

1 Corinthians

Doctrine and Judgment

Class #3

Chapters 2:10 thru chapter 5

John: Doctrine or Judgment? 2:6-13 continued

Doctrine

Chapter 2 for review:

2:1 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.

2 For I determined not to know anything among you except Jesus Christ and Him crucified.

3 I was with you in weakness, in fear, and in much trembling.

4 And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

5 that your faith should not be in the wisdom of men but in the power of God.

6 However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.

7 But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,

8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

9 But as it is written:

“Eye has not seen, nor ear heard,

Nor have entered into the heart of man

The things which God has prepared for those who love Him.”

-What are the things God has prepared for us in the context of this passage?

-See John 16:13

Then v. 10 starts with **But**

This Wisdom is of God Thru His Holy Spirit, vs. 10-13

2:10 But (*what a great word here*) **God has revealed** (*unveiled, Revelation*) **them** (*the things God has prepared for us*) **to us through His Spirit.**

-Man's two greatest human resources, empiricism and rationalism, his *senses* observation and his reason, are equally useless in discovering divine truth. They will always, in fact, eventually turn men against divine truth. Ultimately they lead men to crucify Christ.

-Here we have Revelation

-**Chafer** says this about Revelation followed by Inspiration

Revelation and **Inspiration** are each in themselves cardinal Bible doctrines and are often confounded. This confusion is perhaps due, to a large degree, to the fact that revelation and inspiration must converge to one point, in securing that infallible, divine Oracle which the Bible unhesitatingly asserts itself to be. It is, by its own claims, not only a revealed body of truth (**a revelation**), but is the only revealed body of truth (**inspiration**). It is a supernatural imposing into the affairs of men.

While these two divine operations do often concur, it is equally true that they often function separately..... By revelation of the purest character Joseph was warned of God in a dream that he should flee into Egypt with Mary and the infant Jesus. It is not asserted, however, that he was inspired to record the revelation for the benefit of others. In fact, multitudes heard the voice of God when they heard the gracious revelations which were the substance of Christ's preaching; but

none of these, save the chosen disciples (*and Luke*), were called upon to undertake the functions of inspired writers.

v.10 cont. ... For the Spirit searches all things, yes, the deep things of God.

-There is no part of God that the Spirit does not have access to

-Nothing within the depths of God is hidden from Him

-Compare and contrast usage of 'search' in **see** Ro. 8:27 and **see** Rev. 2:23

-Who is the 'He' of Rom. 8:27?

-**Pillar** on Rom. 8:27: Clearly there is a deep mutual understanding between 'God' and 'the Spirit of God'. Two things inherent in this mutual understanding guarantee the efficacy of the Spirit's intercession for believers: (i) God knows what is the mind of the Spirit, and (ii) the Spirit intercedes for believers 'in accordance with the will of God.

-**MacArthur** on Rom. 8:27 Because the Spirit's will and the Father's will are identical, and because God is one, Paul's statement seems unnecessary. But he is pointing up the truth in order to give encouragement to believers. Because the three persons of the Godhead have always been one in essence and will, the very idea of communication among them seems superfluous to us. It is a great mystery to our finite minds, but it is a divine reality that God expects His children to acknowledge by faith.

In this passage Paul emphasizes the divine intercession that is necessary for the preservation of believers to their eternal hope. We can no more fathom that marvelous truth than we can fathom any other aspect of God's plan of redemption. But we know that, were not Christ and the Holy Spirit continually on guard in our behalf, our inheritance in heaven would be reserved for us in vain.

The understanding of the inner workings of the Godhead is exemplified for us....

11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

12 Now we have received, not the spirit of the world ('cosmos', the AC Philosophy of the Age or time period), but the Spirit who is from God, that we might know (illumination**) the things that have been freely given to us by God.**

-“the Spirit who is from God” said of Jesus John 3:2, John 6:46, 8:40, 8:42, 13:3, 16:27, 30,

Chafer on Revelation, Inspiration, and Illumination:

A clear distinction between revelation and inspiration, on the one hand, and illumination, on the other, is also essential; the last named (*illumination*) being that influence or ministry of the Holy Spirit which enables all who are in right relation with God to understand the Scriptures. Of Christ, it is written that He “opened” their understanding of the Scriptures (Luke 24:32, 45) Christ Himself promised that when the Spirit came He would “guide” *them* into all truth. Likewise, Paul writes, “We have received ... the Spirit which is of God; that we might know the things that are freely given to us of God” (1 Cor. 2:12). And John states of the Spirit that He “teaches you concerning all things” (1 John 2:27). However, it is obvious that illumination, being the divine unfolding of Scripture already given, does not contemplate the exalted responsibility of adding to those Scriptures; nor does illumination contemplate an inspired and infallible transmission into language of that which the Spirit teaches.

