

THE MAN PAUL

I. His Importance.

- A. In Personal character. Conversion proves power of Inty. Great apologetic. Life proves what God can do with imperfect humanity. X always remains different from us. P not so.
- B. In Intellectual activity. cf. unlettered fishermen. Two revelations through P--salvation by faith and the body the church. He developed themes of Son of God, meaning of X's death.
- C. In missionary activity. Extended practically thru known world. Always reaching out to unreached places (Spain). Middle wall of partition in temple about 4 1/2 feet high beyond which no Gentile could enter (Acts 21:28). He broke it down (Eph. 2:14).

II. His Early Life.

- A. Greek influence. Was a Hellenist. Language of writings shows Greek influence. Knowledge of LXX (his quotes are from that version). Did not adopt theology. Prob did not attend university.
- B. Roman influence. Citizenship. No telling how father acquired.
- C. Hebrew influence. Phil 3. Pharisee. Means he believed in literal interpretation of O.T. Name Saul may be from King who was of tribe of Benjamin. Hebrew meant he knew Scriptures. Prob to Jerusalem at 12 or 13 under Gamaliel. Had married sister there (Acts 23:16) with whom he stayed. Married? Yes, Acts 26:10. No, since give vote may mean vocal assent and this provision may not have been enforced as early as P. Nothing in his writing that says he was, but indications are that he was not.
- D. Christian influence. Did he see Jesus? No. 2 Cor. 5:16--we isn't personal and it is concn carnal opinions of X. 1 Cor. 9:1 refers to Damascus road experience. P prob not in Palestine during earthly ministry of X. Back in Tarsus maybe. It is from Stephen on that P has inner conflict.

III. His Conversion.

Imp't that each apostle see X. Acts 9. Not how often P refers to it. There are naturalistic explanations but it can only be accounted for by sovereign act of God.

IV. His Theology.

Founded on res of X. Has little to say about earthly life of X altho suppose he taught converts in it from Luke's gospel. In P it's the worth of the person of X that makes redemption valuable. Direct rev. from God (cf. Gal. 1). Note attitude toward Gentiles. Not bec of background bec it was Hellenic. Nor was it bec he came to hate Jews for spite (cf. Rom. 9,11). Bec of his theology. Note P's monotheistic background. Only way he could believe X divine is by res.

THE ORDER OF THE EPISTLES

I. Chronological order.

2nd miss. journey--1, 2 Thess.
3rd miss. journey--1, 2 Cor. Gal. Rom.
~~1st~~ *1st* Roman imprisonment--Eph. Col. Philo. Phil.
~~2nd~~ *2nd* Roman imprisonment--2 Tim.
Release--1 Tim. Titus

II. Logical order.

Righteousness

Rom. Doctrine stated; Cor. Guards practice; Gal. guards ~~practice~~ doctrine.

Christ and Church

Eph. states doctrine; Phil. guards practice; Col. guards doctrine.

Consummation

1 Thess. X coming for own. 2 Thess. shows what he escapes.

Tim and Titus instruction to young preachers. Philemon last glimpse of grace story
We study logical order.

Harrison. Gospels are head; Acts shoulders and arms (Jew and Gentile); Romans is trunk (vitals); 1,2 Cor and Gal are one leg on which carnal man is trying to walk; Eph. Phil Col other leg free from prob of first; 1,2 Thess. walk complete and man taken.

FIRST CORINTHIANS

I. Destination. Rebuilt by Romans 4th C. Trade center (2nd largest city in Greece). A port on each side of isthmus. Sports center (games held here every 2 years). Not noted for literature. Very wicked. Brutality of E and sensuality of W. Temple of Aphrodite, prostitution. P here 18 months.

II. Date. From Ephesus, Acts 19:20-21. 57 A.D.

III. Occasion. May have visited Cor while at Eph (2 Cor. 12:4)(2 Cor. 13:1,2). Returned and wrote short letter, 1 Cor. 5:9. Someone brot problems which troubled church to P. Heard of differences from other sources.

IV. Characteristics. Deals with specific questions and conditions. "Nowhere does his inspired sagacity, his moral insight and practical sense shine with more luminous effect than in 1 Cor." Dozen subjects handled with ease and spiritual principles stand out for us in midst of specific practical problems. 236 words here nowhere else. 100 of these nowhere else in NT. Shows vigor.

Disorders, 1-6; Difficulties, 7-15.

