

THE TROUBLE WITH CHRIST'S CHURCH

A Study Outline of the Book of I Corinthians

By

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INTRODUCTION:

Acts 18:1-18; 19:1; 20:2^{1 2 3}

New Leader (Paul)

New Message (Gospel of Grace)

New Baptism (Acts 10:48)

New Name (Acts 11:26)

New Location—Antioch (Acts 13)

Sent out on First Journey (Acts 13:3)

Sent out on Second Journey (Acts 15:40)

Sent out on Third Journey (Acts 18:23)

On the Second journey, experienced the MACEDONIAN CALL, at Troas (Acts 16:9)

Traveled to Philippi, Thessalonica, Berea, Athens and Corinth (other places in between)

Stayed in Corinth at least 18 months (18:11; If it may be assumed that V. 18 is included in the 18 months).

Departed to Ephesus, in Asia Minor (ultimately), and wrote back to the church, in about 59 A.D, on the third journey.

It was a:

1. Trouble filled church.
2. Infantile church.

In spite of it all, a church dearly loved by Paul.

We're going to see in the church, immorality, lawsuits, judgmental attitudes, preacher followers, selfishness in finances, and false teachings.

We are going to see Paul's emphasis on the Lord Jesus Christ.

We are going to learn how to correctly operate a local church, by analyzing one which exemplifies all the errors.

I. The Centrality of Christ's Person (1:1-9)

Paul pens the name of Christ ten times in the first ten verses.

A. His Authority in Christ (1) Note: 5:3-5; 12:28; II Corinthians 12:12; Galatians 1:1

B. Our Sanctification in Christ (2). Note "image" in Romans 8:29.
Illustration: Restoring a '57 Chevy:

A rich man sends a servant to locate a '57 Chevy, that he might restore it. The servant finds one that is all broken down and dilapidated. He purchases it, brings it to his master. The rich man knows in his mind what he wants it to look like, and sets out to make it so. In his mind is the positional view. In his activity is the progressive work. The finished product is permanent conformity.

1. Positional (Hebrews 10:10)
2. Progressive (I Peter 1:14-16)
3. Perfect (1:8; I John 3:2 Note all three steps herein)

C. The Lordship of Christ (2) Note John 20:28; Luke 6:46

D. The Gift of Christ (3,4)

E. Our Increase in Christ (5)

1. Utterance
2. Knowledge

F. Our Establishment in Christ (6, 7). In:

1. Testimony (6)
2. Gifts (7a)
3. Outlook (7b). Looking for Christ

G. Our Security in Christ (8). Kept by His power. "confirm," is βεβαιωω, to prove, establish, constant

H. Our Fellowship in Christ (9)

II. The Unity of Christ's Body (1:10-2:16)

The Church that Came Unglued! Note Ephesians 4:1-3; Col 3:12-17

A. Ideal—Oneness (10). "Divisions," is "σκισματα," to rend, tear

1. Negatively—No Division in Speech
 - a. Christian Doctrine
 - b. Congregational Conduct
2. Positively—Full Unity in Thinking.
Note Ephesians 4:11-16. God gave us:
 - a. His Servants (Ephesians 4:11)
 - b. His Scriptures (Ephesians 4:14)

B. Reality—Division (1:11-17)

1. Forthright Declaration (11)
2. Four-way Division (12). "Contentions," is "εριδες," strife, wrangling.
3. Firm Denial (13-17). Paul did not: ("Divided [perf. pass]," is "μεριδω," to separate in parts; cut in pieces.
 - a. Teach a Divided Christ (13)
 - b. Baptize⁴ to Honor His Own Name (14-17a). "Preach," is "ευαγγελιζεσθαι."
 - c. Preach to Exalt Himself (17b). "None Effect," is "κενωθη," to render of none effect; deprive of force.

C. Reminders (1:18-2:16)

1. The Core of our Preaching (18-25). The Cross. "Preaching," is "λογος." The message is:
 - a. Incomprehensible to the World (18-21).
 - 1) Contrast (18)
 - 2) A Quote (19), from Isa. 29:13,14
 - 3) A Question (20). "Disputer," "συδητητης," One who disputes, questions.
 - 4) A Conclusion (21). "Preaching" is "κηρυγματος," The message preached.
 - b. Insufficient to the Jew (22a). Note Matthew 12:38; John 2:18; V. 23a w/I Peter 2:8.

- c. Inferior to the Gentile (22b). Note 23b.
- d. Invaluable to the Believer (23-25). "Preach is "κηρυσσομεν," Preaching, as in Isaiah 58:1.

V.25, When the:

Philosophers have uttered their last words of wisdom, Scientists have performed their last experiment, Doctor have made their last medical advancement, Explorers have discovered the last unknown territory, Astronauts have visited the farthestmost corner of outer space, Psychologists have uncovered the ultimate hidden secret, Moralists have spouted their greatest pious platitude, Religionist have performed their most moving ritual, Singers have exhausted their most poetic lyrics, Sociologists have mapped their ultimate utopian society... Verse 25 will still be true!

- 2. The Confounding of the Wise (26-31). Confounded by:
 - a. Our Calling (26). Note James 1:5; Ex. 31:3.
 - b. God's Choosing (27-31)
 - 1) Foolish Things over Human Wisdom—The Message (27)
 - 2) Weakness over Worldly Power—The Means (27).
 - a) The Cross
 - b) Our Confession
 - c) Our Change of Mind (Repentance).
 - 3) Unseen over the Visible—The Method (28). "Base," is "αγενη," from "γενος," of no lineage, account; no name. It is the way of faith, as Abraham (Romans 4).
 - 4) God's Glory over Man's Pride—The Marvel (29, 31)
 - c. Christ's Completeness (30, 31). He is the:
 - 1) Fullness of God's Wisdom to Us. He is:
 - a) Righteousness
 - b) Sanctification
 - c) Redemption
 - 2) Fullness of God's Glory Through Us
- 3. The Communication of Knowledge (2:1-16). Paul reminds them of his former presence and preaching, among them.
 - a. The Foundation of our Communication—The Word of God (1).

