

EXEGESIS I CORINTHIANS 6:12

1. Paul first lay down the principles of Christian liberty, "All things are lawful unto me." The Corinthians had used this maxim to justify their conduct. Possibly they had derived it from Paul's teachings when he was among them. At any rate, Paul accept it. Other religions prescribe rules that men must keep if they were be saved. The abstaining from all unlawful things were the necessary parts of obtaining salvation. Not so with Christianity. The believer will avoid evil and unhelpful things, but this does not EARN his salvation. Salvation is all of grace. It depends on what God has done in Christ. The believer is not wedged around with a multitude of restrictions. All things are lawful for him. *helpful" or "advisable"*

But if it is true that the Christian is not inhibited it is also true that he is not unmindful of moral issues: all things are not expediant. There are some things which are not expressly forbidden, but whose results are such rule them out for the believer. A second reason for the exercise of caution in using Christian freedom Paul gives in the words, I will not be brought under the power of any. "All things are in my power, but I shall not be overpowered by any thing." There is a danger than in claiming his Christian freedom a man may bring himself into bondage to the things he does. (Tyndle)

2. The subject of this paragraph is a sin of fornication. In this statement of general principles is to be considered with reference to the subject of the paragraph. The apostle says that while it may be true that all things are livable, it does not follow, and is not true, that all things are for his good. And so, even supposing that fornication is allowed, there is the further very important question of his influence on his welfare.

Even supposing that he is master of every thing, privileged to do what he likes, he refuses to be mastered by any thing. The pronoun I is emphatic laying stress on the fact he is not the one to be mastered. The lesson is plain - that one must not use his freedom in a way as to become a slave to the very thing in which he asserts his freedom. He must be free not to do it, as well as to do it. (America)

3. Behind a slogan all things are lawful is the assumption that physical acts do not affect the inner man. Paul asserts, contrary to limitations of a Christian freedom.

- (a) The first is from the social point of view; is the act helpful to others?
- (b) The second is from the individual own's point of view; will the act make us slave to passion thus destroy freedom itself? Real freedom lies in the choice of our master.
(IB)

4. "All things are in my domain; yet, but I will not be dominated by any thing". That is uncomfortable to a man which gets the mastery over him. Such and such a thing is in my power, I will take care that it does not get me into it's power. I will never by abuse of my liberty forfeit that liberty. This gives the self-regarding, as 10:23 the other - regarding the rules of Christian temperance in the use of things lawful. The emphatic I will not be jealous, self-assertion of the spiritual free man, fearful of falling again under the dominion of the flesh. (XGT)
5. I will not be deprived of my freedom by any practice. I will not indulge in any practice which will mar this liberty and render it no real freedom, making me to be one under the power, and instead of one exercising it. (ALFORD)

vs 19, 20

(1) In this passage Paul is up against a whole series of problems. The passage ends with the summons: "Strive with your body." In this passage that is Paul's battle-cry. (Barclay) - That is a Command.

Our bodies are very sacred - X bought us, & because of that a man's body is not his own to do as he likes with; it is X's & he must use that body, not for the satisfaction of his own lusts, but for the glory of X. (Barclay)

(2) Each Xian is a temple in which Θ dwells. The word is NÁOS - váos - refers to the sacred shrine, the sanctuary, not hierón hieron, which includes the entire precincts.

This gives dignity to the whole of life, such as nothing else could do. Wherever we go we are the bearers of Holy Spirit, temples in which it pleases Θ to dwell. This must rule out all such conduct as is not appropriate to the temple of Θ . Nothing that would be a miss in Θ 's temple is seemly in the body of the child of Θ .
(Paul)

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6. This passage illustrates Paul constant habit of solving questions as to conduct by the largest principles. The greatest truths were used to regulate the smallest duties. Like the Star that guided the Wise Men, burnt high in the heavens but yet directed to the house in the Bethlehem.
7. There were sins in the church. Some had sunk to a low level and the rest were tolerant of it. While Paul was concern with individual sin, he was more concerned with the effect that the toleration of such sins had within the church - blasting that church, and hindering it in it's life, and preventing it fulfilling it's highest function.


