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Chapter 1 : Luke (Understanding the Bible Commentary Series) by Evans, Craig A. | eBay

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The ablative preposition, apo, introduces three objects. It is obvious in putting all the evidence together that these false teachers were a mixture of both the Judaizers as in the book of Galatians and the Hellenists i. They may have accused him of "preaching another gospel. Are the words of Paul or any NT author as inspired as the words of Jesus? Does the presence of "some" diversity among NT authors allow modern interpreters some "wiggle room" on some issues? Do we allow this same thing among the early church interpreters i. Or to put it another way, how does one understand define, limit orthodoxy? For a fuller note on "spirit" see I Cor. The term "different" is heteros, which means another of a different kind. Paul is contrasting the messages of the false teachers and himself cf. There is much similarity between the problems mentioned in Gal. Both basic meanings are to take hold of something. For me as an evangelical Christian, these terms are crucial in an appropriate response to the gospel cf. The promises of God, the works of Christ, and the wooing of the Spirit must be responded to both initially and continually. This forms the basis of the covenant concept i. Paul uses this term, anechomai, several times in this chapter cf. At no time, past or present, did Paul think of himself as less than these supposed authoritative representatives from Jerusalem cf. This perspective is also discussed in Gal. This descriptive phrase is rare and Paul uses it only here and in Verse 5 is contextually and grammatically linked to v. Paul is using the term "apostles" sarcastically in its two senses: Apparently these false teachers had some connection with the church in Jerusalem cf. Paul admitted to them that Greek rhetoric was not his strength. His strength was the inspired content of his messages. This comment, apparently from the false teachers, shows that they honored rhetorical speaking. This implies a Hellenistic i. Winter, Philo and Paul Among the Sophists. Because I do not love you? God knows I do! The word "sin" hamartia is used in a non-moral sense of "did I make a mistake" or "misjudgment. Be careful of pre-set theological definitions of words read into every occurrence! Paul did accept help from both Philippi and Thessalonica after he had left cf. Servant Leadership at I Cor. Paul refused to take money from the Corinthian church and apparently he made this known publicly and often. For "boasting" see full note at 1: He tried to remove every opportunity for their attacks. He limited his freedom and rights to protect and expand the gospel cf. Paul calls them pseudo-apostles and pseudo-brothers cf. These were spiritually lost men cf. Matthew 7; Acts The term "disguising" i. It speaks of the outward changing form of something or someone cf. This may be from rabbinical traditions about Genesis 3 cf. DSS cave 1, Manual of Discipline 3: Evil always tries to mimic or counterfeit the good. False teachers always come from inside the church cf. There were Satanically inspired false teachers within the church at Corinth. They are with us today! Here it has the connotation of "goodness" or "rightness" cf. Righteousness at I Cor. It is also the basic truth of the Bible. See full note at 5: The false teachers had forced him to use their methods i. For "foolish" see Special Topic at I Cor. For "boast" see Special Topic: Boasting at I Cor. The false teachers had attacked Paul and his gospel by comparing his heritage and spiritual giftedness with theirs cf. Paul was distressed that the church had listened to them and had been swayed by their arguments. Therefore, he decided to get down on their level for the purpose of winning this church back to confidence in his leadership and his gospel. Everything the false teachers accused Paul of, they practiced and the church positively responded to them! The Judaizers asserted that one had to become a full Jew before one could become a Christian. How these false teachers relate to the Judaizers is uncertain. The exact rules or rituals which the false teachers at Corinth put forth as necessary for salvation are also uncertain. This term is simply the word "to lift up" cf. But, in I Corinthians it has negative connotations of human pride and arrogance. He was so gentle and meek cf. This may be another example of sarcasm. Weakness at II Cor. Are they descendants of Abraham? Who is led into sin without my intense concern? They want to compare credentials, so be it! So am I" This is the first of four rhetorical questions. This "so am I" i.

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He is simply asserting, for the sake of argument, that he has the same spiritual credentials that they are bragging about. They even claimed a spiritual superiority to Paul. In reality we know so little of the first century church. Paul had paid the price to speak the gospel! The strokes were probably given with a rod cf. This type of punishment was known and practiced in Assyria and Egypt. It was practiced in Israel cf. The rabbis later codified that it had to be one less than forty strokes i. They specified that so many hits be done on the back and on the front, left and right shoulders cf. This may be the incident. Acts is not a complete history, but a theological account of the gospel moving from Palestine to Rome, from Jews to Gentiles. There is no verb, participle, or infinitive in vv.