Inspiration. Note Acts 15:15; I Thessalonians 2:13
 - b. The Object of our Communication—Christ Crucified (2)
 - c. The strength of our Communication—God's Ability (3-5)
 - 1) Paul's Presence was Weak in the Flesh (3). Note Acts 18:9,10
 - 2) Paul's Preaching was Strong in the Spirit (4). Note II Corinthians 12:12
 - 3) The Corinthian's Profession is Strong in the Lord (5)
 - d. The Ignorance of our Communication (6-14)
 - 1) The Inability of Human Wisdom (6-9)
 - 2) The Entrance of Heaven's Revelation (10-12). **Revelation,** "αποκαλυπτω," Galatians 2:2; Ephesians 1:9; 3:3-11; Ii Thessalonians 1:7; Romans 1:18-20; 2:14,15.

3) The Instruction of the Holy Spirit (13,14). He provides:

- a) **Interpretation** (13). Acts 17:11; II Peter 1:19,20
- b) **Illumination** (14). Luke 24:8,11,31,32,45; John 7:17; Psalms 119:130

e. The Effectiveness of our Communication (15,16). **Application.**

D. Reason for Division (3:1-4). Carnality! In Chapter One, the Body is Revealed as Torn Apart. In Chapter Two, the Body is Reprimanded for Lack of Unity. In Chapter Three, the Body is Exposed as Immature—the reason for the Division.

1. He didn't Speak as to Natural Men (Note 2:14; "ψυκικος," "Soulish" the natural state: Ephesians 2:1-3.
2. He couldn't Speak as to Spiritual Men (Note 2:15); "πνευματικος," "Spiritual" born again and walking in fellowship: Galatians 5:22,23.
3. He did speak as unto Carnal Men (3:1); "σαρκικος," "Fleshly; A saved man living like an unsaved one: Galatians 5:17-21. Note the idea of continual practice: I Corinthians 6:9-11; Galatians 5:21. Pictured by and Uncompleted Temple (3:9-17), an Unfinished Race (9:24-27), and, a Deformed Body (12:1-31), through either Lack of Development, or, Dismemberment.

Carnality is the reason for their schismatic character. Carnality is Manifested by its Marks:

- a. Deficient Diet (3:1,2): Milk, a predigested food. Note Hebrews 5:11-14. Such are:
 - 1) Underfed—too little study and memorization
 - 2) Overstuffed—too much food for the amount of exercise
 - 3) Undernourished—Lack of:
 - a) Nutrients—too much junk food
 - b) Assimilation—too little meditation
- b. Wayward Walk (3:3): Walking according to Men (Matthew 20:21-28)
- c. Babyish Boasting (3:4): About Human position and dictatorship

E. The Remedy (3:5-4:21)

1. Purging (5-15)
 - a. Now, by Recognizing God's Order (5-11)
 - b. Later, by Fire at the Judgment Seat of Christ (12-15).
 - 1) Bema is not for Determining Salvation
 - 2) Bema is not for Dealing with Sin
 - 3) Bema is for Distribution of Rewards
2. Instruction (16-23). Concerning:
 - a. God's Temple (16,17)
 - b. God's Glory (18-23)
3. Our Example (4:1-17). If:
Apollos and I are EQUAL (3:6,7—nothing, as compared to Christ),
and
Apollos and I are ONE (3:8), and I have laid the only FOUNDATION (3:10,11), and
We are equally responsible to BUILD upon it (3:12), and
We will be judged at the BEMA (3:12-15), and

We BELONG TO the Holy Spirit, Who indwells us (3:16,17), and We do all to God's GLORY (3:18-23), then...

a. Don't Judge Us (4:1-6)

V. 1 "λογίζομαι," is to "impute, count;" "υπερετεσ," "an under-
rower, one who serves with the hands of a servant; aides
another in his work." Vs 3,4, "ανακρινω," To enquire into;
scrutinize; V.5, "κρινω," To pass judgment on, as on another's
works or deeds; V.7, "διακρινω," To make a distinction or
separation.

1) We are not Permitted to Judge:

- a) Motives (V.5; Note James 4:11,12)
- b) Quality of Service (II Corinthians 10:18)
- c) Questionable Things (Romans 14:1-3)
- d) That of Which We are Guilty (Matthew 7:1-5; Romans 3:17-23)

2) We Are Permitted to Judge

- a) Open Sin (I Corinthians 5; I Timothy 5:20)
- b) Sin within the Church Family (I Corinthians 5; 6:4,5)
- c) False Preachers/Preaching (I John 4:1-6; Matthew 7:15; II Corinthians 6:14-17)
- d) Evidences of Salvation (I John 2:3-6; II Thessalonians 3:6)

b. Don't Puff Up Over Us (7-17). "Blowfish" Because Of:

- 1) Our Example (6)
- 2) The Word (6)
- 3) God's Grace (7)
- 4) Paul's Desire (8-17) i.e. We would love to reign with you, as you desire to do, but we are instead fools. Follow me! It is time to work now; the glory will follow.

4. Warning (4:18-27). There is:

- a. Judgment, in Response to Rebellion. If they were to fear Paul, how much more Christ?
- b. Love, in Response to Submission

III. Problems in Christ's Churches (5:1 – 15:58)

A. Immorality (5:1-13)

1. The Report (1)

"Commonly being heard..." or, "the talk of the town." It is not so much a report he received, as in Chapter 1:11, but "scuttlebutt." It is true, however, as Paul confirms in v.3, and in II Corinthians 2.

