, but all have received the same spirit, all have the same Lord and all have the same God working all in all.</p>
<p><u>7</u></p>	<p>7 manifestation (<i>phanerōsis</i>): exhibition, to render apparent, show forth</p> <p>We're used to seeing soul life manifested all the time. In John 3, Jesus Christ explained to Nicodemus that spirit in those born from above would be similar to the wind. You can't see the wind, but you can hear and see its effects.</p> <p>7 Profit withal (<i>sumpherō</i>): The prefix <i>sum</i> denotes union, with or together. The suffix <i>pherō</i> means to bear, to carry or bring forth for advantage, to be better for or profit.</p> <p><u>They work for profit altogether.</u> To become myopic and emphasize only one individually would be detrimental. They are designed to best profit altogether.</p>
<p><u>11</u></p>	<p>11 Will (<i>boulomai</i>): to be minded, to intend, to desire</p> <p>James 3:4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor <u>listeth</u>.</p> <p style="text-align: center;"><i>One ship sails East, And another West, By the self-same winds that blow, 'Tis the set of the sails And not the gales, That tells the way we go.</i></p> <p>All members have the selfsame spirit. It is up to the desire of the individual to manifest withal for profit.</p>
<p><u>12 - 14</u></p>	<p>13 How many baptisms are there? How many bodies? How many spirits?</p> <p>Ephesians 4:4 - 6</p> <p>4 There is one body, and one Spirit, even as ye are called in one hope of your calling;</p>

	<p>5 One Lord, one faith, one baptism,</p> <p>6 One God and Father of all, who is above all, and through all, and in you all.</p> <p>13 “all made to drink into one Spirit”: See the water that Jesus Christ spoke of drinking of to the Samaritan woman in John 4.</p> <p>John 7:37 - 39</p> <p>37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.</p> <p>38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.</p> <p>39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)</p>
<p><u>15 - 27</u></p>	<p>17 If the body were an eyeball or an ear or a nose, where would the head be? This kind of thinking disregards the need for the head and the lordship of Christ</p> <p>18 If God set it, then it’s right. If it pleases him, it should please us too</p> <p>21 Who is the head? So, if Jesus Christ can’t say I have no need of a member, how could you? Also, this indicates that Jesus Christ has need of you.</p> <p>25 Care (<i>merimnaō</i>) = same word used in Philippians 4:6 as “anxious”</p>
<p><u>29 - 30</u></p>	<p><u>Running theme of exalting only one manifestation of spirit or function in the body</u></p> <p>I Corinthians 12:19,29,30:</p> <p>19 And if they were all one member [just one member and only that one member], where were the body?</p> <p>29 Are all apostles [just apostles and only apostles]? are all prophets [just prophets and only prophets]? are all teachers [just teachers and only teachers]? are all workers of miracles [just workers of miracles and only workers of miracles]?</p>

	<p>30 Have all the gifts of healing [just gifts of healing and only the gifts of healing? do all speak with tongues [just speak with tongues and only speak with tongues?] do all interpret [just interpret and only interpret?]</p> <p>These are rhetorical questions all with the same obvious answer: NO!</p>
<u>31</u>	<p>Paul has just spent 30 verses showing us that there is no best or greater gift. This usage of irony calls the attention to the more excellent way in the next chapter and our next teaching: <u>Love</u></p>

The [Right Kind of] Love, The More Excellent Way – Jim Drinks

	<u>INTRODUCTION</u>
	<p>The chapter of I Corinthians 13 is set right in the midst of chapters 12-14, a section where Paul opens by writing to the Corinthians that he would not have them ignorant concerning spiritual matters. In chapter 13, God addresses the heart of the believer regarding these spiritual matters by illustrating what is the more excellent way to utilize these spiritual matters in the church, which is withby practicing the [right kind of] love. As recipients of the gifts of God’s grace, believers are most benefitted walking in the [right kind of] love. To understand and walk in this [right kind of] love, we need to understand the kind of love that our Father God has for us.</p> <p>Let’s remember the context of I Corinthians 12.</p>
<p><u>I Corinthians</u> <u>12:27-28 (WT)</u></p>	<p>27 Now you are the body of Christ and individually members</p> <p>28 And <i>those</i> whom God has set in the church: first apostles, secondly prophets, thirdly teachers; then miracles, then gifts of healing, assistance, guidance, kinds of tongues.</p> <ul style="list-style-type: none"> • This is not a listing of all the functions in the church, but a sample of some of them as an example. God set all of us in the church as it pleased Him.
<p><u>I Corinthians</u> <u>12:18 (WT)</u></p>	<p>As a matter of fact, God set the members, each one of them, in the body even as He wanted to.</p> <ul style="list-style-type: none"> • We should be unspeakably thankful that we received eternal life, the gift of holy spirit from God when we believed on Jesus Christ. • We also ought to be very thankful that God set each and every one of us in the body of Christ even as He wanted to.
<p><u>I Corinthians</u> <u>12:29-30 (WT)</u></p>	<p>29 Are all apostles? Are all prophets? Are all teachers? Are all miracles?</p> <p>30 Do all have gifts of healing? Do all speak in tongues? Do all interpret? [<i>in the church</i>]</p>

	<ul style="list-style-type: none"> • God by way of his gifts has enabled every member to serve in the church, and not everyone in the assembled church is going to do the same thing at the same time.
<p><u>I Corinthians 12:31 (WT)</u></p>	<p>Be zealous of the greater gifts. However, I will show you a more excellent way.</p> <ul style="list-style-type: none"> • The Greek word zealo can mean to either “be zealous of” in a good sense or “to be envious of” or “to be jealous of” in a bad sense. It would seem the meaning of “to be zealous of” would be intended in this context. • Regardless of either intended meaning of the word zealous, the first sentence of I Corinthians 12:31 is irony, a figure of speech common in this epistle, which is used to express a truth by stating the opposite of what is meant. • The earlier part of I Corinthians 12 speaks of various distributions of gifts of grace given by God. To be zealous of one gift of grace because one considers it greater than another gift of grace would be irony since it is God who gives the gifts. • Every believer has been freely given the greatest gift of all in the new birth, the gift of holy spirit, eternal life. All these gifts are distributed by God’s gracious working. • The record in Acts 8 of Simon the sorcerer who believed on the Lord Jesus Christ. Simon, in his zeal, wanted to buy what Peter had.
<p><u>Acts 8:18-24 (WT)</u></p>	<p>18 Now when Simon saw that by the laying on of the apostles’ hands, the {+holy} spirit was given, he offered them money,</p> <p>19 Saying, “Give this authority to me too so that on whomever I lay my hands, he may receive holy spirit.”</p> <p>20 Peter said to him: “May your pieces of silver be destroyed with you because you have supposed that the gift of God could be acquired with money.</p> <p>21 “You have neither share nor part in this Word, for your heart is not straight with God.</p> <p>22 “Therefore, repent from this wickedness of yours and ask the Lord whether the intention of your heart may be forgiven you.</p> <p>23 “Certainly, I see you are in the gall of bitterness and in the bond of unjustness.”</p>

	<p>24 Simon answering said, “Please ask the Lord for me that none of the things which you have spoken come upon me.”</p> <ul style="list-style-type: none"> • Simon’s desire to have the authority to lay hands on people so that they could receive into manifestation holy spirit indicated his heart was not straight with God. • Simon did not have his heart right to minister and serve with love.
	<p style="text-align: center;"><u>LOVE-THE MORE EXCELLENT WAY</u></p>
	<ul style="list-style-type: none"> • Paul says he will now show them a more excellent way to utilize the gifts they have been given; a way that surpasses this earnest desiring the greater gifts. • So, what is this more excellent way? The right kind of love, the love of God. • Paul is going to lay this out for them in light of all that he laid out in I Corinthians 12, concerning gifts given, services, and manifestations all energized by God.
<p><u>I Corinthians 13:1-3 (WT)</u></p>	<p>1 If I speak in tongues of men and of [divine] messengers but do not have love, then I have become a sounding brass gong or a clanging cymbal.</p> <p>2 If I have prophecy and I know all the mysteries and all the knowledge and if I have all the believing so as to remove mountains but do not have love, then I am nothing.</p> <p>3 If I give all my goods to feed others and if I give my body to be burned but do not have love, then it profits me nothing</p> <ul style="list-style-type: none"> • The first two verses of chapter 13 are speaking of manifestations, evidences of the gift of holy spirit, which is given to every man for profit. • These manifestations may be utilized as the believer desires, and for the service that is needed in the one body. • The issue is not that these manifestations of the spirit would be of no profit, but the believer who utilizes them outside of love would not be profited. • A believer could even give all that they have in service, give their physical body to be burned, give all their energy, and yet without love it would be of no profit to them • The heart of the believer rather than the value of their service is being examined in this section.

<u>Matthew 6:1</u>	Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
<u>Colossians 3:23-24</u>	<p>23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;</p> <p>24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.</p> <ul style="list-style-type: none"> • It certainly would not be the genuine love of God if the motivation to do our alms, our good works is to be seen of men. • Jesus Christ told them there would be no reward from their Father in heaven for that. • In contrast, if whatsoever we do, we do it heartily as to the Lord and not to men, recognizing we serve the Lord Christ, we shall receive the reward. • Similarly, if there is this wonderful evidencing of the gift of holy spirit, the believer would still not be profited if they would do it outside of that love. • The Corinthians were zealous of spiritual matters, which was a good thing, but doing it with the love Paul is going to explain to them, is the more excellent way.
	<u>THE RIGHT KIND OF LOVE - GOD'S GREAT LOVE FOR US</u>
	<ul style="list-style-type: none"> • In order to gain an understanding of that right kind of love, we need to read from God's Word about God's great love for all men. This specific love is seen in the great love God had in offering His Son for the salvation of anyone who believes.
<u>John 3:16 – 17</u>	<p>16 For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.</p> <p>17 For God sent not His Son into the world to condemn the world; but that the world through him might be saved.</p> <ul style="list-style-type: none"> • God in his great love desires that all people be saved and come to the knowledge of the truth.
<u>1 Timothy 2:4</u>	<p>[God] Who will have all men to be saved and come unto the knowledge of the truth.</p> <ul style="list-style-type: none"> • God had His Son lay down his life for us, when there was nothing about us that was loveable, but when we were ungodly, when we were sinners, when we were enemies.

	<ul style="list-style-type: none"> We need to remember this if we want to come to appreciate His Great love for us.
<p><u>Romans 5:6-10</u></p>	<p>6 For when we were yet without strength, in due time Christ died for the ungodly.</p> <p>7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.</p> <p>8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.</p> <p>9 Much more then, being now justified by his blood, we shall be saved from wrath through him</p> <p>10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.</p> <ul style="list-style-type: none"> God had Paul to write about His great love for us in Ephesians toward all of us who at one time were dead in trespasses and sins and were by nature children of wrath.
<p><u>Ephesians 2:1-7 (WT)</u></p>	<p>1 Even you who had been dead in your trespasses and sins.</p> <p>2 You formerly walked in those things according to this worldly age, according to the ruler of the authority of the atmosphere, [<i>the ruler</i>] of the spirit that is now working in the sons of disobedience.</p> <p>3 Likewise, we all had our manner of life among them formerly in the cravings of our flesh, doing the wills of the flesh and of the mind, and by nature we were children of wrath, even as the rest.</p> <p>4 However, God, Who is rich in mercy because of <u>His great love</u> with which He loved us,</p> <p>5 Even when we were dead in trespasses, made <i>us</i> alive together with Christ (by grace you are saved [<i>delivered</i>]),</p> <p>6 And He raised <i>us</i> up together and caused <i>us</i> to sit together in the heavenly <i>realm</i> in Christ Jesus</p>

	<p>7 So that in the coming ages He might display the exceeding riches of His grace in kindness toward us in Christ Jesus.</p> <ul style="list-style-type: none"> • God’s love is so great, it will take Him the coming ages to display the exceeding riches of His grace in kindness toward us in Christ Jesus. • I John tells us God’s great love was manifested in us and that it was God who first loved us, by sending His Son to be the atonement for our sins. It is His love that is the [<i>right kind of</i>] love. The article is also used in conjunction with love in I John 4.
<p><u>I John 4:7-12</u> (WT)</p>	<p>7 Beloved, let us love one another because <u>the</u> love is from God and anyone who loves [<i>in this manner</i>] is born of God and knows God.</p> <p>8 He who does not love does not know God, because God is love.</p> <p>9 By this <u>the</u> love of God was manifested in us: God has sent his only begotten Son into the world so that we might live through him.</p> <p>10 By this is <u>the</u> love: not that we loved God but that He loved us and sent His Son <i>to be</i> the atonement for our sins.</p> <p>11 Beloved, if God so loved us, <i>then</i> we also ought to love one another.</p> <ul style="list-style-type: none"> • I John also tells us that we can know and believe the love God hath in us.
<p><u>I John 4:16/19</u> (WT)</p>	<p>16 And we have known and have believed <u>the</u> love which God has in us. God is love, and he who abides in <u>the</u> love abides in God as well as God abiding in him</p> <p>19 We [<i>are able to</i>] love because He first loved us.</p> <ul style="list-style-type: none"> • So, understanding God’s love for us is a very important step in understanding how we can walk in this right kind of love as His sons. • I Corinthians 13:4-8 then begins to speak of this right kind of love, by defining a few things that it is, and a larger number of things that it is not.
<p><u>THE RIGHT KIND OF LOVE - WHAT IT IS</u></p>	
<p><u>I Corinthians 13:4a</u> (WT)</p>	<p>The [<i>right kind of</i>] love is long-suffering. It is kind.</p> <ul style="list-style-type: none"> • The word love in I Corinthians 13:4, is used three times with <u>the article</u> to indicate a specific kind of love defined here as distinguished from other kinds of love. • It is also used with the article once in I Corinthians 13:8 and 13:13.

	<ul style="list-style-type: none"> • It occurs without the article in I Corinthians 13:1, 2, 3 and 13, which are also talking about the same kind of love. This is love set apart as <u>the right kind of love</u>. • Another thing to observe beginning in verse 4 of I Corinthians 13 is the use of the <u>figure of speech personification</u>, where the word <u>love</u> is put for those qualities of love being in the believers who walk and live this right kind of love. • We understand that it literally means <u>the believer</u> who walks in this right kind of love exhibits long suffering and kindness. • This kind of love is personified in God, His Son Jesus Christ and every believer who walks in it. • <u>Long suffering</u>, the first word mentioned is a word that is used of patience that shows mercy. It endures and forgives, takes a long time to get angry. • God exhibited His longsuffering toward the children of Israel, even though the children of Israel often broke their covenant agreement with God.
<p><u>Psalm 103:8-10</u></p>	<p>8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.</p> <p>9 He will not always chide: neither will he keep <i>his anger</i> for ever.</p> <p>10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.</p> <ul style="list-style-type: none"> • God was longsuffering in the days of Noah when every imagination of the thoughts of man’s heart was only evil continually.
<p><u>I Peter 3:20</u> (WT)</p>	<p>Who were formerly disobedient when the longsuffering of God patiently waited in the days of Noah while the ark was being prepared, in which a few (that is, eight souls) were saved [<i>delivered</i>] through water.</p> <ul style="list-style-type: none"> • God is also longsuffering today, not delaying His Son’s return, but wanting all to be saved and not perish, before the day of the Lord arrives in judgment.
<p><u>II Peter 3:9</u> (WT)</p>	<p>The Lord is not delaying the promise, as some consider <i>it</i> a delay, but He is longsuffering toward you, not wanting any to perish but for all to come to repentance.</p> <ul style="list-style-type: none"> • <u>Kind</u> is another aspect of the right kind of love. It is kind despite the ingratitude of those who are loved. • Jesus Christ told his disciples to love their enemies and that they should consider how <u>God is kind</u> to the unthankful and the evil.

<p><u>Luke 6:27-28/35</u></p>	<p>27 But I say unto you which hear, Love your enemies, do good to them which hate you,</p> <p>28 Bless them that curse you, and pray for them which despitefully use you.</p> <p>35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be called the children of the highest for he is kind to the unthankful and the evil.</p>
<p><u>Matthew 5:44-45</u></p>	<p>44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;</p> <p>45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.</p> <ul style="list-style-type: none"> • God did not discriminate his love between those who were evil and good, but he is kind to all, even to his enemies, which at one time we all were.
<p><u>Ephesians 4:31-5:2 (WT)</u></p>	<p>31 Let all bitterness and hot temper and wrath and clamorous bickering and slander be removed from you with all evil,</p> <p>32 And be kind to one another, tenderhearted, forgiving each other even as God also forgave you in Christ.</p> <p>1 So be imitators of God like beloved children,</p> <p>2 And walk in love even as Christ also loved us and delivered himself up for us <i>as</i> an offering and a sacrifice to God for a sweet aromatic fragrance.</p>
	<p><u>THE RIGHT KIND OF LOVE - WHAT IT IS NOT</u></p>
<p><u>I Corinthians 13:4b-6 (WT)</u></p>	<p>4 ...The [<i>right kind of</i>] love is not envious. The [<i>right kind of</i>] love is not a braggart. It is not puffed up [<i>with pride</i>].</p> <p>5 It does not behave itself dishonorably. It does not seek its own <i>benefit</i>. It is not <i>easily</i> upset. It does not consider evil.</p> <p>6 It does not rejoice in injustice, but it rejoices in the truth.</p> <ul style="list-style-type: none"> • The Corinthians were manifesting fleshly traits of the old nature even though they had holy spirit and were capable of walking in the right kind of love

	<ul style="list-style-type: none"> The right kind of love does not envy. Those who walk in this right kind of love would not envy but rather rejoice with the one member who is honored or glorified.
<u>I Corinthians 12:26 (WT)</u>	<p>If one member suffers, <i>then</i> all the members suffer with <i>it</i>, or if one member is glorified, <i>then</i> all the members rejoice with <i>it</i>.</p> <ul style="list-style-type: none"> It does not say if one member is glorified, the other members become envious. Philippians 2:9 - God highly exalted Jesus Christ, because he humbly obeyed. I Peter 5:7 states “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time”. We should not envy those God would exalt. The right kind of love is not a braggart; does not “blow its own horn.”
<u>Matthew 6:2</u>	<p>Therefore when thou doest <i>thine</i> alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.</p> <ul style="list-style-type: none"> Their only reward may be the empty praise of man and we should never seek that. The right kind of love is not puffed up with pride. There were those in Corinth who were puffed up with pride in both their attitudes and behavior
<u>I Corinthians 4:18 (WT)</u>	<p>Now some are puffed up, as though I were not coming to you</p>
<u>I Corinthians 5:2 (WT)</u>	<p>Furthermore, you are puffed up, and you did not mourn instead so that he who had done this deed might be put away from among you.</p> <ul style="list-style-type: none"> The right kind of love also does not behave itself dishonorably. Some of the Corinthians were doing various dishonorable things, practicing fornication, taking one another to court before the unbelievers. That was dishonoring to God, to His Son Jesus Christ, to themselves, and to one another. The right kind of love does not seek its own benefit. Paul exhorted the Corinthians to seek to profit and edify others in consideration of what they ate in the presence of others.

<p><u>I Corinthians</u> <u>10:24 (WT)</u></p>	<p>Let no one seek for that <i>which is [profitable and edifying]</i> to himself but to the other.</p> <ul style="list-style-type: none"> • Paul was an example to them of not seeking his own profit but the profit of many so that they could be saved.
<p><u>I Corinthians</u> <u>10:33 (WT)</u></p>	<p>Even as I also am pleasing to all <i>people</i> in all <i>things</i> not seeking my own profit but the <i>profit</i> of many, that they may be saved [<i>delivered</i>]</p> <ul style="list-style-type: none"> • The right kind of love is <u>not easily provoked or upset</u>, it is not quickly angry.
<p><u>Proverbs</u> <u>14:17a</u></p>	<p>He that is soon angry dealeth foolishly...</p> <ul style="list-style-type: none"> • The right kind of love <u>does not consider evil</u>. A good way not to consider evil is to consider what Paul told the Philippians to consider.
<p><u>Philippians</u> <u>4:8 (WT)</u></p>	<p>Henceforth, brothers, whatever <i>things</i> are true, whatever <i>things are</i> honorable, whatever <i>things are</i> just, whatever <i>things are</i> pure, whatever <i>things are</i> lovely, whatever <i>things are</i> of good report (if <i>there is</i> any virtue and if <i>there is</i> any praise), consider these <i>things</i>.</p> <ul style="list-style-type: none"> • These are the things we can think on rather than considering evil. • And the right kind of love <u>does not rejoice in injustice</u>, but it <u>does rejoice in the truth</u>.
<p><u>Romans 1:17-</u> <u>18, 32 (WT)</u></p>	<p>17 In fact, the justice of God is revealed in it [<i>the gospel</i>] from [<i>the foundation for</i>] believing unto believing, even as it has been written: Habakkuk 2:4: "The just will live by believing."</p> <p>18 Moreover, the wrath of God is revealed against all ungodliness and injustice of humans who suppress the truth in injustice.</p> <p>32 They, knowing God's standard for justice that those who practice such things are worthy of death, not only do such <i>things</i> but also applaud those who practice such <i>things</i>.</p> <ul style="list-style-type: none"> • Romans 1:17 tells us that the true justice of God is revealed in the truth of the gospel

<p><u>I Corinthians</u> <u>13:7 (WT)</u></p>	<p>It covers all <i>things</i>. It believes all <i>things</i>. It hopes all <i>things</i>. It endures all <i>things</i>.</p> <ul style="list-style-type: none"> • The right kind of love <u>covers all things</u>, in other words, it conceals all things that need to be concealed, not bringing up things that could hurt others.
<p><u>Proverbs</u> <u>10:12</u></p>	<p>Hatred stirreth up strifes, but love covereth all things.</p>
<p><u>I Peter 4:8</u> (WT)</p>	<p>Above all, have fervent love among yourselves, for {Proverbs 10:12} “love conceals a multitude of sins”</p> <ul style="list-style-type: none"> • The right kind of love <u>believes all things</u> that are of the truth in which it rejoices. Remember these are qualities seen in the believer who walks in love. • The right kind of love <u>hopes all things</u> that are of the truth, and this Paul remembered of the believers in Thessalonica
<p><u>I Thessalonians</u> <u>1:3 (WT)</u></p>	<p>Constantly remembering your work of the [<i>right way of</i>] believing and <i>your</i> hard labor of the [<i>right manner of</i>] love and <i>your</i> patience of the [<i>right</i>] hope in our Lord Jesus Christ before our God and Father.</p> <ul style="list-style-type: none"> • The right kind of love <u>endures all things</u>.
<p><u>II Timothy</u> <u>2:10</u></p>	<p>Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.</p>
<p><u>I Corinthians</u> <u>13:8 (WT)</u></p>	<p>The [<i>right kind of</i>] love never falls down. However, prophecies will be made inactive, tongues will cease, and knowledge will be made inactive.</p> <ul style="list-style-type: none"> • The right kind of love will never <u>fail</u>, never <u>fall down</u>, never <u>be made inactive</u>. • Paul then refers back to the manifestations of the spirit that the Corinthians now had the privilege to evidence. • There will come a time when prophecies, tongues, and word of knowledge will be made inactive. The right kind of love will continue after they cease.
<p><u>I Corinthians</u> <u>13:9-10 (WT)</u></p>	<p>9 Surely we know in part, and we prophesy in part,</p> <p>10 But when <i>that which is</i> mature comes, then that <i>which is</i> in part will be made inactive.</p>

	<ul style="list-style-type: none"> • The things we know are in part, the prophecy is in part. There is a time when something more mature is going to come, which is still future. • The gift of holy spirit which believers receive when they believe on the Lord Jesus Christ, and manifest today is the earnest, token, or down payment of things to come.
<p><u>Ephesians</u> <u>1:13-14</u> (WT)</p>	<p>13 In him [<i>the Christ</i>] you also, after you heard the word of the truth, the gospel of your salvation [<i>deliverance</i>], having also believed in him, were sealed with the holy spirit of promise,</p> <p>14 which is the earnest of our inheritance until the redemption of the acquisition, unto the praise of his glory.</p> <ul style="list-style-type: none"> • The word “earnest” is the <i>Greek word- arrhabon</i>, meaning the earnest, the down payment, the token given. The gift of holy spirit is God’s down payment to us before we see the redemption of all that was acquired by Jesus Christ’s hard work at his return.
<p><u>I Corinthians</u> <u>13:11</u> (WT)</p>	<p>When I was an infant, I spoke as an infant, I thought as an infant, I reasoned as an infant. When I did become a man, I did, <i>in fact</i>, lay aside the <i>things</i> of the infant.</p> <ul style="list-style-type: none"> • There is much we do not understand in regards to things to come at Christ’s return! • As an infant does not understand the things of an adult, we certainly do not understand fully the things that will be coming when Christ returns. • We know that the temporary things of evidencing the gift of holy spirit will no longer be needed then. They will be made inactive and we will lay them aside.
<p><u>I Corinthians</u> <u>13:12-13</u> (WT)</p>	<p>12 Thus we now see in a mirror [<i>made of metal</i>] in obscurity, but then face to face. Now I know in part, but then shall I know fully even as I also was fully known.</p> <p>13 However, <i>there</i> now abides believing, hope, love; these three, and the greatest of these <i>is</i> the [<i>right kind of</i>] love.</p> <ul style="list-style-type: none"> • In this life, there are many things we do not understand. • The things of God we do see, we see as in the type of mirror that they had in Biblical times that were made of <u>metal</u>. It did not give as clear an image as the glass mirrors today, and so they saw reflections in obscurity.

