

# 1 Corinthians

## Doctrine and Judgment

Class #9

Chapter 11:17 thru 12:11

Joey: Doctrine or Judgment? 11:17-22

Judgment ....

**17** Now in giving these instructions or commands I do not praise you, since you come or assemble together not for the better or higher purpose but for the worse or lesser or baser.

-**MacArthur**: The early church developed special fellowship meals that came to be called love feasts (Jude 12) and that usually were closed with the observance of Communion. Those were congregational meals stressing fellowship, affection, and mutual caring among the believers. The emphasis on oneness led very readily into a celebration of the unifying accomplishment of the Savior on the cross. The church at Corinth followed this custom but, like those whom Peter condemns (2 Pet. 2:13), they had turned the meals into gluttonous, drunken revelry. And when the meal was connected to the bread and cup remembrance, it was a flagrant desecration of the holy ordinance...

-**MacArthur** again: Instead of the celebrations being times of loving fellowship and spiritual enrichment they involved selfish indulgence, shaming the poorer brethren, mocking the Lord's sacrificial death, and scandalizing the church before the unbelieving world around them.

**Not only were they getting drunk and being selfish there were also divisions amongst them ....**

**18** For first of all, when you come together as a church (*never a building, but people*), I repeatedly hear that there are divisions (*schisms*) among you, and in part I believe it.

-There is no split here into various local churches, as was the case in **1John 2:19**

**19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us.

-In Corinth the divisions and factions co-habited in the same local church

-With regards to 1 John the false teachers left and revealed their true colors by doing so.

-**Morgan**: We have seen assemblies split up, and people go away, and form another assembly, but these people did not go away. They stayed in, and by their habits and selfish action they were denying the fellowship. It was a revelation of a serious matter. That is what was going on in Corinth. There were poor members of that flock who went hungry; and then the appalling thing, which we cannot conceive, some of them in the midst of feasting gave way to drunkenness in the agape, and crossed over the line into the observance of the holy Feast bemused, befogged with drink.

**19** For there must also be (*where divisions are*) factions (*imbedded with heresies*) among you, that those who are tested and therefore approved (*Peter, Paul, Apollos, Christ only followers*) may be recognized among you.

-Paul's first appeal to them had been, "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment" (1 Cor. 1:10)

**20** Therefore (*this division along party lines is reflected in your gatherings*) when you come together in one place, it is not to eat the Lord's Supper.

-That was the original intent to remember His death thru communion table or as it is here: the Lord's Supper

**21** For in eating (*love feast b4 Lord's Supper*), each one takes his own supper ahead of others; and one is hungry and another is drunk.

**22** What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those (*the poor among them*) who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.

-The poorer believers came to the supper expecting to share in the food brought by the wealthy, but they went away hungry—physically as well as spiritually. Those who brought food and drink gorged themselves and became drunk. They mocked the very purpose of the occasion, which was to bring harmony and unity among those who belonged to Christ, as they remembered His sacrifice to make them one in Him.

-If they intended to selfishly indulge themselves, could they not do that at home?

### **John: Doctrine or Judgment? 11:23-26**

Doctrine ....

**Let me give you the instructions I received from the Lord for celebrating the Lord's Supper ....**

**23** For I personally received from the Lord (*see Gal. 1:10-12*) that which I also already delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread;

-**MacArthur** on the order of the meal: The Passover meal began with the host's pronouncing a blessing over the first cup of red wine and passing it to the others present. Four cups of wine were passed around during the meal. After the first cup was drunk bitter herbs dipped in a fruit sauce were eaten and a message was given on the meaning of Passover. Then the first part of a hymn, the Hallel (which means "praise" and is related to hallelujah, "praise the Lord"), was sung. The Hallel is comprised of Psalms 113–118, and the first part sung was usually 113 or 113 and 114. After the second cup was passed, the host would break and pass around the unleavened bread. Then the meal proper, which consisted of the roasted sacrificial lamb, was eaten. The third cup, after prayer, was then passed and the rest of the Hallel was sung. The fourth cup, which celebrated the coming kingdom, was drunk immediately before leaving. ....this 4<sup>th</sup> cup is the cup Jesus refused to drink until He drank it new in the Kingdom of God...

.... It was the third cup that Jesus blessed and that became the cup of Communion. "And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood' " (Luke 22:20).