2. The Reality (2)

- a. Indifference toward the sinning (2a). "Puffed up" is 1) to pass off into nature; 2) to swell up; have pride, hence, it is to choose and attitude of "They are just doing what comes naturally" and "we are not about to admit such is going on, as it would be too humiliating."
- b. Insensitive toward the seriousness of sin (2b) "Permanently Puffed Up" Inflated, rather than deflated. Their mind if made up—they are not going to face up to it. Many will come for counseling, but they decide before hand that they are not going to change; they purpose is to convince the preacher to agree with them. One lady said to her husband she loved him; told me 30 minutes late, in private, that she lied. Glorifying not good, while sin reigns supreme

3. The Remedy (3-8). Had they mourned, the Holy Spirit might have solved the problem. Now, they must do it. Removal is the only acceptable solution—no compromise—consider cancer.
How to do it:
 - a. (3, 4) On the authority of the Word. Paul said to.
 - b. (4) In the Local Church gathering—not a trial by Bishops and Councils, but by the congregation—the church family.
 - c. (4) In the Power of Christ “δυναμις”—the power to do.
 - d. (5) To pronounce judgment upon. The sinning one is delivered to Satan to be physically slain, but as a saved man, to be preserved for Heaven, in the Spirit.
 - e. (7) To be resolute in performing God’s command. No favoritism shown to relative, friend, status in church or community, influence, or money.
 - f. (8) With replacement. Replace sin with sincerity; folly with fellowship; hatred with harmony; tarnished trust with truth.

4. Refinement (9-13). Our Separation. Biblically:
 - a. Is Absolute, Concerning Organized Religion (II Corinthians 6:14-18; Matthew 23:13-36). Test of true faith is “no historical change.”
 - b. Is With Qualifications, Concerning the World (I John 2:15-16; James 1:27; I Corinthians 5:10; 11:31,32). Required company party vs. voluntary social gathering—how much temptation/how strong in the Lord?
Consider protection of testimony while there.

But in the church it is not permitted (11). Not to fellowship with the (10, 11):

- (1) Sexually Immoral—includes preachers who practice the same; two wives.
- (2) Covetous—ones desiring more than they have; what others have
- (3) Extortionists—ones who will break the law to get what they desire—deceitful business practices for ill-gotten gain
- (4) Idolaters—one who participates with, and worships false gods; even mammon.
- (5) Railer—one who reviles; such would not be living in unity and harmony
- (6) Drunkard—one controlled by spirits, instead of the Holy Spirit (Ephesians 5:18)

We are not judges of those outside the church—they simply need Christ. But those inside must conform to God’s standards, or be removed from the fellowship (vs 12, 13). Such is called “a wicked person” (v. 13)—i.e. one who brings pain and suffering to the church; hinders steadfastness among God’s people; is inherently evil, corrupt.

This applies to one “called a brother” (11)—Paul makes it clear, however, in chapter 6 that such who practice these listed things as a lifestyle, are not truly saved.

We must learn to distinguish between positional sanctification and practical sanctification. All do not attain equal practical sanctification at salvation.

- c. Is With Compassion, Concerning the Church Family (II Thessalonians 3:14, 15) Context. It is for correction, not punishment.

B. Lawsuits (6:1-20)

1. The Shame of Them—Saints:
 - a. Taking Other Saints to Court (1). John 135; I John 3:11-18. Note Genesis 13:7.
 - b. Unable to Discern (1-3)
 - c. Looking to the Unsaved for Wisdom (4-6). “Least Esteemed,” not referring to poor and lowly in the Assembly, but to unbelieving judges in society, who have no standing before God, nor in the Church.
 - d. Seeking Revenge (7,8). Note Romans 12:9-21; II Chr 25:9
2. The Solution for It—Realize
 - a. Saints shall Inherit All Things (9,10). Note Romans 8:16-18; Ephesians 1:11-14; I Peter 1:1-4
 - b. Saints Used to be Like Them (11) Note II Corinthians 5:17; Ephesians 2:1-10
 - c. Saints Live Above Worldly Things (12-20). Note Romans 13:8-14; Phil 3:17-21

C. Marriage, Divorce, and Remarriage (7:1-40)

1. Domestic Life (1-9)⁵
 - a. The Necessity of Marriage: A Word concerning sex outside of marriage (1,2). Clearly shows such is contrary to God’s plan. Called fornication (“τας πορνειας” to “prostitute one’s body to the lust of another,” “commit unlawful sexual intercourse”).
 - b. One’s Responsibility in Marriage: A Word concerning the misuse of sex in marriage (3-7). Three devices used in marriage to force a spouse into submission:
 - 1) Finances
 - 2) Children
 - 3) Sex
 - c. The Alternative to Marriage: A Word concerning Self Control without Marriage (8,9)
2. Divorce and Separation (10-24)

One must understand that the Bible is written to God’s people. The only message to the unsaved concerns salvation and judgment to come. It only saved people to whom instructions for godly living are given. This passage is to the saved.

 - a. A Charge to Believing Spouses (10,11).
 - 1) Don’t Leave Your Mate (10). This is in full accord with God’s plan of marriage. But, as in Moses’ day, hearts get hard, so, if one does leave--
 - 2) Don’t Divorce; Don’t Remarry (11). There is no excuse for two saved people to not be able to find God’s power to live together in harmony.
 - b. A Charge to Mixed Marriages (12-24).

Three times Paul utters a similar statement: “ I speak this by permission, and not of commandment (6),” “Speak I, not the Lord (12),” and, “I have no commandment from the lord (25).” This is not by any means “Paul’s words,” versus “Christ’s.” It simply means that our Lord Jesus did not address the issues with which Paul is about to deal. Why? Application of the dispensational view clearly explains why.

Our Lord came to Israel. That people had the standards for their rule of life, already addressed. Paul, on the other hand, had

come to a city of such religious and moral perversion as I doubt most of us can even comprehend. He had in this church at Corinth, men and women who had been delivered in God's salvation from the vilest, warped, kinky immorality imaginable. Coming out of this, Gentiles are now expected to establish godly homes and lifestyles. Paul has to deal with it. Christians are not to marry non-believers.