	<ul style="list-style-type: none"> • We know in part, we know we have eternal life, we know that God is our Father, we know that we are His children, we know that we are loved by Him to the degree that He gave His Son for us. • But we don't fully appreciate that yet. • Ephesians 2:7 says it will take the ages to come for God to display the exceeding riches of his kindness to us in Christ. • What we do have now are three great realities. They are 1) the [right kind of] believing of God's Word, 2) the [right] hope of Christ's return that we know from God's Word, and 3) the [right kind of] love which we learn from God's Word. • In the body of Christ, the greatest of these things is that [right kind of] love. • We can grow in that great love in our walk, as we utilize the wonderful abilities we have been given with the gift of holy spirit.
<p><u>Philippians</u> <u>1:9-11</u> (WT)</p>	<p>9 And so I pray in this manner that your love may abound even more and more in knowledge [<i>acknowledgement</i>] and all perceptive awareness</p> <p>10 So that you may approve the <i>things</i> of greater value, so that you may be genuine and inoffensive until the day of Christ,</p> <p>11 Filled with the fruit of justness that <i>is</i> by Jesus Christ unto the glory and praise of God.</p>

A Message from God – Sam Pittenger

<p><u>The Spirit</u></p>	<p>Ephesians 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto <u>the hearers</u>.</p> <p>Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.</p> <p>Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.</p> <p>Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.</p> <p>Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the <u>Spirit gave them utterance</u>.</p> <p>I Corinthians 12:7 But the manifestation of the <u>Spirit</u> is given to every man to profit withal.</p> <p>I Corinthians 12:8 For to one is given by <u>the Spirit</u> the word of wisdom; to another the word of knowledge by <u>the same Spirit</u>;</p> <p>I Corinthians 12:9 To another faith by <u>the same Spirit</u>; to another the gifts of healing by the same <u>Spirit</u>;</p> <p>I Corinthians 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues:</p> <p>I Corinthians 12:11 But all these worketh that <u>one and the selfsame Spirit</u>, dividing to every man severally as he will.</p>
	<p><u>I Corinthians Chapter 14</u></p>
<p><u>I Corinthians 14:1</u></p>	<p>“but rather”- more, rather, to a greater or higher degree. More important than the earnest seeking of spiritual matters is to prophesy. The reason for this will be shown in the context.</p>

<p><u>I Corinthians</u> <u>14:1 (cont.)</u></p>	<p>“prophecy” - <i>prophēteuō</i>- from <i>pró</i>, "before" and <i>phēmi</i> “to say/declare” properly, "speak forth." Biblically, this word is used of the speaking forth of a message from God by the spirit of God. It is used generally of forth-telling and of foretelling. It is used of prophets prophesying, other people prophesying, and of those in the assembled church prophesying.</p> <p>Throughout this passage, this word is used of a message or declaration of God in the assembled church. It is used generally of the members of the assembled church regarding the manifestation of prophecy but also specifically of those with the ministry of a prophet.</p> <p>The operation of the manifestation of prophecy in the assembled church is a <i>new way</i> to speak about a well-understood concept of speaking a message from God. God has now equipped all Christians to be able to speak a declaration of the spirit, with the manifestations of prophecy and interpretation of tongues having a specific effect not before seen in the Old Testament and with specific instructions as to how and when it is to be operated.</p>
<p><u>I Corinthians</u> <u>14:3</u></p>	<p>This begins to show why prophesying in the assembled church is of greater importance; because it speaks to men edification, exhortation, and comfort.</p> <p>“edification”- the process of building or building up. The act of someone who promotes <i>another’s</i> growth.</p> <p>“exhortation”- an admonition, encouragement, an entreaty.</p> <p>“comfort”- a calming consolation, lit. “speak near” with the idea of tenderness and persuasion.</p>
<p><u>I Corinthians 1</u> <u>4:5</u></p>	<p>Here, prophecy and tongues with interpretation are classified <i>together</i> as that which edifies the church. They will be handled together as equivalent to one another throughout the chapter. They will be used together in contrast to speaking in tongues, which does not edify the hearer and which the hearer cannot generally understand. Thus, prophecy and interpretation are used together as words which can be understood by the hearer and which edify the hearer.</p>

<p><u>I Corinthians</u> <u>14:6</u></p>	<p>To benefit one another in the church, you must speak by a revealed Word of God (described later in I Corinthians 14:29-32 where it speaks of some word revealed to a prophet), or by doctrine, or by prophecy and interpretation of tongues which is a message of edification, exhortation, and comfort. These are all in contrast to the lack of profit that comes from someone only speaking in tongues in the assembled church.</p>
<p><u>I Corinthians</u> <u>14:12 (EVS)</u></p>	<p>ESV “So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.”</p> <p>The paramount issue addressed in this section is the edification of the church. All things are to be done unto edifying.</p>
<p><u>I Corinthians</u> <u>14:13</u></p>	<p>In the church, he shouldn’t only speak in tongues, he should desire to interpret as well so that <i>others</i> may receive edifying.</p> <p>It is key that verse 13 follows verse 12 because verse 12 shows us how to understand verse 13; in light of the edifying of others. This will be further explained in verses 14-17</p>
<p><u>I Corinthians</u> <u>14:19</u></p>	<p>In the assembled church, words that teach others also are more valuable than words that no one can understand. This is why verse 5 said “greater is he that prophesies than he that speaks in tongues” because the church receives edification.</p>
<p><u>I Corinthians</u> <u>14:23</u></p>	<p>This shows the necessity of tongues as a sign to the unbelievers, but if it is without a message which can be understood (interpretation), it will be to no profit. Accordingly, prophecy is for the learned believer, as well as tongues with interpretation.</p>
<p><u>I Corinthians</u> <u>14:24-25</u></p>	<p>“but if all prophecy”- here, prophecy would <i>include</i> tongues with interpretation. Verse 22 indicated that prophecy is <i>not</i> for the unbeliever but verse 25 speaks of the unbeliever hearing prophecy and falling down on his face to worship God. How can this be?</p>

<p><u>I Corinthians</u> <u>14:24-25</u> <u>(cont.)</u></p>	<p>I Corinthians 14:2 KJV - For he <u>that speaketh in an [unknown] tongue</u> speaketh <u>not unto men</u>, but unto God: <u>for no man understandeth [him]</u>; howbeit in the spirit he speaketh mysteries.</p> <p>I Corinthians 14:3 KJV - But he that <u>prophesieth speaketh unto men</u> [to] edification, and exhortation, and comfort.</p> <p>I Corinthians 14:4 KJV - He that <u>speaketh in an [unknown] tongue</u> edifieth himself; but he that <u>prophesieth</u> edifieth the church.</p> <p>I Corinthians 14:5 KJV - I would that ye all <u>spake with tongues</u>, but rather that ye <u>prophesied: for greater [is] he that prophesieth</u> than he that speaketh with tongues, <u>except he interpret</u>, that the church may receive edifying.</p> <p>In verses 2-5 speaking in tongues is contrasted with prophecy to show that speaking in tongues are words that cannot be understood, while prophecies are words that can be understood. The contrast is between that which can be understood for the edification of the hearer and that which is not understood by the hearer for his edification.</p> <p>Furthermore, in verse 5, prophecy and interpretation are linked together as messages which <i>edify others</i> as opposed to tongues (which does not). In this respect, they are equivalent to one another. Verse 5 makes this clear by the phrase “except he interprets” as the obvious exception to the difference between one who speaks in tongues and one who prophecies in the church.</p> <p>From verse 5 onward, when speaking of either prophecy or interpretation it is speaking of both as messages which <i>edify others</i> as opposed to tongues which only edifies the one speaking in tongues. I Corinthians 14:39 strengthens this truth by once again posing a message from God in contrast to speaking in tongues only, that they are both right and profitable when used according to God’s design.</p>
<p><u>I Corinthians</u> <u>14:27</u></p>	<p>I Corinthians 14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater [is] he that prophesieth than he that speaketh with tongues, except he [<i>the same one who spoke in tongues</i>] interpret, that the church may receive edifying.</p> <p>I Corinthians 14:13 Wherefore let him that speaketh in an [unknown] tongue pray that he [<i>the same one who spoke in tongues</i>] may interpret.</p>

	<p>The context has made it quite clear that it is the <i>same one</i> who spoke in tongues who is to speak the interpretation. A misunderstanding of this has come from a lack of regard to the context of chapter 14, which has clearly stated that it is the same one speaks both the tongue and the interpretation in the church.</p>
<p><u>I Corinthians</u> <u>14:28</u></p>	<p>“there be”- A third person singular, present tense, subjunctive mood verb in Greek used in a conditional clause. It may be rendered “he is” referring to the anyone in verse 27 who speaks in a tongue in the assembled church. Thus, “if he is not one who interprets.” - WT</p>
<p><u>I Corinthians</u> <u>14:29</u></p>	<p>Here Paul addresses something else that was prevalent in the first-century church; the ministry of a prophet and their function while the church was assembled together.</p> <p>By and large, the early church was without any written Scripture other than the Old Testament. Instead, they received the Word of God by the mouth of evangelists, teachers, apostles, and prophets or what was called in the earliest days of the church: “the apostle’s doctrine.” This involved the proving of the Old Testament Scriptures as well as the testimony of the gospel of Christ that God had revealed to His apostles and prophets.</p> <p>During the time of the first-century church, the prophets would speak in the assembled church as God revealed His Words to them. This service by the prophets was prevalent at that time because God was revealing His Word to the churches throughout the world (Ephesians 3:5, Ephesians 2:20, I Corinthians 14:36). They were to speak one by one, not competing or contending against one another. The other prophets were to discern and evaluate what was said by another prophet.</p> <p>Due to issues of disorderliness in their meetings at Corinth, we get a glimpse into the kinds of things that happened at a first-century meeting. What is detailed here regarding the prophets is only one aspect of the assembled church. Many other things like speaking tongues, interpretation, the manifestation of prophecy, and the teaching of the Scriptures would have been present in their meetings as detailed throughout the Scriptures.</p> <p>Additionally, this shows that in a church like Corinth, there were several prophets. Why were they so prevalent in the first century? Due to the need for the revealing of the Word of God in the new covenant. Many years after his conversion, Paul began to write letters (Scripture) that circulated among the Gentile churches, but</p>

<p><u>I Corinthians</u> <u>14:29 (cont.)</u></p>	<p>even without those letters and prior to them, God was revealing His Word to His people by means of His servants the prophets, as well as others.</p> <p>Prophets are still a vital function and service in the church today, and they should make full use of their ministry as God directs them to speak on His behalf to His people. They will not, however, reveal new revelation regarding the gospel as the prophets of the first century did. Additionally, whatever they may declare by the spirit of God, will not contradict what God has already revealed in His written Word.</p>
<p><u>I Corinthians</u> <u>14:31</u></p>	<p>This shows that information was being revealed to them and they were to be orderly in their speaking to the church. They were to speak one by one so that all could learn and be encouraged instead of causing confusion by many people speaking at once.</p> <p>The purpose of their messages was that the assembled church may learn and be encouraged. This was part of the regular function of a prophet in a local church; to have information given by revelation to him and to speak it to the church for their learning and encouragement which would include the revelation of the gospel, reproof, correction, and instruction in righteousness.</p>
<p><u>I Corinthians</u> <u>14:33</u></p>	<p>Here, it shows that no one is “overwhelmed” or “taken over” by these revelations. The spirit of the prophet is in subjection to the prophet.</p>
<p><u>I Corinthians</u> <u>14:34</u></p>	<p>“women”- <i>gunē</i>- this is the general word used for women and wives. Contextually, it is referring to the wives of the prophets as opposed to all women in general.</p>
<p><u>I Corinthians</u> <u>14:39-40</u></p>	<p>“covet”- <i>zēloō</i>- be zealous, to desire earnestly.</p> <p>They were to earnestly desire to prophesy so that they could edify the church. It’s not about <i>self</i>, it is about serving our God by serving one another.</p> <p>When these things are properly applied, they will work according to God’s design. God will be glorified, truth will be manifested, and there will be no chaos.</p>

Our Relationship with the World – Jim Nichols

<p><u>II Corinthians</u> <u>6:11-18</u></p>	
<p><u>II Corinthians</u> <u>6:14</u></p>	<p>Unequally yoked</p> <p>Deuteronomy 22:10 Thou shalt not plow with an ox and an ass together.</p> <p style="padding-left: 40px;">Two different kinds of animals, even if they are pulling in the same direction, they pull differently, the ox steady slow and strong, the ass, pulls with a different motion when pulling a heavy load.</p>
<p><u>II Corinthians</u> <u>6:14-16</u></p>	<p>"Fellowship" - <i>metochē</i> - participation, intercourse</p> <p>"Communion" - <i>koinōnia</i> - fellowship, association, communion, joint participation, intercourse</p> <p>"Concord" - <i>sumphonēsis</i> - harmonious agreement or accord.</p> <p>"Part" - <i>meris</i> - an assigned part, a portion, share</p>
<p><u>II Corinthians</u> <u>6:17</u></p>	<p>Isaiah 52:7-11</p> <p>I Corinthians 6:15-20</p>
<p><u>II Chronicles</u> <u>17:1-10</u></p>	<ul style="list-style-type: none"> • Jehoshaphat was a man, a king, whose heart was encouraged or lifted up with the ways of Jehovah, established and blessed by God.

The Alliances of Jehoshaphat with the ungodly

2 Chronicles 17:1-10

II Chronicles 18:1-3

- "Joined affinity with Ahab" - "affinity" - *chathan* - To contract son or daughter in marriage, often to seal an alliance.
- This is explained in Chapter 21 "And he (Jehoram, Jehoshaphat's son) vs.6 walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord."
- II Chronicles 18:2 Ahab "persuaded" Jehoshaphat, the word for persuaded is the Hebrew word *suth*, the same word that is used in I Chronicles 21:1 where Satan "provoked" David to number Israel. *Suth* means to *seduce*: - entice, move, persuade, provoke, remove, set on, stir up
- "...I am as thou art, and my people as thy people; and we will be with thee in war." (In I Kings 22:4 he even added my horses as thy horses)
- **II Chronicles 19:1-4**
- The devilishness of this alliance was generational.
- Jehoram, Jehoshaphat's son,
II Chronicles 21:4 "... and slew all his brethren with the sword, and divers also of the princes of Israel."
II Chronicles 21:6 "...walked in the way of the kings of Israel (idolatrous), as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord."
II Chronicles 21:20 "...departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.
- Ahaziah, Jehoshaphat's grandson,
II Chronicles 22:3,4
:3 He also walked in the ways of the house of Ahab: for his mother (Athaliah daughter of Ahab) was his counseller to do wickedly.

	<p>:4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.</p> <ul style="list-style-type: none"> - joined in war alliance with Ahab's son Jehoram - Killed by Jehu, he and sons of Ahaziah's brethren.(II Chronicles 22:8,9) - Athaliah has all the royal seed, her grandchildren, assassinated (as so she thought) - one grandson was left (Joash) taken by his Aunt Jehoshabeath and hidden in the temple till he was seven years old by his Uncle (by marriage) who happened to be a priest of the temple. This preserved the Christ Line of the lineage of David.
<p><u>II Corinthians 4:2-6</u></p>	<p>Isaiah 49:8 and context</p>
<p><u>John 17:13-21</u></p>	<ul style="list-style-type: none"> • Sanctify them through thy truth - It is the truth that sanctifies us. • We are not of the world as he is not of the world • <i>cosmos</i> - means the present ordered arrangement. Many times the word "world" in the King James is actually aion or age, but in light of the present ordered arrangement, or the ordered arrangement of an age, it's not a stretch and makes sense. • It wasn't the Lord's prayer request that we should be taken out of the world, but that we would be kept (guarded against loss or injury) out (<i>ek</i> the same word used earlier in the verse "out of the world") of the evil of the world.
<p><u>I John 2:15-17</u></p>	<ul style="list-style-type: none"> • love not the world • neither the things of the world • love of the Father is not "in" them <ol style="list-style-type: none"> 1. the lust of the flesh 2. the lust of the eyes 3. the pride of life (<i>bios</i>), not <i>zoe</i>

<p><u>Romans 8:5-9</u></p>	<p>"... they that are after the flesh do mind (<i>phroneo</i>) ..."</p> <p>Thayers - 2c) to be of the same mind, i.e. agreed together, cherish the same views, be harmonious</p> <p>"...but they that are after the spirit (do mind) the things ..."</p> <p>How can there be the same cherishing, aspirations, thinking between a holy one and an unbeliever, infidel?</p>
<p><u>Romans 12:1,2</u></p>	<p>Be not conformed to this world, but be transformed...</p>
<p><u>Ephesians 2:1-10</u></p>	<p>Course of this world</p>
<p><u>I John 5:19-21</u></p>	<p>"...and the whole world lieth in wickedness"</p>
<p><u>Galatians 6:14</u></p>	<p>"...by whom the world is crucified unto me, and I unto the world."</p>
<p><u>John 16:33</u></p>	<p>"... I have overcome the world."</p>
<p><u>I John 5:4,5</u></p>	<p>It is our faith, our faith in Jesus Christ that overcometh the world</p>

The Results of Carnal Thinking are Resolved- Ray Myers

<p><u>In this session, we will:</u></p>	<ol style="list-style-type: none"> 1. Identify the improper conduct manifested by the believers in Corinth 2. Determine what was the problem in Corinth in the first place 3. See if the epistle to the believers in Corinth accomplished its desired effect 4. Consider some of the God-inspired ways Paul was instructed to advise them to correct their error
<p><u>Point 1</u></p>	<p style="text-align: center;"><u>Examples of Improper Conduct in the Corinthian Church</u></p>
<p>I Corinthians 1:11-12</p>	<p><u>They became followers of men and not of the Lord Jesus Christ</u></p> <p>I Corinthians 1:11-12 11 For it hath been declared unto me of you, my brethren, by them <i>which are of the house</i> of Chloe, that there are contentions [eris] among you.</p> <p>12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.</p> <p style="text-align: center;"><i>Eris</i> - quarrelsome, practiced wrangling, debate, strife, variance.</p>
<p>I Corinthians 4:5-6</p>	<p><u>They became prideful and judgmental</u></p> <p>I Corinthians 4:5-6 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.</p> <p>6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think <i>of men</i> above that which is written, that no one of you be puffed up for one against another.</p>
<p>I Corinthians 5:1-2</p>	<p><u>Fornication was a practice with no remorse</u></p> <p>I Corinthians 5:1-2 1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.</p> <p>2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.</p>

<p>I Corinthians 6:1, 5</p>	<p><u>They chose to settle disagreements without help from God’s solutions</u></p> <p>I Corinthians 6:1, 5 1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?</p> <p>5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?</p>
<p>I Corinthians 8:1, 9</p>	<p><u>Practiced things that were lawful but caused their brother to stumble</u></p> <p>I Corinthians 8:1, 9 1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.</p> <p>9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.</p>
<p>I Corinthians 10:6-8, 20</p>	<p><u>Followed practices of no profit</u></p> <p>I Corinthians 10:6-8, 20 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.</p> <p>7 Neither be ye idolaters, as <i>were</i> some of them; as it is written, The people sat down to eat and drink, and rose up to play.</p> <p>8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.</p> <p>20 But <i>I say</i>, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.</p>
<p>I Corinthians 11:18, 29-30</p>	<p><u>Because of their idolatry, they failed to properly discern the Lord’s body with the result that communion was abused and many were sickly and fell asleep prematurely</u></p> <p>I Corinthians 11:18, 29-30 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.</p> <p>29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.</p>

	30 For this cause many <i>are</i> weak and sickly among you , and many sleep .
I Corinthians 14:26	<p><u>The Worship Manifestations centered on one’s self, chaos was the result</u></p> <p>I Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.</p>
I Corinthians 15:12	<p><u>Some even said there was no resurrection</u></p> <p>I Corinthians 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?</p>
<u>Point 2</u>	<u>What was the problem in Corinth in the first place?</u>
I Corinthians 2:1-2	<p><u>Was the problem of the Corinthians that they were not fully instructed in the things of God?</u></p> <p>I Corinthians 2:1-2 1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.</p> <p>2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.</p>
Acts 18:1, 5-7, 9-11	<p><u>Did Paul only speak of Jesus Christ and him crucified? Is that all the further the Corinthians were instructed?</u></p> <p>Acts 18:1, 5-7, 9-11 1 After these things Paul departed from Athens, and came to Corinth;</p> <p>5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.</p> <p>6 And when they opposed themselves, and blasphemed, he shook <i>his</i> raiment, and said unto them, Your blood <i>be</i> upon your own heads; I <i>am</i> clean: from henceforth I will go unto the Gentiles.</p> <p>9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:</p> <p>10 For I am with thee, and no man shall set on thee to hurt thee: for I have</p>

	<p>much people in this city.</p> <p>11 And he continued <i>there</i> a year and six months, teaching the word of God among them.</p>
	<p><u>The basic problem? They failed to walk in the totality of the new spirit nature that was already theirs.¹</u></p>
<p>I Corinthians 2:14</p> <p>Romans 8:5-8</p>	<p><u>God has a point-of-view of people who are not born again and have not received the free gift of holy spirit and do not have the new spirit nature.</u></p> <p>I Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know <i>them</i>, because they are spiritually discerned.</p> <p>Romans 8:5-8 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.</p> <p>6 For to be carnally minded <i>is</i> death; but to be spiritually minded <i>is</i> life and peace.</p> <p>7 Because the carnal mind <i>is</i> enmity against God: for it is not subject to the law of God, neither indeed can be.</p> <p>8 So then they that are in the flesh cannot please God.</p>
<p>II Peter 1:4</p>	<p><u>God also has a point-of-view of those that are born from above, born of Him.</u></p> <p>II Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.</p>
<p>Romans 8:8-11 (WT)</p>	<p>Romans 8:8-11 (WT) 8 Those who are in the flesh [the old nature] cannot please God.</p> <p>9 You are not in the flesh [the old nature] but in the spirit [the totality of the new spirit nature received from God], since the spirit [the totality of</p>

¹ See Appendix IV for a discussion on the “the totality of the new spirit nature.”