Introduction, 1:1-9.

a. Greetings, 1-3. Authority (apostle) Sosthenes Acts 18:17.
Address. Church not product of environment. No imperfect saints.
Usual greetings. Order can't be reversed.

b. Thanksgiving, 4-9.

(1) For the enlightening grace of God, vs. 4.

(2) For the enriching grace of God, vs. 7.

(3) For the enduring grace of God, 8-9. Meaningless--not able to be called to account. vs. 9--fellowship is cure for all errors.

SECTION I--DISORDERS, 1:1-6:20

I. Immaturity, 1:10-4:21.

A. Cause of Immaturity--lack of right wisdom, 1:10-31.

1. In this specific case, 1:10-17.

Lack of wisdom with regard to human leaders (10-13a), and with regard to ordinances (13b-17). For balance cf. Heb. 13:17 and Matt. 28:19.

(vs. 17 shows baptism not part of gospel alla very strong)(Can you maintain that in baptism there is setting forth of the gospel). Apollos taught in OT and was an orator. Peter never been to Corinth but shows how deep was division that they would go outside for a party leader. Christ those who so disgusted they said they wouldn't be under any human leader, just A. Not commended.

2. In general, 1:18-31.

World lacks wisdom in regard to things of God (18-25) and in regard to God's choosing (26-31). vs. 18--perish and saved are pres. ptc. Those in way leading to each of these. Vs. 19 quote is from Isa. 29:14 where God says Judah's leaning on Egypt (world) is foolish. Philosophy hasn't succeeded bec. ignored God and revelation. Assumes he doesn't know anything and God doesn't. Bible is only book that can answer fundamental questions. Vs. 21. thing preached--the announcement. Vs. 25--foolishness of God is in simplicity of message. vs. 26 doesn't say not any. Vs 27 chosen always in middle--for Himself. This is me. Vs 31--wisdom is paramount; others subordinate. Righteousness (justification, salvation), sanctification, redemption (future).

B. Care for Immaturity, 2:1-16. Right wisdom.

1. It is preached and received or rejected, 2:1-8.

- a. Preached. Not P's lack of ability but pre-determined style. Does this mean P that he failed at Athens and had learned lesson? Not necessarily.
- b. Received, vs. 4,5. Does mean that wisdom of God is not just in words but is demonstrated. Note vs. 5 change in last part to power. 1 Thess. 1:9.
- c. Rejected, 6-8. It is a mystery to unsaved and hidden. Princes of world are leaders and rulers not demonic power. Change to plural in vs. 6 means P alligns self with other apostles. This is a rebuke to party spirit. Vs 8--philosophers rejected cross and politicians inflicted it. Ignorance is no excuse--Jn 3:18. 2nd class condition.

2. It is prepared and revealed or rejected, 2:9-16.

- a. Prepared, 9. Preparation from all eternity; revelation now. Not future or funeral text.
- b. Revealed, 10-16. Introduce with vs. 6. That's why title section immaturity. Rev. 2:24 deep things of Satan. Illustrate vs. 11 with dog. God lives in us and that makes possible knowledge ~~in~~ of things of God. Vs 14. Interpreting spiritual things to spiritual man (might be neuter and means by spiritual means). Not word words--verbal inspiration. Condition is spirituality. It is being controlled by HS. 3 classes--natural, carnal, spiritual. Difference is knowledge. Godd trans. for natural is sensuous--governed by senses, Jude 19. Discern--gift by examination, Acts 17:21; Luke 23:14. All things means deep things of God. Yet he is not understood nor can he be judged by world (natural man). We have mind of X bec Jn 16:13ff.
- c. Rejected. By natural man, of course bec no HS. Also by carnal man bec he lives on plane of natural. Spirituality doesn't nec mean experience but does mean control by HS. Note important place of right wisdom in relation to maturity. Use this with young people--see that they are saved, then that they understand ministry of HS and pray they will use it.

C. Consequences of Immaturity, 3:1-4:21.

1. Carnality, 3:1-8.

- sarkinos vs.1--flesh as material. Sarkikos, vs. 3 more ethical. Both refer to man (in) whose flesh is prominent. These are Xns bec Babes in X. When thi k of babies think of 3 things--
- a. Diapers--babes. Can't control selves. No discipline.
 - b. Diet--milk. Diff. work for drink which means cause to drink. Can't feed selves. Heb. 5:12.
 - c. Disturbance, 3-8. Whereas should be where; i.e. where there is division there is walking on plane of unsaved. Rival parties does not become church. It is baby talk. How to cure--knowledge.