That, however, is not necessarily the issue here. Rather, it is a case where two pagans are already married, and one gets saved. The other refuses to leave the heathen temple with its sex orgies as a part of its "worship." What is the saved to do? Stay with their unsaved spouse, or do they have the right to leave them? To obtain insight into Paul's message here, we have to understand that Christ, ministering to godly (theoretically) people, His chosen people, did not have to deal with such issues. So, He gave no commands concerning such. Paul is simply stating that since Christ did not speak to such situations, and he must, he is giving his word. He speaks as the mouthpiece of God, however, and his words have full authority, as they are the inspired Word of God (I Thessalonians 2:13).⁶

Now, Paul makes a:

3. Distinction Between the Married and Single State (25-40). Since our Lord Jesus did not teach in this subject area, Paul speaks:
 - a. The Single Man (25-33)
 - 1) The Best State is to be Single (26, 32,33). Paul is not a woman hater, but a God-lover. He wanted nothing in his life that would interfere with his devotion to God. A married man must devote some portion of time to his wife, and therefore cannot spend full time in the service of the Lord.
 - 2) The Best State is One's Present State (27,28). If one is married, gets saved—don't leave the spouse in order to serve the Lord. If one is single, choose to remain so. However, if one does get married, it is not wrong.
 - 3) The Best State is to Live as though this World doesn't Exist (29-31)
 4. The Single Girl (34,35). She can be more attentive to the Lord than one who is married.
 5. The Choice to Make (36-38). The best choice is to remain betrothed, but don't consummate it. Once the marriage is completed, only death can break it.
 6. Death and the Survivor (39,40)
 - The Law Binds in Life (39a). One married is bound to the spouse until death parts them.
 - a. The Law is Powerless in death (39b) Note Romans 7. Upon the death of one spouse, the survivor is legally free to remarry.
 - b. The Lord's Will is Supreme (39c, 40).). One is to marry again only within the will of God.
- D. The Limits of Liberty (8-10). Note John 8:32, 36; Romans 6:18a; Galatians 5:1; I Peter 2:13-17;
 1. Knowledge Vs. Love (Chapters 8). Knowing what you can and cannot do, within the will of God—that's knowledge. Refusing to do, for the sake of a weaker brother, what you are at liberty to do—that's love.

2. Authority Vs. Privilege (Chapters 9). Paul had the:
 - a. Authority to Marry (5), but exercised the privilege of remaining unmarried. Note I Timothy 4:3.
 - b. Authority to forbear secular labor (6), but exercised the privilege of working as a tent maker.
 - c. Authority as Free from the Law's restrictions (19), but exercised the privilege of living as though under it (20-23).

3. Position Vs. Practice (Chp 10)

- a. Positionally. Our Unity:
 - 1) Baptized into Christ (2)
 - 2) Partaker of the Life of Christ (3)
 - 3) Filled with the Spirit of Christ (4)
- b. Practically. Our Reverse Example (6,11):
 - 1) Godliness (5-15). As Corinth failed, so we should succeed in these areas: Lust, fornication, tempting Christ, murmuring, and idolatry.
 - 2) Fellowship at the Lord's Table (16-22)
 - 3) Compassion toward One Another (23-33)

E. Church Order and Ordinances (11)

1. The Order of the Sexes (1-16). The Woman is:
 - a. The Glory of the Man (7)
 - b. Of the Man (8)
 - c. Created for the Man (9)
 - d. Not inferior to the Man, but only a matter of order in God's plan (10-12)
2. Order at the Lord's Table (17-34).
 - a. There were Problems:
 - 1) Schisms (18)
 - 2) Sects (19)
 - 3) Selfishness (20,21)
 - b. There is a Solution (23-34)
 - 1) The Savior's Instruction (23-26)
 - a) What to do (23-25, 30-34)
 - b) When to do it (26). Note: 20:7
 - 2) The Saint's Responsibility (27-34)
 - a) Who may do it (27-29)
 - b) The Consequences of Doing it wrongly (30-32)

F. Charismatic Confusion (Chaps 12-14)

1. The Way of the Spirit (12:1-31)
 - a. Performance of God's Will (1-3). Negatively:
 - 1) Not a part of their former lifestyle (1,2)
 - 2) Never downgrades Christ (3a)
 - 3) Necessary for Exalting Christ (3b)
 - b. Placing of Spiritual Gifts (4-11)
 - 1) A Trinitarian Operation (4-6). The Cause: God.
 - a) Given by the Spirit (4)
 - b) Administered by Christ (5)

c) Overseen by the Father (6)

2) A Holy Objective (2-10). The Effect: Profit of the Assembly.
(The following is based on the Greek use of "αλλοσ" and "ετεροσ." Note also Romans 12:6-8; Ephesians 4:10, 11.

- a) The Knowledge Gifts (8)
- b) The Performing Gifts (9,10a)
- c) The Sign Gifts (10b)

3) An Orderly Method (11)

- a) To Every Saint
- b) To Every Saint Distinctly
- c) To Every Saint According to God's Directive

c. Providing Unity in the Body (12-31). Through:

- 1) Diversified Unity (13)
 - a) One Body (13a). Christ's Body, the Church:⁷

*The Local Assembly, by water baptism—it is logical, as baptism is a local church ordinance, and the first act of obedience (Acts 2:41; 16:33
There was no distinction between the two, in the first church at Jerusalem.*

- b) Many Members (13a)
- c) One Indwelling Spirit (13b)

2) Elements of Disunity (15-20)

- a) Covetous Members (15,16)
- b) Domineering Members (17)
- c) Misplaced Members (18)
- d) Missing Members (19,20)

3) Expected Unity (21-25)

- a) Interdependent Unity (21, 22)
- b) Close-knit Unity (23-25)
 - 1)) In Beauty and Honor (23, 24)
 - 2)) In Caring and Sharing (25, 26)

4) Expressing our Positional Unity (27-30). We are:

- a) Body of Christ, "σωμα χριστου," (27)
- b) Individual Members (27)
- c) Possessors of Varying Gifts (28-30). "No" answer expected to each question.