	<p>the new spirit nature received from God] from God dwells in you. If anyone does not have the spirit [the totality of the new spirit nature received from God], that is to say, Christ, <i>then</i> he does not belong to him,</p> <p>10 but since Christ <i>dwells</i> in you, <i>then</i> the body [the old nature] <i>is</i> indeed dead because of sin, but the spirit [the totality of the new spirit nature received from God], <i>is</i> life because of justness.</p> <p>11 If the spirit [the totality of the new spirit nature received from God] from Him Who raised Jesus from the dead dwells in you, <i>then</i> He Who raised Christ from the dead will also give life to your mortal bodies /because of {OR/ by} His spirit [the totality of the new spirit nature received from God] dwelling in you.</p>
<p><u>Point 3</u></p>	<p><u>The first epistle did have a positive effect as revealed in the second epistle</u></p>
<p>II Corinthians 7:4-9 (WT)</p>	<p>II Corinthians 7:4-9 (WT)</p> <p>4 Great is my boldness of speech toward you. Great is my boasting about you. I have been filled with encouragement. I have superabundant joy in all our affliction.</p> <p>5 For example, even when we came into Macedonia, our flesh had absolutely no relaxation, but we were afflicted in everything: conflicts on the outside; fears on the inside.</p> <p>6 Nevertheless God, Who encourages the downhearted, encouraged us by the coming of Titus,</p> <p>7 and not only by his coming, but also by the encouragement by which he was encouraged over you as he told us about your earnest desire, your mourning, your zeal for me. So I rejoiced even more,</p> <p>8 because even if I caused you grief by the epistle, I do not regret it, even though I did regret it, for I see that the same epistle caused you grief but for a moment.</p> <p>9 Now I rejoice not that you were grieved but that you were grieved to repentance. Moreover, you were grieved according to the standard of God so that you sustained no loss from us.</p>

<p>II Corinthians 7:12-15</p>	<p>II Corinthians 7:12-15</p> <p>12 Therefore, although I wrote to you, it was not for the sake of him who did the injustice nor for the sake of him who was treated with injustice but for the sake of your diligence for us becoming evident to you in the sight of God.</p> <p>13 Because of this, we have been encouraged, and we rejoiced in our encouragement to an even greater extent over the joy of Titus, because his spirit had been refreshed by you all,</p> <p>14 for if I have boasted anything to him about you, then I was not disgraced. Instead, as we spoke all things to you in truth, so also our boasting before Titus was found to be truth.</p> <p>15 Furthermore, his compassion toward you is more abundant as he remembers the obedience of you all, how you welcomed him with fear [respect] and trembling [obedience].</p>
<p><u>Point 4</u></p>	<p><u>What were some of the God-inspired ways to correct the error manifested by the Corinthians?</u></p>
<p>I Corinthians 1:2, 10</p>	<p><u>Speak the same thing, be of the same mind, the same opinion</u></p> <p>I Corinthians 1:2, 10</p> <p>2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:</p> <p>10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and <i>that</i> there be no divisions among you; but <i>that</i> ye be perfectly joined together in the same mind and in the same judgment.</p>
<p>I Corinthians 1:29-31</p>	<p><u>Recognize that you are of Christ</u></p> <p>I Corinthians 1:29-31</p> <p>29 That no flesh should glory in his presence.</p> <p>30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:</p> <p>31 That, according as it is written, He that glorieth, let him glory in the Lord.</p>

<p>I Corinthians 3:21-23</p>	<p>I Corinthians 3:21-23 21 Therefore let no man glory in men. For all things are yours; 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 And ye are Christ's; and Christ <i>is</i> God's.</p>
<p>I Corinthians 2:4-7, 13</p>	<p><u>Teach words from the spirit, spiritual wisdom, not man's wisdom</u></p> <p>I Corinthians 2:4-7, 13 4 And my speech and my preaching <i>was</i> not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God. 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, <i>even</i> the hidden <i>wisdom</i>, which God ordained before the world unto our glory: 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.</p>
<p>I Corinthians 4:15-17</p>	<p><u>Imitate Paul, which is to think in line with the Word</u></p> <p>I Corinthians 4:15-17 15 For though ye have ten thousand instructors in Christ, yet <i>have ye</i> not many fathers: for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I beseech you, be ye followers of me. 17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.</p>
<p>I Corinthians 5:6-9</p>	<p><u>Remove the old ways and replace them with genuineness and truth</u></p> <p>I Corinthians 5:6-9 6 Your glorying <i>is</i> not good. Know ye not that a little leaven leaveneth the whole lump?</p>

	<p>7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:</p> <p>8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened <i>bread</i> of sincerity and truth.</p> <p>9 I wrote unto you in an epistle not to company with fornicators:</p> <p>10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.</p> <p>11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.</p>
<p>I Corinthians 6:7-11</p>	<p><u>Handle your disputes among yourselves</u></p> <p>I Corinthians 6:7-11</p> <p>7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather <i>suffer yourselves</i> to be defrauded?</p> <p>8 Nay, ye do wrong, and defraud, and that <i>your</i> brethren.</p> <p>9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,</p> <p>10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.</p> <p>11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.</p>
<p>I Corinthians 6:11, 20</p>	<p><u>Recognize your value - Live like the sanctified ones you are</u></p> <p>I Corinthians 6:11, 20</p> <p>11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.</p> <p>20 For ye are bought with a price: therefore glorify God in your body, and in</p>

	your spirit , which are God's.
I Corinthians 7:10-15	<p><u>Husbands and wives – live peaceably, continue in marriage, give each other space to do the things of God</u></p> <p>I Corinthians 7:10-15 10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from <i>her</i> husband:</p> <p>11 But and if she depart, let her remain unmarried, or be reconciled to <i>her</i> husband: and let not the husband put away <i>his</i> wife.</p> <p>12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.</p> <p>13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.</p> <p>14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.</p> <p>15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such <i>cases</i>: but God hath called us to peace.</p>
I Corinthians 7:22-24	<p>I Corinthians 7:22-24 22 For he that is called in the Lord, <i>being</i> a servant, is the Lord's freeman: likewise also he that is called, <i>being</i> free, is Christ's servant.</p> <p>23 Ye are bought with a price; be not ye the servants of men.</p> <p>24 Brethren, let every man, wherein he is called, therein abide with God.</p>
I Corinthians 8:12	<p><u>Don't do things that cause a brother to stumble even if you are permitted to do so</u></p> <p>I Corinthians 8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.</p>
I Corinthians 9:1, 16-26	<p><u>Use freedoms to serve properly, surrender your rights in service</u></p> <p>I Corinthians 9:1, 16-26 1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?</p>

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, **woe is unto me, if I preach not the gospel!**

17 For if I do this thing willingly, **I have a reward:** but if against my will, a dispensation *of the gospel* is committed unto me.

18 **What is my reward then?** *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have **I made myself servant** unto all, that I might gain the more.

20 And **unto the Jews I became as a Jew**, that I might gain the Jews; to them that are under the law, as under the law, that I might **gain them that are under the law;**

21 **To them that are without law, as without law**, (being not without law to God, but under the law to Christ,) that I might **gain them that are without law.**

22 **To the weak became I as weak**, that I might gain the weak: I am made all things to all *men*, that I might **by all means save some.**

23 And **this I do for the gospel's sake**, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So **run, that ye may obtain.**

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but **we an incorruptible** [crown].

26 **I therefore so run**, not as uncertainly; **so fight I**, not as one that beateth the air:

I John 3:17-18

I John 3:17-18

17 But **whoso** hath this world's good, and **seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?**

<p>I Corinthians 13:8, 13</p>	<p><u>Walk in the right kind of love to squash carnal thinking</u></p> <p>I Corinthians 13:8, 13 1Co 13:8 Charity [the right kind of love] never faileth: but whether <i>there be</i> prophecies, they shall fail; whether <i>there be</i> tongues, they shall cease; whether <i>there be</i> knowledge, it shall vanish away.</p> <p>13 And now abideth faith, hope, charity, these three; but the greatest of these is charity [the right kind of love].</p>
<p>I Corinthians 14:12</p>	<p><u>Seek to excel in the manifestations to bless others in the Church</u></p> <p>I Corinthians 14:12 Even so ye, forasmuch as ye are zealous of spiritual <i>gifts</i>, seek that ye may excel to the edifying of the church.</p>
<p>I Corinthians 15:12-13,20</p>	<p><u>Change your thinking: There is resurrection - Jesus Christ is the proof!</u></p> <p>I Corinthians 15:12-13,20 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?</p> <p>13 But if there be no resurrection of the dead, then is Christ not risen:</p> <p>20 But now is Christ risen from the dead, <i>and become the firstfruits</i> of them that slept.</p>
<p>I Corinthians 16:13, 15</p>	<p><u>Stand firm in the right way of believing, against those that cause division</u></p> <p>I Corinthians 16:13, 15 13 Watch ye, stand fast in the faith [right way of believing], quit you like men, be strong.</p> <p>15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and <i>that they have addicted themselves to the ministry</i> of the saints,)</p>
<p>II Corinthians 6:14</p>	<p><u>Avoid being yoked with unbelievers</u></p> <p>II Corinthians 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?</p>

<p>II Corinthians 2:10-11</p> <p>I John 1:9 (WT)</p> <p>Psalm 103:11-14</p> <p>Ephesians 4:32-33 (WT)</p>	<p><u>Forgive in order not to be taken advantage of by Satan</u></p> <p>II Corinthians 2:10-11 10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave <i>it</i>, for your sakes for gave I it in the person of Christ;</p> <p>11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.</p> <p>I John 1:9 (WT) If we confess our sins [which disrupt the fellowship], then He is faithful and just to forgive us our sins and to cleanse us from every injustice.</p> <p>Psalm 103:11-14 11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.</p> <p>12 As far as the east is from the west, so far hath he removed our transgressions from us.</p> <p>13 Like as a father pitieth <i>his</i> children, so the LORD pitieth [has deep compassion] them that fear him.</p> <p>14 For he knoweth our frame; he remembereth that we <i>are</i> dust.</p> <p>Ephesians 4:32-33 (WT) 32 Let all bitterness and hot temper and wrath and clamorous bickering and slander be removed from you with all evil,</p> <p>32 And be kind to one another , tenderhearted, forgiving each other even as God also forgave you in Christ.</p>
<p>II Corinthians 10:7</p>	<p><u>Don't look on outward appearance</u></p> <p>II Corinthians 10:7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he <i>is</i> Christ's, even so are we Christ's.</p>
<p>II Corinthians 9:7-8</p>	<p><u>Give of your abundance - you will be blessed</u></p> <p>II Corinthians 9:7-8 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.</p>

	<p>8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all <i>things</i>, may abound to every good work:</p>
<p>II Corinthians 10:5-7</p>	<p><u>Let every thought be to the obedience of Christ</u></p> <p>II Corinthians 10:5-7 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;</p> <p>6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.</p>
<p>II Corinthians 11:13</p>	<p><u>Be aware of false prophets</u></p> <p>II Corinthians 11:13 For such <i>are</i> false apostles, deceitful workers, transforming themselves into the apostles of Christ.</p>
<p>II Corinthians 12:20</p>	<p><u>Avoid people who mislead you</u></p> <p>II Corinthians 12:20 For I fear, lest, when I come, I shall not find you such as I would, and <i>that</i> I shall be found unto you such as ye would not: lest <i>there be</i> debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:</p>
<p>II Corinthians 3:6</p>	<p><u>Make use of the spirit – the totality of the new spirit nature</u></p> <p>II Corinthians 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit [the new spirit nature]: for the letter killeth, but the spirit [the new spirit nature] giveth life.</p>
<p>II Corinthians 13:11</p>	<p><u>Think the same things</u></p> <p>II Corinthians 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.</p>
<p>II Corinthians 5:17</p>	<p><u>You are new creations even if you're not persuaded of it</u></p> <p>II Corinthians 5:17 Therefore if any man <i>be in Christ</i>, he is a new creature: old things are passed away; behold, all things are become new.</p>

Summary

God inspired Paul to write to the Corinthians not because they were doing wrong but out of love so any wrong behavior could be corrected. These believers were sanctified in Christ Jesus but they were living below par. They were to avoid the wisdom of men and set their believing on the things that Paul had taught them and that which the Holy Spirit teaches. They were to walk by the new spirit nature, making sure their thinking lined up with the Word.

They were to distance themselves from their old ways and not to associate with those that were involved with the kind of practices that were outside of the will of God. They were urged to do those things that were the most profitable, which things would also lead to peaceable lives. If necessary, this would include giving up their personal rights for the sake of their brothers and sisters. They could follow Paul's example and do whatever was necessary to help others accept the Gospel and recognize their new identity. This is not a difficult choice when one considers the award that awaits: an incorruptible crown.

The Corinthians were told avoid idolatry and to be firm in the right way of believing which would stand in opposition to anyone that was causing division because they were promoting some other doctrine. They were told to practice forgiveness and to remember just who their brothers and sisters were: they were Christ's!

Above all, they were to make use of the gift of holy spirit that was theirs and to walk in the new nature. They were to be unified in their thinking and remember they were new creations in Christ, period! They were urged to walk like the reconciled men and women they were and not be discouraged. Any affliction in life was to be considered as "a momentary light affliction" that would produce an eternal heavy weight of glory!

These believers were Christ's and the remedies offered by Paul were God's remedies. Following these new practices would result in correcting improper behavior, peaceable lives, and the movement of the Gospel of God concerning Christ Jesus.

Communion – Jim Nichols

<p><u>I Corinthians</u> <u>11:23</u></p>	<p>:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the <i>same</i> night in which he was betrayed took bread:</p>
<p><u>Matthew</u> <u>26:26-28</u></p>	<p>:26 And as they were eating, Jesus took bread, and blessed <i>it</i>, and brake <i>it</i>, and gave <i>it</i> to the disciples, and said, Take, eat; this is my body.</p> <p>:27 And he took the cup, and gave thanks, and gave <i>it</i> to them, saying, Drink ye all of it;</p> <p>:28 For this is my blood of the new testament, which is shed for many for the remission of sins.</p>
<p><u>Mark 14:22-24</u></p>	<p>:22 And as they did eat, Jesus took bread, and blessed, and brake <i>it</i>, and gave to them, and said, Take, eat: this is my body.</p> <p>:23 And he took the cup, and when he had given thanks, he gave <i>it</i> to them: and they all drank of it.</p> <p>:24 And he said unto them, This is my blood of the new testament, which is shed for many.</p>
<p><u>Luke22:19 -20</u></p>	<p>:19 And he took bread, and gave thanks, and brake <i>it</i>, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.</p> <p>:20 Likewise also the cup after supper, saying, This cup <i>is</i> the new testament in my blood, which is shed for you.</p>
<p><u>John 6:53-57</u></p>	<p>:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.</p> <p>:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.</p> <p>:55 For my flesh is meat indeed, and my blood is drink indeed.</p> <p>:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.</p> <p>:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.</p>

<p><u>I Corinthians</u> <u>11:24,25</u></p>	<p>1Co 11:24 And when he had given thanks, he brake <i>it</i>, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.</p> <p>1Co 11:25 After the same manner also <i>he took</i> the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink <i>it</i>, in remembrance of me.</p> <p>"remembrance" - <i>anamnēsis</i> - recollection, here, Luke 22:19, and Hebrews 10:3</p> <p><u>Hebrews 10:1-22</u></p> <p>Hebrews 10:3 But in those <i>sacrifices there is a remembrance</i> again <i>made</i> of sins every year.</p> <p>Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once <i>for all</i>.</p>
<p><u>I Corinthians</u> <u>11:24,25 (cont)</u></p>	<p>Hebrews 10:14 For by <u>one</u> offering he hath perfected <u>for ever</u> (perpetually) them that are sanctified.</p> <ul style="list-style-type: none"> • More than once and done, it's once and forever <p>Hebrews 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;</p> <ul style="list-style-type: none"> • "new" - recently, freshly slain <p>I John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.</p>
<p><u>I Corinthians</u> <u>11:26</u></p>	<p>:26 For as <u>often</u> as ye eat <u>this</u> bread, and drink <u>this</u> cup, ye do <u>shew</u> the Lord's death till he come.</p> <p><u>Hebrews 9:11-28</u></p>
<p><u>I Corinthians</u> <u>11:27-34</u></p>	<p><u>Isaiah 53</u></p>
<p><u>I Corinthians</u> <u>10:15-21</u></p>	<p>:15 I speak as to wise men; judge ye what I say.</p> <p>:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?</p> <p>:17 For we <i>being</i> many are one bread, <i>and</i> one body: for we are all partakers of that one bread.</p> <p>:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.</p>

Giving and Receiving – Colleen Seace

<p>II Corinthians 8:1 WT</p>	<p>Moreover, brothers, we give you to know of the grace of God that has been given in the churches of Macedonia,</p> <p><u>II Corinthians 8:1 ERV</u></p> <p>And now, brothers and sisters, we want to tell you what God's grace has done in the churches in Macedonia.</p> <ul style="list-style-type: none"> • Grace- <i>charis</i>- grace, favor. In verse one and many places in the epistles, <i>charis</i> is used of God's favor toward man. He has graced us with many blessings that we don't deserve and didn't earn. • Grace- <i>charis</i>- grace, favor. In verses 4, 6, 7 and 19 <i>charis</i> is used of born again ones showing favor toward other saints. Specifically, they gave material things to bless others in need. • Grace- <i>charis</i>- grace, favor. In verse nine it is used of the grace of our Lord Jesus Christ. He is the ultimate example of grace. He gave all that he had (his life) to people who didn't deserve anything from him. No one earned the gracious gift of his sinless life. • Grace- <i>charis</i>- grace, favor. In verse 16 it is used of giving thanks as a favor or grace to God.
<p>II Corinthians 8:2 WT</p>	<p>how that in a great proving during affliction, the abundance of their joy and their deep poverty abounded to the riches of their integrity.</p> <p><u>II Corinthians 8:2 BBE</u></p> <p>How while they were undergoing every sort of trouble, and were in the greatest need, they took all the greater joy in being able to give freely to the needs of others.</p> <ul style="list-style-type: none"> • During great challenges and pressures, these believers gave. • Great joy + _____ = rich giving. It doesn't add up. • They were in deep poverty. They had many reasons not to give, and yet, they gave generously.

<p>II Corinthians 8:3 WT</p>	<p>I bear witness that according to their ability and beyond <i>their</i> ability, <i>they</i> were willing</p> <ul style="list-style-type: none"> • Willing of themselves- <i>authairetos</i>- self-choosing, one’s own accord, of free choice. • They wanted to give even more than they could give.
<p>II Corinthians 8:4 WT</p>	<p>and they strongly requested us with much encouragement <i>to receive</i> the favor and the fellowship of this service for the holy [<i>sanctified</i>] ones.</p> <ul style="list-style-type: none"> • Their gift of material things to bless the saints is called <i>charis</i>, grace or favor. • They were participating in serving by their giving. • When we’re mindful of God’s abundant grace in our lives it’s our joyous privilege to give.
<p>II Cor 8:5-8 WT</p>	<p>5 Not only as we hoped, but first they gave themselves to the lord and to us by the will of God.</p> <p>6 Accordingly, we encouraged Titus that as he had begun previously, so he would also complete this favor in you.</p> <p>7 So even as you abound in everything (in believing and in word and in knowledge and in all diligence and in your love for us), see to it that you may abound in this favor also.</p> <p>8 I speak not by way of commandment but by way of the diligence of others to prove the legitimacy of your love also.</p> <ul style="list-style-type: none"> • Paul was <u>not commanding</u> them to give, but rather encouraging them to follow the example of the churches of Macedonia in giving joyfully. <p>Hebrews 10:24 WT</p> <p>Let us also carefully consider one another with a view to stirring up love and good works,</p> <ul style="list-style-type: none"> • Consider-<i>katanoeo</i>- observe, consider attentively, fix one’s mind upon. • Provoke- <i>paroxysmos</i> - comes from two words – alongside/sharpen. to incite, irritate, spur on, urge. • The generosity of the believers in Macedonia could be an inspiration to the Corinthians.

	<ul style="list-style-type: none"> • Giving is a way of proving the genuineness of your love.
<p>II Corinthians 8:9 WT</p>	<p>Moreover, you know the grace of our Lord Jesus Christ, that although he was rich, <i>yet</i> for your sakes he became poor so that by his poverty you might become rich.</p> <p>Luke 9:58 And Jesus said unto him, Foxes have holes, and birds of the air <i>have</i> nests; but the Son of man hath not where to lay <i>his</i> head.</p> <p>Philippians 2:7, 8 WT 7 Instead, he emptied himself [<i>of reputation</i>], taking the form of a servant. Being made in the likeness of men 8 and being found in fashion as mankind, he humbled himself, becoming obedient [<i>as a son and servant</i>] until death, death even of the cross.</p> <ul style="list-style-type: none"> • Because of his gift of grace, we have eternal life and spiritual riches. • Jesus Christ’s example of giving everything is our greatest inspiration to give.
<p>II Corinthians 8:10-14 WT</p>	<p>10 Herein I give an opinion because this is profitable to you who began a year ago to not only do this but also to desire to do it.</p> <p>11 So now finish doing it also, so that just as there was the eagerness of desire, so there may also be the finishing of it from what you have.</p> <p>12 In fact, if the eagerness is present, then it is very well accepted according to what someone has, not according to what he does not have,</p> <p>13 that is, not that others have relief and you have affliction,</p> <p>14 but by equality your abundance may be a supply at this present time for their need so that their abundance may also become a supply for your need, so that there may be equality.</p> <ul style="list-style-type: none"> • In verse 10 it says they had a desire (<i>thelo</i>) to give. In verse 11 it says they had an eagerness of desire • (<i>prothumia thelo</i>.) Verse 12 talks about eagerness (<i>prothumia</i>.) They were excited to give!

- Delighted to give! Paul was urging them to follow through by completing their gift.
- According to verse 12, the gift would be very well accepted if it was given with eagerness of desire,
- not based on the amount they were able to give.
- The amount of the gift should not cause a burden to the one giving.

Acts 2:41-47 KJV

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and **fellowship**, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed **were together**, and **had all things common**;

45 And sold their possessions and goods, and **parted them to all *men*, as every man had need**.

46 And they, continuing daily **with one accord** in the temple, and breaking bread from house to house, did eat their meat with gladness and **singleness of heart**,

47 Praising God, and **having favour with all the people**. And the Lord added to the church daily such as should be saved.

- In Acts 2:44 “common” *koinos* means shared by all.
- In Acts 2:46 “with one accord” *homothumadon* which means with one passion, with one mind, unanimously, with unity of purpose.
- In Acts 2:46 “singleness of heart” is *aphelotes kardia* meaning simplicity or singleness of heart.
- In Acts 2:47 “having favor with all the people” means having grace (*charis*) toward all the people.

Romans 12:5-12 KJV

5 So we, *being* many, are one body **in Christ**, and every one members one of another.

	<p>6 Having then gifts differing according to the grace that is given to us, whether prophecy, <i>let us prophesy</i> according to the proportion of faith;</p> <p>7 Or ministry, <i>let us wait on our</i> ministering: or he that teacheth, on teaching;</p> <p>8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.</p> <p>9 <i>Let</i> love be without dissimulation. Abhor that which is evil; cleave to that which is good.</p> <p>10 <i>Be</i> kindly affectioned one to another with brotherly love; in honour preferring one another;</p> <p>11 Not slothful in business; fervent in spirit; serving the Lord;</p> <ul style="list-style-type: none"> • spirit – pertaining to the things of God <p>12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;</p> <ul style="list-style-type: none"> • In Romans 12:8 the word “simplicity” is <i>haplotes</i> singleness, integrity, not having duplicity, not self-seeking, having generosity. <p>Romans 12:13 WT Share with the needs of the holy [<i>sanctified</i>] ones, pursuing hospitality.</p>
<p>II Corinthians 8:15 WT</p>	<p>15 As it has been written, ^{Exodus 16:18}. “He who gathered much did not increase, and he who gathered little had no lack.”</p> <ul style="list-style-type: none"> • II Corinthians 8:15 Cited from Exodus 16:18. <p>Exodus 16:7 KJV</p> <p>And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what <i>are we</i>, that ye murmur against us?</p> <ul style="list-style-type: none"> • Moses told them that they would see the glory of God in His daily provision for them. <p>Exodus 16:14-21</p> <p>14 And when the dew that lay was gone up, behold, upon the face of the wilderness <i>there lay</i> a small round thing, <i>as small as the hoar frost on the ground.</i></p>

	<p>15 And when the children of Israel saw <i>it</i>, they said one to another, It is mana: for they wist not what it was. And Moses said unto them, This <i>is</i> the bread which the LORD hath given you to eat.</p> <p>16 This <i>is</i> the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, <i>according to</i> the number of your persons; take ye every man for <i>them</i> which <i>are</i> in his tents.</p> <p>17 And the children of Israel did so, and gathered, some more, some less.</p> <p>18 And when they did mete <i>it</i> with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.</p> <p>19 And Moses said, Let no man leave of it till the morning.</p> <p>20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.</p> <p>21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.</p> <ul style="list-style-type: none"> • Manna means, “What is it?” It literally means a whatness. What??? • He gave them twice as much on the morning before the Sabbath so they could rest on the Sabbath. If they tried to hoard it, it bred worms and got stinky. They had to trust God every day. • He provided every day. He is faithful. This was a miraculous provision demonstrating God’s love, mercy, power, and faithfulness for 40 years.
<p>II Corinthians 8:16, 17 WT</p>	<p>16 Now thanks be to God, Who has given the same diligence for you in the heart of Titus,</p> <p>17 because he did accept the exhortation, and being very diligent, he is coming to you voluntarily.</p> <ul style="list-style-type: none"> • Voluntarily- of his own accord- <i>authairetos</i>- self-choosing, one’s own accord, of free choice. Titus went back to Corinth voluntarily.
<p>II Corinthians 8:18-23 WT</p>	<ul style="list-style-type: none"> • These verses discuss the credentials of those responsible to transport the gift.