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Chapter 2 : Overview - Matthew Henry's Complete Commentary on the Bible

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Note 2 major divisions: Boast occurs in another 20 verses in Second Corinthians! His first purpose was to deal with several moral problems and the divisions that had formed as people had divided into fan-clubs and were proclaiming themselves followers of Paul, Apollos, Peter or Christ 1 Cor 1: His second reason was to deal with several questions that had been asked in a letter the Corinthians had sent to him 1 Cor 7: Rebuke for Sinful Conditions 1 Cor 1: Divisions in the Church 1 Cor 1: Disorders in the Church 1 Cor 5: Reply to Specific Questions re "Difficulties" 1 Cor 7: Social Difficulty - liberty and license 1 Cor 8: Ecclesiastical Difficulty - women and worship 1 Cor Practical Difficulty - gifts and body 1 Cor Doctrinal Difficulty - death and resurrection 1 Cor Financial Difficulty - gifts and body 1 Cor The Calling and Benefits of Sainthood 1 Corinthians 1: Disunity in the Church 1 Corinthians 1: The Need for Unity 1 Corinthians 1: The Need for Servanthood 1 Corinthians 4: Immorality in the Church 1 Corinthians 5: Marriage in the Church 1 Corinthians 7: Liberty in the Church 1 Corinthians 8: Worship in the Church 1 Corinthians Roles of Men and Women in the Church 1 Corinthians Spiritual Gifts 1 Corinthians The Hope of the Church: Resurrection 1 Corinthians A Charge to the Church 1 Corinthians Stewardship 1 Corinthians Personal Plans and Greetings 1 Corinthians

The book of 1 Corinthians reveals many of the problems that the Corinthian church faced. In fact, there is a problem in almost every chapter of the book. The Problem of Divisions in the Church 1 Cor. As an aside it is notable that Scripture often associates sexual immorality *porneia* with idolatry *eidololatreia* cf 1 Cor 5: And remember that Paul also associated idolatry with covetousness writing that "greed The city boasted an outdoor theater that accommodated 20,000 people See reconstruction of Corinth circa A.D. , athletic games second only to the Olympics, a Greek, Roman, and Oriental population There were taverns on the south side of the marketplace, and many drinking vessels have been dug up from those liquor lockers. Corinth was noted for everything sinful. Strabo wrote that "All the people of Corinth gorge themselves. Corinth had an extensive commerce, like all the large towns on the Mediterranean Sea, and became celebrated for its wealth, magnificence, and learning. The city is now desolate with just a little village near the ancient Corinth. There is, however, a modern city of Corinth, a few miles away, with about twenty thousand inhabitants. Archaeologists have also discovered a broken lintel part of a door bearing the Greek description "synagogue of Hebrews. He spent three winter months in Corinth A.D. The Corinthians were intrigued by Greek philosophy and captivated by the disciplined training and athletic events see events held at the Isthmus see Isthmian Games. At one time the city was home to at least 12 pagan temples. The worship ceremonies carried out by a thousand temple prostitutes connected with the temple of Aphrodite the goddess of love bred blatant immorality throughout Corinth Prostitutes openly plied their "wares," and meat markets thrived on sales from the sacrifices offered in the temples. The Corinthians ate well, satisfied their sexual urges without condemnation, flirted with the wisdom of men, and did all they could to keep their bodies as beautiful as those of the Greek gods. They loved to listen to great orators. For the , citizens not slaves there were almost two slaves per person Ed: Therefore the total population was about , What more did Corinth need? Freedom from sin and death. God met that need by blocking Paul at every hand on his second missionary journey cf Acts From there he wrote his first epistle to the Corinthian believers, who so desperately needed help and correction. It was sometime between A.D.

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Chapter 3 : Word Biblical Commentary (WBC) (61 vols.) - Logos Bible Software

A Bible Study in EasyEnglish (word vocabulary) on the Book of 1 Corinthians Keith Simons EasyEnglish is a system of simple English designed by Wycliffe Associates (UK).