Vs.5 is ti what not tis who. Point is what is their function. Ministers.
Vs.7 O plus O plus God is infinity. And reward is to both, vs.8. Not just
for how many souls you led to X.

2. Loss of reward, 3:9-15.
 - a. Where? Judgment seat of X, 2 Cor. 5:10. Prob immediately after rapture bec elders are crowned in Rev. 4:4.
 - b. When? See above. Cf. 1 Cor. 4:5; Rev. 22:12.
 - c. Who? Context is speaking of Xn leaders esp. Tis--anyone who followed him at Corinth. Applies to all Xns--those who have built on the foundation alongside of which (para) none other can be laid (cf. Bible plus Mormon).
 - d. Basis? Works since saved. What sort, nor how many, cf. 4:2; Heb. 4:13. In interpretation of Xn leaders this means what doctrine they taught which would be evidenced by what kind of lives were produced. Fruitful or unfruitful doctrine. Importance of knowledge again.
 - e. Judge? X. Fire not purgatory but His scrutiny, Rev. 1:14. It is through fire not by fire. It is probatory not purgatory. Purgatory is at death, for some (all here) on persons (Works here) results in gain of heaven (some loss here). Persons in pajamas after night fire.
 - f. Results. Reward or loss of. Rewards can actually never be earned; a person may be beguiled of (Col. 2:8); they may be stolen (Rev. 3:11); they may be partially lost (2 Jn 8). To do this is merciful. Crown of rejoicing, 1 Thess. 2:19; of righteousness, 2 Tim. 4:8; of life, Rev.2:10; Jas. 1:12 (love as proved by temptation); of glory (elders) 1 Pet. 5:4. These are these things at their best. e.g. crown of gold vs. chunk of gold.

Defiling

3. Destroying temple of God, 3:16-17, 23.

Warning strong. Same truth as 11:29-32; 5:5. Not insecurity bec. of vs. 15. Weakness of Arminianism is puts uncertain passages against certain ones and relies on conditional statements. He puts truth of sanctification in place of justification. Why is it foolish not to obey HS? Bec He reveals X and in Him is wisdom (18-23). For the Xn are all things. Vs. 22 is funeral text. Like Rom. 8:18-28. If this is so why try to run your own life or why quarrel over O's which God has given to the church.
4. Misjudging, 4:1-8.
 - a. On wrong basis, 1-2. Stewardship committed (vs. 7) by sovereign God and requirement is faithfulness. Pistos--faithfulness rests on faith in God.
 - b. By wrong person, 3-5a. Not by friends (you) or world (man's day, not judgment) or even myself (P says his conscience was clear concerning unfaithfulness to his stewardship). But it will be by the Lord. This too is merciful.
 - c. At wrong time, 5b,8. When Lord comes is time.
 - d. Wrong motive, 5c. God will bring to light secret things of darkness--wrong motives and things done which were never credited. X's motive is to give all praise. Ours is to condemn. P shows there were others who were actual leaders of the schisms rather than self and Apollos (vs. 6).

5. No Apostolic Succession, 4:9-17.

Carnality-Immaturity

First (9)
Life
Spectacle of favor
Wise (10)
Strong
Honorable

Normalcy-Maturity

Last (9)
Death (doomed to)
Spectacle of disfavor.
Fools
Weak
Despised

Etc. from vs. 11, 12, 13. Naked means insufficient clothing. Buffeted means hit with fist (used of X Mt. 26:67). Filth means rinse around like ring in tub. Off scouring means scrapings. Conclusion is exhortation of vs. 16. Safe apostolic succession.

6. Pride, 4:18-21.

Sin of ch 5 esp in view. Immaturity brings pride.

II. Immorality, 5:1-13.

A. The Problem, 1,2.

Fornication. Have--permanent union. Step-mother. Heathen didn't even do this. No fault found with the woman, prob not Xn.

1. The report. Commonly means generally (everywhere).

2. The reaction, 2. Whole church should realize it is affected. Instead they were puffed up. Should have trusted he be removed.

B. The Punishment, 3-5.

1. Controlled. By Paul who was with them in sense of determinate control. By X in that they would gather in His name, and in His power.