All things - the statement of liberty is a revelation of the naturalness of the Christian life. Paul insist upon it. The Christian is not called upon to deny the activity of any natural power or function.

This phrase, (All things are lawful), was the trademark of the Epicureans. They said, "do not put a rein or a strain upon your desires, just express yourself."

Paul said, being a Christian does not mean stultification of any natural power he has. But things one could do, one cannot do. Why? Because they are not expedient.

Vs. 12b - Authority

8. Paul's statement still holds good for every Christian believer and the Church. He draws a clear distinction between liberty and license. These are useful, practical distinctions.

Paul is asserting the freedom of the believer, a matter on which, having regards to his previous servitude to the Jewish law, he lays great stress and insistence in his writings. As a Christian he asserts boldly that he may do anything he wishes.  Augustine said, "Love God and do as you please."

In a pagan community it's too easy for Christian freedom to be travestied. Freedom has not been given through Christ's grace only to succumb to any other appetites. In effect, the apostle is pleading for a life disciplined by moral bounds in God's spirit.

Vs. 19-20 - To the protest of self-sufficient man, "Cannot I do what I will with my own Christian mark" (CF-Matthew 20: 15), he replies, You are not your own. God is glorified not by a verbal cult, but by the presenting of our bodies in worthy deeds. The Godward aspect of worship comes through a life completely dedicated to His Service.

8. The test for the Christian is not to be found in self; nor in advantage to self, but in others, and the effect that may be produced upon others.
9. 10-31 - All the conduct of the believer should redound to the glory of God.

Vs. 24 - The idea of personal responsibility is central in the gospel I Corinthians 8:11

The worst sin has always been the abuse of the greatest gift
example: religion, marriage, children.

It's clearly implied by his statement that a sin against a weaker brother is a sin against Christ (Romans 14:12; I Corinthians 8:12; Matthew 25:21-46.)

10. Verse 31. Paul finally expand the whole range of every day activity. His exposition of our obligations to live blamelessly in the eyes of God. This is the full mandate of Jesus Christ, through his apostle, to all Christians. It's the clearest possible statement that Christianity is the whole of life, cleans, illumined, dominated by the indwelling spirit of Jesus Christ. It means that all circumstances it's possible to live a consistent Christian life. Cf. 7:17-24. The major part of life is lived, not at church, but in the grooves of daily routine, home or business - . If Christianity is to be of any value, this fact must be reckoned with. ~~That~~

→ Verse 33. - The purpose of all this is that many may be saved.

11. In these two passages Paul gives two great principles -
 1. Christian liberty.
 2. Christian limitation.

The Bible says nothing about smoking, card playing, dancing, movies, etc., etc. How is a Christian to determine whether these things are right or wrong. The Bible is local and historical - but it lays down general principles for all times; it's relevant.

(12) The principle is clear. The Xian is not concerned with the assertion of his rights, but with the glory of G. Eating, or drinking, or anything else, must be subordinated to this major consideration.

vs 32 - Jews, Gentiles, Church - Their conduct might have repercussions in any of these groups.

vs 33 - Paul appeals to his own example. No personal advantage determines his guiding aim. He seeks that many may be saved. He does not do the things that are pleasing to himself. (Morris: Temple)

EXEGESIS I CORINTHIANS 10:23-24

1. "All things edify not". There are some things that are not wise. They do not build men up in the faith. It is more important to avoid such matters than to assert one's right.

Vs. 24. It is important that every Christian has a concern for the well being of others. Paul means that each Christian must seek to promote the best interest of other people, not selfishly seeking it's own. (Tyndle)

2. But not all things build up. They do not build the Christian character of others in the church. Both the use of the word, and the development of the thought in the following verses, show that it is others, and not the person himself, to whom the verb applies.