NJB "go without a veil" Historical data on the use of face coverings i. I have documented the latest evidence in the notes at 1 Cor. Roman women who were married, not widowed, and not a prostitute, were culturally expected to wear a veil in public as a sign that they were married. There were very few single women in the ancient Mediterranean world. In Jewish culture the facial veil was used as a sign of leprosy, Lev. This is not meant to be taken literally. Paul is not advocating a public shaming of Christian women, but he is asserting the cultural consequences for inappropriate activity! The forms will change from culture to culture and age to age! The goal remains the same cf. Theologically it is uncertain exactly to what "image and likeness" in Gen. Most scholars would relate them to personality, self-consciousness, moral perspective, ability to choose, ability to relate to other "selves. The problem comes in Gen. Paul is asserting the order of creation in 1 Cor. However in 1 Cor. Believers male and female do not flaunt personal freedoms, which may damage the reputation of the church among the unbelieving culture. Mature believers limit their freedom in Christ for the sake of His Kingdom. Believers have a corporate responsibility to the body of Christ the unbelieving community! The key issue is what does "authority" i. First, it should be noted that exousia is often related to dunamis. Here are five examples. The authority of a Christian believer is founded on the rule of Christ and on the disarming of all powers. It implies both freedom and service" p. Let no one seek his own good, but the good of his neighbor" 1 Cor. The quotation within these quotations are probably the slogans of the libertines at Corinth. Paul counters them by admitting their truth, but by showing that it is not the whole truth" p. Paul uses these two terms often in his letters to the church at Corinth. Paul tries to walk a fine line between both extremes. In this context Christian women are encouraged to accept the God-given order of creation i. Paul asserts the original mutuality cf. Surely not from the synagogue. Was it a cultural trend from first century Roman society? This is surely possible and in my opinion helps explain many aspects of this chapter. However, it is also possible that the power of the gospel, the restoration of the original "image of God" lost in the Fall, is the source. There is a shocking new equality in all areas of human life and society. But this equality can be turned into a license for personal abuse. This inappropriate extension is what Paul is addressing. Bruce, Answers to Questions, has really helped me think through many of the controversial issues related to the church traditions of modern western Christianity. I still remember the excitement and freedom I felt when F. Bruce thought the same thing see Answers to Questions, p. I think all believers are called, full-time, gifted ministers of Christ i. This theory is based on first century social customs cf. Winter, After Paul Left Corinth, pp. A person of status would not visit a house church without sending someone to check out the meeting first. This makes more sense than trying to link 1 Cor. We are all one in Christ. Our goal now is helping our fallen family, neighbors, and citizens find this same redemption. There are still societal issues in every culture. Because believers can, does not mean believers should! The use of "from" i. The Genesis narrative also provides the basis for "head" as a proper order of creation. Both freedom in Christ and submission cf. Married women should be veiled in public or in worship acts 1 Cor. Young men in Corinth cut their long hair at the transition to manhood i. To keep the long hair was a cultural sign of femininity or homosexuality 1 Cor. Women with short hair were identified as either one who had been publicly shamed a prostitute 1 Cor.

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Chapter 4 : Norman Madsen - 1 and 2 Corinthians: Basic Bible Commentary, Volume 23

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Paul has a tough job to do. In chapter four, Paul asserts his claim to ecclesiastical leadership and exhorts the Corinthian church to humility. Paul informs them he is sending Timothy to instruct them and that he himself intends to come, too, for the purpose of discerning if the power of God infuses the church there v The offense is a "deed" v. Paul criticizes v the Corinthian church for not mourning and removing the perpetrator, saying that it was arrogant and boastful - presumably, it claimed to be just fine the way it operated. Later, in a subsequent letter, Paul will clarify this instruction with the directive to avoid partnering with unbelievers 2 Cor 6. So the guideline is to be in the world but not part of it. Chapter six opens with advice to resolve differences between believers without going before secular authorities 6. The bulk of the section v , though, addresses misbehavior defined by deeds. While this passage does contain the phrase, "All things are lawful for me" v 12a , the message is clearly: Do not use your life for anti-God purposes. It is easy to avoid this message by disputing whether or not you can lose your salvation - easy, but wrong. Chapter seven has disappeared. Or at least, all except one partial verse - the one that reads, "if you should marry, you have not sinned.. Of course all the words are there, but since about the sixth century, when the church began accommodating multiple marriages, the message of the words has been deleted. If you feel the need to get married, then get married v 2, 9 , but stay married v , 27 until one of you dies v Chapter eight, for us, is not so much about food sacrificed to idols, since when do you ever encounter that? For us, this chapter teaches us about how to behave in relation to others. Just as Paul advised the church to judge its members in chapter five, in this section he tells us as individuals to avoid doing things that cause our fellow believers to judge us inappropriately. Paul said in 6. For example, you may believe it is lawful for you to drive slow in the left lane, but because it triggers resentment in me, your weaker brother, you should stay to the right. You know who you are. Get out of the way. Encourage your church to maintain standards. Avoid offending co-believers, even if it costs you. Use your life for God; avoid wasting it on anti-God activities.