2. Corporate. Whole church participates.

3. Condemnatory. Satan's dominion is under God's control. Salvation prob means saved from shame and loss of reward in day of X. Delivering to Satan is putting outside Xn fellowship. Excommunication. Involves chastening, illness, not nec. death. Day is judgment of Xns.

C. The Principle, 6-13.

The entire Xn life is to be a Passover; therefore put away all evil always. This means (1) worry about sin, 6; (2) Purge it, 7; (3) this applies to Xn society, 10, 11. Can't apply to world, for have to do business with Fornicators. God judges them, you judge within church, 12-13.

III. Illegality, 6:1-20.

A. It is illegal to defame the gospel, 1. Don't go to law with bel before unbel. If we'd insist on our rights we'd all be in hell. Balance with Rom 13.

B. It is illegal to debase your position, 2-6. We shall judge angels someday. This is broadening of Mk. 22:30; Mt 19:28. If so, can't bel judge bet bel? Vs. 4 is ironical command.

C. It is illegal to defraud your brother, 7-11. Defraud him not bec he won't get the settlement bec he might, but bec you harm his spiritual life. It is a fault means a failure since the fact you go to court shows you have been defeated in letting it go thus far. This makes you like unsaved who are outside kgdom of God (9-11).

D. It is illegal to do the expedient, 12a. Expedient is lit bear together. i.e. work to one's benefit whether own or others.

E. It is illegal to do the enslaving, 12b. Cigarettes, drinking, shows condemned on this basis.

Concl. It is legal to be holy, 11-20. Basis, vs. 11. Not withdrawal from life, vs 13-15 bec there is a place for meats. It is realizing we are joined to X, 15-18 and not to an harlot. Belly for food, body for Lord and consecration of body is permanent bec of res, 14. Therefore glorify God in body, 20 (last phrase not there). Sanctity rel to body.

SECTION II--DIFFICULTIES

I. Marriage, 7:1-40.

Preliminary considerations: We don't know background at Corinth; P in answering specific questions asked in a letter of which we have no copy; some of his answers are for a specific emergency, vs. 26; P discusses only certain aspects of subject. Heb. 13:4.

A. Marriage and Celibacy, 1-9.

1. Celibacy, 1, 7-9. Not to touch in sexual relationships. Vs.7--preference to celibacy but concedes it is a gift and individual matter. Vs.8 seems to show P not married and therefore Acts 26:10 means not a member.
2. Marriage, 2-6. Vs 2 fornications--shows notorious situations at Corinth. 3-5 dealing with intercourse. Each has obligations, i.e. not to defraud what is due other. Except (1) by mutual consent; (2) limited time; (3) specific purpose. Birth control(?). Satan may tempt to seek satisfaction illegally. Vs 6 concession for present situation, not commandment to celibacy.

B. Marriage and Divorce, 10-16.

1. Both parties Xn, 10-11. Command in vs 10 shows both are Xns. Divorce not allowed at all. If one leaves then either remain unmarried or be reconciled. Mk 10:9--no man including parties involved. Matt 5:31 ff. One cause for divorce, fornication.
2. Mixed marriages, 12-16. (1) unbelieving mate remains, 12-14; (2) unbelieving mate departs, 15-16.
Vs 12--No teaching by X on subject, but P speaks with apostolic authority. These cases are when one converted after marriage. No provision for mixed marriages when mixture occurred before marriage bec 2 Cor 6:14.
Stay together for sake of unbelieving partner and children. Sanctification= separation. Acts 16:31.
If unbelieving mate departs OK--not believing mate. Not bound means not bound to try to stay together but doesn't mean free to remarry. Better if could stay together (v.16) in order to have chance to save. 1 Pet 3:1.

C. Marriage as example of abiding in same calling, 17-24.

Not new subject bec general principle of which marriage is one example. Vs 18--some Jews tried to look uncircumcised when Greeks in power. Vs 21 if slave given freedom, use it. Principle of vs 24 (1) guards against social upheaval which would discredit Xnty and (2) opens door to evangelizing pre-Xn associates. Does not contradict 2 Cor 6:14ff. bec assumes continuing only if calling not sinful. Does not contradict self-advancement in a democracy, but government under which they lived diff from ours.