5) Exhortation Concerning Dangerous Trends (31). Consider possibility of "indicative," rather than "imperative," in Verse 31.

2. The Way of Excellence (Chapters 13)

a. The Value of Love (1-3). Without Love:

- 1) Speaking in Tongues is but a Meaningless Noise (1)
- 2) Spiritual Gifts are but Valueless Activity (2)
- 3) Sacrificial Living is but Wasted Effort (3)

b. The Characteristics of Love (4-8a). Note 12:15-21.

c. The Superiority of Love (8b-13)

- 1) Love Never Fails (8a-12), "εκπιπω," to fall out of, to fall (down to the ground, powerless).
 - a) Prophecy shall Fail (8b), "καταργηθησονται," i.e. "shall be rendered inoperative."
 - b) Knowledge shall Vanish (8d), same as above. Tongues shall Cease (8c), "παυσσονται," i.e. will cease of their own accord. However, the word is "Pause," perhaps indicating that they shall resume, at some point in the future.
- 2) Love Ever Abides (13), as does:
 - a) Faith, "πιστις," "conviction of truth."
 - b) Hope, "ελπις," "The Expectation of."

But Love is the greater of the three.

3. The Way of the Corinthians (Chapters 14).

a. A Contrast (1-19)

- 1) Tongues vs. Prophecy (1-5)
- 2) Clarity vs. Confusion (6-11)
- 3) Personal vs. Church Edification (12-19)

b. A Clarification (20-38)

- 1) Purpose of Tongues (20-22).
 - a) Verification of Messiah's Identity (Mk 16:20; Matthew 10:1, II Corinthians 12:12)
 - b) Warning of Approaching Judgment (Dt 28:49; Isa 28:11,12)

CONSIDERATION OF TONGUES:

They were foreign languages (Acts 2:6-8, "διαλεκτω," dialect, and v.11, "γλωσσαισ."

Acts 2 did not fulfill Joel 2, neither in part, nor in the whole. Consider:

1. "Israel shall know" (2:28)
2. "Afterward" is when the Spirit is to be poured out (28)
3. "On all flesh" (28)
4. "Wonders" (30), not recorded in Acts 2
5. 3:1,2 is not yet fulfilled
6. What Joel said vs. what Peter said (Acts 2:16,22)
7. No tongues prophesied in Joel (33)

If the nation would believe and repent, they would receive Joel's prophesied gift, and his prophecy would be fulfilled (39). Note Acts 3:19,20

On basis of I Corinthians 14:22, note three occurrences of tongues in Acts:

1. Acts 2, for unbelieving Jews; first use of keys (Matthew 16:19)
2. Acts 10, believing Jews, but who did not believe Gentiles could be saved.
3. Acts 19, Jews who had not yet heard of events of Pentecost, and so were still in a measure of unbelief.

Words of Mk 16:15-18 were spoken to the Apostles.

These sign gifts ceased with their passing off the scene (Hebrews 2:3,4; II Corinthians 12:12)

Such miracles can be duplicated by Satan (Matthew 7:22,23; Exodus 7:11; II Timothy 3:8)

Sign gifts were to:

1. *Authenticate the miracle. Now, we have the record of the miracles, and no longer need them (John 20:29-31; I John 5:10). Note II Peter 1:16-21 w/ Luke 16:29-31.*
2. *Warn of coming judgment on and unbelieving nation (I Corinthians 28:11-15; I Corinthians 14:21), as concerns 70 A.D.*
3. *No record of tongues after A.D.55, until 1900 A.D when they broke out in the Azusa Street Mission, except in cults and heretical movements.*
4. *Tongues are found in pagan religion.*
5. *They are not a mark of spirituality.*
 - a. *Not listed in Galatians 5:22,23*
 - b. *Only recorded as being in Corinth, the most carnal of churches (I Corinthians 12:1,4,31; Chapters 13; 14:1,12)*
6. *Nowhere is Holy Spirit baptism commanded.*
7. *Not all were expected to speak in tongues (I Corinthians 12:30)*
8. *Women would be excluded (I Corinthians 14:34)*
9. *Nowhere is tongues said to be a sign of Holy Spirit Baptism*
 - 1) *Procedure for Tongues (23-38)*
 - a) *Prophecy if Preferable (23-25)*
 - b) *Interpretation is Indispensable (26-28)*
 - c) *Order is Always in Order (29-32)*
 - d) *Women are to Watch in Silence (33-35)*
 - e) *Obedience is the Ultimate Objective (36-38)*

However, this whole consideration is superfluous. While it was valid for Paul's day, now that tongues have ceased, it is a mute question, as to how to utilize them.

- b. *Conclusion (39,40)*
 - 1) *Do Prophecy (39a)*
 - 2) *Don't Forbid Tongues (39b)*
 - 3) *Do All in an Orderly Manner (40)*

G. Doctrinal Disagreements (Chapters 15)

1. *The context of the Resurrection (1-11)*
 - a. *The Gospel at Work (1,2)*
 - 1) *Announced (1)*
 - 2) *Received (1)*
 - 3) *Depended Upon (1)*
 - 4) *Effective (2)*
 - b. *The Gospel Defined (3-11)*
 - 1) *His Death, according to the Scriptures (3). Note Gen 22; Psalms 22; Isa 53*
 - 2) *His Resurrection, According to the Scriptures (4). Note Psalms 16.*
2. *The Necessity of Resurrection (12-20)*
 - a. *A Distinction Observed (12). "εκ νεκρων," vs. "νεκρων."*
 - b. *Good Logic Applied (13)*
 - c. *Some Conclusions Drawn (14-20a). Without the resurrection:*
 - 1) *Our Preaching is Vain (14)*
 - 2) *Our Faith is vain (14)*
 - 3) *Our Witness if False (15)*