<p>II Corinthians 8:24 WT</p>	<p>Therefore, demonstrate the demonstration of your love and of our boasting about you to them in the presence of the churches.</p>
<p>II Cor 9:1,2 WT</p>	<p>1 It is certainly superfluous for me to write to you concerning this service to the holy [sanctified] ones.</p> <p>2 In fact, I know your eagerness, which I boast about you to the Macedonians that Achaia was ready a year ago, and your zeal has excited very many.</p> <ul style="list-style-type: none"> • It wasn't really necessary for Paul to write to them about giving because they had a desire to give a year before. Now they were simply being reminded to follow through with that intent to serve by giving. • Verse 2 says they had eagerness (<i>prothumia</i>) and zeal (<i>zelos</i>) which caused the Macedonian believers to get excited about giving. • In verses 3 through 5 Paul lets them know that he's sending brothers ahead of himself and the others. This was so that they could prepare their gift.
<p>II Corinthians 9:6 WT</p>	<p>Now this: He who sows sparingly will also harvest sparingly, and he who sows blessings will also harvest blessings.</p> <p>II Corinthians 9:6 KJV But this <i>I say</i>, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.</p> <ul style="list-style-type: none"> • Bountifully- <i>ep eulogiais</i> upon blessings, generously. To sow with the intent to bless others. <p>II Corinthians 9:6 ERV Remember this: The one who plants few seeds will have a small harvest. But the one who plants a lot will have a big harvest.</p>
<p>II Corinthians 9:7 KJV</p>	<p>Every man according as he purposeth in his heart, <i>so let him give</i>; not grudgingly, or of necessity: for God loveth a cheerful giver.</p> <p>II Corinthians 9:7 WT Let each give according as he chooses in the heart, not out of grief or compulsion, for God loves a cheerful giver.</p> <ul style="list-style-type: none"> • Purposeth- <i>proaireo</i> chooses, to choose for one's self before another, to prefer.

	<ul style="list-style-type: none"> • (It's related to self-choosing in chapter 8 verses 3 and 17.) • Grudgingly- <i>ek lupe</i> sorrow, sadness, heaviness grief. We experience grief when we feel a loss. • Of necessity- <i>ek anagke</i> compulsion, constraint, distress, necessity. • Cheerful- <i>hilaros</i> joyous, merry, hilarious.
<p>II Corinthians 9:8 KJV</p>	<p>And God <i>is</i> able to make all grace abound toward you; that ye, always having all sufficiency in all <i>things</i>, may abound to every good work:</p> <ul style="list-style-type: none"> • This makes me think of another wonderful verse which is also given in the context of giving <p>Philippians 4:19 WT and my God will supply your every need according to His riches in glory by Christ Jesus.</p>
<p>II Corinthians 9:9 KJV</p>	<p>(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.</p> <ul style="list-style-type: none"> • II Corinthians 9:9 is cited from Psalm 112:9. <p>Psalm 112:1-10 KJV</p> <p>1 Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.</p> <p>2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.</p> <p>3 Wealth and riches shall be in his house: and his righteousness endureth for ever.</p> <p>4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.</p> <p>5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.</p> <p>6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.</p> <p>7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.</p> <p>8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.</p>

	<p>9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.</p> <p>10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.</p> <ul style="list-style-type: none"> • Note the similarities in God’s desire to bless those who trust Him and give generously in this Psalm and in the epistle to the saints. • We don’t need to be afraid to give. Rather we can give joyfully trusting the goodness of our Father and His ability to provide. • This truth is for all administrations.
<p>II Corinthians 9:10 WT</p>	<p>Now He Who supplies seed to the sower and bread for eating will supply and multiply your seed, and He will cause the produce of your justness to grow</p> <p>II Corinthians 9:10 NLT For God is the one who provides seed for the farmer and then bread to eat. In the same way, he will provide and increase your resources and then produce a great harvest of generosity in you.</p>
<p>II Corinthians 9:11 WT</p>	<p>so that you are enriched in everything with all integrity, which produces thanksgiving to God through us.</p> <p>II Corinthians 9:11 ERV God will make you rich in every way so that you can always give freely. And your giving through us will make people give thanks to God.</p> <p>II Corinthians 9:11 KJV Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.</p> <ul style="list-style-type: none"> • Bountifulness- <i>haplotes</i> simplicity, singleness, integrity, generosity, without duplicity or self seeking.
<p>II Corinthians 9:12, 13 WT</p>	<p>12 So the service of this ministering not only supplies the needs of the holy [<i>sanctified</i>] ones, but it also causes thanksgiving to God to abound by many.</p> <p>13 By the proof of this service, others glorify God for your obedient confession to the gospel concerning Christ and for the integrity of your sharing toward them and toward all,</p>

	<ul style="list-style-type: none"> • The word translated “service” in these two verses and in II Corinthians 8:4 and 9:1 is <i>diakonia</i>. • The word translated “ministering” in verse 12 is <i>leitourgia</i> which is another word for service. • Five times in this section God refers to giving as a way of serving. • The word translated “integrity” in the Working Translation of verse 13 is the same word (<i>haplotes</i>) in verse 11 which here means generosity. <p>Philippians 3:3 WT</p> <p>In fact, we are the circumcision who do service by means of the spirit from God and who boast in Christ Jesus and who do not have confidence in the flesh,</p> <ul style="list-style-type: none"> • The word "service" here is <i>latreuo</i>. The KJV translates it "worship," but it means to serve. We serve (including our service of giving) by way of the spirit of God.
<p>II Corinthians 9:14, 15 WT</p>	<p>14 and by their prayer requests for you, they yearn for you because of the exceeding grace of God upon you.</p> <p>15 Thanks be to God for His indescribable gift.</p> <ul style="list-style-type: none"> • Thanks- <i>charis</i> grace, favor. Here it means that we should give thanks or praise to God with an awareness of all He’s given us. <p>II Corinthians 9:15 NLT</p> <p>Thank God for this gift too wonderful for words!</p> <ul style="list-style-type: none"> • This wonderful section of God’s Word concerning the service of giving begins and ends with grace. • Grace is laced throughout these two chapters. Everything we give has been given to us by God’s grace. • And He’s able to give us more grace, abundant grace so that we can abound to every good work.

<p><u>What our giving can do for others:</u></p>	<p>II Corinthians 8:13 It can bring relief to those in need. II Corinthians 8:14 It can be a supply for their need. II Corinthians 8:19 It can bring glory to the lord. II Corinthians 8:24 It can be a demonstration of our love. II Corinthians 9:5,6 It can be a blessing. II Corinthians 9:11,12 It can produce thanksgiving to God to abound by many. II Corinthians 9:13 It can cause others to glorify God when we give in obedience to Christ.</p>
<p><u>Here are some things to consider regarding our attitude about giving:</u></p>	<p>II Corinthians 8:2 We can have joy that abounds to rich generosity. II Corinthians 8:3 We can be willing to give beyond our ability to give. II Corinthians 8:4 and 9:1,12,13 Giving is a way we can serve the holy (sanctified) ones. II Corinthians 8:5 We recognize that Jesus is Lord. In response to the gift of his life, we want to give. We look to him for direction in giving. II Corinthians 8:7 We can abound in the grace of giving just like we abound in believing, in word, in knowledge, in diligence and in love. II Corinthians 8:8 Giving is a way to prove the legitimacy (genuineness) of our love. II Corinthians 8:9 We can remember the grace of our Lord Jesus Christ; he became poor so that we can be rich. II Corinthians 8:10-12 We can have a desire and eagerness to give. II Corinthians 9:2 Our eagerness and zeal to give can cause others to become excited about giving. II Corinthians 9:6 We can be confident that as we sow blessings with the intent of blessing others there will be a big harvest. God can increase our capacity to give. II Corinthians 9:7 We can choose in our heart what and how we give. We can give cheerfully, without sadness or feeling like we're being forced. II Corinthians 9:8-10 We can expect God to provide everything we need so we can give generously and without fear. II Corinthians 9:10 God will enrich us in everything with all integrity (or generosity.) II Corinthians 9:13 In our giving we can prove to ourselves that we are obeying the Lord Jesus Christ as we give at his direction. II Corinthians 9:15 We can have an attitude of thankfulness to God for the best gift ever!</p>

The Super Apostles and the True Servants – Daniel Hyder

<p>I Corinthians 4:1</p>	<p>Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.</p>
<p>I Corinthians 4:2</p>	<p>Moreover it is required in stewards, that a man be found faithful.</p>
<p>I Corinthians 4: 1</p>	<p>Refers back to chapter 3, where ministers are assessed by how they plant and water.</p> <p>Ministering should be carried out with a view toward God being duly and properly elevated as the bestower of rewards.</p> <p>Ministers ought to maintain a constant awareness that God rewards them therefore they seek God "Psalm 123-style" to direct them as He would have them to minister.</p> <p>These attributes of a true minister mentioned in chapter 3 are a contrast to those local ministers the Corinthians were inordinately elevating. REVIEW BELOW:</p> <p><u>God as paymaster:</u></p> <ul style="list-style-type: none"> • I Corinthians 3:13 Everyman's work shall be made manifest • I Corinthians 3:11 If any man build • I Corinthians 3:14 If any man's work abide • I Corinthians 3:15 If any man's work shall be burned • I Corinthians 3:17 If any man defile • I Corinthians 3:18 If any man among you seemeth to be wise • I Corinthians 3:18 Let no man deceive himself • I Corinthians 3:21 Let no man glory in men <p>With respect to the above, the Corinthians were to consider Paul and his entourage as ministers of Christ and administrators of the mysteries of God.</p> <p>They planted and watered properly – in anticipation of God's reward. As with Ephesians 4, this will avoid strifes and divisions, and give way to proper growth, unity and harmony.</p>

<p>I Corinthians 4: 2</p>	<p>Faithfulness is also required of a minister for all these proper results.</p>
<p>I Corinthians 4: 3 - 5</p>	<p>SO - let a man so account of us, (...but don't hold your breath – why?) Whether encountering praise or disapproval, a minister remains focused on God as his director and assessor, as did Paul and Apollos.</p>
<p>I Corinthians 4: 6 – 15</p>	<p>Irony: Paul is using these expressions but meaning the opposite of what it being communicated; they are employed lovingly to admonish his Corinthians charges (which is proper watering).</p> <p>Paul referred to himself and others-like-him as having an untrue and exaggerated low status in ridiculous proportion - which was as ludicrous as the Corinthians who exaggerated and elevated their ministers-of-choice.</p> <p>BUT THEN with verse 11, Paul slips in and segues the irony into true demeaning experiences he has encountered and <u>endured</u> while heralding the gospel as a true apostle.</p> <p>vs. 14 Though employing irony as he has, this verse discloses his faithfulness and love toward them.</p>
<p>I Corinthians 4: 16 - 21</p>	<p>The Corinthian believers were to imitate Paul; to resist premature self-assessment as he did;</p> <p>AND, subsequently also, to resist exaggerating and elevating the status, in ridiculous proportion, their ministers-of-choice,</p> <p>AND to endure hardship, as he did, while heralding the gospel.</p> <p>They were to imitate Paul, for which reason he was sending Timothy to them.</p>
<p>II Corinthians 10: 1 – 18</p>	<p>Paul expresses an awareness that some still view him carnally according to outward appearance (in contrast to what Paul states of himself in II Corinthians 6 – that is, proving himself faithful and concerned for them in hardships).</p> <p>In spite of their carnality toward him, questioning the legitimacy of his ministry, he declares that he is Christ's, and he is also authorized by the Lord to minister to them for their edification and not to their destruction.</p>

**II Corinthians
11: 1 – 33**

In *bona fide* love and true concern for them, Paul begins to point out to the Corinthian brethren, a group among them which he refers to, ironically, as “**super-apostles.**” They are in actuality, false apostles, false ministers of righteousness.

Believers ought to maintain a constant vigilance with respect to the destructive presence of subtle counterfeit ministers.

- **Jude warned of certain men creeping in unawares**
- **II Peter 2 warned of false prophets and teachers**
- **Paul also warned the Galatians of false brethren unawares**
- **John warned the believers of those that were anti-Christ**

Paul and these other genuine ministers were not merely being personally and carnally jealous here. This wasn't paranoia.

They were making God's people aware of those who would seek to attack the realities of God's genuine love and grace, and the totality of all that God had accomplished for them through Christ. Attacks may come subtly by adulterating the truth of the Word of God by degree.

For example, one might be intent to *overstate* grace by saying you can sin abundantly so grace may abound.

Or, one might be intent to *understate* grace so that people can be manipulated into self-righteousness by works.

Or, one might simply give the totality of God's goodness to us in Christ Jesus the silent treatment.

The true perspective here in how we approach these challenges, such as false apostles, is provided in verses 14 and 15: They are the ministers of Satan. Satan is where all this type of evil is truly coming from.

We saw the flip side of this from Ephesians about unity under One Lord and One God. All our good comes from His side of the spiritual realm, don't lose sight of that.

We get more good from God and His Son than the bad we deal with from principalities and powers, make sure you keep that perspective too so that you stay thankful.

	<p>To encounter any characters such as false prophets, false teachers, or false brethren is to recognize that we wrestle w/principalities and powers rather than flesh and blood. <u>We wrestle NOT with flesh and blood.</u></p> <p>We are to recognize the “Pool Shark”, our Adversary, not just his cue ball dupes. And we are to keep in mind the goodness of God, His Son, and His Word.</p>
<p>II Corinthians 12: 1 – 21</p>	<p>Paul refused to boast</p> <p>vs. 15 – Paul was the real deal.</p>
<p>Hebrews 13: 7-9</p>	<p>Jesus Christ the same yesterday today and forever. Remember those who rule, yet don’t unduly elevate them.</p>
<p>Romans 13:1 - 6</p>	<p>The minister of God</p>
<p>I Thessalonians 1</p>	<p>Paul’s manner of entering in</p>
<p>Philemon</p>	<p>Demonstrating a concern for the seemingly smallest rift.</p>
<p>Regarding ministers</p>	<p>With regard to ministers, learn what is genuine in order to recognize the genuine <u>and</u> the counterfeit. What God’s Word states about the counterfeit descriptions are still helpful too because it’s all God’s Word.</p>

New Creations: Things not Seen – Sam Pittenger

<p><u>II Corinthians</u> <u>5:14-17</u></p>	
<p><u>II Corinthians</u> <u>3:1-5:21</u></p>	
<p><u>II Corinthians</u> <u>3:6-9</u></p>	<p>“new testament”- <i>diathēkē</i>- an arrangement or covenant.</p> <p>This is the covenant of the spirit as opposed to the covenant of the letter (the Mosaic Law).</p> <p>The letter kills but the spirit gives life.</p> <p>“ministration”- <i>diakonia</i>- service, ministry. Law of Moses = ministry of death, condemnation. Ministry of the spirit= life, righteousness, and more glorious.</p>
<p><u>II Corinthians</u> <u>3:12-13</u></p>	<p>“plainness of speech”- boldness, confidence.</p> <p>“veil”- to read about this incident, see Exodus 34.</p>
<p><u>II Corinthians</u> <u>3:17</u></p>	<p>“it”- refers to a “heart.” Whenever a heart turns to the lord Jesus Christ, the veil is removed.</p> <p>“the lord is the spirit, where the spirit of the lord is...” Jesus Christ is the lord, and the lord is the spirit. He is the one who poured out the holy spirit (Acts 2:33) and we have received of his spirit nature, he is the representative of what we have spiritually:</p> <p>Romans 8:2 KJV - <u>For the law of the Spirit of life in Christ Jesus</u> hath made me free from the law of sin and death.</p> <p>Romans 8:9-10 KJV - But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the <u>Spirit of Christ</u>, he is none of his. And if <u>Christ [be] in you</u>, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.</p>

<p><u>II Corinthians</u> <u>3:17 (cont.)</u></p>	<p>Romans 8:29 KJV - For whom he did foreknow, he also did predestinate [to be] <u>conformed to the image of his Son</u>, that he might be the firstborn among many brethren.</p> <p>Philippians 1:19 KJV - For I know that this shall turn to my salvation through your prayer, and the <u>supply of the Spirit of Jesus Christ</u>,</p> <p>I Corinthians 15:45 WT- So it has also been written: ^{Genesis 2:7:} “The first human, Adam, became a living soul.” The last Adam <i>became</i> <u>a life-giving spirit</u>.</p> <p>Colossians 1:27 KJV - To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is <u>Christ in you</u>, the hope of glory:</p> <p>Colossians 2:9-10 KJV - For <u>in him dwelleth all the fulness of the Godhead bodily</u>.¹⁰ And ye are <u>complete [completely filled]</u> in him, which is the head of all principality and power:</p> <p>The spirit of the lord that we have received is in the fullness and image of the resurrected Christ and his new spiritual life.</p>
<p><u>II Corinthians</u> <u>4:1ff</u></p>	<p>“faint not”- <i>ekkakeō</i>- to be discouraged, to lose courage, to despond, to be faint hearted, to lose heart, to give up.</p> <p>“this ministry”- This refers to the ministry of the spirit mentioned in II Corinthians 3:8. This ministry of the spirit is what all saints are under but these verses will show how Paul and company specifically responded to this grace in their service toward God.</p>
<p><u>II Corinthians</u> <u>4:3-4</u></p>	<p>“lost”- perishing. The gospel is hidden to those who are perishing.</p> <p>“hid”- covered with a veil. It is still the same gospel but they can’t see it because it is veiled to them by the god of this age.</p> <p>NIV “The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel <u>that displays the glory of Christ</u>, who is the image of God.”</p>
<p><u>II Corinthians</u> <u>4:7</u></p>	<p>“this treasure”- The treasure mentioned here is the greatness of the gospel of Jesus Christ and the glory of God made evident by that gospel.</p>

<p><u>II Corinthians</u> <u>4:7 (cont.)</u></p>	<p>“earthen vessels”-Refers to earthen or clay vessels which are unworthy vessels in comparison to the greatness of the glory of the light of God in Jesus Christ by the gospel. This treasure (knowledge of the glory of God in Jesus Christ) is in earthen vessels (these bodies) so that the surpassing greatness of the power is of God by the spirit, and not of men by the flesh, that all glorying may be in God and not in man.</p> <p>This is similar to II Corinthians 3:5-6a Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency [is] of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit...</p>
<p><u>II Corinthians</u> <u>4:14</u></p>	<p>“knowing the He Who raised the lord Jesus will also raise us and <u>present us with you alongside of Jesus.</u>” WT</p> <p>Hebrews 6:19-20 WT “We have this <i>hope</i> as an anchor of the soul, both firm and secure, even for entering behind the veil, ²⁰where <i>one</i> running ahead entered on our behalf, <i>namely</i>, Jesus, who became “a high priest forever according to the order of Melchizedek.”</p>
<p><u>II Corinthians</u> <u>5:1</u></p>	<p>“earthly house of this tabernacle”- Refers to their physical bodies. Referred to here as a “tent,” a temporary dwelling place. This is in contrast with a <i>building</i> from God, a <i>house</i> eternal in the heavens, referring to their new spiritual bodies, a permanent dwelling (as opposed to the temporary “tent” of these physical bodies).</p>
<p><u>II Corinthians</u> <u>5:2-5</u></p>	
<p><u>II Corinthians</u> <u>5:8-9</u></p>	<p>“present with the lord”- the word “present” means “at home.” That is the real home, with the lord, in a house not made with hands eternal in the heavens.</p> <p>WT “Wherefore, we also consider it an honor, whether being at home or being absent, to be well pleasing to him.”</p>
<p><u>II Corinthians</u> <u>5:10-11</u></p>	<p>“judgement seat”- <i>bema</i>- the official seat of a judge for legal matters or athletic events. Here, it refers to the heavenly judgment seat of Christ.</p> <p>“terror”- fear. The fear of the lord. Generally used in two ways: 1) To be afraid of someone or something, 2) To have great reverence, respect, and awe. Here, it seems to be used in both ways.</p>

Grace in Christ Jesus- Peter Blake

<p><u>Introduction</u></p>	<p>The first time grace is mentioned in God’s Word is in Genesis 6 when Noah found grace in the eyes of God. This grace bestowed upon Noah resulted in the deliverance of the human race. It also preserved the line out of whom the Christ would come, mankind’s ultimate deliverance. God’s Word closes with “the grace of our lord Jesus Christ be with all” in Revelation 22:21.</p> <p>Every Church epistle as well as the personal epistles of I and II Timothy, Titus and Philemon all open and close with grace.</p> <ul style="list-style-type: none">➤ The gospel regarding Jesus Christ➤ The gospel of grace➤ The Word of Grace <p>We will be looking at some things regarding the grace of our God in Christ. When a man or woman really understands this grace he or she is never the same. We’ll see that with the grace of God it’s never about me or you, rather it is all about what’s been given to us in Christ. We will see an example of what grace looks like when it’s believed and received.</p>
<p><u>I Corinthians</u> <u>1:4</u></p>	<p>The grace of God was given us in Christ. All that we have, all that we are and all that we will be is in Christ and has been given by God’s grace.</p> <p>II Corinthians 5:17 (WT) Wherefore, if anyone is in Christ, he is a new creation. The old things passed away. Behold, new things have come,</p> <p>Colossians 3:1 – 4</p> <ul style="list-style-type: none">➤ Our life is hid in Christ

II Corinthians

6:1- 3

- To receive the grace of God in vain would be to live as if you had never received it.

- **Romans 5: 17** (*Working Translation*)

So if by the trespass of the one, the death reigned through the one [Adam], much more then they who receive the abundance of the grace and of the gift of the justice will reign in life through the one, Jesus Christ.

Verse 2

6:2 (WT) (Certainly he says, Isaiah 49:8: "I listened to you at an acceptable time, and in a day of salvation [deliverance] I helped you." Behold, now is a very acceptable time. Behold, now is a day of salvation [deliverance])

Isaiah 49:6 -9

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

- Deliverance in this context as well as in the context of Isaiah is referring to the deliverance from the condemnation from Adam.

Verse 3

6:3 (Working Translation) We [working together] give not one cause of stumbling in anything so that the ministry is not blamed,

- Paul cites himself and his coworkers (would have included at least Timothy and Silas) as examples of those who had not received the grace of God in vain.

<p><u>I Corinthians</u> <u>11:1</u></p>	<p style="text-align: center;"><u>Paul's Example</u></p> <p>1. Become imitators of me even as I also am of Christ. (WT)</p> <ul style="list-style-type: none"> ➤ In this context, they were to imitate his example of seeking the benefit of others rather than themselves.
<p><u>II Corinthians 4:</u> <u>14 – 17</u></p>	<p>14 (WT) I do not write these things to shame you but to admonish you as my beloved children.</p> <p>15 Even if you have 10,000 tutors in Christ, yet you have not many fathers, for in Christ Jesus, I begot you through the gospel.</p> <p>16 Therefore, I exhort you: become imitators of me.</p> <p>17 For this reason, I am sending to you Timothy, who is my beloved and faithful [believing] child in the Lord. He will remind you of my ways that are in Christ {+ Jesus}, even as I teach everywhere in every church.</p> <ul style="list-style-type: none"> ➤ In these verses, it is clear that these saints were being exhorted to imitate Paul's ways as a son would a father.
<p><u>I Timothy 1:12-16</u></p> <p><u>Verse 13</u></p> <p><u>Verse 14</u></p> <p><u>Verse 15</u></p>	<p>1:12 <u>enabled</u>; <i>endunamoō</i></p> <p>Acts 9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.</p> <p>Philippians 4:13 (NIV) I can do all this through him who gives me strength.</p> <p>13. Who was before a...</p> <ul style="list-style-type: none"> ➤ Blasphemer = slanderer, to rail on and speak evil of others. ➤ Injurious; <i>hubristēs</i> = Out of great pride heaps insult or grave injury on others. Abusive. <p>14. (ESV) and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.</p> <p>15. (NIV) Here is a trustworthy saying that deserves full acceptance...</p> <p>Chief = first in rank, foremost, best.</p>

I Timothy 1:15
(cont.)