D. Marriage and Christian Service, 7:25-38.

Vs 25 This is inspired advice. Vs 28 trouble is tribulation for flesh. Bec of persecution about. Whole idea is that time to serve X is short and it is best to be as unhindered as possible. However, in whichever way you can best serve the Lord do that. Lord's coming imminent, 29, and must put lesser issues in background. Vs 30-1--Xns shouldn't let things of world loom large whether married or not. 36--if she be near the end of marriageable age. 37 talking about father and daughter, not husband and wife. Note place parents should have in permission for marriage.

E. Marriage and Remarriage, 39-40.

Death dissolves marriage and remarriage OK in Lord (to believer). Vs 40 is not language of misgiving, but of modesty. P quite sure of his teaching. Cf 1 Tim 3:2--where leaders of church are forbidden 2 marriages under any circumstances (digamy).

II. Meats, 8:1-10:33.

A. The Problem, 8:1-13.

Prob sold at lower price. OK to eat bec idol represents a god and since only 1 God idol represents nothing. OK to eat bec won't hurt selves or relation to God, 8. Don't eat for brother's sake bec he is weak, 11; bec X died for him, 11, bec his conscience, 12, bec of his union with X, 12. Concl in 13. ou me, strong.

Contrast is bet rights and restrictns.

B. The Pattern, 9:1-27.

1. P's rights, 1-18. This is in the realm of taking support for his work.

- a. Others received, 4.
- b. Society practices, 7.
- c. Law permitted, 9.
- d. They owed it, 11.
- e. They supported others, 12.
- f. Priest received, 13.
- g. Lord ordained it, 14.

2. Paul's Restrictions, 19-27.

He voluntarily restricted his liberty in order to:

- a. Persuade all men, 19-23. You can sympathize with all men without conforming.
- b. Please God, 24-27.
The Race (200 yds) (Definite, demanding); the Rules (Condition, control, capture the body); the Reward (shun and strive).

C. The Past, 10:1-22.

1. Warning from Israel's history, 10:1-15.

- a. Visible religion, 1-7. Ex. 32:6. Deflection worse bec permitted selves (permissive middle to be separated unto Moses (vs. 2)). 1 Jn. 5:21. Idolatry.
- b. Worldly religion, 8. Numb 25:1, 9. Worldliness. Jas 4:4.
- c. Easy religion, 9. ~~Ex. 17:2~~ Numb 21:6. cf. Ex. 17:2. Wanted water.
- d. Works religion, 10. Numb 14:27. In contrast to faith in God, in face of His full provision. Atonement for 1st three but none for this. They had to die.

2. The Application, 12-22.

Take heed. Realize God's promise not to test above ability to bear. Flee idolatry. Different standpoint than ch 8 bec here idol is considered a reality since demonic power makes use of idol. Therefore to eat things sacrificed is idolatry and then can't have fellowship at Lord's table.

D. The Principle, 10:23-33.

Actually several principles but lead to great one. They are:

1. does it edify, 23.
2. Will it advantage another, 24.
3. Will it hurt another's conscience, 25-30.
4. Will it give offence, 32.
5. Will it lead to salvation of others, 33.
6. Does it glorify God, 31.

III. MEETINGS, 11:1-34.

A. The Place of Women, 11:2-15.

Harlots went unveiled in streets; slave girls went shaven. Some Xns were also doing in their liberty.

Therefore Xn women ought to be covered in public meetings. This is for 3 reasons:

1. Bec of the order in the church, 2-6.

God, X, man, woman. Gal 3:28 is not woman's emancipation proclamation. There is still order in church, 1 Tim 2:12; 1 Cor. 14:34. Man is to pray and preach with head uncovered bec of his head (own and spiritual sense, X). Woman to pray and prophesy (note that P allows it) with head covered bec of her head (own and man). Covered means something additional besides hair. Diff word in vs 15 than 5,6. If not it is shameful vs 6. Moral wrong implied bec of harlots' custom.

2. Bec of the order in creation, 7-12.

"Wearing a hat in church doesn't guarantee she won't wear the pants at home." Order is God, man, woman. Woman ought to have realization of place in relation to man, 7-9. Also ought to have sign of authority (of husband) on her head bec of angels who are subject to God and would be shocked if they saw her insubordinate. Vs 11-12 show man's place isn't absolute independence. They need each other.

3. Bec of the order in nature, 13-16.

Personal intuition and outward observation tell woman she should be covered. Hair is covering belonging to nature; veil of vs 6 is something added belonging to super-nature (spiritual realm). Vs 16 means churches have no such custom of non-veiling so if one wanted to appeal P's teaching he'd be out of luck. Hat takes place today but it's only a symbol of deeper truth.

