

Corinthians

Corps Notes

1982-1984

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Structure of Corinthians

I Corinthians

- A. 1:1-13 salutation
- B. 1:4-9 prayer for ministry
- C. 1:10-31 the wisdom of God vs. the wisdom of the world regarding Christ's first coming
- D. 2:1-16 spiritual things of the mystery
- E. 3:1-4:21 division; the carnal walk vs. the spiritual walk
- F. 5:1-6:20 abuse of freedom, sex and idolatry
- G. 7:1-40 man and woman relationship
- F. 8:1-11:1 abuse of freedom, things offered to idols
- E. 11:2-34 division over customs
- D. 12:1-14:40 spiritual things in practice
- C. 15:1-58 the wisdom of our hope regarding Christ's second coming
- B. 16:1-18 ministries supplied
- A. 16:19-24 salutation

II Corinthians

- A. 1:1-2 salutation
- B. 1:3-14 deliverance in time of trouble
- C. 1:15-2:2 second intended visit
- D. 2:3-11 satan's devices
- E. 2:12-4:18 Titus did not come but we are able ministers
- F. 5:1-11 the tabernacle
- G. 5:12-21 the ministry of reconciliation
- G. 6:1-10 workers together
- F. 6:11-18 the temple
- E. 7:1-10:18 Titus came and we are able ministers
- D. 11:1-12:13 satan's messengers
- C. 12:14-13:4 third intended visit
- B. 13:5-11 prove yourself in time of trouble
- A. 13:12-14 salutation

I CORINTHIANS

October 6, 1982

Fifth Corps night of the year

First Corps night of our 41st year

Rev. Walter Cummins teaching from Emporia

Acts 18:7,8

Crispus was the chief ruler - didn't last too long.

Acts 18:17

Sosthenes now the chief ruler. Greeks beat him up.

I Cor. 1:1

Sosthenes - now called our brother by Paul! Probably the same guy. Sosthenes had been at Corinth and obstructing the work . . . and now he is called our brother. No other mention of him.

I Cor. 1:1

"called"; in verse 2, "called"; in verse 2, "call"; and in verse 9, "called."

"to be" = not in text.

"Paul a called apostle" - Emphasizes the fact that he is called.

Aramaic literal = "the called and the apostle."

Makes it a figure of speech, hendiadys, (two things said but one thing meant. Emphasizes that he's not just an ordinary worldly apostle. He's one who was called; invited to be an apostle.

Emphasizes = called of God.

"Apostle" = filled with full power of attorney

"called" = ministry was not by his choosing or merit but God called him to the ministry.

I Cor. 1:2

Aramaic uses figure of speech, hendiadys.

"called saints" = called holy ones. One who has been summoned; invited. "Called," as used in invitations: 1) to weddings, 2) to court 3) to office.

Matt. 22:1

(Rev. Cummins gave the overview of the chapter.)

Matt. 22:14

"chosen" = selected; we are not only called, but selected. (Read Light Through an Eastern Window, Chapter I, "Marriage Customs.")

Rom. 8:28

"called"

Rom. 8:30

"called"

Rom. 8:33

"elect" - related to choose; make a choice, election or selection.

Eph. 1:4

"Chosen before the foundation of the world."

I Cor. 1:24

"called"

I Cor. 1:26

"calling" - What are we called to? Called . . . saints, holy ones! I Corinthians 1:2

I Cor. 1:9

Called unto fellowship with Jesus Christ, our lord.

The Corinthians were called . . . there's no doubt about that. But they weren't living up to it in the practical realm. Their practices at Corinth didn't exemplify that calling. We're called to fellowship with Jesus Christ, our lord. Corinthians were too, but they had division instead of fellowship.

I Cor. 7:15

called to peace

Gal. 1:6

called into grace of Christ

Gal. 5:13

called unto liberty, freedom

Eph. 1:18

hope of his calling

Col. 3:15

called in one body

I Thes. 2:12

called you unto his kingdom and glory

I Thes. 4:7

called unto holiness

II Thes. 2:14

to the obtaining of the glory, (not just to look at it but to obtain.)

I Tim 6:12

called to eternal life

I Jn 3:1

called the sons of God

I Cor. 1:1

Paul, the called apostle and we are the called saints.

I Cor. 1:2

"sanctified" - set apart

"call upon" is a different word - *epikaleō*; *kaleō* = to call *epi* = upon. It has two (2) usages: 1.) to call upon, 2.) to be called something, like Simon, who is surnamed Peter.

Read Light Through an Eastern Window, Chapter XII.