- 4) Our Sins Unforgiven (17)
- 5) Our Dead are Perished (18)
- 6) We are most Miserable (19)

d. The Truth Declared (20a)

3. The Order of Resurrection (20b-34)

a. The First Resurrection (20-23)

- 1) Christ the First Fruits (20, 23a). Consider Lev 23:17
- 2) The Sheaves with Him (Matthew 27:51-54)
- 3) Church Saints at the Rapture (23b)
- 4) O.T. and Tribulation Saints at His Return (23b) Note Dan 12:1-3, 11-13; Rev 20:4,5. Consider that O.T. Saints and Tribulation Saints are not "in Christ."

b. The Second Death. The Unserved of all the ages before the GWT (24-28) Note Rev 20:14.

4. The How of the Resurrection (35-49)

- a. Sown in Corruption, Raised in Incorruption (42)
- b. Sown in Dishonor, Raised in Honor (43a)
- c. Sown in Weakness, Raised in Power (43b)
- d. Sown as Natural, Raised as Spiritual (44a)
- e. Sown as Earthy, Raised as Heavenly (48,49)

5. The Mystery of the Resurrection (51-57). The Rapture. This relates to verse 23. Note the order: Christ the First fruits (see above), then they that are His at His coming. This the resurrection of Christ, and the ones raised with Him, followed by His return to earth! Now, in Verse 51, Paul tells what they did not yet know, concerning the Rapture of the Church. An Old Testament Mystery, now revealed.

It is important to understand the doctrine of the First Resurrection, much misunderstood by so many. By nature, the First Resurrection extends of a period of some two thousand years, to be completed in stages. It begins with Christ, includes those raised with Him, next followed by the Church Saints, at the Rapture, and concluded with those raised at His return to earth. At His return, both Old Testament Saints and saved Tribulation Saints, who died therein, will be raised. That brings all of God's people out of the grave. No child of God will ever die from that point on.

6. Value of the Resurrection (58)

a. Challenge: To be

- 1) Steadfast and Unmovable, in Christ
Lad with broken down horse: can't run fast, but can stand fast.
- 2) Abounding in Christ's Service

b. An Assurance: Our labor not in vain, in Christ.

H. Loose Ends Tied Tightly (Chapters 16)

- 1. Concerning the Poor Saints in Jerusalem (1-4)
- 2. Concerning His Travel to Corinth (5-9)
- 3. Concerning Timothy and the Brethren Coming to Corinth (10,11)
- 4. Concerning Apollos (12)
- 5. Concerning Final Exhortations (13,14,16)

- a. Watchfulness (13a) "Watch"
- b. Steadfastness (13b) "Stand Fast"
- c. Perseverance (13c) "Quit ye like Men"
- d. Strength (13d) "Be Strong"
- e. Love (14) "αγαπη"
- f. Submission (16)
- g. Warning (22)

- 6. Concerning Friendship (17,18)
- 7. Concerning Goodbye (19,20,23,24)





¹ AV -- Corinth (6)

1) Corinth meaning "satiated", was an ancient and celebrated

city of Greece, on the Isthmus of Corinth, and about 40 miles west of Athens. In consequence of its geographical position it formed the most direct communication between the Ionian and Aegean seas. A remarkable feature was the Acrocorinthus, a vast citadel of rock, which rises abruptly to the height of 2000 feet above sea level, and the summit of which is so extensive that it once contained a whole town. The situation of Corinth, and the possession of its eastern and western harbours, Cenchræa and Lechaëum are the secrets of history. Corinth was a place of great mental activity, as well as commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. Corinth is still an Episcopal see. The city has now shrunk to a wretched village, on the old site and bearing the old name, which however is corrupted into Gortho. Paul preached here and founded a church here, Acts 18:11, to which his Epistles to the Corinthians are addressed. Strongs

² AV -- Claudius (Caesar) (2)
 -- Claudius (Lysias) (1) [3]

1) Claudius meaning "lame" was the name of the fourth Roman emperor, reigning from 41 to 54 A.D. He was nominated to the supreme power mainly through the influence of Herod Agrippa the First. In the reign of Claudius there were severe famines, arising from unfavourable harvests, and one such occurred in Palestine and Syria. (Acts 11:28-30) Claudius was induced by the tumult of the Jews in Rome to expel them from the city. (cp. Acts 18:2) The date of the event is uncertain. After a weak and foolish reign he was poisoned by his fourth wife, Agrippina, the mother of Nero, Oct. 13, A.D. 54. Strongs



⁴ See author's study on baptismal regeneration.

⁵ In order to not disrupt the flow of the outline, a lengthy explanation follows at this point, in the end notes. It is a compilation of eclectic notes from the author's studies, through the years. A dispensational approach, as seen in the following, concludes a little different view on the subject, than that which is generally presented.

The Initial Standard for Mankind is set forth, in Genesis 2:21-24:

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. {made: Hebrews built} 23 And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. {Woman: Hebrews Isha} {Man: Hebrews Ish} 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

It is one man, for one woman, for life!

In their innocence, Adam and Eve became one flesh. Had the temptation not taken place very soon—perhaps on the same day of their union—they would have born children. The standard is set. One woman, for one man, for life.

But, the Fall occurs (Genesis 3). Now man, in his sinful state, corrupts domestic life (Genesis 4:23; 6:2).

Under the Dispensation of Promise, man continues in his corruption (Genesis 16; 29).

Under Law, persistent man in his perversion of the domestic scene, has the Law of God added in (Exodus 20:14), to manifest his corruption, and condemn him:

Adultery is Forbidden (Deuteronomy. 5:18), as is fornication (Deuteronomy 23:17,18), and homosexuality (Deuteronomy. 23:17,18; Leviticus 18:22-25). The law did not suddenly make these things wrong. They had been wrong all along.