Vs. 24. This principle, that no one is to seek ^{his} own, but the others' interest is what to guide them in such question as this sacrificial meat, in connection with the preceding statement but not all things that are allowable edify. The mere lawfulness of any action is not enough, according to these two statements, to determine what we should do. We must also inquire whether it will benefit or injure others. (America)

3. → It is love for the brethren, not the exercise of personal liberty, which builds up the community, and for Paul that is always the central criterion. See Romans 14:19 and 15 too. (IB)

4. In Chapter 6 Paul bade his readers ^{to} guard the application of liberty for their own sake, now for the sake of others; there in the interest of purity here of love. Above all such regulations stand the supreme comprehensive rule of doing every thing to God's glory.

Edification, proper meaning, is always relative to the community. Paul is safeguarding not the particular interest of the weak brother so much as the welfare of the church, when he says, "Not all things edify". (XGT)

5. Edify referes to the Christian body: tend to build up the whole, or the individual part, of that spiritual temple, God's building.

Vs. 24. This ought to be our object: The bringing on one another to perfection, not the pleasing of ourselves. (Alford)

*words has to do with post-travel in original -
expedient*

6. The Christian faith is never static, and the New Testament envisages the Christian way as a continual growth. Those who are in Christ are men who are growing in spiritual stature. The Thessalonians are to build each other up. Paul looks to the Thessalonians to accomplish this themselves, under the guidance of the Spirit. Together they emphasize the mutual responsibility of believers for one another and the kind of service they can render one another. (Notes of I Thessalonians 5:11 from NIC)
7. It should be observed that the build up of the church is constantly in danger - in danger from without, certainly, but most of all from within. Hence arise the numerous exhortations in the epistle, which seek to provide for the building up of a community and to prevent it's being in peril, whether by individualism ~~and~~ religion (I Corinthians 14) and morals (I Corinthians 8:1, 10:23) or last of all in doctrine (Jude 20 I Peter 2:4, Ephesians 4:11, Galatians 2:6.) (A companion to the Bible)

vs-31-33

- (A) Had a duty to the Jews - the enemies of X, of Church
 (B) Had a duty to the Gentiles - those indifferent to X -
 These two are the lost - Xian must be good example to
 → the lost.
- (C) Had a duty to his fellow Church member - Somebody takes the cue for his conduct from everyone of us.
 We can only do all things to the glory of Q when we remember the duty we must discharge to our fellow men; & we will only do that when we remember that our Xian freedom is not given for our own sake but for the sake of others. (Barclay)

Greek words - Spirit gifts

1 Cor 12:

1-

Thru the Spirit =

ἑὶς

λόγος σοφίας

λόγος - speech in progress, a word, an utterance,
speech, discourse, saying

spoken word - the expression of thought

σοφίας - gen. sing. wisdom, the highest intellectual
gift, of comprehensive insight into the
ways & purposes of G -

practical wisdom, that endowment of heart
& mind which is needed for the right conduct
of life.

① ~~the~~ the word or speech which has wisdom as its
content (NT)

② wisdom is the largest acquisition - the truth
of G wrought into the man;
knowledge is that truth ~~it~~ intellectually
apprehended & objectified (EX)

2- Knowledge - γινώσκω = knowledge -
primarily, a seeking to know, an enquiry,
investigation

3- ΠΙΣΤΙΣ - faith, belief, trust, leaning of the entire human personality upon & -

- integrity, faithfulness, loyalty,

① - use of the word here means it has a special meaning = a faith that has special visible results, a faith that enables one to do miracles (NIC)

② an energy & demonstrativeness of faith
(EX)

③ a faith enabling a man to place himself beyond the realm of mere moral certainty, in the actual realization of things believed, in a high & unusual manner. (Alford)

4- Healing

Χαρίσματα - a free (gracious) gift, an endowment, especially from God.