First usage - to call upon. Eastern culture and custom of avenging blood. You kill someone and then his nearest relative can kill you. You go to a refuge city. If that is not available you can "call upon" a name of a prominent man you both respect to save you. Both go before the person whom you agreed upon (Ps. 20:1; 5, 7; 18:3, Prov. 18:10.) Every knee shall bow at the name of the Lord Jesus.

Second usage - Named for someone or you have a different name.

Acts 2:21

first usage

Acts 1:23

second usage

Acts 4:36

second usage - surnamed

Acts 10:5

second usage - surnamed

Acts 25:11

first usage

Eph. 3:14, 15

named after our Heavenly Father

Jer. 14:9

called by Thy Name

I Cor. 1:2

"call upon" - first usage of the word, but we get a new name when we get born again.

"both theirs and ours" - Written to the Corinthians. Their basic problem is in verse 12; they had different groups or clicks. But no matter who you are of; you all are still called saints and you all still call upon the name of our lord Jesus Christ.

Division was the problem. They were called, but the problem was getting their practice lined up with their calling.

We are all called of God in Christ. It's one calling.

Jerusalem Bible reads, "For he is their lord, no less than ours."

I Cor.1:3

"grace" = the absolute end of works for justification.

"peace" = the absolute end of all strife and trouble.

With those two, you've got it all!

I Cor.1:4

"which WAS given IN Christ Jesus."

I Cor.1:4-9

a prayer - "grace of God which was given" is used ten (10) times in the New Testament: Romans 12:3, 6; 15:15; I Cor. 1:4; 3:10; Gal. 2:9; Eph. 3:2, 7,8, and Eph. 4:7.

Everyone of these deals with ministering to the body as ministers.

Rom. 1:11

gift ministries to establish them - doctrinal.

Rom. 12:1

starts practical section of Romans.

Both Romans 1, as well as the practical section open with this.

You have to have ministries before you can cement the body together.

I Cor. 1:4-7

"come behind in no gift" = not holy spirit - can only be a ministry. He didn't want them to lack or come behind in any ministry.

This section parallels, 16:1-18, because of the ministries mentioned.

I Cor. 1:7

Eagerly anticipate his return, but in the meantime, we don't want to lack in holding the body together.

Until the coming of Christ, there are other comings which are essential . . . i.e. the coming of men with ministries.

Read, "The First Century Church in the Twentieth." (Both Reverend Cummins and Reverend Martindale highly exhorted the Corps to read it.)

Men with Ministries visit churches because it is necessary to hold the body together until the greater coming.

There was a need in Corinth for a ministry.

Eagerly waiting with expectation and great anticipation . . . it's more than what you experience while waiting at a bus stop!

I Cor. 1:5

"are" = WERE enriched

I Cor. 1:6

"testimony" - witness, *martus* = S.I.T. - The witness of Christ (S.I.T.) was confirmed and established in you.

Enrichment was in accordance with the standard.

"confirmed" = established = Greek legal term used of the guarantee of a title or purchase. This word used when land was sold, so the land could not be latched onto by a third party. Devil can't have it — it's confirmed by the witness of speaking in tongues.

Used with "sealed" and "earnest" (II Cor 1:21 & 22), which are also legal terms.

When you speak in tongues, it's the guarantee of the token (down-payment) and it's sealed with God's signet ring.

Others coming to serve the body till Christ comes back. When Christ comes back, we're going! We can anxiously anticipate. Meanwhile, we come behind in no gift.

I Cor. 1:8

"confirm." = guarantee

I Cor. 1:9

called to fellowship

Paul's prayer is for fellowship with Jesus Christ, our lord.

I Cor. 1:1-10

The name of Jesus Christ is used ten (10) times! - Everything centers around Jesus Christ. Then why would you want to follow a man?

End of Teaching

Reverend Martindale's sharing after Corps Night

One of the greatest frustrations in leadership is facing your own mistakes.

Must have an honest attitude of facing yourself . . . but not with criticism. You have to stay on top of yourself with this.

If you really want to be God's best, you have to be honest about your performance. We've been taught by the world to cover and make excuses.

"Iron sharpeneth iron" - Learn to deal with your own heart and life this way.

Romans 15:30-32 . . . Pray for Craig and Doctor! No matter how good you prayed yesterday, you've got to pray today all over again with the same heart, intensity and believing. Your prayers have to have heart and not be "formal and proper."

Craig talked to Dr. on how he should handle Sunday Night Service. Dr. said to handle it with consistency and establish himself.

Craig will be teaching on the ten (10) major Living Victorious teachings, calling them: "Victorious Unity in God's Grace," ". . . mercy," ". . . peace," etc.; by reworking VPW's teachings.

Dr. said there are five or six major teachings in each hour he taught.