**Here is what he received directly from the Lord.....**

**24** and when He had given thanks (*eucharisteō, from which we get 'Eucharist'*), He broke it (*the bread not His body*) and said, "Take, eat; this is (*a present future certainty*) My body which is broken for you; do this in remembrance of Me."

**25** In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

**26** For as often (*no set number of times given*) as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (*into His Kingdom*).

**Here is the harmonized version of the Gospels account of the Lord's Instructions regarding 'The Lord's Supper'**

**Purple** is Matthew, **Green** is Mark, **Black** is Luke

**26** And as they were eating, He took bread, **ble**ssed it, **bro**ke it, and He gave it to the disciples, and said, take, eat; this is my body given for you: this do in remembrance of me. **23** And he took the cup in like manner after supper and gave thanks, and when He had given thanks, He gave it to them: **24** And He said unto them, drink all of it **28** for this cup is the new covenant in my blood which is poured out for many unto remission of sins, even that which is poured out for you. **29** But **25** verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God, my Father's kingdom. And they all drank of it.

## What Paul adds from the Lord versus the gospel accounts:

- The fact that it was the night in which He was betrayed, which gives the historical setting
- This do, as often as you drink *it*, in remembrance of me.

For as often as you eat this bread, and drink the cup, you proclaim the Lord's death till He comes.

- Otherwise Paul's instructions are very much in harmony with the Gospel accounts

## Joey: Doctrine or Judgment? 11:27-34

Judgment .....

### The Need for Self-Preparation and Self-Judgment

**27** Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of or in danger of judgment regarding the body and blood of the Lord.

**28** But let a man examine himself, and so let him eat of the bread and drink of the cup.

**29** For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

Here is how this unrepented 'unworthy manner' has been judged by the Lord amongst them

**30** For this reason many *are* weak and sick among you, and many sleep (*Euphemism for Christian death*).

**31** For if we would judge (*krino*) ourselves, we would not be judged (*as in v.31*).

**32** But when we are judged *by the Lord*, we are chastened by the Lord, that we may not be condemned with the world.

**33** Therefore, my brethren, when you come together to eat, wait for one another (*eat at the same time*).

**34** But if anyone is hungry, let him eat at home, lest you come together for judgment.

Almost as a postscript he closes this section with ....

*And the rest I will set in order when I come.*

**-Morgan:** We have seen the divisions, the appalling and solemn revelation of fearful possibility of evil things within the church, divisions, derelictions from morality, discussions and difficulties, all the things that have harmed and hurt them. Evidently there were other things, too, needing attention, and Paul said in effect, I am not going to write about the others. I will deal with them when I come. That leads us to the second division of the letter.

## John: Doctrine or Judgment? 12:1-11

**Morgan:** The first part of his letter was wholly corrective. From this point to the end, it is wholly constructive.... First part ... the corrective of weakness, followed by the constructive of strength.

**12:1** Now concerning *the spirituals* (*pl.*) ~~*gifts*~~ (*gifts not in the original Greek manuscript*),

- 'Now' marks the beginning of a new subject matter.

- The next 'Now' comes in **16:1** where we read: '**Now concerning the collection for the saints....**'

- So chapters 12, 13, 14, and 15 are connected together under the banner of 'spirituals'

**-Morgan** on pneumatikon/spirituals: What is this word? It is one word in the Greek, *pneumatikon*, translated sixteen times "spiritual gifts." Dr. Scofield translates it "spiritual gifts," and then at the foot puts a note, and says, "Spiritual gifts" is wrong. I found one translation only in another way. That was Young's translation of the New Testament. He renders this, "Now concerning spiritual things." He has added a word, things, instead of gifts. This difference is important.... Paul says, "Now concerning the spiritualities." The word indicates that which is .... of the spirit rather than that of the physical; that is, spiritualities. Here the word is preceded in the Greek by the definite article, *ton*. So it is not "concerning spiritualities," but "Now concerning the spiritualities."

- Now Paul was summarizing on everything he had to say. Cursed with carnalities, the church needed a return to spiritualities, the things of the spirit, as against the things of the flesh.

-let us survey the whole section. From chapter xii to xv. 57, he is dealing with spiritualities. There is another chapter (xvi), an illustrative passage. Taking the whole of this section, what are the things with which Paul deals which he named at the first: the spiritualities? There are three main matters that he dwelt upon; first of all the unifying Spirit of God (xii). At the conclusion of that chapter he says, "Desire earnestly the greater gifts. And a still more excellent way show I unto you." He now showed them the spirituality and unailing law of love, described (13) and applied (14). Then he set all the Church's life and service in the light of the larger life, the resurrection (xv. 1-57). So we may summarize for purposes of study by saying the spiritualities with which the apostle is dealing are the unifying Spirit, secondly, the unailing law of love; finally, the ultimate triumph, that is, of resurrection.