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Chapter 5 : 1 Corinthians 1 | www.nxgvision.com

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He, like the ancient King of Israel, was of the tribe of Benjamin cf. His Roman or Greek name, Paul, meant "little. See Special Topic at 4: This term has several theological usages. The rabbis used it as one called and sent as an official representative of another, something like our English "ambassador" cf. The Gospels often use this term of Jesus being sent by the Father cf. In John the term takes on Messianic overtones cf. It is used of Jesus sending believers cf. The NT used it for disciples. These three titles all have individual significance. It is made up of two Hebrew nouns: It is the same Hebrew name as Joshua. When used alone it often identifies the man, Jesus of Nazareth, son of Mary e. This same introductory phrase is used in Col. Paul was convinced that God had chosen him to be an Apostle. This special sense of calling began at his Damascus road conversion cf. It is a local body of born again, baptized believers. Most of the places in the NT that the word ekklesia is used reflect this local sense. It is also the universal expression of the body of Christ. This is seen in Matt. There is one large body of Christ made up of all believers some now dead, some alive and there are local expressions of that universal body. It speaks of our separation to God for service. Here it refers to our position in Him as v. It is a position to be possessed. Paul encourages this factious, prideful church by calling them "saints" even amidst their failures and sins! Believers are sanctified by the Father i. Both aspects come together in Heb. It is normally the Holy Spirit to which this is attributed i. A good example of this is Eph. It means vital, personal union with Jesus cf. It is interesting to note how scribes sometimes have 1. They do not affect the meaning, but do show that the early scribes were more concerned with the basic meaning of a text and not rigid literacy. As Paul was called an Apostle, so too the Corinthian Christians were called saints cf. Notice the heavy emphasis on the doctrine of election in this chapter in vv. This construction refers to the initial act of God calling them and their subsequent calling on Jesus in prayer for salvation, which resulted in ongoing prayer, worship, and obedience. It is plural in the NT except for one time in Philippians 4: To be saved is to be part of the covenant community of faith, the family of believers, the body of Christ. Romans 4; II Cor. Believers are both declared holy positional sanctification and called to lifestyle holiness progressive sanctification. Justification and sanctification must be affirmed together! They do not have the right to uniqueness or special treatment. They must conform to the whole body of Christ in doctrine and practice cf. Here it is a present middle participle, which describes a moment-by-moment faith relationship with Christ i. See Special Topic at 1: Jesus is Lord of all the Christian congregations, which includes Corinth. Paul identifies himself and Sosthenes with the believers at Corinth in this phrase. They need to be reminded that 1 they are one of many congregations and 2 that Paul is one of them and for them! The term shalom is both a Hebrew greeting and farewell. It implies not only the absence of problems, but the presence of goodness and well-being. Theologically grace always precedes peace, but both are found only in a faith relationship with Christ i. The Father and Jesus are linked grammatically as one unit i. The use of the OT titles of God applied to Jesus is another way to assert the same truth i. For the title "the Lord Jesus Christ" see note at 1: Verses are an expansion of the things Paul thanks God for in the life of this troubled church. An introductory thanksgiving was a culturally expected element in first century letters. There is no thanksgiving in the introduction to II Corinthians nor Galatians. There are two ancient Greek uncial manuscripts i. This was the focus needed to offset their spiritual pride in 1. In all the passive verbs in vv. The Triune God has provided believers everything they need i. The Trinity at 2: God is a complete provider. He does not need the ingenuity, intellect, or social standing of human beings. They were glorying in their gifts and performance instead of in Christ. It was God who gave them these very gifts. The knowledge Paul is alluding to is not theoretical knowledge, nor academic knowledge, but Christian truth and how it applies to life cf. It could refer to other manifestations of the Spirit, because it is another aorist passive indicative paralleled to v. This word is related