13 These things we (the Apostolic 'we') also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches (Inspiration** of the Scriptures which are given to the Apostolic 'we' and), comparing spiritual things or thoughts with spiritual words.**

Chafer: VERBAL, PLENARY (*complete*) INSPIRATION. By verbal inspiration is meant that, in the original writings, the Spirit guided in the choice of the words used. However, the human authorship was respected to the extent that the writers' characteristics are preserved and their style and vocabulary are

employed, but without the intrusion of error.... As to how He revealed that Word to them and secured inerrant oracles at their hand, the Scriptures are silent. A dual authorship is preserved—God used the volition and faculties of the human authors without coercion and the human authors exercised their volition and faculties without injury to the divine message.

John: Doctrine or Judgment? 2:14-16

Doctrine

14 But the natural or unspiritual man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually **discerned** (*anakrino, examined from all sides*).

-**MacArthur**: The psalmist understood the need for God's illumination of His Word. He prayed, "Open my eyes, that I may behold wonderful things from Your law" (Ps. 119:18). He did not need the Lord's help to read His Word, but he knew he needed His help to understand it.

15 But he who is spiritual **judges** (*anakrino, examine*) all things, yet he himself is *rightly judged* (*anakrino*) by no one (*the natural or unspiritual man*).

-Judging what? behavior? Yes that can be judged by the world.

-Here it is 'the things of the Spirit of God' that are received.

-**MacArthur**: They may accurately evaluate our faults, shortcomings, and our living that is inconsistent with our faith. But they cannot accurately evaluate our faith. If the gospel itself is a stumbling block and foolishness to them, so is faith based on the gospel.

-In order to judge the spiritual man, the ordinary man must "know the mind of the Lord." But "who of ordinary men knows" that?

16 For "who (*unbelievers who would judge our faith*) has known the mind (*in Is. 40:13 it is 'Spirit'*) of the LORD that he may instruct Him or him?"

-Spirit of the LORD = mind of the LORD

v.16 cont. ... But (in contrast) we have the mind of Christ (See John 15:15).

-The Apostles and Paul had the Spirit of Christ (Rom. 8:9), and therefore the mind of Christ.

-**Fee**: In fact in the Greek LXX Bible that Paul cites, the word "mind" translates Heb. *ruach*, which ordinarily means "spirit."

-We have His mind (*nous*). This term is translated "understanding" in 14:14, 15, 19. Its usage here may best be understood from its use in Luke 24:45 of Jesus' revelation to the disciples on the road to Emmaus: "Then He opened their minds to understand the Scriptures."

-The doctrine of illumination does not mean we can know and understand everything (Deut. 29:29), that we do not need human teachers (Eph. 4:11-12), or that study is not hard work (2 Tim. 2:15). It does mean that Scripture can be understood by every Christian who is diligent and obedient.

John: Doctrine or Judgment? 3:1-4

Judgment ...

3:1 And I, brethren, **could not speak** (*or 'instruct' as 2:16*) to you as to spiritual *people* but as to carnal, as to babes (*nēpios, mere infants*) in Christ.

-Gives definition and context to 'carnal' as it applies to the Corinthians

2 I fed you with milk and not with solid food;

-All scripture is both milk and solid food.

-True or False?

-See 1Pet. 2:2

-See Heb. 5:12, 13

-The difference is the hearer-doer

for until now you were not able to receive it, and even now you are still not able;

3 for you are still carnal living like the present age of Corinth.

-**Fee:** he seems to be allowing that there are “unspiritual” Christians—which is both true and not true. It is not true in the sense that the Spirit is the crucial factor in whether one is or is not a believer; one cannot be a Christian and be devoid of the Spirit (cf. Rom. 8:9; Gal. 3:2–3; Tit. 3:5–7). On the other hand, the Corinthians are involved in a lot of unchristian thinking and behavior; in that sense they are “unspiritual,” not because they lack the Spirit but because they are thinking and living just like those who do not have the Spirit.

What is the chief characteristics of their carnality?

Or What comes to mind Paul when you think of their Carnality?

v.3 cont. For where there are envy (jealous rivalries), strife (from 1:11), and divisions among you, are you not carnal and behaving like mere/natural men?

-**Fee:** The argument that began as a directive against quarrels and division (1:10–13) appears at first glance to have gone astray in what followed in 1:17–2:16.

-He simply has no patience for belief that does not issue in proper behavior.

Let me explain with your own example (returning to 1:11-12)..

4 For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not carnal?

-In this paragraph he reveals the underlying cause of the divisions, names the proofs of his contention as to the underlying cause, and shows how the wrong may be corrected.