**v1. Cont. ... brethren, I do not want you to be ignorant:**

- I want you to have knowledge, to have correct knowledge
- Everything starts with correct knowledge for we live a world mastered by partial truth mixed with lies

**2 You know (*oida*, 'understand') that you were (*BC*) Gentiles, carried away to *pros face* (probably in a temple setting) these dumb can't speak idols, however you were led.**

- This is the last of 11 usages of idol and its forms in 1Corinthians
- So 10 times in the corrective section of the letter Paul has addressed the issues of idolatry and them.
- They fully understood what he meant in this v.2 .... the new knowledge comes in v.3 ....

**3 Therefore I make known (*ginosko*) to you (right now I'm instructing you in two areas regarding idolatry and spirituals)**

**#1-that no one speaking by or in the Spirit of God calls Jesus accursed (*anathema*), and**

- Speaking in the Spirit, what is that?
- Perhaps **1Cor. 14:2** can help us here: **2 For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries (no understood, needs interpretation).**
- And what if some in Corinth were saying is that they might be calling Jesus accursed and not know it!

**#2-no one can say that Jesus is Lord except by the Holy Spirit.**

- Saying it is one thing, meaning it is usually observed thru a non-verbal life-style
- Morgan:** He is my Lord; but is it true? He Himself in the days of His flesh said, "Many will say to Me in that day, Lord, Lord, did we not prophesy by Your name, and by Your name cast out demons, and by Your name do many mighty works? And then will I profess unto them, I never knew you."

**The Unified Yet Diverse Trinity in the Body of Christ Ministry....**

**4 There are diversities or differences of gifts, but the same Spirit.**

**5 There are differences or diversities of ministries, but the same Lord (*Jesus*).**

**6 And there are diversities or differences of activities, but it is the same God (*Father*) who works all in all.**

- This unified yet diverse picture of the Trinity is the model they were not experiencing in Corinth
- gifts, ministries, activities all may be different or diverse but the persons, power and wisdom and leading is of the same mind and purpose.
- they had at least four factions, schisms going on within the church.
- The factions or groups did not break off and form another local church
- No they were divided while existing together as the Church of God at Corinth

**But Here the Focus is on the Spirit's Manifestation in Body Ministry**

**7 But the manifestation or disclosure of the Spirit is given to each one for the profit of all:**

- The manifestation of the Spirit is never for self-promotion or meeting your needs first in a body context.

**8** for to one is given (*not earned*) the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

**9** to another faith (*gift of faith*) by the same Spirit, to another gifts of healings by the same Spirit,

**10** to another the working of miracles *or powers*, to another prophecy (*foretelling and forthtelling in the boundaries of 14:3*), to another discerning of (*or thoroughly judge*) spirits, to another *different kinds or peoples/angels of tongues*, to another the interpretation of tongues.

-Tongues is speaking unto God (14:2) in a language that the speaker and perhaps the overwhelming majority of listeners do not speak.

-The interpretation will be of the same direction: man or woman speaking unto God.

-The interpretation will not be a message or prophesy from God but a message to God.

-For example on the Day of Pentecost in Acts chapter 2 all 12 were filled with the Spirit and began to speak with other tongues as the Spirit gave them utterance. In v.11 the listeners who understood said they were speaking of the wonderful works of God.

-They were praising God, not receiving a prophetic word from God in the interpretation.

**11** But one (*not many*) and the same (*no diversity here*) Spirit works all these things, distributing to each one individually as He wills.

-Because He is omnipresent it makes sense to have this be the unique responsibility of the Holy Spirit in the Godhead

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Judgment ... **The wrong kind of feast**

**17** Now in giving these instructions *or commands* I do not praise you, since you come *or assemble* together not for the better *or higher purpose* but for the worse *or lesser or baser*.

Sad that this is God's commentary on this church...I called you to get together, but when you do, you do more harm than good.

### Something we to understand before we look at the next few verses

When the Lord's Supper was celebrated in the early church, it included a feast (love feasts...See Jude 12) or fellowship meal followed by the celebration of Communion. At the fellowship meal in the church in Corinth, people brought food to share, the rich brought more food than the poor. Some of the poor came to the feast starving. They hadn't eaten that day or for days, so instead of sharing equally with everyone, the rich ate amongst themselves with their own food, leaving the poor with little or no food. Not a good example of sharing or caring.