ἰαμάτων, a healing, cures

plural, to indicate the different kinds of diseases, so requiring different sorts of healing.
(Alford)

5- ΕΠΕΡΥΨΜΑΤΑ - nom. plural - workings
what is wrought, the effect produced by the verb.

Δουέμενοι - gen. pl. of Δύναμις = I am powerful,
& have power, I am able, I can
- displays strength, & acts of energy

④ Not mere foretelling of the future. Quite probably very little of this element is contemplated, but utterance under immediate divine inspiration; delivering inspired exhortations, instructions, or warnings. The fact of direct inspiration distinguished prophecy from teaching (Vincent)

6 - Prophecy = $\pi\rho\phi\eta\tau\epsilon\iota\alpha$ - The quality or action of a prophet - declaration of the will of God

speaking forth of the mind & counsel;
⑤ - to speak forth

Mat 26:28 Not future - but something not known
⑥ It is that special gift that calls and enables certain persons to convey revelations of God to the church. Only a few prophetic utterances are recorded in N.T. Acts 11:28; 21:11 (NIO)

⑦ Inspired speech - on occasion the ability to predict the future accurately might be regarded as the mark of a true prophet. Yet the emphasis is not on prediction, but on setting forth what God has said.

The Spirit gives to some the ability to utter inspired words, which convey the message of God to the hearers (Zynda)

⑧ Purpose of prophecy was to edify, comfort & exhort believers encourage believers, 1 Cor 14:3, while its effect on unbelievers was to show that the secrets of a man's heart are known to God, to convict of sin, & to constrain to worship. 1 Cor 14:24,25 (Veine)

7- Discernment of Spirits

διακριτικός - distinguishing, ^{hearing} deciding, passing
sentence upon -
1 Cor 14:1

- a clear discrimination, judging
Heb 5:14 - can train faculties to do this

① This is the counterpart & safeguard of prophesying, demanding the like supernatural penetration; The true critic may not have oratorical faculty, but his mind moves in the same region as that of the originator & tracks his steps.

plural = for this gift had many & various occasions of exercise
1 Cor 6:5; 1 Thes 5:20, 21 (EX)

② Something every Christian must practice in measure
1 John 4:1
- discerning the origin of spirits (Syndalos)

③ There were evil spirits operating in the churches - manifesting themselves in false prophecies & in the performing of miracles = Acts 19:13
In general there was a ~~dead~~ devilish imitation of the charismata of the work of X -

Admonition: Acts 20:29; 1 Tim 4:1; II Cor 11:14f

a special insight, a special ability to distinguish between good + evil spirits.
(NIC)

④ The power of distinguishing between the operation of the Spirit of God + the evil spirit, or the unassisted human spirit.
(Hford)

γένη = kind, sort, class, race, nation

8 - Tongues γλῶσσοῦν - ~~languages~~
ϕ Tongue, especially as an organ of speech;
- language =
= usually in the plural, for the unintelligible sounds uttered in spiritual ecstasy.

⑤ In this exercise the intelligence of the speaker is suspended. Ranked first by the Corin. because of their sensational character, ϕ enumerates last in regard of "profiting!"

(EX)

⑥ The Greek word indicates the speaking tongue, the tongue in action.

The speaking of a miraculous spiritual language that has its own sounds. The plural may imply that this miraculous language of the Spirit was spoken at intervals, the word kind implies the existence of various sorts of tongues, i. e., as one + the same person the tongue did not always have the

same character, (NIC)

9- Interpretation = ἑρμηνεία - Translation, interpretation.

(Herman) Ok name of person & Mercury, messenger of the gods, denotes to explain, (Hermenentus)
(Vine)

① The power of giving a meaning to that which was spoken ecstatically. (Alford)

② The gift whereby & makes intelligible what was hidden from all in the ecstatic utterance.