Acts 6: 5 – 15 (WT)

5 That word pleased the entire multitude, and they chose Stephen (a man full of believing and of holy spirit) and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus (a proselyte of Antioch),

6 whom they stood before the apostles, and as they prayed, they laid their hands on them.

7 Then the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly. A large group of the priests were also obedient to the [right way of] believing.

8 Stephen, who was full of grace and power, also did great wonders and signs among the people.

9 Now there arose some of those who were from the synagogue called the synagogue of the Libertines and of the Cyrenians and of the Alexandrians and of those from Cilicia and Asia disputing with Stephen,

10 and they were not able to resist the wisdom and the spirit by which he spoke.

11 Then they suborned men to say, “We have heard him speaking slanderous words against Moses and against God.”

12 They stirred up the people and the elders and the scribes, and approaching suddenly, they seized him and brought him to the Sanhedrin.

13 There they set up false witnesses, who said, “This man does not cease to speak words against the holy place and the law,

14 “for we have heard him say that this Jesus of Nazareth will destroy this holy place and will change the customs that Moses delivered to us.”

15 Looking intently at him, everyone who was sitting in the Sanhedrin saw his face as if it were the face of a messenger.

Acts 7:58 – 8:3 (WT)

58 After they had cast him out of the city, they stoned him. The witnesses also laid down their cloaks at the feet of a young man named Saul,

<p><u>Titus 2:11 – 14</u> <u>(WT)</u></p>	<p>Titus 2:11 – 14 (WT)</p> <p>11 Moreover, the grace of God that brings salvation [deliverance] has appeared to all people,</p> <p>12 educating (<i>paideuō</i>) us that we should deny ungodliness and worldly cravings and live soberly and justly and godly in this present age,</p> <p>13 looking for the happy hope and appearing of the glory of the great God and of our Savior Jesus Christ.</p> <p>14 He gave himself for us so that he might redeem us from all lawlessness and that he might cleanse for himself a special people, zealots of good works.</p> <ul style="list-style-type: none"> ➤ Rather than satisfying the flesh with works, grace teaches us to deny worldly cravings and rather live in light of the Hope!
<p><u>II Corinthians</u> <u>12: 7 - 10</u></p>	<p>II Corinthians 12: 7 – 10 (WT)</p> <p>7 Furthermore, so that I would not be overly exalted by reason of the exceeding greatness of the revelations, there was given to me a thorn in the flesh, a messenger of Satan, to buffet me so that I would not be overly exalted.</p> <p>8 Concerning this, I besought the lord three times that it might depart from me,</p> <p>9 and he said to me, “My grace is adequate for you, for my power is perfectly accomplished in weakness.” Therefore, I will most gladly boast even more in my weaknesses so that the power of Christ may reside in me.</p> <p>10 Wherefore, I take pleasure in weaknesses, in abuses, in obligations, in persecutions, in calamities for Christ, because when I am weak, then I am powerful.</p> <ul style="list-style-type: none"> ➤ It was by God’s grace that Paul was who he was and it was in his weakness that he was powerful because of that grace!

<p>Continue in <u>Grace</u></p>	<p><u>We are to continue in the grace of God</u></p> <p>Acts13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.</p> <p>Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.</p> <p>➤ To fall from grace is to turn from what Jesus Christ did to what you do.</p>
<p>Grow in <u>Grace</u></p>	<p><u>We are to grow in the grace and knowledge of our lord Jesus Christ.</u></p> <p>II Peter 3:17, 18</p> <p>17 You, therefore, beloved, since you have foreknown these things, watch so that you are not led astray by the delusion of the lawless ones and fall from your own steadfastness.</p> <p>18 Instead, grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and unto the day of the age. Amen.</p>
<p>Stand in <u>Grace</u></p>	<p><u>We are to stand in this grace</u></p> <p>Romans 5:1, 2 (WT)</p> <p>1 Therefore, being justified by believing, we have peace with God through our Lord Jesus Christ.</p> <p>2 Through him we also /by the [right way of] believing {-} have had the access into this grace in which we have stood, and we boast in hope of the glory of God.</p> <p>Hebrews 4:14 – 16 (WT)</p> <p>14 Therefore, having a great high priest who has passed into the heavens, namely, Jesus, the Son of God, let us hold fast the confession [what is to be confessed].</p>

	<p>15 Moreover, we do not have a high priest who is unable to sympathize with our weaknesses but one who has been tempted in all things in the same manner as we are, yet without sin.</p> <p>16 Therefore, let us approach the throne of grace with confidence, so that we may receive mercy and find grace for timely help.</p>
<u>Strong in Grace</u>	<p><u>We're to be strong in the grace that is in Christ</u></p> <p>II Timothy 2:1 (WT) Therefore, my dear child, be strong in the grace that is in Christ Jesus,</p>
<u>Good stewards of Grace</u>	<p><u>We're to be good stewards of the grace of God</u></p> <p>I Peter 4:10, 11 (WT)</p> <p>10 Even as each person has received the gift, so by it minister among yourselves as good administrators of the diversified grace of God.</p> <p>11 If anyone speaks, let him speak as the declarations of God. If anyone ministers, let him minister as from the ability that God supplies so that God may be glorified in everything through Jesus Christ, to Whom is the glory and the strength forever and ever. Amen.</p>
<u>II Corinthians 13:14 (WT)</u>	<p><i>The grace of the Lord Jesus Christ and the love of God and the fellowship pertaining to the holy spirit be with all of you.</i></p>

Appendix I- Overview of the City of Corinth- “Sandals on the Ground”

By Jesse McCree

This brief overview of the city of Corinth is an attempt to provide some texture and context to the God-inspired letters that Paul wrote to the Corinthians. Any effort to summarize the culture, philosophies, attitudes, customs, and influences of a time and a place nearly two millennia ago will, of course, be prone to certain generalities. However, there is some value in presenting this brief synopsis of the background of Corinth. Every city, region, state or nation has its own unique combination of culture, influences, and customs that are unique to that time and place, and has a significant impact (for better or worse) on the people that live there.

Simply put, this short piece is designed to help put our “sandals on the ground” in Corinth around the time when Paul’s letters were written.

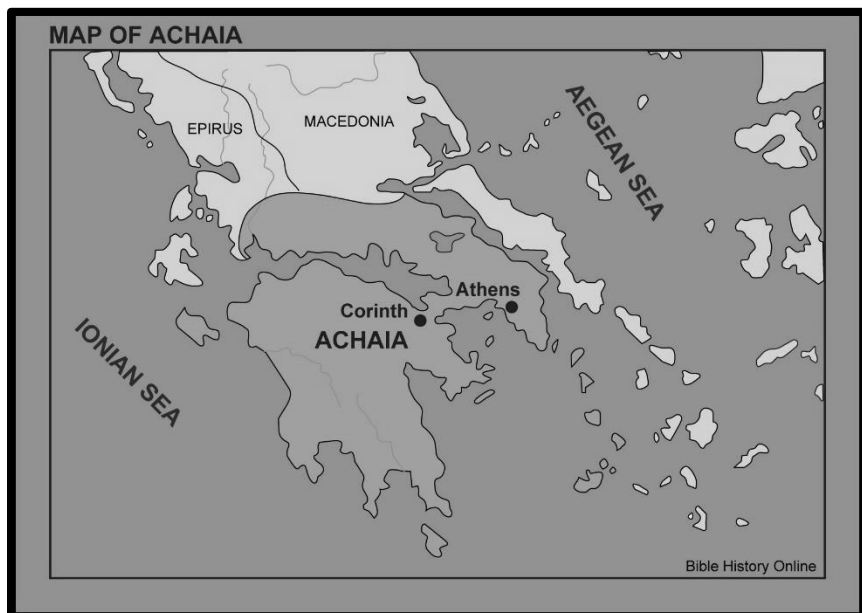
Location, Location, Location

The city of Corinth is located in southern Greece about 50 miles east of Athens, and about two miles south of the narrow isthmus (a narrow strip of land with sea on either side) that forms a land bridge between the two main landmasses of Greece. The isthmus is less than four miles wide, and as a consequence, Corinth controlled the two major harbors and thus the command of the trade routes between Asia and Rome. For centuries, Corinth was a major central trading hub because of its location, and thus was the epicenter for a diverse mixture of philosophies, cultures, commerce, and people.

Because of its strategic location and importance to economic viability, ancient

Corinth was a flourishing city beginning in the 8th century B.C. Much of the “classical period” of Corinth (between 500 B.C. and 146 B.C.) was characterized by economic and social growth, intermixed with a series of periodic warfare.

Corinth’s history is marked by a major change from Greek to Roman control. The Greek city of Corinth



flourished until 146 B.C. when it was defeated in a war with the Romans. Corinth remained in ruins and largely deserted for almost a century until Julius Caesar refounded the city in 44 B.C., shortly before his assassination. The city was rebuilt as a Roman colony with new settlers (particularly freed slaves) from elsewhere in the Empire.

The prominent influences in Corinth

Although not unique alone to Corinth, the city was well-known for the following influences:

Confluence of commerce and trade routes

As noted above, Corinth was a major center of world commerce during the 1st century A.D. It was an extremely luxurious city for its time, due to its strategic placement as a trading port. Any commerce going from north to south (that is from Macedonia to Achaean) had to pass through Corinth. Much of the commerce going from east (Asia) to west (Rome) also passed through Corinth because the southern tip of Greece was so treacherous that sailors would avoid the southern cape of Greece at almost any cost. Often sailors would land in Corinth, and if their ships were light enough, they would take them out of the water and put them on rollers and roll them across the four miles and then launch them again on the other side of the isthmus. Larger ships unloaded their cargo, which was then carried across the isthmus and then reloaded onto other ships.

The worshipping of many false gods

One of the results of the city's prominent location for multiculturalism was a diverse mixture of pagan religions that found a home in Corinth. For centuries Corinth was defined (as with many other areas in the region) by "Greek polytheism," a collection of beliefs, myths, and rituals that centered around the worship of many Greek gods and goddesses.

As seen in the adjacent photo, the prominent outcropping that overlooked the entire city (known as the "Acrocorinth") was visible from any part of Corinth. Throughout much of ancient history, the temple to Aphrodite was built on the Acrocorinth. In fact, many Greek cities were known for worshipping a specific god or goddess - Corinth's history was dedicated to the worship of the goddess Aphrodite. Aphrodite's festival, Aphrodisiac



(where we get the word “aphrodisiac”) was celebrated across Greece, but particularly in Athens and Corinth. At the temple of Aphrodite on the summit of Acrocorinth (before the Roman destruction of the city in 146 BC), fornication with her priestesses was considered a method of worshipping Aphrodite. This temple was not rebuilt when the city was re-established under Roman rule in 44 BC, but the fertility rituals likely continued in the main city near the *agora* (marketplace). No matter where you were in Corinth, the presence of the Acrocorinth and its vestiges to pagan idol worship would have been inescapable.

Of equal fame in Corinth was the temple of Poseidon, ruler of the sea (on which Corinth's commercial life depended) and maker of earthquakes (a frequent danger in the area). Poseidon had a very large temple in a nearby village, and numerous other temples in Corinth include ones to Apollo, Hermes, Venus-Fortuna, Isis, and one dedicated to "All The Gods" (Pantheon). (David Padfield, *Corinth, Greece in the New Testament*)

"A famous temple to Aphrodite had stood on the summit of Acrocorinth in the Classical Age... It had fallen into ruins by Paul's time, but successors to its 1,000 cult prostitutes continued to ply their profession in the city below. Many of them were no doubt housed in the lofts above the 33 wine shops uncovered in the modern excavations. Corinth was a city catering to sailors and traveling salesmen."

- *The Biblical World in Pictures*

Although many of these temples were in ruins by the time Paul arrived, they were clear vestiges of a culture that was deeply rooted in Greek polytheism.

General moral debauchery

Whether the worship of the Greek deities such as Aphrodite was a cause or a symptom, general moral debauchery was a trademark of the city of Corinth. Indeed, one of the Greek verbs for fornicate was *korinthiazomai*, a word derived from the city's name. By all accounts, Corinth was one of the most debased, wicked cities in the world. The statement, "He lives like a Corinthian" was a very common phrase that became a part of their vernacular to describe a man who was always drunk and living in open debauchery. In the Greek theater, whenever they would portray a drunk, they would almost always refer to him as the Corinthian. Referring to the city's exorbitant luxuries, the poet Horace is quoted as saying: "It is not every man who can afford a journey to Corinth." (William Barclay, *The Letters To The Corinthians*, p. 2-3)

Emphasis on athletic and intellectual achievements

The crown jewel of athletic events in ancient Greece was most certainly the Olympic Games. Held every four years, the Olympics hosted the fastest, strongest and most capable athletes in the Greek world. Second only to the Olympics, however, was the biennial Isthmian Games hosted in Corinth the year before and after the Olympics. After the destruction and subsequent rebuilding

of Corinth in 44 B.C., Corinth re-instituted the Isthmian Games and they flourished for more than 200 years. Events such as chariot racing, boxing, wrestling, and *pankration* (basically an early form of mixed-martial arts) were the main attractions for the games.

Corinth was not just a commercial hub: it was a center of philosophical debate and discussion. Due to its reputation for being a diverse hub for intellectualism, a phrase, "He speaks in the Corinthian style," became popular to describe one who was very articulate, precise and colorful in their language. Borrowing from the tradition in other Greek cities such as Athens, philosophers and intellectuals flocked to Corinth to debate, orate and hear the latest arguments from the greatest thinkers of the day.

Although these influences were not entirely unique to Corinth, Paul would have walked into the city shaped by commercialism, the worship of many false gods characterized by immoral behavior and fornication, an emphasis on worldly wisdom and philosophy, and a preoccupation with feats of physical strength.

The state of the city during the time of Paul

By the time Paul arrived in Corinth (possibly about 52-54 A.D.), Corinth was experiencing an enormous renaissance. The city was experiencing significant growth and prominence starting in 44 B.C. due to reinvestment and rebuilding efforts as a result of the new Roman rule. When Paul entered Corinth, he would have walked into a bustling, growing, cosmopolitan city that had a diverse collection of religious and intellectual traditions.

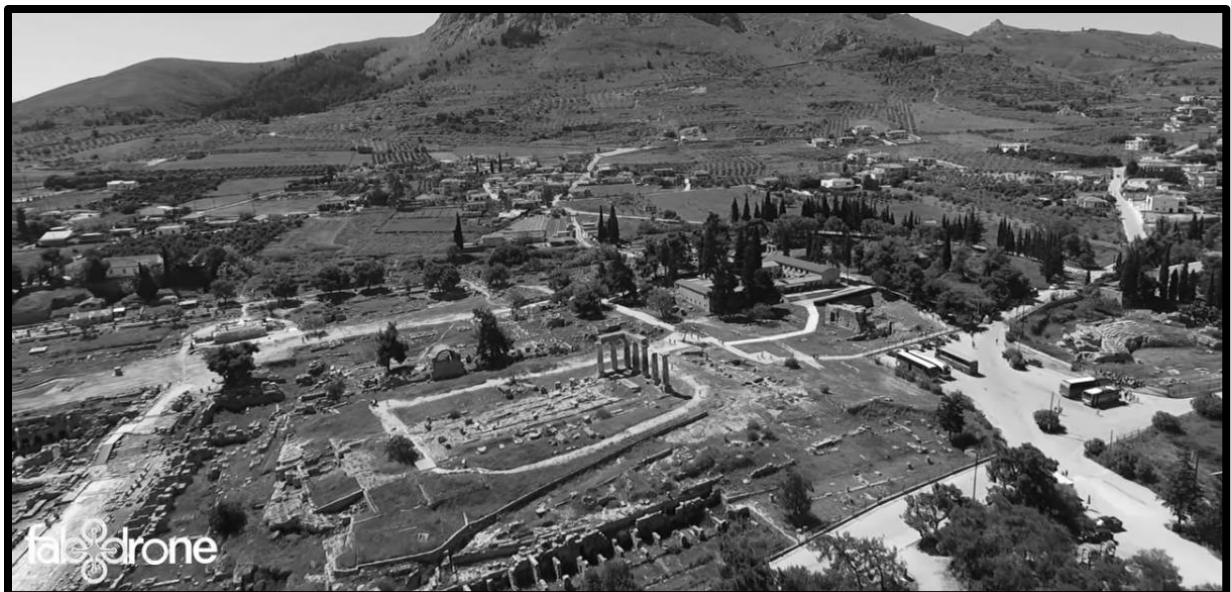
Corinth was approximately 5 times the size of Athens, even though the city was only about 100 years old by the time that Paul got there. In part because of its recent occupation and rebuilding by Roman rule, the city had a large mixed population of Greeks, Romans, and Jews. Old temples had been restored and enlarged, new shops and markets built, new water supplies developed, and many public buildings added (including three governmental buildings and an amphitheater seating over 14,000). In the 1st century, Corinth's public marketplace was larger than any in Rome. By 50 A.D., it was the most beautiful, modern, and industrious city of its size in Greece.

The Lechaion Road (pictured) was a major road that led into the city center, lined with shops, statues and public building on both sides. At the end of the Lechaion was the *agora*, or marketplace. As with many major cities at the time, the agora was the central location for both economic and social interactions. Nearby was a massive theater, built in the 5th century B.C., which could seat 14,000.



Paul also would have found at least one Jewish synagogue when he arrived in Corinth. The Jewish faith was *religio licitia* ("permitted religion") in Corinth and they were allowed to make proselytes, but not among Roman citizens. Most scholars believe that Paul was brought before the *bema* in Acts 18:12 because the Jews in Corinth made the case that he was violating Roman regulations on that specific topic.

It is interesting to note that Bishop Clement of Rome wrote to the Corinthian church in the last decade of the 1st century, likely around 95 A.D. The letter is clear evidence that there was still a vibrant local church in the city about 30 years after Paul wrote in II Timothy that "all who are in Asia turned away from me." For all the many influences surrounding Corinth in the 1st century, it is most encouraging to hear about the Corinthian church standing on God's Word decades after Paul had spoken the gospel.



Appendix II - Reproofs of Instruction

By: Peter Blake

In this appendix, you will see that there are a number of words from the KJV of the Bible that are translated “reproof/reprove” or will at times involve reproof and/or correction such as the word “instruction”. This is not a nuanced study of these words but rather a grouping of these words and some of the verses in which they are used so as to help the reader gain a basic understanding of this subject in the Scriptures and its importance.

You will see that with each of these words first use is noted. The reason for this is that frequently, but not always, the first occurrence of a word in the Scriptures sets the meaning and use of that word throughout the Scriptures.

Old Testament

Yakach (yä·kakh') Verb

Reprove (23x), rebuke (12x), correct (3x), plead (3x), reason (2x), appointed, and chasten (2 x). Also translated daysman, correct, judge, convinced and reason together. Occurs 59 times.

To reprove, decide, judge, prove, correct, and true chasten, reason or plead, appoint or point out.

Its first use

Genesis 20:15-16

15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reprovèd (*yakach*).

In the first occurrence of *yakach*, we have the record of Abraham, his wife Sarah and King Abimelech. This is the record where Abraham informs Abimelech that Sarah is his sister for fear that Abimelech would slay Abraham for his wife’s sake.² After Abimelech takes Sarah from Abraham, God comes to him by night in a dream and informs him that Sarah is Abraham’s wife and the King is to restore her to him. The King not only returns Sarah to Abraham, he gives them much wealth and privilege. By these steps, Sarah was reprovèd (*yakach*), meaning she became rightly convinced of Abimelech’s intentions. Let us consider some additional uses to get some more clarity on the word *yakach*.

² This was a part-truth. Sarah was Abraham’s wife, but because they shared the same father (Terah) but different mothers, Sarah was also his half-sister.

Some additional uses

Genesis 24:44

And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out (*yakach*) for my master's son.

Job 9:33

Neither is there any daysman (*yakach*) betwixt us, *that* might lay his hand upon us both.

Proverbs 3:12

For whom the LORD loveth he correcteth (*yakach*); even as a father the son *in whom* he delighteth.

Proverbs 9:8

Reprove (*yakach*) not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

Proverbs 19:25

Smite a scorner, and the simple will beware: and reprove (*yakach*) one that hath understanding, *and* he will understand knowledge.

Isaiah 1:18

Come now, and let us reason (*yakach*) together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isaiah 11:1-5

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD : and he shall not judge after the sight of his eyes, neither reprove (*yakach*) after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove (*yakach*) with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Ezekiel 3:26

And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover (*yakach*): for they *are* a rebellious house.

From the above, we can see that *yakach* carries a primary meaning of “to determine what is right.” In Genesis 24:44, Abraham’s servant was looking for the Lord to show him who the right woman to marry Isaac was. Job sought an arbiter (a daysman) to help them understand what was right and true (Job 9:33). The Proverbs examples also show that a use of this word connotes the sense of “setting one right.” In Isaiah 1:18, the meaning is “let’s be right or correct in this.” In Isaiah 11:3-4, the Branch (meaning the coming Messiah), will not use his senses (his eyes and ears) to judge what is right, but he will use righteousness to judge the poor and use equity to rightly judge the meek. In Ezekiel 3:26, Ezekiel is informed that because Israel is a rebellious house and had turned from the true God, That God would withhold reproof by not allowing Ezekiel to set them right before the Lord.

Towkechah (*tō-kā-khä'*) Noun (It comes from the word *Yakach*).

Reproof (14x), rebuke (7x), reprovved (2x), arguments (1x), miscellaneous (4x). Used 28 times with 16 of its occurrences being in the book of Proverbs. (It comes from the word *Yakach*).

To reprove, rebuke, chastise or to refute someone or something.

Its first use

II Kings 19:1-4

1 And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke (*towkechah*), and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove (*Yakach*) the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left.

Here the first appearance of *towkechah* is in the record of Hezekiah king of Judah and Jerusalem who were besieged by a vastly superior force sent by the king of Assyria. The words (in this case lying words) of Rabshakeh were a rebuke of Hezekiah and of the people for trusting in the true God and daring to defy the king of Assyria. Rabshakeh arrogantly pointed out to the people what their end would be if they trusted in their God. Hezekiah set Rabshakeh’s words before God by sending his men to Isaiah the prophet in the hope that God would reprove (*yakach*) Rabshakeh’s words by coming to the aid of His people and setting things right.

Some additional uses

Job 13:6

Hear now my reasoning (*towkechah*), and hearken to the pleadings of my lips.

Here Job was rebuking the reasoning of his “friends” by pointing out their error and their deceitfulness in their reasoning as if they were speaking for God.

Proverbs 1:23

Turn you at my reproof (*towkechah*): behold, I will pour out my spirit unto you, I will make known my words unto you.

In this verse wisdom is personified and is portrayed as speaking. The word spirit is used to represent all of the blessings that come from God’s wisdom. (This is the figure of speech metonymy).

Proverbs 1:25

But ye have set at nought all my counsel, and would none of my reproof (*towkechah*):

Proverbs 3:11

My son, despise not the chastening of the LORD; neither be weary of his correction (*towkechah*)

Proverbs 5:12

And say, How have I hated instruction, and my heart despised reproof (*towkechah*).

The context of this verse is regarding one who has departed from the words of God, words which pointed out or exposed error in his life, and at the end of his life realizes what he has done, regretfully acknowledging the cause of his troubles.