B. The Preparation for the Lord's Supper, 11:17-34.

1. Have atmosphere right, 17-22; 33-34.

It was one of hard feelings bec of divisions and bec they first came together for a common meal and some had more than others and there were feelings. Better to dispense understanding /33,34.

2. Have order right, 23-26.

It is a memorial, 25. It is a declaration (word means proclaim by mouth. Not certain that observance itself preaches but preaching accompanies it, perhaps in the simple explanation of its memorial character), 26. It is prophetic, 26.

3. Have self right, 27-32.

Don't partake in unworthy manner (not that self is ever worthy). Not discerning, not estimating Supper aright. If do, likely physical sickness and even death. Care is present self-judgment of the Xn. This will bring confession and then can take communion.

IV. MINISTRY, 12:1-14:40.

Gifts.

A. Endowment for the ministry, 12:1-31.

1. Source of gifts, 1-6.

a. Distribution by HS, 4.

b. Exercise by Lord, 5.

c. Power by God, 6.

For profit. Wisdom and knowledge 1st bec those were Corinthians' desire.

2. Faith is not saying, but accomplishing faith as in prayer, cf. Rom 12:3.

Not wise to hold up men of prayer who had this gift.

Healing, miracles, prophecy (fore and forthtelling), discerning spirits, tongues and interpretation. Estatic utterance in Cor; foreign language in Acts.

All of this at His direction, 11.

3. Purpose of gifts, 12-31

To work out and preserve the supernaturally wrought unity of the body.

12-14 is the Spirit wrought unity of the body.

This is outworked by every member exercising his gift in the right way.

There are comely members, 24 (need nothing); more feeble members, 22 (need some help or covering like feet); and uncomely, 23 (need careful covering).

Purpose in vs 25. Wrong to have anxious care for self (1 Pet 5:7) wrong not to have it for others.

28-30 in graded list. Tongues are last. Helps cf. Acts 20:35.

B. Energy for the ministry, 13:1-13. Love.

1. Love Indispensable, 1-3.

a. In eloquence, 1.

b. In knowledge, 2.

c. In faith, 2.

d. In charity, 3.

e. In martyrdom, 3

2. Love Manifest, 4-7.

a. In Actions. Patient in enduring evil; active in conferring good.

b. In thinking.

c. In behavior. Courteous, unselfish, no ill temper, forgives and forgets.

d. In rejoicing.

e. Summary, 7.

3. Love Imperishable, 8-13.

a. Over what? 8.

b. Why? Only do these things in part today.

Conclusion, 13. Why love greater (all abide). Bec God is love and we shall be like Him. In a sense ultimate sanctification is progressive. We shall ever be learning thru eternity.

C. Exercise of the ministry, 14:1-40.

Prophecy rather than tongues

1. Disadvantage of tongues, 1-25.

Definition of prophecy, 3. Tongues do not edify. Note emphasis on that word--7x.

Tongues give uncertain sound. Tongues are for a judicial sign to unbelievers (vs. 22). This is proved by 23. Prophecy will not only build up but will be convicting to unsaved, 24.

2. Regulations of tongues, 26-40.

Should edify, 26. Limit to 2 or 3 in turn. One interpreter for all, 27-8.

If no interpreter keep still and exercise it at home (to himself and God), 28.

If another has a revelation let 1st finish and keep silent, 29-32.

Let there not be confusion, 33. Women to keep silent (in relatn to tongues or in general). Seems to be a new subject and so in general they are not to lead in public worship.

V. MORTALITY, 15:1-58.

A. The Meaning of Resurrection, 1-34.

The prob of this chpt is: Is there a physical resurrection of the dead particularly believers. Greek phil of time regarded matter as essentially evil and physical death as beneficial for liberation; hence res would be return to bondage. Some of these phil prob in church and prob church had generally fallen away from this doctrine.

1. In relation to the gospel message, 1-11.

P begins as the starting over with gospel bec res of X is basis of it and of future res of bel. This is a rebuke for not understanding significance of X's res.