- The real meaning behind why they were to come together is taking a back seat to their disfunction. No one is remembering the real purpose of getting together.
  - Remembering what Christ has done for us. Remembering His broken body, His shed blood and enjoying the fellowship as members of the body of Christ.

Therefore, Paul had to set this back in order. He said that they were not preparing themselves to share the Lord's Supper, but they were merely satisfying their hunger, as they would at any meal. The feast did not demonstrate the unity and love that should describe the church, nor was it a preparation for Communion.

Approaching the Lord's Supper (Communion) with some of the church members hungry, while others had gotten drunk,

made a mockery of what was to be a holy and unifying time for the believers. Paul **condemned** these actions and reminded the church of the real purpose of the Lord's Supper.

**18** For first of all, when you come together as a church (*never a building, but people*), I repeatedly hear that there are divisions (*schisms*) among you, and in part I believe it.

There were cliques and factions within the congregation. A schism is a party that remains inside, whereas a sect is a different party on from the outside.

– There is no split here into various local churches, as was the case in **1John 2:19...19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us.

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- The poorer believers came to the supper expecting to share in the food brought by the wealthy, but they went away hungry—physically as well as spiritually.

- Those who brought food and drink gorged themselves and became drunk. They mocked the very purpose of the occasion, which was to bring harmony and unity among those who belonged to Christ, as they remembered His sacrifice to make them one in Him.
  - If they intended to selfishly indulge themselves, they could do that at home.

Joey's version: the tone might be slightly snarky

Why don't you eat at home before you come, so when you come to these love feasts you aren't starving, if you're going to drink, I'm fairly certain you shouldn't get drunk, but eat before you come, that way you can clearly think of someone other than yourselves by making sure everyone gets enough to eat and you can really focus on the primary reason for coming together... Remembering how Christ sacrificed Himself for us and enjoying the fellowship of other believers.

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.... It was the third cup that Jesus blessed and that became the cup of Communion. “And in the same way He took the cup after they had eaten, saying, ‘This cup which is poured out for you is the new covenant in My blood’ ” (Luke 22:20).

**Here is what he received directly from the Lord....**

**24** and when He had given thanks (*eucharisteō*, from which we get *Eucharist*), He broke it and said, “Take, eat; (both commands) this is My body which is broken for you; do (command) this in remembrance of Me.”

**25** In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do (command), as often as you drink it, in remembrance of Me.”

**26** For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes (*into His Kingdom*).

**Here is the harmonized version from the Gospels of the Lord’s Instructions regarding ‘The Lord’s Supper’**

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**26** And as they were eating, *He took bread, blessed it, broke it, and He gave it to the disciples, and said, take, eat; this is my body given for you: this do in remembrance of me.* **23** And he took the cup in like manner after supper and gave thanks, and when He had given thanks, He gave it to them: **24** And He said unto them, drink all of it **28** for this cup is the new covenant in my blood which is poured out for many unto remission of sins, even that which is poured out for you. **29** But **25** verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God, my Father’s kingdom. And they all drank of it.

**What Paul adds from the Lord versus the gospel accounts:**

-The fact that it was the night in which He was betrayed, which gives the historical setting

-This do, as often as you drink *it*, in remembrance of me.

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-Otherwise Paul’s instructions are very much in harmony with the Gospel accounts

## Joey: Doctrine or Judgment? 11:27-34

The Need for Self-Preparation and Self-Judgment

**27** Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of or in danger of judgment regarding the body and blood of the Lord.

Some people don't take communion because of this verse...I'm not worthy to take communion and I'm afraid to bring judgement upon myself.

- None of us are worthy to anything for Christ

In context...Paul is not being worthy, He's talking about taking communion in an **unworthy careless manner**.

- Some of Corinthian believers were not giving the proper reverence and respect for the broken body and shed blood of Jesus Christ.
- They were coming drunk and coming just to eat food without taking the time reflect on what Jesus did on their behalf.
- Communion has nothing to do with whether we are worthy or not, we aren't but it has everything to do with how we come. What's our attitude?