The law show the seriousness of sin, and makes them punishable.

There was provision made for divorce (Deuteronomy 22:1 - 24:1-4):

1. Husband could accuse new bride of infidelity (Deuteronomy 22:13-19). Guilty is cursed, put to death
2. Consenting Adultery punishable by death (Deuteronomy 22:22-24)
3. Forced Rape of betrothed woman punishable by death (22:25-27)
4. Forced Rape of a virgin—50 shekels and marry her (Deuteronomy 22:28,29)
5. Married woman suspected of unfaithfulness, tested and cursed (Num 5:12-31)
6. Wife found to have been unclean at marriage—divorced! (Deuteronomy 24:1-4). Explained by our Lord in Matthew 5:31,32. He calls it fornication, indicating that this is the betrothal period, as was supposed to be the case with Mary and Joseph. There is still no divorce taught for marriage. In Matthew 19:3, it is stated as "for every cause." Our Lord said that was "Permitted by Moses" due to the "hardness of [their] hearts." But divorce was never in the plan of God, from the beginning (Matthew 19:6).

Here is the summary:

1. Originally, there was not option of divorce, in God's plan.
2. Under Moses:
 - a. If bride was found on wedding night to be impure, she could be stoned (Deuteronomy 22:13-19). .
 - b. If it was discovered later, she could be divorced (Deuteronomy 24:1-4), but this was the Mosaic provision due to the people's hard hearts. It was not God's original plan, but an allowance for the present time.
 - c. If wife was caught in adultery, she was to be stoned (Deuteronomy. 22:22; note John 8).
 - d. If wife was suspected by husband of infidelity, she was to be tested, and cursed (Num 5:12-31).

After the marriage was consummated, then, no divorce was allowed. Only during the betrothal period was it permitted, except for Moses' exception made when the people had so backslidden, that it was being done anyway.

⁶ To further advantage ourselves to understand this passage, consider this: There are four ways in which a man and woman may be joined together in marriage.

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1. Spoken Vows. We have no biblical authority for this, but is the accepted practice of God's people—not in any way contrary to God's Word.
 2. By the authority of the State. Again, there is no scripture for this, but just the principle that for an orderly society, the State has so charged, and we must be obedient.
 3. The Authority of God (Genesis 2:24; Matthew 19:4-6).
 4. Sexual Union (I Corinthians 6:16).

To apply this:

1. Two unsaved can be joined together by #'s 1,2, and 4, but not by #3. The sinner is spiritually dead, totally separated from God. God has no part in the marriage of two unsaved.
2. A Saved and Unsaved can be joined together by #'s 1,2, and 4, but not by #3. How then can God be involved in this union? Paul deals with that in this chapter.
3. Two saved, by #'s 1,2,3, and 4, but #2 is not necessary. However, to be good citizens and maintain testimony, such should, to fulfill Romans 13:1-5.

Paul, then, is saying:

In Verse 12—If a saved man⁶ has an unsaved wife (remember the likely circumstances, mentioned above), and the unsaved wife is pleased to "dwell" with him, he is not to divorce her. "Dwell," is Grk. "ἑνωθῆναι," and indicates an abiding within as a part of the family unit. Such cannot include the event of the unsaved running off to the pagan temple and lying with a harlot, as a part of his "worship." Neither is it merely living under the same roof. The term carries more an intense meaning than that. It is rather to dwell in fidelity.

The question then arises as to the meaning of the word, "sanctify" (14a), and of the word "unclean" (14b). In what sense does the saved spouse sanctify the unsaved one? The above considerations answer it clearly: If God is not involved in the joining together of two unsaved, then the two in Paul's example are not married—in God's site—except, that they are joined in sexual union, and perhaps by lawful government. But God provides no recognition of the marriage. Then, the children are unclean, or, illegitimate. The matter has nothing to do with salvation. We are talking about marriage and offspring. However, when one of the spouses gets saved, God begins to recognize that marriage—for the sake of the saved spouse, and then counts the children as clean: not saved, but as legitimate.

How shall we then view verses 15, 16? If the marriage is only legitimate, before God, when one of the two gets saved—what if the unbeliever will not do right? Then the believer is under no obligation to try to salvage a marriage that God never recognized, and in all actuality, does not exist! Let the unsaved spouse go. The believer is not under bondage.⁶ There is no union. If the unsaved will stay and do right, God will recognize the home for the believer's sake. If the same will not do right, then the believer is not even considered married, in the sight of God.

But someone raises the cry they imagine is taught in verse six. That is, that the believing spouse must suffer abuse and terror, in order to hold the marriage together, for the sake of hoping to win the unsaved mate to Christ. That is not at all what the verse teaches. In fact, exegesis of the text will show clearly that just the opposite is argued. One does not know whether the unsaved will ever get saved. That, then, is not justification for requiring one of God's children to will with an abusive, womanizing, man, or he with an unfaithful and rebellious wife. God does not require such. However, much of this is also dependent upon the individual, and what they are willing to endure for the love of a mate (17).

There is also the question concerning one who is divorced and remarried, and then gets saved. Should such leave their current spouse, break up a second home, and seek to return to their first one? Verses 18-24 settles that issue, when the principles stated are properly applied. In the Greek, Paul uses "εἰ," with a future indicative. It is, "How do you know whether you will be able to save them?" with the idea of "If he departs, let him: you don't know whether you would be able to save him?"

⁷ *TRACING THE CHURCH THROUGH ACTS—*

No Greek word for "Church."

First mention in Matthew 16:18, followed by Matthew. 18:17.

Greek "ἐκκλησία," is "assembly," whether religious, social or political (Acts 7:38, religious, Jewish; 19:37, religious, pagan).

By definition, the Church is the Body of Christ (Ephesians 1:22,23; Col. 1:18), and is universal and spiritual (unseen).