Proverbs 6:23:

For the commandment *is* a lamp; and the law *is* light; and reproofs (*towkechah*) of instruction *are* the way of life

From these verses, we can see that *towkechah* is the pointing out of error, which may be stern reproof or a rebuking so as to correct and instruct. In the case of Rabshakeh, he rebuked the people for relying on God who he said would not deliver them. When the pointing out or exposing of error to instruct comes from God, it is light; it is to help correct the error for our good, our instruction. “For the commandment *is* a lamp; and the law *is* light; and reproofs (*towkechah*) of instruction *are* the way of life”

Zahar (*zaw-har'*) Verb

Warn (18x), admonish (2x), teach (1x), and shine (1 x). Occurs 22 times.

To admonish, warn, teach, shine, send out light, be light, be shining, enlighten.

Its first use

Exodus 18:20

And thou shalt teach (*zahar*) them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Here the context of the first occurrence of *zahar* is Moses' father in law, Jethro instructing Moses to delegate able men who revered God, men of truth who hated covetousness, to oversee many of the things that were consuming Moses's time so that he could dedicate himself to teach (*zahar*) the ordinances and laws that they were to walk in, thus enlightening the people as to God's instruction for Israel.

Some additional uses

Psalm 19:9-11

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned (*zahar*): *and* in keeping of them *there is* great reward.

Ecclesiastes 4:13

Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished (*zahar*).

Ezekiel 33:2-9

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn (*zahar*) the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning (*zahar*); if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning (*zahar*); his blood shall be upon him. But he that taketh warning (*zahar*) shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned (*zahar*); if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn (*zahar*) them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn (*zahar*) the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn (*zahar*) the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

From these uses, we can see that *zahar* is to teach, to enlighten and to make something known which may be by warning. From the occurrences in Psalms and Ecclesiastes, we can see the great value of being enlightened by God's Word and continuing to allow yourself to be taught and enlightened. In the several occurrences in Ezekiel, the great responsibility of the watchman is clear as well as the responsibility of those warned (*zahar*) and the ensuing deliverance to those who heed the warning of the watchman who speaks God's Word in this record.

Ge'ârâh (Gheh-ä-rä') Noun

Rebuke (13x), reproof (2x). This comes from a word that means to rebuke. Occurs 15 times. To rebuke firmly or sharply.

Its first use

II Samuel 22:16

And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking (*ge'ârâh*) of the LORD, at the blast of the breath of his nostrils. (Also see Psalm 18:15)

This first use of *ge'ârâh* is part of an illustration of God answering David's prayer and delivering him from his enemies. When God moved to deliver His servant David the channels or valleys at the bottom of the sea as well as the very foundations of the earth were exposed at God's rebuke and "at the blast of the breath of His nostrils" (a great example of figure of speech *anthropopatheia*). It is used in a similar way in Psalms 18:15, 76:6, 80:16, 104:7, Isaiah 50:2, 51:20 and 66:15.

Some additional uses

Job 26:11

The pillars of heaven tremble and are astonished at his reproof (*ge'ârâh*).

This is part of Job's response to the words of Bildad who acted as if he were speaking on behalf of God in eloquently condemning Job. As opposed to the words of Bildad, when God reproves (*ge'ârâh*), the heavens tremble, a powerful figure illustrating the power and righteousness and truth behind God's words!

Proverbs 13:1

A wise son *heareth* his father's instruction: but a scorner *heareth* not rebuke (*ge`ârâh*).

Proverbs 17:10

A reproof (*ge`ârâh*) entereth more into a wise man than an hundred stripes into a fool.

Ecclesiastes 7:5

It is better to hear the rebuke (ge`ârâh) of the wise, than for a man to hear the song of fools.

Isaiah 50:2

Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke (*ge`ârâh*) I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

Ge`ârâh is used in the sense of a stern rebuke, reproof or firm correction which may be involved in instruction. (When I was a young boy I was convinced that the heavens trembled when my father would yell for me to “get over here NOW!”). In Proverbs 13:1, *ge`ârâh* is associated with instruction. In Proverbs 17:10 and Ecclesiastes 7:5 there is an indication that while *ge`ârâh* may not be pleasant at the time, it is associated with wisdom and the wise.

Yacar (yă-sar') Verb

Chastise (21x) instruct (8x), correct (7x), taught (2x), bound (1x), punish (1x), reformed (1x), reprove (1x), sore (1x). Used a total of 59 times.

To chasten, admonish, instruct, discipline, challenge.

Its first use**Leviticus 26:18**

And if ye will not yet for all this hearken unto me, then I will punish (*yacar*) you seven times more for your sins.

Leviticus 26 addresses the blessings for obedience to the Law and consequences or punishment for disobedience. In Leviticus 26:18, God informs Israel that if they refuse to listen to Him, after all of His goodness has been so amply displayed unto them, He will *yacar* them, that is “reprimand or discipline” them. It is important to understand the cause of such a reprimand because some might consider it to be punishment. God is always good. He is not the cause of any negative that befalls a person, but when someone chooses by their freedom of will to be disobedient, God is unable to help them the way He wants. He is unable to give them the blessings He desires for their good when they turn away from Him. When Israel would walk away from God’s arrangement under the Law to enjoy His protection and blessings, the Adversary moved in and caused havoc. We will see that more frequently, *yacar* carries the sense of instruction or teaching, so a person, by the freedom of their will, can change their misbehavior.

Leviticus 26:28

Then I will walk contrary unto you also in fury; and I, even I, will chastise (*yacar*) you seven times for your sins.

Deuteronomy 4:36

Out of heaven he made thee to hear his voice, that he might instruct (*yacar*) thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

Psalm 2:10

Be wise now therefore, O ye kings: be instructed (*yacar*), ye judges of the earth.

Psalm 6:1

To the chief Musician on Neginoth upon Sheminith, A Psalm of David. O LORD, rebuke (*yakach*) me not in thine anger, neither chasten (*yacar*) me in thy hot displeasure.

Psalm 94:12

Blessed *is* the man whom thou chastenest (*yacar*), O LORD, and teachest him out of thy law;

Proverbs 9:7

He that reproveth (*yacar*) a scorner getteth to himself shame: and he that rebuketh (*yakach*) a wicked *man* getteth himself a blot.

8 Reprove (*yakach*) not a scorner, lest he hate thee: rebuke (*yakach*) a wise man, and he will love thee.

Proverbs 9 indicate that the scorner, one who arrogantly mocks, will generally insult one who reprimands him. The wicked will generally respond with abuse to reproof, a setting something right (*yakach*). A reprimand may at times be involved in setting something right.

Jeremiah 10:24

O LORD, correct (*yacar*) me, but with judgment; not in thine anger, lest thou bring me to nothing.

In the above occurrences, *yacar* is used as a chastening or a reprimand to bring about a change in behavior. God always acts out of love and fully explains the great blessings that are available and His desire for His people. He also makes clear the consequences or reprimands that result for those who reject Him. A rejection prevents God from bestowing His blessing. Therefore, when a person is not blessed, he or she suffers the consequences or the reprimand. The correction offered by God is done with the expectation that the person will learn and choose to change their ways so they can receive His blessings.

***Muwcar* (mü-sär') (Noun)**

Instruction (30x), correction (8x), chasten (4x), chastisement (3x), check (1x), bond (1x), discipline (1x), doctrine (1x), rebuke (1x). Occurs 50 times with 30 of those in the book of Proverbs.

Discipline, chastening, correction, instruction. Especially of parents to children, and of God to men.

Its first use

Deuteronomy 11:1-3

1 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement (*muwcar*) of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

Deuteronomy speaks to loving God, listening and adhering to what He says because of His greatness, miracles and the demonstration of His delivering power. The *Ancient Hebrew Lexicon of the Bible*³ states that *muwcar* is used of instruction that turns a person to a ruler, in this case to the Lord. Let's consider some additional uses in the following.

Job 5:17

Behold, happy *is* the man whom God correcteth (*Yakach*): therefore despise not thou the chastening (*muwcar*) of the Almighty:

Job 36:10 He openeth also their ear to discipline (*muwcar*), and commandeth that they return from iniquity.

Psalms 50:16-17

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldst take my covenant in thy mouth?

17 Seeing thou hatest instruction (*muwcar*), and castest my words behind thee.

Proverbs 1:2-3, 7-8

2 To know wisdom and instruction (*muwcar*); to perceive the words of understanding;

3 To receive the instruction (*muwcar*) of wisdom, justice, and judgment, and equity;

³ Jeff Benner, *The Ancient Hebrew Lexicon of the Bible*, https://books.google.com/books/about/The_Ancient_Hebrew_Lexicon_of_the_Bible.html?id=bH2P64IRxj8C, accessed May 15, 2017.

7 The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction (*muwcar*).

8 My son, hear the instruction (*muwcar*) of thy father, and forsake not the law of thy mother:

Here we see it used four times in the opening verses of Proverbs describing the purpose of the book.

Proverbs 3:11

My son, despise not the chastening (*muwcar*) of the LORD; neither be weary of his correction (*towkechah*):

Proverbs 6:3

For the commandment *is* a lamp; and the law *is* light; and reproofs (*towkechah*) of instruction (*muwcar*) are the way of life:

Proverbs 12:1

Whoso loveth instruction (*muwcar*) loveth knowledge: but he that hateth reproof (*towkechah*) *is* brutish.

Proverbs 13:1

A wise son *heareth* his father's instruction (*muwcar*): but a scorner *heareth* not rebuke (*ge'ârâh*).

Proverbs 13:18 Poverty and shame *shall be* to him that refuseth instruction (*muwcar*): but he that regardeth reproof (*towkechah*) shall be honoured.

Proverbs 13:24

He that spareth his rod hateth his son: but he that loveth him chasteneth (*muwcar*) him betimes.

Proverbs 15:5

A fool despiseth his father's instruction(*muwcar*): but he that regardeth reproof (*towkechah*) *is* prudent.

Isaiah 53:5

But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement (*muwcar*) of our peace *was* upon him; and with his stripes we are healed.

Jeremiah 32:33

And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction (*muwcar*).

From the above uses, *muwcar* is to instruct in what is right and just and all that may be involved in that. In Deuteronomy 6, *muwcar* involved God's greatness, His acts, His power, His provision, His protection,

His reproof and His deliverance. From Proverbs, we see some of God's heart and purpose regarding *muwcar*; we're not to despise the *muwcar*, the reproofs of *muwcar* are the way of life, loving *muwcar* is to love knowledge.

In Isaiah 53:5, Jesus Christ was wounded and bruised for our transgressions and our iniquities. That which was needed to return (*muwcar*) us to the peace that God had always intended, was upon him - the discipline, chastisement, rebuke, reprimand and punishment was borne by him on our behalf and with his bruises, we are healed.

The Jeremiah passage is a clear example of *muwcar*: The people have not received instruction (*muwcar*) that was given by Jeremiah and have not returned to the Lord, to that which is right.

Summary of Old Testament Words and Uses

We have seen that there are different Hebrew words that are translated into English as "reproof or reprove." Many of these words appear to be synonyms, perhaps with only a slight variation in meaning. However, the overall theme of these words is clear. God wants the best for people and He provides clear instructions on how to receive His best. Without God's instruction and guidance, man is hopeless and foolish. The heart of reproof is that God's people walk in His ways. "For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction are the way of life"

Gospels and New Testament

Noutheteō (Verb) warn (4x), admonish (4x). **Nouthesia** (Noun) admonition (3x)

To admonish, warn, exhort by putting God's Word in mind. To remind one another regarding God's Word.

Noutheteō

Its first use

Acts 20:31

Therefore watch, and remember, that by the space of three years I ceased not to warn (*noutheteō*) every one night and day with tears.

The context of this first use of *noutheteō* is of Paul meeting with the leaders of the church at Ephesus while he was on his way and determined to go to Jerusalem. He reminds these leaders here that for three years he had withheld nothing from them, and had faithfully and constantly reminded them, putting into their minds that from among them, wolves would arise not sparing the flock. Therefore they were to watch and be aware!

Romans 15:14

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish (*noutheteō*) one another.

As brothers and sisters in the body of Christ, we put the Word in one another's mind as we walk in love toward one another.

I Corinthians 4:14

I write not these things to shame you, but as my beloved sons I warn (*noutheteō*) you.

Colossians 1:28

Whom we preach, warning (*noutheteō*) every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Colossians 3:16

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing (*noutheteō*) one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

In this verse, we have examples of when this *noutheteō* may even occur privately. Perhaps while singing together with the saints, or perhaps during a teaching, one is admonished or warned by being reminded of what God's Word says.

I Thessalonians 5:12

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish (*noutheteō*) you;

I Thessalonians 5:14

Now we exhort you, brethren, warn (*noutheteō*) them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

II Thessalonians 3:15

Yet count *him* not as an enemy, but admonish (*noutheteō*) *him* as a brother.

The above examples of *noutheteō* are in the context of warning or admonishing by putting the Word into the mind that would result in a change of thinking and/or behavior. Believers were "taught, every man in all godly wisdom" regarding Christ (Colossians 1:28), in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Colossians 3:16), and where necessary, they were to be taught, not as an enemy but as a brother. *Noutheteō* is a warning or an admonishing not necessarily in harsh terms, but with the Word to bring about a godly result.

Nouthesia Noun

I Corinthians 10:11

Now all these things happened unto them for ensamples: and they are written for our admonition (*nouthesia*), upon whom the ends of the world are come.

Ephesians 6:4

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition (*nouthesia*) of the Lord.

Titus 3:10

A man that is an heretick after the first and second admonition (*nouthesia*) reject;

The noun form of *noutheteō* is *nouthesia*. It is the training or teaching that occurs when the Word is put into the mind. In I Corinthians 10:11, it is used of the learning or teaching that was given from the example of the idolatrous practices of Israel in the past, so they may also serve as a warning. In Ephesians 6:4, fathers are encouraged to raise their children in the disciplined instruction and in teaching and training (*nouthesia*) regarding the Lord. In Titus 3:10, the factious person, one who is causing divisions, is to be avoided after they are given two learning opportunities to change.

Paideia (pī-dā'-ä) Noun; chastening (3x), nurture (1x), instruction (1x), chastisement (1x).

The training as of a child and all that's involved (i.e. discipline, chastening, instruction, tutoring, admonishing, correcting) with that. (Possibly closest to Old Testament **Muwcar** (*mü-sär'*) (Noun)

Discipline, chastening, correction, instruction. Especially of parents to children, and of God to men.

Paideia noun; **Paideuō** verb; **Paideutēs** masculine noun (meaning the one who instructs and administers all that may be involved with that instruction)

Its first use

Luke 23:16

I will therefore chastise (*paideuō*) him, and release *him*.

This was Pilot's effort to release Jesus as neither he nor Herod had found anything done by Jesus that was worthy of death, or even of imprisonment. The word's "I will" may indicate any chastisement would be done by Pilot himself and very likely with words.

Acts 7:22

And Moses was learned (*paideuō*) in all the wisdom of the Egyptians, and was mighty in words and in deeds.

Ephesians 6:4

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture (*paideia*) and admonition (*nouthesia*) of the Lord.

Here fathers are instructed to raise their children in the *paideia* (teaching, instruction and all that may be involved in that) regarding the lord.

II Timothy 3:16

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction (*paideia*) in righteousness:

Titus 2: 11 – 13

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us (*paideuō*; verb) that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Here the grace of God instructs, teaches us to deny ungodliness and live in light of our lord's return.

Hebrews 12:4 - 11 (*Paideia, paideuō and paideutēs*)

4 Ye have not yet resisted unto blood, striving (competing, fighting) against (*the*) sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening (*paideia*) of the Lord, nor faint when thou art rebuked (*elegchō*) of him:

6 For whom the Lord loveth he chasteneth (*paideuō*; verb), and scourgeth every son whom he receiveth.

7 If ye endure chastening (*paideia*), God dealeth with you as with sons; for what son is he whom the father chasteneth (*paideuō*) not?

8 But if ye be without chastisement (*paideia*), whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected (*paideutēs*) us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened (*paideuō*; verb) us after their own pleasure; but he for *our* profit, that we might be partakers of his holiness.

11 Now no chastening (*paideia*) for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

In this section of Hebrews, *paideia* or a form of it is used 8 times. Verse 5 is quoted from Proverbs 3:11 – 12: “My son, despise not the chastening (*muwcar*) of the LORD; neither be weary of his correction (*towkechah*): For whom the LORD loveth he correcteth (*yakach*); even as a father the son *in whom* he delighteth. The following note from *The Working Translation* with respect to Hebrews 12:6 and the word “scourgeth” is very interesting to consider: “The Hebrew text of Proverbs 3:12 says it in a softer manner: “even as a father [correcteth] the son *in whom* he delighteth.” Because of the ellipsis in the Hebrew text, the Greek Septuagint of Proverbs 3:12 and the Greek texts of Hebrews 12:6 add a word meaning “to scourge.” The added word draws attention to the corrective measure God might take for those sons whom He loves and accepts.”⁴

II Timothy 2:24-25

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing (*paideuō*) those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

The above occurrences of *paideia*, *paideuō* and *paideutēs* clearly communicate the idea of instruction. All Scripture is God-breathed and it is all profitable for doctrine, reproof, correction and teaching (*paideia*) in the righteousness (II Timothy 3:16). In Hebrews 12:5-11, the encouragement is not to despise the instruction or learning that comes from the Lord, in fact we all need such learning for it is profitable, yielding the peaceable fruit of righteousness. In addition, in II Timothy 2:24-25, we see that the servant of the Lord is to educate with meekness those that oppose themselves so their ways may be changed in the acknowledgement of the truth.

Elegchō (Verb) reprove (6x), rebuke (5x), convince (4x), tell (one's) fault (1x), and convict (1 x). Used a total of 17 times.

To convict, refute, confute (proving or demonstrating someone or something to be wrong). Correct, reprove whether by word or by example.

Its first use

Matthew 18:15

Moreover if thy brother shall trespass against thee, go and tell him his fault (*elegchō*) between thee and him alone: if he shall hear thee, thou hast gained thy brother.

⁴ Cummins, Walter C., Volume 2: *A Journey through the Acts and Epistles*, (Franklin, Ohio, Scripture Consulting, 2013), 63.

In this first use of *elegchō*, it is used of how to handle a problem with a brother that had done an injustice against you. “Tell him his fault,” means “show him his fault” or “expose his fault to him.” This is done with a view to instructing the person to correct his behavior.

Luke 3:19

But Herod the tetrarch, being reprov'd (*elegchō*) by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

John 3:20

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd (*elegchō*).

The context here is that the deeds of those in the world who love darkness are reprov'd *elegchō* (made known, exposed) by the words and deeds of Jesus Christ.

John 8:9

And they which heard *it*, being convicted (*elegchō*) by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

Ephesians 5:11

And have no fellowship with the unfruitful works of darkness, but rather reprove (*elegchō*) *them*.

As sons of God, we're to walk in light and not partake in works of darkness. By our words, deeds, and at times our simply excusing ourselves, we *elegchō* (reprove, expose) darkness for what it is.

I Timothy 5:20

Them that sin rebuke (*elegchō*) before all, that others also may fear. (Context is elders that sin as opposed to those who labor in the Word and are to be counted for double honor)

II Timothy 4:2

Preach the word; be instant in season, out of season; reprove (*elegchō*), rebuke, exhort with all longsuffering and doctrine.

Titus 1:9-13

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince (*elegchō*) the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke (*elegchō*) them sharply, that they may be sound in the faith;

Titus 2:15

These things speak, and exhort, and rebuke (*elegchō*) with all authority. Let no man despise thee.

Hebrews 12:4-5

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening (*Paideia*) of the Lord, nor faint when thou art rebuked (*elegchō*) of him:

From these verses, it is apparent that *Elegchō* has the meaning of exposing or making known a fault that is contrary to God's Word. This may take place in one's own conscience as in John 8:9, or by words or deeds. In Hebrews 12:5 we are not to grow weary of this exposing of things that are contrary to our Fathers Word, and as difficult and unpleasant as this may seem, we are to remember what our lord went through contending against THE sin – on our behalf!

Summary of this study

In our culture, reproof is often associated with a severe scolding, a “being taken to the woodshed” so to speak. This has a leading thought that is very negative where one receives punishment for their bad behavior. Actually, reproof, as it is used in the Bible, is more of a means to turn bad behavior into good behavior with the emphasis on the good. This subject helps us consider God, His goodness, and motivation. He is good and He wants all people to be blessed. He points out wrong behavior and provides ways to bring about good behavior.

Romans 2:4 (WT)

By the same token, do you despise the richness of His kindness and forbearance and longsuffering, being ignorant that the kindness of God leads you to repentance?

When a person repents, he or she changes their mind. A recognition that God is good, tolerant and patient, and that He is kind, and His reproof and instruction is not something to be despised. Rather, when one concludes in their heart of hearts that God's ways are to be pursued for our good, a change of mind and behavior is a natural response to such a wonderful Heavenly Father. Biblical reproof is

provided to help us change our bad behavior to that which is good. How wonderful it is that we have a Father God that cares so much for us that He wants us to be blessed in all things.

Appendix III – Words for Preach, Preaching, Declaring

By Jim Drinks

In the section of I Corinthians 1:17 - 2:5, it may help to become familiar with some of the Greek words that are translated in the King James Version as the English words: **preach**, **preach the gospel**, **preaching**, **speech** and **declaring**. In the King James Version, these Greek words were sometimes haphazardly translated, so the following is a list of these Greek words, their translation in the King James Version and how they should be translated.

1. **Kerusso** = (Translated “**preach**” in I Corinthians 1:23) - to herald, to preach, to discharge a herald’s office. A herald was a public servant who was sent by one who had great authority, such as a king, to announce or communicate something. He would perhaps sound a trumpet and proclaim “Hear Ye! Hear ye! Thus says the King.”
2. **Kerugma** = (Translated “**preaching**” in I Corinthians 1:21, and I Corinthians 2:4) - the noun form of *kerusso* = the heralding or proclamation, that which is proclaimed or cried by the herald, the public servant. The subject which he was sent by authority to proclaim.
3. **Euangelizo** = (Translated “**to preach the gospel**” in I Corinthians 1:17) - to announce a joyful message, to proclaim the gospel; to proclaim it well enough that it is able to be understood and appreciated. The gospel referred to in I Corinthians is defined in Romans 1:1-4 – as the gospel of God concerning his Son, which was spoken of by the Old Testament prophets before Christ came.
4. **Euangelion** = (Translated “**the gospel**” in I Corinthians 15:1) the noun form of *euangelizo* = the good news, the joyful proclamation.
5. **Katangello** = (Translated “**declaring**” in I Corinthians 2:1)- to announce, preach, publish or declare with emphasis, to preach something more in depth
6. **Logos** = (Translated “**preaching**” in I Corinthians 1:18, translated “**speech**” in I Corinthians 2:4) the noun meaning Word, or that which is communicated, either referring to words of man’s wisdom; or referring to the Word of God;
7. **Marturion** = (Translated “**testimony**” in I Corinthians 2:1). (a number of critical Greek texts **improperly** have this as the Greek word in I Corinthians 2:1)
8. **Musterion** = (Translated “**mystery**” in I Corinthians 2:7). (Two critical Greek texts and some of the older Greek manuscripts and other versions **properly** have this as the Greek word in I Corinthians

2:1). In the context of I Corinthians 2, the word “testimony” in I Corinthians 2:1 should be the Greek word *musterion* meaning “mystery”

Understanding these Greek words and how they may be better translated can help in your study of this section.

Appendix IV - Discussion: New Spirit Nature [the totality of the new spirit nature]

By Ray Myers

A reading of the goings-on in Corinth as described in the first epistle to the Corinthians makes it plain that the basic problem of the Corinthian believers was this: They failed to walk in the totality of the new spirit nature that was already theirs. Let us consider the phrase, “the totality of the new spirit nature,” a phrase that is used in the *Walking in God’s Power*® series and in the *Working Translation*.