③ Shows that want foreign language because if we - a Greek speaking drama - a language could be learned w/out a special gift of the Spirit = only the Spirit can understand the language (RD)

10- αὐτὸ λήμψεται - HELPS = a lending a hand TO, a helping

- a laying hold of, an exchange -

(anti - in exchange, in front - lambano = to take, so as to support)

① General function of assisting those in need
(Fyndale)

② Referring to continued aid rendered by special persons. The context requires us to think of help which was rendered to the church. There were apparently people, who, went holding a particular office, rendered many services to the church enabled by the gifts of the Spirit which they had received. These services may have included the care for the church's finances & the arranging of the divine services.

(D1C)

17 - Governments - κυβερνήσεις = steering, piloting, governing, guiding
~~J. 1 Tim 5:17~~

D denotes the activity of the steersman of a ship, the man who pilots his vessel thru the dangerous shoals & brings her safely to port. The function is obviously one of direction. (Tyndale)

② orig here in N. T.

Minister in sphere of ministry Your gifts determine the ~~form~~
boundaries of your ministry

Roman 12 Gifts 1 Peter 4:10

127. Ministry = διακονία - waiting at table, service,
ministration - Luke 10:40 - Martha serving

- ① an activity of a practical nature expected in action, not word. (Vincent)
- ② Represents service of whatever character, & especially voluntary service in contrast to bondservice. (Vin)
- ③ Stick to your own gift is Paul's emphasis here! (R. D.) - not a complete list
- ④ "If we have one gift of ministry, let us use it in ministering to the community & not attempt ambitiously to prophesy or exhort - attendance to physical, material needs (Sunday)

Teaching διδασκω - Teaching, to give instruction.

- ① Paul now becomes more concrete & in the five functions that remain he speaks in terms of the persons exercising the gifts. - Teacher expounds the meaning of that which has been revealed. His work ~~must~~ is directed particularly to the understanding. He must devote himself to the task & be content w/ it. (NIC)

② The teacher confines himself to an orderly & clear exposition of the Truth. (Goslet)

③ He is to teach in the sphere, w/in the bounds, of the teaching allotted to him by G - on fr which G has given him the faculty. (Alford)

Exhortation παρακαλῶν - beseech, importune, exhort

- to call to a person, to call to one's side, to one's aid, entreaty, encouragement.

① aimed at the heart & will (Vincent)

② as teaching is directed to the understanding, so is exhortation to the heart, conscience & will.

Exhortation needs to be directed to the cultivation of patience & perseverance - consolation is part of it (NIC)

Giving: μεταδίδους - I offer by way of change, I offer so that a change of owner is produced, I share, I impart
- to give a share of, to impart, as distinct from giving

giving what is yours

① The giving is that of private means - not from the treasury of the church.

No mixed motives

w/ simplicity = sense of singleness of heart, of motive & of purpose
It must not be w/ the ulterior motives of securing influence & advantage for oneself.
(NIC)

ἁπλότης - sincerity, singleness of mind

(2) not w/ mixed motives. (Sanday)

(3) to communicate to others of one's own wealth — feels himself particularly called to succor the indigent around him.

ἁπλότης = etymology = the disposition not to turn back on oneself — looking back to see what his own side, left hand not knowing what right hand does. (Hidet)

(4) w/ all your heart (Tyndale)

(5) to impart of one's own to another (Hoffd)

Prolepsy = προῖστανεως — I take up a position (stand) in front: I take the lead, I rule, I lead, I supervise, I manage

— attend to (indicating care & diligence).

1 Tim 3: 4, 5, 12

- ① The reference is to any position involving superintendence. (Vereunt)

σπουδή - haste, eagerness, zeal, carefulness, earnestness.

- ② to take the lead (Time)

③ term is applied to a physician who directs the treatment of a disease, to a magistrate who watches over the execution of the laws (Heford)

("a take charge & see that it gets done" ability)

Mercy

ἐλεῶν - pity, mercy - The ~~verb~~ noun ἔλεος outward manifestation of pity; it assumes need on the part of him who receives it, & resources adequate to meet the need on the part of him that shows it.