**28** But let a man examine himself, and so let him eat of the bread and drink of the cup.

### MacArthur:

One can come to His table unworthily in many ways. It is common for people to participate in it ritualistically, without participating with their minds and hearts. They can go through the motions without going through any emotions and treat it lightly rather than seriously. They can believe it imparts grace or merit, that the ceremony itself, rather than the sacrifice it represents, can save or keep one saved. Many come with a spirit of bitterness or hatred toward another believer or come with a sin of which they will not repent. If a believer comes with anything less than the loftiest thoughts of the Father, Son, and Holy Spirit, and anything less than total love for his brothers and sisters in Christ, he comes unworthily.

Every time he comes to the Lord's Supper, therefore, a person should **examine himself, and so let him eat of the bread and drink of the cup**. Before we partake we are to give ourselves a thorough self-examination, looking honestly at our hearts for anything that should not be there and sifting out all evil.

Our motives, our attitudes toward the Lord and His Word, toward His people, and toward the Communion service itself should all come under private scrutiny before the Lord. The table thus becomes a special place for the purifying of the church. That is a vital use of Communion, and Paul’s warning reinforces that ideal.

**29** For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body.

Here is how this unrepented ‘unworthy manner’ has been judged by the Lord amongst them

**30** For this reason many *are weak and sick among you, and many sleep* (*Euphemism for Christian death*).

- Because of their improper attitude on how they approached communion, some of them were experiencing weakness, sickness, and even physical death.

**31** For if we would judge (*krino*) ourselves, we would not be judged.

If they took time to examine themselves (11:28) before taking the Lord’s Supper and so came to it with humble and repentant hearts—they would not come under judgment. This “judgment” refers to what Paul had just described in 1<sup>st</sup> Corinthians 11:29–30

- Universal Principle:
  - Take time to judge yourself, so that you don’t put yourself in the position to be judged.

**32** But when we are judged *by the Lord*, we are chastened by the Lord, that we may not be condemned with the world.

**33** Therefore, my brethren, when you come together to eat, wait for one another.

**34** But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

Paul gives specific instructions on how the Lord’s Supper should be observed:

- We should take the Lord’s Supper thoughtfully, because we are proclaiming that Christ died for our sins (11:26).
- We should take it worthily, with correct reverence and respect (11:27).

- We should examine ourselves for any unconfessed sin or resentful attitude (11:28). We are to be properly prepared, based on our belief in and love for Christ.
- We should be considerate of others (11:33), waiting until everyone is present and then eating in an orderly and unified manner.

Ironically, the realization that we are not worthy (that we don't deserve a place at the Lord's Table) is the very position from which Christ welcomes us to the feast. We are the guests whom the host has graciously invited. Humility, awe and respect must be the RSVP to His invitation.

We should prepare ourselves for Communion through healthy introspection, confession of sin, and resolution of differences with others. These actions remove the barriers that affect our relationship with Christ and with other believers. Awareness of your sin should not keep you away from Communion but should drive you to participate in it.

**-Morgan:** We have seen the divisions, the appalling and solemn revelation of fearful possibility of evil things within the church, divisions, derelictions from morality, discussions and difficulties, all the things that have harmed and hurt them. Evidently there were other things, too, needing attention, and Paul said in effect, I am not going to write about the others. I will deal with them when I come That leads us to the second division of the letter.

## **John: Doctrine or Judgment? 12:1-11**

**12:1** Now concerning *the spirituals* (*pl.*) *gifts*, literal reading here is “Now concerning ‘spirituals,’

-‘Now’ marks the beginning of a new subject matter.

-The next ‘Now’ comes in 16:1 where we read: ‘**Now concerning the collection for the saints....**’

-So chapters 12, 13, 14, and 15 are connected together under the banner of ‘spirituals’

***v1. Cont. ... brethren, I do not want you to be ignorant:***

5 places where we are not to be ignorant about

1. Romans 11 – God’s plan for the Nation of Israel
2. 1<sup>st</sup> Corinthians Chapter 10 – Old Testament types and how they point to Jesus Christ
3. 1<sup>st</sup> Corinthians Chapter 12: Spiritual manifestations or gifts of The Spirit
4. 2<sup>nd</sup> Corinthians Chapter 2: Satan’s tactics
5. 1<sup>st</sup> Thessalonians Chapter 4: The Rapture of the Church

What areas is the church often ignorant in?

**2 You know that you were Gentiles (non-Christians), carried away to these dumb (mute) idols, however you were led.**

You know that when you were pagans you were being led astray by Satan to worship mute idols

What was the background of many of the believers in Corinth?