Vs. 2--being saved, pres tense. Being saved in present is dependent on holding fast--not future sal. Also this is 1st class condition--since. Gentle warning yet doesn't assume they didn't believe. Genius of 1st class cond. Vs.2--to bel in vain may mean they didn't have saving faith or could mean vain unless res part of gospel. Vs 3--P rec'd gospel and passed it on; Cor recd it but what are they doing with it. X died (acrist; suppose perfect tense--He died and contd in state of death). For--as bending over to shield. Burial is proof of death--empty tomb of res. Was raised is perfect - He continues in this state. Witnesses cited which would be most authoritative (women not official witnesses) and carry most conviction. All bel except P and James who became so. Peter, 12 (in upper room on 1st eve after res prob meant). 500 at once and at least 251 were living then; they must have been young for this is 27 yrs after res. James brother of X. P last--marks close of appearances of X in general. Vs 8 as an abortion. Prob refers to suddenness of transition in P's life. May have reference to fact that Israel will be converted at 2nd coming and P's was out of due time. Look what he had done with gospel-vs 10-11. Labored indicates fatigue more than emphasis on results.

2. In relation to X's resurrection, 12-19.

Idea of section is: denial of ~~X's~~ resurrection of dead brings with it denial of X's res. If no res of dead then:

- a. X not raised, 13. (He cannot be an exception).
- b. Thing~~s~~ preached (kerugma) is vain (empty), 14.
- c. Apostles are false witnesses of God, 15. False witness concn God.
- d. Faith is fruitless (diff word than 14), 16a.
- e. Still in sins, 16b. "As long as the security is not let out of prison, it must be concluded that the debt is not paid."
- f. Dead Xns have perished bec they too are yet in their sins, 18.
- g. Hopeless for us in this life, 19.

3. In relation to the Xn's hope, 20-34.

- a. The need for hope, 20-22a. Sin of Adam. Affects all.
- b. The consummation of hope, 22b-28.
2nd all in vs 22 refers only to Xns. Doctrinally could mean all men for all raised; but word is zoopoieo not egeiro.
Order is X (firstfruits promises a harvest in kind); those X's at coming; end (not resurrection) which means delivering up kingdom and putting down of death. Vs 28 means X subject in sense that after eternal state fixed and entered there is no need for meditorial work. Doesn't mean He won't go on reigning.
- c. The confirmation of the hope, 29-34.
 - (1) Baptism for dead, 29. Vicarious baptism for dead (nowhere else taught); new converts taking place of those who died (strains prep); baptism as result of testimony of those dead, Heb 11:4. Doubtless reference to a custom of which no account is extant.
 - (2) We stand in jeopardy every hour. Die daily--daily and hourly peril of his life. Example is opposition at Ephesus (not that P was in arena with beasts).
 - (3) Right living confirms the res (33 by contrast). Companionships. Awake to rightness.

B. The Manner of Resurrection, 35-58.

What? (35-50); When? (51-57); So what? (58).

1. What, 35-50. Really no need for Xn to ask such questions.

Illustration of seed, 36-8. Seed's life not transmitted into new plant except seed disintegrate. Death must precede res of body. Harvested grain not ~~is~~ identical with grain sown but same kind of grain. P teaching correspondence, not identity. Illustration of different kinds of flesh, 39. Repeated use of sarks shows fundamental difference in substance not merely external form. Blow to evolution. If not understanding diff between animals and men doesn't make existence impossible, neither lack of understanding of res body doesn't make res impossible. Illustration of diff bet stars and moon and sun, 40-1. They are distinguishable so we will be in res. It is incorr, glorious, powerful, spiritual, heavenly.

2. When, 50-57. At Lord's coming.

This is a mystery. It includes dead and living. Result same. It brings victory over death. Sting of death is sin and sin imputed by law.

3. So what, 58. Abound in work (ergon--concrete activity with results in view) of Lord. Labor is effort put in.

VI. MONEY, 16:1-4.

- A. Giving should be periodic. Sunday is good day to adjust accounts. Lay by the is not necessarily in the church but at home. Distribution comes at HS direction; accounting is to be regular.
- B. Giving should be proportionate. As God hath prospered, 10% too much for some; 50% too little for others.
- C. Giving should be purposeful. In this case it was for the saints in Jerus. Purpose has to be administered carefully. Note how careful P is about handling money.

Conclusion. Concerning visits of P, Timothy, Apollos, 5-12. Despising Tim would be bec of youth, 1 Tim 4:12. No jealousy of Apollos cf. 4:6; however. Closing exhortations and salutations, 13-24.