It originated at Pentecost, a creation, by the Holy Spirit.

The local church is prominent in Acts, and its history easily traced:

Called "People of the Way" (10:0,23; 22:4)

Worshipped in the Temple (3:1, 19ff)

Kept their own company (4:23)

Scattered through persecution (8:1)

Saul of Tarsus converted (Chp 9)

First Gentile Saved (10:43). Note Peter's involvement.

Tagged with New Name (11:22,26)

New center of Activity (13:1)

New Ministry Initiated (13:2)

First Missionary Journey (12:3-14:28).

The ministry defined (14:2-28)

Second Journey (15:41 -18:22)

Third Journey (18:23-21:27)

The first Church had a membership (Acts 2:47). Saved people were added to it: The Spiritual, unseen Church, by Holy Spirit Baptism (I Corinthians 12:13; Ephesians 4:4-6—only one baptism; Roman 6:3-5). This baptism never occurred until Pentecost. A pre-Pentecost Church would be unbiblical:

1. IT WOULD BE A MISFIT.

Was there a church in the dispensation of the law? How could a church under law proclaim a gospel of pure grace? It met on Saturday, had the distinctions of male/female, bond/free, Jew/Greek, was in bondage to the law, offered the gospel only to the Jews, preached only the gospel of the kingdom, was not "in Christ", was not justified by the finished work of Christ, was not an organism, but merely an organization. What kind of church is that? (Galatians. 3:23-28).

A Church prior to Pentecost is a Misfit.

2. IT WOULD BE OWNERLESS.

Christ said, "I will build my church". His church. There was a "church" (consider root meaning of Greek word, that there is no Greek word for the English term "church" in the N.T.), i.e., assembly, in the O.T. But this "new" one is to be HIS church. If it was then existing, and already His, why did He have to purchase it with His own blood? (Ephesians 5:25; Acts 20:28). "I will" is simple future. The word is "build", not "build up", as some claim.

A Church prior to Pentecost is Ownerless.

3. IT WOULD BE HEADLESS.

Note the order of Ephesians 1:20-23. Christ was:

a. raised;

-
- b. set on the Father's right hand;
 - c. made the head of all creation (22a, with Col. 1:17--note, v.15 "firstborn", resurrection position. Christ is Creator, but only by virtue of the resurrection is He "firstborn". See Hebrews 3:6, Christ, "Son over His own House"; Hebrews 1:2 "appointed heir"; v.4, "being made so much better than angels"; v.5, which was fulfilled in the resurrection);
 - d. "Given to be the Head over...the church...His body." This church headship follows the resurrection.

A Church prior to the resurrection is a headless body, a monstrosity.

4. IT WOULD BE FOUNDATIONLESS.

Ephesians 2:20 plainly founds the church on the apostles. A church beginning at the baptism of Christ would be without foundation. Further, such a beginning for the church includes a lost church member (i.e., Judas).

A Church prior to Pentecost would be Confusing, as to its foundation.

5. IT WOULD BE DEAD.

There is no church without Holy Spirit baptism (I Corinthians 12:13), for the church (i.e., Body) is one. That is directly by the work of the Spirit (compare Ephesians. 2:14,18,22). There are no church members apart from Holy Spirit baptism (I Corinthians 12:13), and no H.S. baptism until Pentecost. John 7:39 clearly teaches that there was no indwelling H.S., hence no indwelling life in Christ's day (note John 14:17b), and that the Holy Spirit could not be given until Christ was glorified. So, at least there could be no church organism prior to the glorification of Christ.

A Church prior to Pentecost is Lifeless.

6. IT WOULD BE AHEAD OF TIME.

There is a question then as to whether Christ was glorified at the resurrection, or at the ascension? John 12:16 declares the disciples' ignorance of O.T. prophecy remained until the glorification. Luke 24:45 shows Christ gave them understanding on the day of the resurrection. The point of glorification's accomplishment could help settle the issue of the alleged "embryonic beginning" in John 20. Glorification at the resurrection could allow for it. But, if glorification came not until the ascension, this would deny the possibility of the Holy Spirit being received in any form, for any purpose, in John 20.

However, consider this alleged embryo. What is it? Were members somehow placed into the body in some kind of imperfect form? Somehow growing and developing into a body? Did Holy Spirit baptism first occur in John 20? Not according to Luke 24:49 with Acts 1:4,5. We are BORN into the FAMILY OF GOD. We are BAPTIZED into the BODY OF CHRIST. The Bible speaks nothing about a birth for the church. That is man's terminology. However, it IS an organism. But it is one created, a new creation in the same way as were Adam and Eve, and not born. If an embryonic birth, then the Head was also being formed, which is itself inconceivable.

If the church were born, then there logically must have been a conception prior to the birth. Neither a conception, nor a birth, for the church, are mentioned in Holy Scripture. In reality, Christ was made the Head and the body was formed, by new creation, in the same instant--AT PENTECOST! Consider Adam and Eve, types of

Christ and His Church, or, the Head and the Body. There was no Eve until Adam's side was opened and blood was shed. Neither was Eve born. She was created. Adam was dead until life was breathed into Him. Eve was created alive--out of Adam. While we don't develop doctrine from types, nevertheless when a Bible type supports New Testament doctrine, we can use it. As Adam and Eve had no embryonic beginning, typology suggests neither did the church.

A church prior to Pentecost is...premature! to say the least.

7. IT WOULD BE ESCHATOLOGICALLY CONFUSING.

Attempts to faithfully adhere to dispensational principles will become confused in a system that fails to recognize a church program confined to operating within the limits of the Dispensation of Grace. It must be seen as a separate program enacted after Calvary, and to be consummated prior to the Tribulation Period. Else difficulties are incurred in the eschatology of the four gospels, relating to God's purposes for Jew, Gentile and the Church, the Rapture/Return, and as pertains to the Tribulation Period and the Millennial Kingdom.

A church prior to Pentecost is confusion.