- Idol worshippers
  - Would their experience in idolatry affect their view of the Holy Spirit?  
YES
- In the cult religions, evil spirits “spoke” through their followers in what was called “ecstatic” or “inspired” speech. Evil forces were at work in the world, and the Corinthians would need to understand that what they had experienced as “tongues” or “inspired speech” in their pagan religion was completely different from the “speaking in tongues” that the believers might experience through the Holy Spirit.

**3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.**

False teaching: Don’t yield yourself to the Spirit of God because it may cause you to curse Christ

- Paul says in this verse...that doesn't make any sense
  - The Spirit of God would never move us to curse our Savior

A way to know whether a person exhibiting “inspired words” actually was filled with the Holy Spirit was to listen to what he or she said about Jesus Christ.

Those who said Jesus be cursed or who blasphemed Jesus in any way obviously were not speaking by the Spirit of God.

Those who proclaimed and believed that Jesus is Lord, however, were speaking by the Spirit, for only by the Holy Spirit can a person acknowledge the lordship of Christ.

Doctrine .....

The Diverse Trinity in Body Ministry....

**4** There are diversities of gifts, but the same **Spirit**.

- Every believer is personally gifted to serve in the body of Christ
  - As believers...we never have to wonder:
    - “Do I have anything to contribute?”
    - “What do I have to bring to the community?”

**5** There are differences of ministries, but the same **Lord** (*Jesus*).

**6** And there are diversities of activities, but it is the same **God** (*Father*) who works all in all.

### **Diversity, but unity**

Not all have the same gift or the same assignment in the body of Christ, yet all gifts, ministries, and empowerments come from the same Spirit/Lord/God

- We are personally gifted, called uniquely, and our calling is applied particularly in the body of Christ.
  - Be who God has called you to be and do what He has called you to do...God doesn't want you to live in someone's else shadow.
    - God doesn't want you to be someone else when He made only one of you!

Focus on the Spirit's Manifestation in Body Ministry

**7** But the **manifestation** (to show forth) **of the Spirit is given to each one for the profit of all**:

Spiritual gifts are not toys we play with and fight over to see who gets what

- The gifts should not cause division among believers. We shouldn't become jealous because someone received a particular gift and we thought we desired it instead of the person who received it.
- We shouldn't compete or show off with people who have similar gifts.

Why?...Those attitudes tear down and don't build up the church

- God graciously gives spiritual gifts as a means to help **the entire church**. Spiritual gifts are not for private use or badges we wear proudly

- They are to be used publicly to build up the church!
  - o Some gifts help people in the church grow closer to Christ.
  - o Other gifts bring non-believers into the church.
  - o Others help to encourage those in the church who are carrying burdens.
    - All these gifts are needed and different needs require different kinds of service.

The gifts are given for the good of the whole church. They are not for individual enjoyment, but for corporate employment. The Corinthians really needed this reminder, because they were using their spiritual gifts selfishly to promote themselves and not to prosper the church.

**8** for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

“**word of wisdom**” - The unique ability to speak forth the wisdom of God, especially in an important situation.

“**word of knowledge**” -The unique ability to declare knowledge that could only be revealed supernaturally

**9** to another *an extra measure of faith in certain situations* by the same Spirit, the *gift* of faith is the unique ability to trust God regardless of what the circumstances look like.

to another gifts of healings by the same Spirit,

Adam Clarke:

“The power which at particular times the apostles received from the Holy Spirit to cure diseases; a power which was not always resident in them; for Paul could not cure Timothy, nor remove his own thorn in the flesh; because it was given only on extraordinary occasions, though perhaps more *generally* than many others.”

**10** to another the working of miracles,

“acts of power.” This describes when the Holy Spirit chooses to “override” the laws of nature

to another prophecy,

The telling-forth of God’s message in a particular situation, always in accord with His Word and His current work.

to another discerning of spirits,

The ability to tell the difference between true and false doctrine, and between what is of the Holy Spirit and what isn't

to another *different* kinds of tongues,

a personal language of prayer given by God, whereby the believer can communicate with God beyond the limits of knowledge and understanding

to another the interpretation of tongues.

This gift allows the gift of tongues to be of benefit for those other than the speaker, as they are able to hear and agree with the tongue-speaker's words to God.

**11** But one and the same Spirit works all these things, distributing to each one individually as He wills *not as we will*

I don't feel very gifted...that wouldn't be truth. Remind yourself of what The Word of God says!