Ever since Adam lost “the” life (the spirit life) in the Garden (Genesis 3), people have been born with body and soul, but not with spirit. However, since Jesus Christ restored “the” life (the spirit life) and gave the gift of holy spirit on the Day of Pentecost (Acts 2), it is now possible for each and every person to exercise their freedom of will, believe in the Lord Jesus Christ and his resurrection, and confess him as Lord with the result that they become born again or born from above. They then receive the gift of holy spirit and have the enablements to fully manifest the spirit life that has been restored. These enablements embody the new spirit nature, and you could even say the new life nature.

God has a point-of-view of people who are not born again and have not received the free gift of holy spirit.

I Corinthians 2:14

But the **natural man** receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

Romans 8:5-8

5 For **they that are after the flesh** do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be **carnally minded** *is* death; but to be spiritually minded *is* life and peace.

7 Because the **carnal mind** *is* enmity against God: for it is **not subject to the law of God**, neither indeed can be.

8 So then they **that are in the flesh cannot please God**.

From God’s point-of-view, the man of body and soul is a “natural man”, a man that cannot receive information that comes from Him. He has a “carnal mind” and is not in subjection to the law of God. He is “in the flesh” and cannot please God. He is also called “the old man” because he does not have the new spirit nature of the born-again child of God. Therefore, no matter how the man of body and soul sees

himself, and he may be a wonderful man socially and culturally speaking, God calls him a natural man with a carnal mind, a man of the flesh and a man without the new spirit nature that Jesus Christ made available.

God also has a point-of-view of those that are born from above, born of Him.

II Peter 1:4

Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust.

From God's perspective, the person that is born from above is no longer a natural man with a carnal mind. Rather, God sees that individual as one that now has a divine nature and can be a partaker of the divine nature and all that is contained therein.

When a person is born again, he or she receives the gift of holy spirit, the new-birth spirit. This gift of holy spirit is the same gift that was first made available and received on the Day of Pentecost (Acts 2) and it is the power that enables every believer to operate all nine of the manifestations of holy spirit that are mentioned in I Corinthians 12. Frequently, the gift is called "holy spirit" or "spirit."

It is important to recognize that there are times in the Scriptures when "holy spirit" or "spirit" are mentioned but it is intended to represent the whole spirit nature. This is one of the ways that a legitimate figure of speech known as "synecdoche" is used: when a part of something is mentioned but that part is intended to represent the whole. We use these expressions every day. When you say: "Nice wheels," you really mean: "Nice car." The wheels are used to express your satisfaction with the whole car. In another example, you might say, "I'd be happy to give you a hand." You really mean: "I'm offering my entire self to help you." When we consider the importance of walking by the spirit, we really mean walking in all that the new spirit nature provides. The *Walking in God's Power*® series and the *Working Translation* call it "the totality of the new nature," and it refers to all of the rights, privileges, and abilities that every believer receives as a son of God. Every believer receives the very same rights, the very same privileges, and the very same abilities: no one receives more, no one less.

We have all kinds of rights. Suppose you live in a community that offers a free spring cleanup day. Because you live in that community, you have a right to freely dispose of your old household items on spring cleanup day, but you are not obliged to do so. It is your right but you are not forced to exercise it.

At the time of the new birth, each and every believer receives righteousness and you can claim that righteousness because it is a right that is freely given to you at the new birth. However, you are not forced to accept that truth. You could also allow yourself to conclude, "I am not righteous." We are not robots. We are not controlled. We are not forced to walk in all of our rights as sons of God, although we are urged to do so for our good.

Suppose you went to a college and received an advanced degree. That advanced degree may confer certain privileges to you, such as consideration for a job where an advanced degree is a prerequisite. Well,

we are children of God and heirs, even joint-heirs with Christ according to Romans 8:17. Does that not grant us privilege? We have been blessed with all spiritual blessings in the heavenly realm according to Ephesians 1: 3. Is that not privilege?

Every born-again believer has the ability to operate the gift of holy spirit wherein it can be demonstrated in nine ways. The ability is granted whether or not it is exercised. In fact, all of the spiritual rights, privileges, and abilities that are ours are absolute from God's point-of-view. We have these rights and God knows it. Our rising to claim and manifest them is not automatic but God sees the born-again one as a complete man or woman. We have these things, however, are we persuaded we have them? We have the new spirit nature in all of its totality even if we never rise to believe it or take advantage of it.

Here are some of the rights, privileges, and abilities that are given to every born-again one:

- We are delivered from the Law - Romans 7:6
- We have a new spirit nature – Romans 7:6 & Romans 8:9
- We are no longer condemned - Romans 8:1
- We are justified - Romans 5:9
- We shall inherit the kingdom of God – I Corinthians 6:9
- We are washed, sanctified, justified - I Corinthians 6:11
- We are reconciled - Romans 5:10
- We are delivered from the Power of Darkness and translated into the kingdom of His dear Son – Colossians 1:13
- We have the redemption and the forgiveness of sins – Ephesians 1:7
- We are children of God - Romans 8: 16
- We are heirs of God and joint heirs with Christ - Romans 8: 17
- We can manifest holy spirit in nine different ways - I Corinthians 12: 7
- We are blessed with all spiritual blessings - Ephesians 1: 3
- We are chosen in Christ - Ephesians 1:4
- We are holy and without blame Ephesians 1.4
- We have sonship - Ephesians 1:5
- We are accepted in the beloved - Ephesians 1:6
- We are alive with Christ - Ephesians 2: 5
- We have been raised Ephesians 2:6
- We are seated in the heavenlies - Ephesians 2:6
- We are God's workmanship - Ephesians 2: 10
- We are part of the one new man - Ephesians 2:15
- We have access to the Father by spirit - Ephesians 2:18
- We are builded together for a habitation - Ephesians 2:22
- Nothing Separates Us from the Love of God in Christ Jesus - Romans 8: 38 – 39

When Paul came to Corinth, he held nothing back in his teaching of God's Word. However, in time the Corinthians failed to walk according to their new nature, the totality of their new nature. The result was a walk that followed men, was full of pride and judgment, allowed practices of fornication and followed observances of no profit.

II Corinthians 3:3, 6 & 8

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit [**the new spirit nature**] of the living God; not in tables of stone, but in fleshy tables of the heart.

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit [**the new spirit nature**]: for the letter killeth, but the spirit giveth life.

8 How shall not the ministration of the spirit [**the new spirit nature**] be rather glorious?

Paul wrote the epistle to the Corinthians not with ink, but by the new nature, in fleshy tables of the heart rather than on tablets of stone. If you want to see the new nature in action, look at Paul's writings and his ministry which was in the mold of the ministry of Jesus Christ. Paul and his company were competent ministers of a New Covenant, not based on the letter (the Law) but based on the totality of the new nature. This ministry based on the totality of the new nature is more glorious than what had preceded it - the ministry based on the Law.

II Corinthians 3:17

Now the Lord is that Spirit [**the new spirit nature**]: and where the Spirit [**the new spirit nature**] of the Lord *is*, there *is* liberty.

Now the Lord Jesus Christ is that totality of the new nature and where the totality of the new nature which comes from Jesus Christ is, there is freedom.

For the Corinthians to receive godly solutions by way of the new spirit nature was a blessing because the real error was identified and then it could be effectively corrected. Having the error is like having a splinter of wood in your finger. You can still use your finger but there's some pain and loss of full use. Remove the splinter, let the healing take place and you're good to go! It was necessary that the Corinthians get out of the trap of thinking like natural men and women and move onto their real identity.

One of the best comparisons between a natural man or the man that thinks "in the flesh" and a person that thinks "in the spirit" can be found in Romans 8.

Romans 8:1-4 (WT)

1 So *there is* now no condemnation to those *who are* in Christ Jesus,

2 Because the law of the spirit [**the totality of the new spirit nature received from God**], that

is to say, the life in Christ Jesus, has made me free from the law of the sin and of the death.

3 In fact, what the law could not do, in that it was weak through the flesh [**the old nature**], God, sending His own Son in the likeness of sinful flesh [**the old nature**] and concerning sin, condemned the sin in the flesh [**the old nature**]

4 so that the standard for justice of the law [*of Moses*] might be fulfilled in us who walk not according to the flesh [**the old nature**] but according to the spirit [**the totality of the new spirit nature received from God**].

From God's point-of-view, there is no condemnation for those that are in Christ Jesus. The totality of the new spirit nature, which is the life in Christ Jesus, has freed us from the law of the sin and the death. When God sent His Son, He condemned the sin of the old nature. Therefore, the standard for justice has been achieved, not according to the old nature but according to the totality of the new spirit nature received from God.

Romans 8:5-7 (WT)

5 (In fact, those who are according to the flesh [**the old nature**] think the *things* of the flesh [**the old nature**], but those *who are* according to the spirit [**the totality of the new spirit nature received from God**] *can think* the *things* of the spirit [**the totality of the new spirit nature received from God**].

6 So the thinking of the flesh [**the old nature**] *is* death, but the thinking of the spirit [**the totality of the new spirit nature received from God**] *is* life and peace,

7 because the thinking of the flesh [**the old nature**] *is* hostility against God, for it is not in subjection to the law of God, nor can it be.)

Those who walk according to the old nature think the things of the old nature, but those who walk according to the new spirit nature think the things of the new spirit nature. Thinking the things of the old nature is death, but thinking the things of the new nature are life and peace because thinking the things of the old nature is against the things of God.

Romans 8:8-11 (WT)

8 Those who are in the flesh [**the old nature**] cannot please God.

9 You are not in the flesh [**the old nature**] but in the spirit [**the totality of the new spirit nature received from God**], since the spirit [**the totality of the new spirit nature received from God**] from God dwells in you. If anyone does not have the spirit [**the totality of the new spirit nature received from God**], that is to say, Christ, *then* he does not belong to him,

10 but since Christ *dwells* in you, *then* the body [**the old nature**] *is* indeed dead because of sin, but the spirit [**the totality of the new spirit nature received from God**], *is* life because of justness.

11 If the spirit [**the totality of the new spirit nature received from God**] from Him Who raised Jesus from the dead dwells in you, *then* He Who raised Christ from the dead will also give life to your mortal bodies /because of {OR/ by} His spirit [**the totality of the new spirit nature received from God**] dwelling in you.

Those who walk according to the old nature cannot please God. Repeat: Those who walk according to the old nature cannot please God. The old nature limits. It is dead. However, the new nature liberates. It is life!

Walking in the new spirit nature while we live in a world that is under the influence of the devil requires that we be on guard at all times. We must shed our old ways of thinking. That means we must retrain our minds to think and believe what the Scriptures say. Renewing the mind will help us develop the kind of thought patterns that help us walk in the new spirit nature that is available to us. The basic elements of renewing the mind include:

- A diligent study and believing of the Word of God
- An understanding that we needed a Savior, that God has displayed his love, grace, mercy, and kindness toward us through Christ Jesus our Lord, that we have received the gift of holy spirit from God and are justified and no longer condemned
- Controlling our thinking to recognize our position in Christ as a son of God and remembering that the sonship we have can never be taken away no matter what we have done or what has been done to us
- Practicing the presence of God
- Walking with the love of God

The Corinthians had failed to walk in the new spirit nature that was theirs but Paul wrote to them by way of the new nature. These were God's solutions to their problems and the Corinthians could be certain that what Paul offered by way of the new nature would correct the issues that confronted them. By following the recommended practices and renewing their minds, they could shed their old observances, and walk by way of the new nature that was already theirs. The error was eliminated, they could enjoy what Jesus Christ worked so hard to accomplish for them. We can enjoy the same!

Appendix V - Knowledge Puffs Up?

By Bryan K. Bonett

In this study we will consider portions of God's Word regarding the topic of knowledge. We will consider what the Bible says regarding the knowledge of God and its benefits to God's people. We will also examine I Corinthians 8:1 and its context where it states, "Knowledge puffeth up, but charity edifieth." Let us start with considering what the Scriptures have to say about the knowledge of God.

Hosea 4:1-6:

Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

The Word of the LORD states in verse 1 that at the time of Hosea there was no truth, nor mercy, nor knowledge of God in the land of the children of Israel. Verse 6 continues by saying that God's people were destroyed for lack of knowledge, which as we have just noted was referring to the knowledge of God. Rather than having truth, mercy, and the knowledge of God throughout the land of the children of Israel, there was great misery and destruction. God's own people were destroyed for lack of the knowledge of God. These verses illustrate the importance God places on the knowledge of God; and how vital it is in preventing His people from being destroyed.

It is by the knowledge of God's Word that we come to know and understand God's relationship to His people and their relationship to Him. It is by the knowledge of God and His Word that we learn of the wonderful things that God and His Son Jesus Christ have accomplished for all who believe on Him. Throughout God's Word there is an abundance of clear Scripture declaring the value of the knowledge of God and His Word.

Proverbs 2:1-6:

My son, if thou wilt receive my words, and hide my commandments with thee;

So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;

If thou seekest her as silver, and searchest for her as *for* hid treasures;

Then shalt thou understand the fear [reverence, respect] of the LORD, and find the knowledge of God.

For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

The Lord God is described as One who gives wisdom, knowledge, and understanding. The encouragement from God is to receive His words, to hide His commandments, to incline the ears unto wisdom, to apply the heart to understanding, to cry after knowledge, to lift up the voice for understanding, to seek it as silver, and to search for it as for hid treasures. God's knowledge, wisdom, and understanding are things God considers to be of great value to His people, and they are to be actively sought after.

Luke 11:52:

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

The lawyers that the Lord Jesus Christ addresses in this verse are not the same type of professionals that we know of today when we think of lawyers. The lawyers spoken of during the time of the Lord Jesus Christ were those who were educated and skilled in the law of Moses and in the Word of God. Because of their knowledge and skill in the law of Moses, they were leaders and teachers of the people of Israel. However, the Lord Jesus Christ expressed great displeasure to those lawyers for having taken away the key of knowledge from the people of Israel. Not only did they not want to enter by the key of the knowledge of God's Word, they were hindering or impeding those who were endeavoring to enter. The Lord Jesus Christ considered the knowledge of God and His Word to be very important for God's people to have – and to have without obstruction.

I Timothy 2:4:

Who [God] will have all men to be saved, and to come unto the knowledge of the truth.

This verse states that God wants all people be saved and all people come to the knowledge of the truth. Throughout the Scriptures, the Word of God is spoken of as “the Word of truth.”⁵ God’s will, His desire, is that all people, would have both of these, salvation and the knowledge of the truth. It is quite understandable how important it is to God that all people be saved, for with salvation one receives the gift of holy spirit and eternal life. This should also give us an indication of the level of importance that God places on all people coming to the knowledge of the truth.

II Peter 1:2 and 3:

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Grace and peace are wonderful things to be desired from God for they bring with them many benefits. We see that grace and peace are not simply given, but they are multiplied to us through the knowledge of God and of Jesus our Lord. Furthermore, it is through God’s divine power that we are given all things that pertain to life and godliness, and this is through the knowledge of God. Having all things that pertain to life and godliness and having grace and peace multiplied to us, is certainly beneficial and profitable. All of these are *through the knowledge* of God and of Jesus our Lord.

Romans 15:14:

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

The apostle Paul by divine revelation wrote that he was persuaded that the Roman brethren were filled with all knowledge. It is because they were full of goodness and filled with all knowledge that they were able to admonish one another. In this verse, being filled with all knowledge is coupled with being full of goodness; knowledge is not contrary to God’s purpose. II Corinthians 8:7:

⁵ According to the Lord Jesus Christ as recorded in John 17:17, God’s Word is truth. God’s Word is also called “the word of truth” in II Corinthians 6:7; Ephesians 1:13; II Timothy 2:15, and James 1:18.

Therefore, as ye abound in every *thing*, *in* faith [believing], and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

Here, the Corinthians are encouraged to *abound* in knowledge. Knowledge is grouped together with some very impressive attributes such as faith (believing), utterance, diligence, and love. This verse does not indicate that abounding in knowledge is contrary to abounding in love, believing, diligence, utterance or grace.

Philippians 1:8 and 9:

For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

Here the apostle Paul states that he prayed that their love would abound more and more in knowledge and in all judgment. This verse indicates that it is both available and desirable for one's love to abound more and more *in knowledge* and all judgement.

Colossians 1:7-10:

As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

Who also declared unto us your love in the Spirit.

For this cause we also, since the day we heard *it* [of their love in the spirit], do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Here again we see that Paul (and Timothy) prayed to God desiring that the Colossian believers would be *filled with the knowledge* of His will in all wisdom and spiritual understanding. According to verse 10, being filled with the knowledge of His will in all wisdom and spiritual understanding was meant to result in their walking worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Even though it was declared that the Colossian believers did have love in the spirit, Paul and Timothy also considered it important to pray that they also be filled with the knowledge of God's will in all wisdom and spiritual understanding.

II Peter 3:17 and 18:

Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

The second epistle of Peter closes with an exhortation to grow in grace and *in the knowledge* of our Lord and Savior Jesus Christ. The knowledge of the Lord Jesus Christ, which includes his complete redeeming work of salvation on mankind's behalf, and the resulting grace, blessings, and benefits make up a large portion of the New Testament writings. From these verses we can see that both growing in grace and growing in the knowledge of our Lord and Savior Jesus Christ are set in direct contrast with being led away with the error of the wicked, which would result in falling from steadfastness. Therefore, growing in grace and growing in the knowledge of our Lord and Savior Jesus Christ is beneficial and necessary to help those beloved of God avoid being led away with the error of the wicked and falling from their own steadfastness.

The verses we just considered speak of the knowledge of God found in His Word and are only a small sampling of what may be found throughout the Bible on this topic. We have read that the knowledge, the wisdom, and the understanding of God come from God by way of His words. Knowledge from God is considered by God to be of great value to His people. It helps to prevent them from being destroyed. His Word and the knowledge of it is something that God's people ought to receive, to hide with them, to incline to hear, to apply the heart towards, to cry after, to lift up the voice for, to seek as silver, and to search as one would search for hid treasures.

The verses we have read not only state the importance of the knowledge of God and of our Lord and Savior Jesus Christ, they also exhort God's people to grow and to abound and to be filled with it. It is God's stated desire for His people to come to the knowledge of the truth. Therefore men of God who represented Him, such as the Lord Jesus Christ, Peter, Paul, and Timothy, also desired and prayed for this to occur.

Despite the many clear verses of Scripture that indicate that a knowledge of God and of His Son Jesus Christ is very advantageous, there are occasions where Christians have questioned the value of devoting the time and effort necessary to gain an accurate knowledge of God's Word. Some have stated that rather than exerting diligent effort to reading and to studying the Scriptures they need only apply their efforts towards loving one another. To support this opinion, people sometimes quote the phrase from I Corinthians 8:1 "knowledge puffeth up, but charity edifieth" to suggest that pride, arrogance, conceit, or haughtiness supposedly comes from learning the Scriptures.

Certainly there are portions of Scripture that do warn God's people regarding pride and arrogance.⁶ Of course people should not be prideful or arrogant about what they know from God's Word. However, when God's Word states, "knowledge puffeth up, but charity edifieth," is He saying to His people that rather than seeking the knowledge of God they need only love?

Those who love and respect God ought to be very careful not to misrepresent what God has given in His Word for His people to understand. If someone were to indicate that a portion of Scripture is saying something other than what it really means, it would have the effect of turning people's understanding away from what God has given and would mislead them to believe something other than what He had intended. This would be true even if what is indicated might sound similar to what is recorded elsewhere in the Scriptures. Because God has definite purposes for everything He says and where He says it in His Word, we ought to allow His Word to speak for itself and not read other meanings into what He has given.

We have considered a number of verses that speak very clearly and agree about the importance and benefits of the knowledge of God. From these verses we have seen that the knowledge of God was something that God desired His people to have and the Lord Jesus Christ and men of God such as Peter, Paul, and Timothy were in agreement with that desire. However, the phrase "knowledge puffeth up, but charity edifieth" in I Corinthians 8:1, does not appear to be in harmony with the other verses we have read that were clear regarding the knowledge of God.

In these situations where one's understanding of a verse seems to be at odds with or contradictory to other verses that are clear on a subject, an important principle to consider is that a seemingly difficult verse must be understood in light of the many clear verses. Thus we should not disregard the many clear verses about the importance and benefits of the knowledge of God because one verse is unclear or difficult to understand. Another useful key to allowing God's Word to interpret itself is to recognize that a verse is often understood by considering it within the context in which it is written. A verse's context, meaning the words and ideas being communicated prior to or following the verse, helps give the words in a verse a framework for its meaning. There is a flow of thoughts and ideas being communicated in a context which helps to explain that verse. Therefore, it is helpful and necessary to view a verse keeping in mind what came before and what follows. Let us examine I Corinthians 8:1 as well as other verses in the context in which the phrase "knowledge puffeth up, but charity edifieth" occurs to gain an understanding of what God is communicating in this portion of Scripture.

⁶ I Samuel 2:3: Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

Proverbs 8:12 and 13: I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. James 4:6: But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

I Corinthians 8:1:

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

This verse indicates that what is being discussed is touching or concerning “things offered unto idols.” Idols are images, likenesses, or physical objects such as a statues, pictures, or icons that would represent particular gods and lords to the minds of the people who worshipped them. When this verse speaks of “things offered unto idols,” it refers to sacrificial offerings of food and drinks consumed in worship and in dedication to pagan gods and lords.⁷

The apostle Paul writes in verse 1: “we know that we all have knowledge.” When reading God’s Word, it is very important to pay careful attention to whom or to what pronouns are referring to. Throughout this portion of Scripture, the pronouns “we” and “us” refer both to the apostle Paul as well as the people of the church of God at Corinth who were among those addressed by this epistle.⁸ Paul by revelation included himself with those addressed as having this knowledge, which we should note was knowledge regarding things offered to idols, and *not* regarding the knowledge of God’s Word found in the Scriptures.

The word rendered “puffed up” in this verse means to puff up, to inflate, or to cause to swell and the word rendered “edifies” means to edify or to build up. The word “charity” is also rendered as “love” at other places in the Bible. Thus we understand that knowledge puffs up or inflates, but love edifies or builds up.

The phrase “knowledge puffeth up, but charity edifieth” is sometimes understood to mean that knowledge puffs up or inflates the one with the knowledge, and love edifies or builds up the one being loved. If simply having this knowledge in one’s mind causes one to become puffed up, then one might misunderstand this verse to say that both the apostle

Paul and those addressed were puffed up, because verse 1 said, “we all have knowledge.” Having knowledge in one’s mind does not necessarily mean that it will be used. An important point to recognize about the words in this verse rendered “puffs up” and “edifies” is that they are both verbs that are used without direct objects. When one reads “knowledge puffs up,” there is no immediate direct object to indicate who is being puffed up. The reader might ask, “Knowledge puffs up *whom*?”

⁷ To read examples in the Scriptures of food and drink offerings being used in worship and sacrifice to other gods, see Exodus 34:12-15; Numbers 25:1 and 2; Jeremiah 7:17-19, 44:16-19.

⁸ I Corinthians 1:1 and 2: Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

The same may be said of the phrase “love edifies.” The reader might also ask, “Love edifies – *whom?*”

. . . “Knowledge puffeth up, but charity edifieth” . . . Knowledge puffs up – *whom?*

Does knowledge puff up the person who has the knowledge or someone else?

Love edifies – *whom?*

Does love edify the person who has the love or someone else?

Who does knowledge puff up, and who does love edify? Rather than jumping to conclusions about who was being puffed up by knowledge and who was being edified by love, let us continue to read and consider the context that follows this verse to find out what God is communicating by this statement.

Verses 2 and 3:

And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

But if any man love God, the same is known of him.

These verses add to our understanding about the knowledge and love mentioned in verse 1. Even if someone thought that they had known anything about things offered to idols, what they knew was not what they ought to have known. Therefore, there must have been different knowledge than they had been using in this situation. As we shall see, the verses that follow will be helpful in providing that knowledge from God, which was what they ought to have known. In contrast to a man thinking he knows something, God knows him, if he loves God. How wonderful it is to be known by God, and all that it takes is to love Him.

Verses 4-6:

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Verse 4 reiterates what verse 1 had stated, namely that the topic under discussion is concerning “the eating of those things that are offered in sacrifice unto idols.” During the times that this epistle was written, the Corinthian culture was a polytheistic one, meaning that individuals worshipped multiple gods and lords. It was not simply that one person worshipped one god and another person worshipped a different god. Individuals believed in and worshipped multiple gods and lords in their life and they did so by using idols to represent these to their minds.