-No ‘Peter’ listed here because Peter did make a known appearance at Corinth, though an original first hand leader of THE Apostles.

-The word used here, *sarkinoi*, emphasizes especially their humanness and the physical side of their existence as over against the spiritual.

-The cause of division in the church was more than an external, worldly influence. It was also internal, fleshly. The Corinthians had succumbed to the pressures of the world, but they were also succumbing to the pressures and enticements of their own flesh.

-but even now their behavior is “fleshly,” a word with clear ethical overtones of living from the perspective of the present age, therefore out of one’s sinfulness. Furthermore, *sarkinoi/carnal* is not a synonym for *psychikos/natural* in 2:14. The change is deliberate. The latter word (*psychikos*) had just been used to describe the person totally devoid of Spirit, who could not even follow Paul’s present argument because the whole would be folly to him/her.

-**Fee:** The concern from here on will be to force them to acknowledge the folly of their “wisdom,” which is expressing itself in quarrels and thereby destroying the very church for which Christ died.

John: Doctrine or Judgment? 3:5-11

Doctrine

5 Who then is Paul, and who is Apollos, but ministers (diakinos, servants and not masters, as Jesus in see Luke 22:27) through whom you believed,

-Not in Paul or Apollos but in Christ!

v. 5 cont. as the Lord gave to each one the ability and desire to believe (Not Paul or Apollos)?

-Even the believing on your part was not because of any persuasion or great oratory or wisdom of speech, but was enabled by the Lord

-This could also refer to the ‘ministers’ and that they were given the ability to preach and teach which led to your believing.

6 I planted, Apollos watered, but God gave the increase.

-There are four particulars:

(1) the one who “planted the seed” = Paul who founded the church;

-What is the seed?

(2) the one who “watered (or irrigated, cultivated) it” = Apollos who continued a teaching ministry among them;

-What is the water here?

(3) the one who “made it grow” = God, to whom they all belong (v. 9); and

(4) the “field” or farm = the church in Corinth.

-Which are you?

Lessons from v.6

7 So then neither he who plants is anything, nor he who waters, but God who gives the increase.

-By implication, boasting in “mere servants of the farm” is folly in its own right.

-Only the ‘increaser’ is anything?

-Only the life giver, the life grower is ‘anything’

-Neither Paul or Apollos can give life or increase life

-the application in v. 7 indicates, is intended to redirect their focus from the servants to the one God, whom both equally serve, and to whom they all belong

-from the Heavenly versus the earthly perspective of ultimate responsibility for the Corinthians’ existence as the people of God, Paul and Apollos count for nothing.

8 Now he who plants and he who waters are one,

-The correct way to view Apollos and Paul is not as competitors, but complementors

-The functions may be different but they have the same ‘one’ singular goal

Five entities that are one

1-The Godhead

2-Man and Woman in marriage

3-The church and Christ

4-And by extension from #3, the servants within the church are to be one

5-The Body, the church is to be unified as one

v.8 cont. But or and each one will receive his own reward according to his own labor.

-That is not speaking of right now, but at the judgment seat of Christ

-The only individuality comes in with regards to pay!

He now answers his question in v.5 about who is Paul and Apollos as Ministers....

9 For we are God’s fellow workers (emphasizing ownership more than co-laboring); you are God’s field, (and now he shifts images) you are God’s building.

-A threefold ownership by God presented here: Workers, Field and Building

10 According to and on account of the grace of God which was given to me, as a wise (versus the ‘wise’ of Corinth) master builder I have laid the foundation (with the imperishable material of Christ Crucified), and another builds on it (hopefully also with imperishable materials). But or and let each one take heed how he builds on it (that he builds with compatible materials).

11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

-Since Apollos is not mentioned, and since the urgency both here and in the further application of the metaphor that follows (vs. 16–17) is specifically with what was happening in the church at the time of Paul’s writing.... the particulars therefore shift from Paul and Apollos to Paul and those responsible for the current “wood, hay and straw” of sophia (Corinth wisdom).

John: Doctrine or Judgment? 3:12-17

Doctrine

12 Now if anyone builds on this foundation *with gold, silver, precious stones, wood, hay, straw,*

13 *each one's work will become clear (it may be wrapped in deceit on earth, but not on that Day!);*

-His concern, then, is not with the individual items, but with the imperishable quality of some over against the others.

-the “gold, silver, and costly stones” represent what is compatible with the foundation, the gospel of Jesus Christ and him crucified

When will we be rewarded?

-after the message?

-after the good deed?

-after all of our secret giving?

-after all of your hard work for too little pay or recognition?

-NO! On that Day....

v.13 cont.for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.

-Fire not only “reveals,” it also “tests,” and in the testing the true revelation takes place

-The imagery can refer either to “purifying” or to “testing.” The language here, and its further application in vs. 14–15, makes it clear that Paul's concern is the “testing” quality of fire.