Verb → ~~to feel~~ to feel sympathy w/ the misery of another, & especially sympathy manifested in act.

ἐλεησώμενος - cherfulness (Hilarotes)

- ④ direct, personal ministry to those in need (NIC)

② a gift of sympathy
w/ hilarity = joyful eagerness -

③ relieving distress (Vine)

Something Better Than Gifts - 1 Cor 12: 31 - 13: 13

Intro. The key is glory, this chapter - not a deopression,
- J. W. M. E. Corman - the great between two pieces of bread
- the central thing is not the exercise of gifts but
the practice of love.

Excellent = to throw over, beyond, preeminent

Love = complete self-denial - the will is involved, rather
than the emotions.

It is love for me utterly unworthy, a love lavished upon
others whether they deserve it or not -

→ self-denying & self-giving

Ch. M. E. Loren & Morgan

a tune played off key = out of tune

I. Love is Indispensible 1-3

Playing the notes but not
the music!

- 1- 3 times: have not love =
- 2- I am nothing = not the gift = I am of no value. The highest gifts do not in themselves lend any dignity to a person
- 3- no substitute for love - nothing can make up for its lack
- 4- why nothing? To be w/out love is to be w/out O - & that makes you nothing!

"not what we give, but what we share,
For the gift w/out the giver is bare."

v. 3 - He gave everything but himself.

II - Love & Indisputable - 4-2 - Jesus & Peter =
Jesus came down to his level = Peter knew he wouldn't
fake it - Genuine, 8-like love was indisputable

1 - Suffereth long & is kind = an infinite capacity for
endurance - ~~and~~ patience w/ people - self-restrained
AND IS KIND TO: Acts w/ goodness towards those who
mistake it. "Patiently endures ill-treatment & is sweet-
natured about it"

→ Endures ill treatment & at same time is kind in return ←

2 - Envieth not = Love is not pained by failure of others.
→ Don't fail w/ jealousy

3 - Vaunteth not itself = outward ^{display} manifestation
& not puffed up = inward disposition
① Vaunteth = bragging - one who sounds his own praises.
- showoff = wind bag

② Puffed up = blow up, inflate

4 - Doeth not behave unseemly - ^{not} according to due form,
indecent, dishonorable - rude -
to treat someone in the wrong way

5. Jecketh w^o Her own = most on rights = selfish -
always thinking in terms of how will this affect me -
is this profitable to ~~me~~ ~~me~~ -
my rights, my wants = The ~~state~~ sole ground upon
which decisions are ~~made~~ made
- wrapped up in self - He is center of his own universe.
- ignores the rights, desires of others
- basic motivation in life is selfish.

6. Not easily provoked = scratch "easily" The statement
is "not provoked, period." - not thin-skinned,
~~not~~ not touchy, not ready to take offense =
some more than life like a cocked gun, ready to
go off = hair trigger.

7. Thinketh no Evil - ① Keeps short accounts - doesn't
keep a record. Doesn't harbor a sense of
injury - ready to forgive, ~~to~~

② doesn't ponder ways & means of doing evil to someone,
etc.

8- Reproieeth not in Jni but in Truth = love isn't
neutral - takes sides w/ Truth
It's joy is in the Truth

9- Beareth all things = "out roots all things."
to ward off by covering =
keeps out resentment & bitterness as a roof keeps
out rain.

10- believeth all things - always eager to see the
best in a person - willing to give a second
chance

11- Hopeth all things - refuses to take failure as
final = a sense of ultimate victory

12- Endureth all things - active, positive fortitude -
Holding its ground when there is no hope, no
reason to hold it.

III - Love is indestructible or I - never suffer
ruin - "never be ~~hated~~ ~~loved~~ ~~loved~~ of the stage -
will never disappear -
never ~~to~~ lose its place