Verse 4 explains *what* the knowledge was that verses 1 and 2 were referring to by stating, “we know that an idol is nothing in the world, and that there is none other God but one.” As far as the apostle Paul and the Corinthian believers were concerned, an idol was nothing in the world and that there was no other god but One. Their knowledge was that even though many others were called gods and lords in heaven or in earth there was only one true God – the God and Father of the Lord Jesus Christ, and one true Lord – the Lord Jesus Christ. Again, we should note that the knowledge being referred to in these verses does not refer to the knowledge of God and His Word, but to the knowledge that an idol is nothing in the world and that there is only one true God and one true Lord.

Verse 7:

Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

While the apostle Paul and those addressed had the knowledge that there were no other gods and lords except the one true God and one true Lord Jesus Christ, not every man in Corinth had that knowledge. Those who did not have this knowledge were still accustomed to worshipping idols. When they ate the things that were offered in sacrifice to the idols, they ate it as an actual offering to the idol. By doing that, they were committing idolatry, which is why their conscience is described as being weak, and that is how it was defiled.⁹

Verses 8 and 9:

But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

The eating of meat and food was not able to commend Paul and those addressed to God. The word rendered “commendeth” means to present, to cause to stand beside or near, or to place beside or near. Meat or food could not cause them to stand beside God because they had already been reconciled to God and presented holy, unblameable, and unreprouvable in His sight by the

⁹ defiled: “to soil, to besmear,” as with mud or filth, “to blot.”

accomplishments of the Lord Jesus Christ.¹⁰ Furthermore, they were neither better if they eat nor worse if they did not eat. There was however, the possibility that their liberty to eat could have become a stumbling block for others who were weak.

The Greek word rendered “liberty” in verse 9 is *exousia*. It means power, authority, right, liberty, permission, or license to do something. Those addressed had liberty, power, or authority to eat whatever food they wanted to for they were not under any dietary laws. Nevertheless, they were to watch carefully that their authority to eat whatever food they wanted to would not become a stumbling block to others who were weak and committing idolatry. A stumbling block is an obstacle in the path of someone that if struck would cause them to stumble or fall. The following verses explain how their authority to act in this manner could have become an obstacle that would cause others who were weak to stumble or fall.

Verses 10-12:

For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

And through thy knowledge shall the weak brother perish, for whom Christ died?

But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

If one who had knowledge that an idol is nothing in the world was sitting in an idol’s temple eating the things offered in sacrifice to it, and a person with a weak conscience who was still accustomed to worshipping idols were to see him eating, then that weak person’s conscience would *not* have been edified by the actions and example of the one who had the knowledge. The actions that were based on this knowledge would have contributed to the weak brothers continuing in their idolatry, thus causing them to perish (to be ruined) and causing their weak consciences to be wounded. This activity was considered sin against the brethren for whom Christ died and sin against Christ.

The issue being discussed here is not simply of having knowledge in one’s mind as one might assume after reading the phrase “knowledge puffeth up” from verse 1. We have already noted from verses 1 and 4 that the apostle Paul also had this knowledge in his mind. However, verse 10 states “if any man see thee which hast knowledge sit at meat in the idol’s temple. . .” Those addressed were acting on the knowledge that an idol is nothing in the world by sitting in the idol’s temple and eating the food offered in sacrifice to it. Furthermore, they did so where “any man” could see them

¹⁰ To read how one is commended to or able to stand before God, see Colossians 1:21 and 22 (present) & II Timothy 2:15 (shew). Also see I Corinthians 1:30; Ephesians 2:5 and 6; I Peter 3:18.

doing it. Acting on their knowledge by eating in their brother's presence is what verse 11 is referring to when it states, "*through thy knowledge shall the weak brother perish.*"

Some people have said and taught that the phrase "knowledge puffeth up" refers to what we today might describe as "head knowledge" or "mental assent," which is due to not acting on what is known. That characterization should not be said of this section of Scripture because they were in fact acting on their knowledge. However, as noted from verse 2, there was other knowledge they ought to have known.

In verse 10, the word rendered "emboldened" is the Greek word *oikodomeo*. It is very interesting that of the 39 times *oikodomeo* appears in the Gospels and New Testament writings, this is the only occurrence in the Authorized King James version where it is rendered as "emboldened." All the other occurrences are rendered as forms of the words "to edify" or "to build," including verse 1 where it appears in the phrase "charity *edifieth*

(Greek: *oikodomeo*)." If *oikodomeo* is rendered more consistently as a form of "edify," Paul would be asking, "shall not the conscience of him which is weak be *edified* to eat those things which are offered to idols?"

Before we consider further the answer to this question, let us compare the occurrences of knowledge and edify (*oikodomeo*) in verses 1 and 10, also considering verse 11.

Verse 1: . . . **Knowledge** puffeth up, but charity (love) **edifieth** (Greek: *oikodomeo*).

Verse 10: For if any man see thee which hast **knowledge** . . . shall not the conscience of him which is weak be **edified** (Greek: *oikodomeo*) to eat those things which are offered to idols?

Verse 11: And through thy **knowledge** shall the weak brother perish (be ruined), . . .

Verse 1 says that *knowledge puffs up*, but *love edifies*. Then verse 10 asks if the weak ones were to see those with *knowledge eating*, would they be *edified* to eat those things which are offered to idols. These two occurrences of *knowledge* are quite different from each other. Verse 1 speaks of *knowledge puffing up* and *love edifying* and verse 10 asks would *knowledge edify* them. Then, verse 11 follows by saying that through their *knowledge* the weak brother would be ruined, which is not at all edified.

Would those with weak consciences really have been edified? No. The context indicates that the opposite would have occurred. Verse 7 states "their conscience being weak is defiled (soiled)." Verse 9 states that "them that are weak" could encounter a "stumblingblock." Verse 11 states that "through thy knowledge shall the weak brother perish (be ruined)." Verse 12 states that "ye sin so against the brethren, and wound their weak conscience." Being weak, being defiled, stumbling,

being ruined, and being wounded do not add up to being edified, rather they are the opposite of being edified.

The reason verse 10 seems to indicate the opposite of what verse 1 and the rest of I Corinthians 8 is speaking about, is because it contains the figure of speech irony. Irony is defined as “the use of words to convey the opposite of their literal meaning.”¹¹ The word *edified* in verse 10 is used with this ironical statement to convey the opposite of what was literally occurring – that of their not being edified. Those who are called weak were not edified by the actions of those addressed, in fact, just the opposite of edification was occurring. By using this figure of speech, emphasis is added to draw attention to the issue of edification. Irony is used at other places in the book of I Corinthians with some of the occurrences being used to draw attention to incorrect behavior being exhibited by carnal Christians at Corinth.¹² The following verse gives correction explaining what the proper conduct ought to have been.

Verse 13:

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

The words “make . . . to offend” mean to put a stumbling block or impediment in the way and may also be rendered as “cause to stumble” or “cause to fall.” The apostle Paul was willing to refrain from eating flesh so that he would not cause his brother to stumble or fall. What a loving decision. What a wonderful exhortation and example to those addressed, for in verse 9 they too were asked to take heed that their liberty or authority to eat would not become a stumbling block to those with weak consciences.

Knowledge by itself could not cause their brothers to stumble. Therefore, what is being addressed here is not simply the knowledge, but the *actions* resulting from that knowledge. With this understanding, we may notice that the word “knowledge” in verse 1 is used by the figure of speech metonymy to refer to that which is produced by knowledge. The cause (knowledge) is given for that which results from or is produced by the cause (meaning their actions.) Thus *knowledge* is used, but what is meant is the result, product, or effect of their knowledge – their eating food

¹¹ For further information about the figure of speech Irony, see E.W. Bullinger, *Figures of Speech Used in the Bible* (Grand Rapids, Michigan: Baker Book House, 1968), Irony, pp. 807-815.

¹² For other examples of the figure of speech Irony used in I Corinthians, see Walter J. Cummins, *A Journey Through the Acts and Epistles* (Franklin, Ohio: Scripture Consulting, 2006), I Corinthians 4:8-10; 6:4; 9:4; 11:19; 12:31 and associated notes.

offered to idols in the presence of weak brothers. The actions from their knowledge would result in others being puffed up.¹³

Similarly, the word “charity” is also used by the figure of speech metonymy to refer to that which is produced by love. *Love* is used, but what is meant is the result, product, or effect of their love – their refraining from eating food offered to idols. The actions from their love would result in others being edified. Both the *knowledge* and the *love* spoken of in verse 1 literally occur in the mind; however, used with the figure of speech metonymy, their resulting effects are communicated and emphasized.

Those addressed had a choice to act on their knowledge that an idol is nothing in the world, thus producing the actions of eating food sacrificed to idols in the presence of the weak brothers. These actions would have contributed to those with weak consciences being puffed up to the end that they continued in their idolatry. Those addressed also had a choice to act on their love for God and for the brethren, thus producing the actions of refraining from eating food sacrificed to idols in the presence of weak brothers. These actions would have contributed to those with weak consciences being edified to the end that they did not continue in their idolatry.

By reading and understanding this section in the context in which it was written, the answers to questions posed earlier in this study regarding who would be puffed up by knowledge and who would be edified by love are now clear.

Knowledge puffs up whom?

The knowledge that an idol is nothing in the world with the resultant actions of eating food offered to idols in the presence of weak brothers would puff up the weak brothers. Knowledge (the effects resulting from or proceeding from it) puffs up the weak brother.

Love edifies whom?

The love for God and for the brethren with the resultant actions of refraining from eating food offered to idols in the presence of weak brothers would edify the weak brothers. Love (the effects resulting from or proceeding from it) edifies the weak brother.

In I Corinthians 8:13, Paul declared that he would not eat meat if doing so would be a stumbling block that would cause his brother to stumble. From Paul’s example of loving attentiveness, we see that those who desire to walk in the love of God and according to the knowledge of God should take thoughtful consideration of their own actions and how they might affect other people’s edification.

¹³ For further information about the figure of speech metonymy of the cause, see E.W. Bullinger, *Figures of Speech Used in the Bible* (Grand Rapids, Michigan: Baker Book House, 1968), I.iii Metonymy of the Cause, pp. 549-557.

In our walk and our service to others, we may find ourselves in various situations where we need to be mindful of what would be best for other people's edification. This thoughtful consideration of doing what would edify other people's conscience, which is discussed in the context of I Corinthians chapter 8, is also discussed in I Corinthians chapter 10.

I Corinthians 10:23-33:

All things are lawful for me, but all things are not expedient [profitable]: all things are lawful for me, but all things edify not.¹⁴

Let no man seek his own, but every man another's *wealth*.

Whatsoever is sold in the shambles [food market], *that* eat, asking no question for conscience sake:

For the earth *is* the Lord's, and the fulness thereof.

If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Even though one may have the liberty and it may be lawful to eat food sacrificed to idols, what is to be sought is the profit and edification of others. There are situations listed here where one might have had food presented to them which may have been offered in sacrifice to idols, such as in the food markets or eating with unbelievers. It was acceptable for them to eat the food without having

¹⁴ Compare with I Corinthians 6:12: All things are lawful unto me, but all things are not expedient [profitable]: all things are lawful for me, but I will not be brought under the power of any.

to ask questions to examine if it had been offered in sacrifice to idols. However, if someone were to declare to them that the food had been offered in sacrifice to idols, then they were not to eat it for the sake of the conscience of the one who had disclosed it.

By considering the consciences of those who might see them knowingly eat food sacrificed to idols, they could act in a way that would not give offence to anyone who was present. With this consideration in mind, it is understandable how eating food offered in sacrifice to idols could be offensive or a stumbling block for those from either the Judean, Gentile, or church of God groups. Regardless of the group that people may have belonged to, Paul sought to please all people in all things so that they would be saved (delivered). He sought help and deliverance for people rather than seeking what was best for himself. Paul sought the profit of others, not his own profit, and so can we. We too can have this loving attitude of service seeking the profit and edification of others. We are to do all to the glory of God, also seeking the profit of many, that they may be delivered.

In summary, the context of I Corinthians 8 has shown that those addressed knew that an idol is really nothing in the world and that there is only one true God and only one true Lord – Jesus Christ. Their attitude regarding the food offered in sacrifice to idols was that it was just food and their actions or conduct was a result of this knowledge. However, not everyone in Corinth had the same knowledge for some were still accustomed to worshipping other gods and lords. As they ate food offered in sacrifice to idols, their conscience was not that it was just food. Instead, their conscience focused on the offering of the food to the idols, and thus focused on the gods and lords they represented. Some of the Corinthian believers' actions, which resulted from their knowledge, contributed to the weak brothers being puffed up and continuing in their idolatry. The weak brothers did not have a respectful, loving relationship with God and this weak conscience resulted with their being defiled, ruined, and wounded. Those addressed were asked to take heed that their liberty to eat food offered in sacrifice to the idols would not become a stumbling block for those with weak consciences by refraining from eating that food in presence of the weak brothers. Their actions, which resulted from their love for God, for the Lord Jesus Christ, and for the weak brothers for whom Christ died, were to contribute to the edification and profit of the weak brothers.

After considering the phrase “knowledge puffeth up, but charity edifieth” from I Corinthians 8:1 in the context in which it was written and by considering figures of speech that are present in the passage, its meaning is clear. This phrase is not speaking of believers being puffed up in their minds by the knowledge of God's Word. It is speaking of believers' actions based on the knowledge that an idol is nothing in the world, which actions could contribute to the puffing up of a weak brother. It is also speaking of believers' actions based on love for God, for the Lord Jesus Christ, and for the weak brothers for whom Christ died, which actions could contribute to the edification of a weak brother.

God revealed His knowledge, which was the knowledge I Corinthians 8:2 was indicating they ought to have known. God addressed a specific situation occurring in the church at Corinth where people were not being edified. Because of the knowledge of God revealed in this section of Scripture, those addressed were made aware of what they ought to have known and what they

ought to have been doing. They were instructed to act according to love, and this included considering how their actions should edify their brothers.¹⁵

In order to properly understand I Corinthians 8:1, it was necessary to read and understand it as it related to its context, which in this case included considering the whole chapter of I Corinthians 8. There are numerous verses of Scripture that plainly interpret themselves in the verse where they are written. However, there are times where we should resist the urge to jump to conclusions after we initially read a particular verse. We should consider the many clear verses in God's Word regarding a subject and look deeper by considering the verse's context, which helps to give the verse the meaning that God intended. In doing so, we can avoid forming inaccurate conclusions and discover what God is giving in His wonderful Word for His people to understand.

God had His Word recorded so that His people could have accurate, true, and profitable knowledge from Him. Having knowledge from God, His people may profit from understanding and doing it. God's Word is a treasure of immense value far beyond any earthly riches or treasure. It is worth our every effort to become knowledgeable of it and to understand it accurately, so that in our walks with Him and for Him we might benefit from what He has made available to us and that we might edify and profit others by our loving service. May we grow in our love for God, for the Lord Jesus Christ, and for all people; and may we grow in our knowledge and believing of His wonderful Word, doing all to the glory of God.

Philippians 1:8 and 9:

For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

¹⁵ For further information about I Corinthians 8 as it related to the sanctified walk of those in the first century church, see Walter J. Cummins, *Scripture Consulting Select Studies* (Franklin, Ohio: Scripture Consulting, 2010), chapter 9 "Sanctification."

Appendix VI- Irony and Rhetorical Questions in I & II Corinthians

By Amanda Reilly

In this study, we will be considering the occurrences of irony and rhetorical questions in I and II Corinthians. These two figures are beneficial to consider alongside each other because of their similarities. Both irony and rhetorical questions are spoken with irregular intentions. The determination of both also relies almost entirely on context.

Irony is an expression of thought in a form that naturally conveys its opposite (Bullinger, 807). This means that irony is used to express a meaning which is the opposite of what is actually being said. Oftentimes irony is easily picked up on due to its obvious disagreement with the surrounding context. In speech, irony can be paired with a vocal tone to signify the speaker's insincerity; however, this vocal shift is lost when considering figures in written form, and so it becomes even more important to consider the surrounding context of the verse to avoid misunderstanding God's written Word.

Irony is used in our current vernacular constantly. It can come in the well-known form of sarcasm, a figure of speech that clearly points out the foolishness of one's thoughts or actions. Sarcasm can also poignantly convey the truth of a situation. For example, if a painter were to spill a can of paint all over their client's brand-new floor, the client might mutter under their breath, "Oh, fantastic." Clearly, this news is not fantastic! This style of sarcasm is commonplace in our culture.

There are examples of irony in God's word that can help us understand this figure of speech more plainly. In I Kings 18, Elijah knew no matter how loud they cried, their false gods would remain silent. He is mocking those who were crying to a dumb idol:

**"And it came to pass at noon, that Elijah mocked them, and said,
Cry aloud: for he is a god; either he is talking, or he is pursuing,
or he is in a journey, or peradventure he sleepeth, and must be awaked."**

I Kings 18:27

We clearly know through the scriptures that Elijah believed in the one true God. Even the scripture itself expresses that Elijah is not sincerely speaking to these idols, but is mocking those who could hear him.

A rhetorical question is being used when a speaker asks animated questions, but not with the purpose of obtaining information. In the simplest definition, rhetorical questions are questions that don't need an answer because the answer is being implied by the asker. Rather than causing the audience to seriously consider the answer to these questions, the audience considers the question itself while being shown the obvious answer.

As with irony, we are well acquainted with rhetorical questions in our culture. We also rely on the same cues to show us when these figures are being used: context and vocal shifts. For example, someone might sincerely ask a child what their age is. This would not be a rhetorical question, but would be motivated by genuine curiosity regarding the child's age. Someone could also ask this *same* question of an adult, with a completely different motive. In this situation, the adult might be acting like a child and the words "how old are you?" are not being asked because the asker genuinely cares to know the age of the adult.

In the scriptures, we see many rhetorical questions. Our Lord Jesus Christ is often shown asking pointed questions towards the Scribes and Pharisees.

"And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?"

-Mark 12:24

Their error of not knowing God's Word is abundantly clear to those who delight in God's Word. This question offers an immediate response in the heart- they *did* err in not knowing God's scriptures and power.

I. Several Occurrences of Irony

I Corinthians 4:8-10 WT

8 Already you are full. Already you have become rich. You have reigned as kings without us. Oh that you did indeed reign as kings so that we also might reign with you!

9 As a matter of fact, I suppose that God has displayed us, the apostles, last as those condemned to death, because we have become a spectacle to the world, both to [spirit] messengers and to human beings.

10 We are foolish for Christ's sake, but you are intellectual in Christ. We are weak, but you are strong. You are illustrious, but we are dishonored.

I Corinthians 7:40 WT

40 However, she is happier if she remains so, according to my opinion, and I also seem to have the spirit of God.

- KJV- "I think also that I have the Spirit of God."
- It is obvious that Paul indeed does have the spirit of God. In I Corinthians 2:4, Paul expresses that he came to them "in demonstration of spirit and of power." He knew quite well that he had the spirit of God.

II Corinthians 11:17-19

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

II Corinthians 12:1-13,16-17 WT

1 It is necessary, but certainly not profitable, to boast, but I will come to visions and revelations of the lord.

- ESV- "I must go on boasting. Though there is nothing to be gained by it, I will go on to visions and revelations of the Lord."

2 I know a man in Christ (whether in a body, I do not know, or out of the body, I do not know; God knows), who more than fourteen years ago was caught away unto the time of the third heaven,

3 and I know such a man (whether in a body, or apart from the body, I do not know; God knows),

4 how that he was caught away unto the time of paradise and heard inexpressible words, which is not permitted for a person to speak.

5 Concerning such a person, I will boast, but concerning myself, I will not boast, except in my weaknesses.

6 Moreover, if I would desire to boast, then I would not be foolish, for I shall speak the truth. However, I refrain from doing so lest anyone would consider me above what he sees me to be or above anything he hears from me.

- Paul mocks the actions of the super-apostles, who boasted in the false spirituality of their actions.

7 Furthermore, so that I would not be overly exalted by reason of the exceeding greatness of the revelations, there was given to me a thorn in the flesh, a messenger of Satan, to buffet me so that I would not be overly exalted.

- ESV- "So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited."
- Paul was in no danger of being overly exalted by the Corinthians. They severely under-exalted him, not recognizing his value as a humble servant of Christ who operated in the grace of God. Paul warned against conceit and boasting, pointing out their foolishness. The adversary would not have desired to help Paul remain humble, but would have gained more from him falling into the same arrogance of the super-apostles.

8 Concerning this, I besought the lord three times that it might depart from me, 9 and he said to me, "My grace is adequate for you, for my power is perfectly accomplished in weakness." Therefore, I will most gladly boast even more in my weaknesses so that the power of Christ may reside in me.

10 Wherefore, I take pleasure in weaknesses, in abuses, in obligations, in persecutions, in calamities for Christ, because when I am weak, then I am powerful.

11 I have become foolish [in boasting]. You compelled me to do so. As a matter of fact, I should have been commended by you, for in nothing have I fallen behind the super-apostles, even if I am nothing.

- In comparing himself to the so-called super-apostles, Paul speaks in irony to say that he was nothing. He is calling attention to their flaw in not recognizing Paul's apostleship. From their point of view, Paul was nothing when in reality Paul had in no way fallen behind the super-apostles

12 Truly the signs of an apostle were produced among you with all patience by signs and wonders and miracles.

13 In fact, how were you made inferior to the rest of the churches except that I myself was not an incommodious torpid burden to you? Forgive me this injustice.

- Paul asks them how they were inferior to other churches, other than how he wasn't burdening them. Sarcastically, he asks them to forgive him of that injustice towards them. There was no injustice in *not* burdening them.

14 Behold, this is the third time I am ready to come to you, and I will not be an incommodious torpid burden to you, for I do not seek your things but you. In fact, the children ought not to lay up treasure for the parents, but the parents for the children.

15 I will most gladly spend and be expended for your souls. If I love you more abundantly, am I loved less?

16 Be it so, I did not burden you. However, being the crafty one, I did catch you with bait.

- Referencing verse 13, we see clearly that Paul was *not* a burden to them at all. On the contrary, he worked tirelessly on their behalf. In irony, Paul calls himself a crafty one who caught them with bait to use for his own pleasure. In verse 14, we see that Paul didn't desire their things, but he desired them.
- He would *most gladly* spend and be expended for their souls. Being a burdensome crafty one is directly opposing his heart and conduct towards them.

17 No, I did not take advantage of you by any of those whom I sent to you, did I?

II. Apparent Rhetorical Questions

I Corinthians 1:13

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I Corinthians 3:16

16 Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?

- **Know ye not/do you not know** appears multiple times in I Corinthians.
 - (a) I Corinthians 6:2-3,9,15-16,19
 - (b) I Corinthians 9:13,24

I Corinthians 6:5

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

- In this scripture, Paul's tone is explained in the verse. He was speaking to their shame, not to commend them.

I Corinthians 6:15

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make [them] the members of an harlot? God forbid.

I Corinthians 6:16

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

- The question "what?" occurs three other times in I Corinthians.
 - (c) I Corinthians 6:19
 - (d) I Corinthians 11:22
 - (e) I Corinthians 14:36

I Corinthians 14:15

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

I Corinthians 15:55-57

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

II Corinthians 6:14-16

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in [them]; and I will be their God, and they shall be my people.

II Corinthians 11:23

23 Are they ministers of Christ? (I speak as a fool) I [am] more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

- Here, Paul expresses that he speaks as a fool to ask if they were ministers of Christ.

Verses Containing Rhetorical Questions in I & II Corinthians			
<i>107 rhetorical questions are found in I Corinthians</i>	<u>I Corinthians</u>	<i>26 rhetorical questions are found in II Corinthians</i>	<u>II Corinthians</u>
	1:13,20		2:2,16
	2:11,16		3:1,8
	3:3-5,16		6:14-16
	4:7,21		11:7,11,22-23,29
	5:6,12		12:13,17-19
	6:1-4,5-7,9,15-16,19		13:05
	7:16		
	8:10		
	9:1,4-13,18,24		
	10:16,18-19,22,29-30		
	11:13-14,22		
	12:15-17,19,29-30		
	14:6-8,15,23,26,36		
	15:2,12,29-30,35,55		