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to the term "grace," charis, which emphasizes that the spiritual gifts are given by God for the common good cf. They are meant to glorify Christ, not the Spirit or the individual Christian cf. All of the gifts needed were present in the Corinthian church as they are in every church cf. God has abundantly provided i. It is often translated "revelation. It is the title of the last book of the NT. Here it refers to the return of Christ cf. Some commentators think that for the first time in this section Christ is the referent of "who. The term "confirm" was used in v. This church needed to be stabilized, to be constant and unwavering. It is covenantal in nature; therefore, it involves an initial and an ongoing faith and repentant response. We must be diligent to maintain our relationship. No one can steal our relationship from us cf. Security and perseverance are both biblical cf. They are the two necessary aspects of "covenant. It came to denote metaphorically that which is sure, trustworthy, dependable, and faithful. None of these describe even redeemed fallen mankind. We trust in His trustworthy promises, not our trustworthiness! Covenant obedience flows from gratitude! Faith cannot save anyone. Only grace saves, but it is received by faith cf. The focus is never on the amount of faith cf. Our hope is in the unchanging character of the God who calls and promises cf. Mankind must respond i. God deals with fallen humanity by means of covenant. He always takes the initiative cf. He allows fallen mankind to participate in their own salvation by responding to His covenant offer. The mandated response is initial and continuing faith, repentance, obedience, service, worship, and perseverance. God is faithful in all three senses. The goal of Christianity is Christlikeness cf. They are saved by grace through faith unto works cf. They are saved to serve cf.

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Chapter 6 : 1 Corinthians: Bible Study Commentary in simple English

*Basic Bible Commentary First and Second Corinthians (Abingdon Basic Bible Commentary) [Norman Madsen] on www.nxgvision.com *FREE* shipping on qualifying offers. * Revised and updated * Based on the NRSV and NIV translations * Covers every book verse by verse * Each volume also contains maps.*

Pulpit Commentaries Verse 1 Some early texts have "mystery" Gr. The difference is not very significant. The gospel was both the message that God had previously not revealed, which the apostles made known, and the message to which they bore witness. The apostle's preaching in Corinth was "not in excellence of rhetorical display or of philosophical subtlety. Lightfoot, Notes on the Epistles of St Paul, p Paul points out that he did not come to them like such sophists, pandering to popularity see further 2 Corinthians 2: Otherwise, much of the chapter reads like pure gnosticism, and Paul is made the advocate of a private religion reserved for the spiritual elite 1 Corinthians 2: This was his regular practice Galatians 3: He left all other knowledge aside. The letter in fact primarily seeks to influence the minds, dispositions, intuitions of the audience in line with the message Paul had initially preached in the community 1 Corinthians 2: The advancing of such an epistemology gives the letter a theological purpose that unifies its otherwise unconnected structure. Lazy preachers have no right to appeal to 1 Corinthians 2: These verses do not prohibit diligent preparation, passion, clear articulation, and persuasive presentation. Rather, they warn against any method that leads people to say, "What a marvelous preacher! Robertson and Plummer, p Rather he emphasized the simple message he announced. His preaching was a demonstration, not a performance. Conviction came as a result of the Holy Spirit's power, not the "wisdom" of the preacher. We should not interpret this verse as deprecating persuasion but as a warning that conviction does not come as a result of persuasive arguments. It comes as the Holy Spirit opens blind eyes when we herald the gospel. The warning is against self-reliance in the preacher. Wiersbe, The Bible Exposition Commentary, 1: The apostle's conviction concerning the importance of the superior power of the gospel message was clear in his own preaching. Verse 6 Even though Paul's preaching of the gospel was simple and clear, there was a depth to his message that he did not want the Corinthians to overlook. Immature Christians cannot understand the real depths of the gospel fully. Later Paul would say the Corinthians were not mature 1 Corinthians 3: Paul could have been using the word "mature" as synonymous with "Christian. Consequently by spiritual he probably meant one who has followed God's Spirit for some time, not just one who has His Spirit cf. The deep things of God require a type of wisdom that is different from secular wisdom. Presently those who control the climate of public opinion dominate secular wisdom. These rulers are those individuals who set the standard of what people who disregard God's revelation consider as true cf. However these people are on the way out because the popular perception of what is true changes and because Christ will end their rule eventually 1 Corinthians The Spirit's ministry of revealing God's Wisdom of Solomon 2: The Corinthians needed to view ministry differently. The key to this change would be the Holy Spirit's illumination of their thinking. People who are pursuing true wisdom sophia cannot perceive it except as the Holy Spirit enlightens them. Paul constructed his argument in this section with three contrasts that overlap slightly. The first contrast is between those who receive God's wisdom and those who do not 1 Corinthians 2: The third contrast is the "natural" person and the "spiritual" person 1 Corinthians 2: Carson, pp46 , 52 , He is retooling their understanding of the Spirit and spirituality, in order that they might perceive the truth of what he has been arguing to this point. The theology, however, is his own, and it differs radically from theirs Paul's concern throughout is to get the Corinthians to understand who they are-in terms of the cross-and to stop acting as non-Spirit people. It was not a revelation in addition to the gospel. The message about Christ crucified embodies the wisdom of God. This message was unknown before Christ came. The message of the Cross is a further unfolding of God's plan and purpose beyond what He had revealed and what people had known previously. Paul expounded on the fact that God had decreed this mystery from before creation in Ephesians 3: The Ephesian church was more mature and better able to understand this revelation