14 *If anyone's work which he has built on it (the foundation of Christ Crucified) endures, he will receive a reward.*

15 *If anyone's work is burned, he will suffer loss as in what he not gain in rewards; but he himself will be saved, yet so as through fire.*

-On the other hand, those who persist in pursuing ‘sophia’, who are building with “wood, hay, and straw,” will see their work consumed and they themselves “will suffer loss”—although their loss, he is quick to qualify, does not refer to their salvation.

-**Fee:** But the good news of the passage is that one does not need to build badly. That which has the character of the foundation, Jesus Christ crucified and risen, will not only survive any present hour of testing, but will enter the final judgment as a glorious church; and those responsible for such building will receive their due reward, which in itself is an expression of grace.

Motivation for Properly Building on the Christ Crucified Foundation

16 *Do you not know that you (pl.) are the temple (singular, ‘naos’, where He dwells) of God (the kind of building he is talking about) and (which member of the Godhead dwells there?) that the Spirit of God dwells in you (pl.)?*

-The imagery of the church as God's temple, occurs twice more in Paul (2 Cor. 6:16; Eph. 2:21)

-the Spirit is the key, the crucial reality, for life in the new age.

-The presence of the Spirit, and that alone, marks them off as God's new people, his temple, in Corinth.

-The Spirit not only dwells in them individually BUT collectively as one Temple

17 *If anyone defiles (destroys) the temple of God, God will destroy (defile) him. For the temple of God is holy, which temple you are.*

-On destroy: **See** 2Cor. 11:3. Which word in 2Cor. 11:3 is our word destroy?

-**Fee:** If a distinction is to be made between the “anyone” of this passage and that of vs. 10–15, it would be that the focus here is more specifically on those few who seem to be the prime movers of the present quarrellings. The reason for such a dire threat is given in the final clause: “for God's temple is sacred, and you are that temple.”

John: Doctrine or Judgment? 3:18-23

Doctrine

The conclusion of the matter, regarding 'wisdom'

18 Let no one deceive himself. If anyone among you seems to be wise like a Corinthian in this age, let him become a fool that he may become wise in spiritual things.

-They think of themselves as the "wise." But for Paul such wisdom is strictly "according to the standards of this age."

-Nothing new is said here; this is simply the argument of 1:18–3:4 reinforced, summarized.

19-20 Paul now gives the theological basis for the preceding exhortation, plus its scriptural witnesses.

19 For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their own craftiness" (Job 5:13);

20 and again, "The LORD knows the thoughts of the wise, that they are futile (*fruitless, empty*) (Ps. 94:11)."

-First he insists that none of them be deceived by what appears to be wisdom but is not. Their *sophia* belongs only to the present age and has no standing whatsoever with God himself; indeed, it is foolishness to him.

The conclusion of the matter, regarding 'boasting'

21 Therefore let no one or stop boasting in men.

And why not Paul?....

For all things are yours (*even these men you boast in*):

22 whether Paul or Apollos or Cephas,

-this verse sums up succinctly both the heart and one of the main grounds of Paul's appeal: "Stop boasting in your leaders, as if you belong to them, for if anything, they belong to you!"

v.22 cont. ... and not just these threeor the world (*cosmos*) or life (*zoe*) or death, or things present or things to come—all are yours.

-They are there for you, you are not there for them as if you were their property and they were your masters!

-let no one among you still be bold enough to say "I belong to Paul," or "I belong to Apollos." That is to ground one's confidence in the creature, mere mortals all. Rather, Paul will now direct their focus one final time to the Creator, who is God over all.

-The rest of the chain of gifts in 3:21 raises the stakes considerably. "The world, life, death, the present and the future" ... according to Romans 8:38, they are negative forces that threaten to defeat us.

-But now the

-**World**: "this world in its present form is passing away" (7:31) and will "be finally condemned" (11:32).

-It has been judged, "it to me and I to it" in Gal. 6:14.

-To possess the world is to be free from this potent threat. Believers are not subject to the wiles of "the world," for not only does the world belong to them (3:21), but one day "God's people will judge the world" (6:2).

-**Life**, 'zoe', the life of Christ is ours now, not just after death, which

-**Death** is not a dead end but is a door to a new place, a fuller experience of this Life we have in Christ

-**Things present or things to come**, He has given us all good things to enjoy

-How is all of this possible?

23 And you are Christ's, and Christ is God's.

-we are Christ's and Christ is God's

-Christ who was sent and empowered by His Father purchased all of these things back.

-Death He has conquered and Life He has given to those believing in His death!

-Thus it is only in Him that the believer possesses all things; but in him the believer does indeed possess all things.