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than was the Corinthian congregation. The end purpose of this new revelation was the saints' ultimate glorification by conformity to the image of God's Son. Verse 8 The rulers of this age are probably the intellectual trend-setters Paul mentioned above 1 Corinthians 2: Those responsible for the death of Christ were members of this group cf. If they had understood the central place that Jesus Christ occupied in God's plan, they would not have crucified Him, thus assuring their own doom cf. The rulers of this age whether understood as political and religious figures or as apocalyptic powers demonstrated their ignorance of divine wisdom when they crucified the Lord of glory. The very mention of the crucifixion shows the argument very much in continuity with the preceding section and reminds us that the wisdom of God, which is incomprehensible to the world, is nothing other than the word of the cross 1 Corinthians 1: It also ties in with the saints' glory 1 Corinthians 2: It is through union with Him that we will experience glory. Verse 9 The source of this quotation is evidently Isaiah It summarizes Paul's point well. There are many things we can know only by revelation. The more God reveals the more clearly we see that He has designed His plans for humanity for our blessing. Any and every believer can understand and appreciate them because the indwelling Holy Spirit can enlighten us. The mystery religions of Greece promised deeper insights and new knowledge to their devotees. However any Christian can apprehend the very best that God has revealed because we all possess the spiritual organ of perception, namely, the Holy Spirit. Animals cannot do it. Likewise it is necessary for someone to have the indwelling Spirit of God to understand the things of God. Unbelievers cannot do it. Verse 12 "We" is emphatic in the Greek text. All believers have received the Holy Spirit 1 Corinthians He helps us understand the mind of God and the things God has given us. This Spirit is vastly different from the spirit viewpoint of the world. Unbelievers cannot understand the things of God as believers can because they have no one who can help them perceive these supernatural things. They did not choose their words because of what people generally regarded as the best ones to persuade. They did not rely on the rhetorical forms that the orators used either. The Holy Spirit guided them in their communication of divine truth as well as in their perception of it. Spiritual thoughts or truths are concepts the Holy Spirit enables us to understand. Spiritual words are those He guides us to use in expressing these thoughts. The Spirit enables us to speak in language appropriate to the message rather than with human wisdom. In short, the Holy Spirit plays an indispensable role both in understanding and in communicating God's revelation. Verse 14 The natural man is any person who does not possess the Holy Spirit, namely, unbelievers. Paul called this person a natural Gr. He has no supernatural Person indwelling him, and his viewpoints and ideas are only what are natural. He cannot accept all that God has revealed because he does not possess the indwelling Spirit of God. The natural person can, of course, understand the gospel and experience salvation but only because the Holy Spirit illuminates his or her understanding. Paul did not mean that an unbeliever is incapable of understanding Scripture. However an unbeliever rejects and does not accept all that God wants him or her to have. One of these things is eternal life through faith in His Son. It is as though God is speaking in a language that the unbeliever does not understand; he or she fails to respond properly. He or she needs an interpreter. That is a ministry that only the Holy Spirit can perform. His focus is the fundamental message of the crucified Messiah. And this, he insists, is fundamentally incomprehensible to the mind without the Spirit. He or she is a mature Christian cf. One of the things the spiritual person is able to do is appraise or make judgments Gr. In other words, the spiritual person has discernment. This affects his values and decisions. For this very reason he is a puzzle to the natural man. The profane person cannot understand holiness, but the holy person can understand the depths of evil. Even carnal fellow believers cannot fully understand the spiritually mature person.

Chapter 7 : Bible Commentaries

Bible commentary on the Book of 1 Corinthians, chapter 11, by Dr. Bob Utley, retired professor of hermeneutics.

Chapter 8 : First Epistle to the Corinthians - Study the Bible Online

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Useful guides to help you study the Bible by yourself or in a small group Bible Outline These summaries are in simple EasyEnglish with a vocabulary of words.

Chapter 9 : 2 Corinthians 1 - NIV Bible - Paul, an apostle of Christ Jesus by the will of

This commentary deals with the Bible text as a description of an actual future temple. Ezekiel Ezekiel's Last Vision - by Keith Simons. This commentary deals with the meaning of this passage and the lessons that it teaches.