Then Craig will cover the six Rock of Ages themes on Sunday Nights.

About 16 weeks - four months on Sunday Nights (He's an establisher all right!)

Spiritual hunger can be as real as physical hunger.

October 13, 1982
Sixth Way Corps Night
Rev. Martindale & Rev. Cummins
Teaching from Emporia

I Cor. 1:10

"beseech" = encourage

"name of our lord Jesus Christ" - focal point around which all activity rally. Central unifying, rallying point. At that name, every knee should bow.

"that ye all speak the same thing" = "that the Word should be one to all."

To speak the same thing you have to have the Word in your heart.

In philosophy, you can disagree because there's no solid foundation.

"perfectly joined together" = *katartizō*; *kat* = to restore, to put back in proper condition; *artizō* = perfect.

The Greek construction is forceful. Be restored to the proper condition you had before you had the division. A completed action and continuing effect in the future. Restored to perfection. (Matt. 4:21, Gal. 6:1; Heb. 11:3 - framed - put back in original perfection.)

"judgment" - one of the key words in Corinthians

gnome = result of knowledge; used eight (8) times in the New Testament. Four times in the church epistles, all of which are in Corinthians: I Cor. 1:10; 7:25; 7:40 and II Cor. 8:10.

Using knowledge to make right decisions and proper evaluations. Related to mind and mind is the central focus because of the knowledge, opinions and judgments were so important to the Corinthians.

Once you have complete knowledge of the Word, you can use it to make the proper evaluations, opinions in matters of wisdom and moral discipline.

Pro. 1:1-4,7

Understanding = discernment - all relate to result of knowledge.

I Cor. 1:10

Get practice lined up with what you believe.

I Cor. 1:11

This caused schisms in the body. It wasn't doctrinal, but practical error. They were living together but not getting along. Arguing all the time.

I Cor. 1:12

Different groups! Whose the leader?

I Cor. 1:13

Three (3) questions - figure of speech - Erotosis = The asking of questions for emphasis. Draws attention. In the Greek and Aramaic, it expects a negative answer.

Christ isn't divided, is he? . . . NO.

Paul wasn't crucified for you, was he? NO

I Cor. 1:14

I Cor. 1:15

Why was baptism such a problem at Corinth?

I Cor. 1:16

Acts 18:24

Apollos was Judean, born at Alexandria, which is in Egypt. Eloquent man . . . master speaker, mighty in the scriptures.

Acts 18:25

Knowing only the baptism of John. After Ephesus, he went to Corinth after Paul had been there. Inbred traditions are a powerful influence in our lives. It's hard to change traditions. Perhaps, that's what happened to Apollos.

Tradition taught that when you proselyte someone, you needed circumcision and baptism. This was common in the first century.

I Cor. 1:17

Baptize in the name of Jesus Christ, not to proselytize with water.

"wisdom of words" - Apollos was an eloquent man and the followers picked up on it. *sophia* = wisdom; *logou* = of word

Sophists - made practice of persuasive speech. Greeks were in the habit of making persuasive speech an art. Didn't make any difference if they were right or wrong.

I Cor. 2:1

refuting the wisdom of Greeks.

I Cor. 12:8

first manifestation listed is word of wisdom, NOT wisdom of words! #1 - unity (Check notes on numerical significance of manifestations.)

I Cor. 1:17, 18

"cross" - (Read, Jesus Christ Our Passover, pages 217-225, especially note page 223.)

Emphasizes suffering, death and his accomplishments. Figure of speech, metalepsis = double meaning, where one noun replaced by a related noun which is further replaced by another related noun.

Cross represents death, but death represents what the death of Jesus Christ accomplished.

Wisdom of words - eloquent, but powerless, when concerning God. Intellectual discourse - rhetoric of persuasion.

Judeans used wisdom of words in their sermons. They quoted a few verses then had a nice, long speech and finally closed with another verse. (Alexandria was the home of Gnostics.)

I Cor. 1:18,19

"prudent" = understanding ones

I Cor 1:20

"will bring to nothing the understanding of the understanding ones."

Quotes Isaiah. 29:14 - figure of speech - gnome - Had to know that it existed, so you could find it and quote it exactly.

Isaiah. 19:1

Old Testament can be applied if it doesn't contradict the church epistles.

Alexandria is in Egypt.

Isaiah 19:2-4, 11

"Zoan" - Court of Pharaoh, court of wisdom, start of Exodus.

Isaiah 19:12

Parallels with I Cor. 1:20.

Isaiah. 29:1, 13

Talking to God's people

Draw near with mouth but no heart.

Isaiah 30:1-3

Getting counsel from Egypt just like in I Cor. . . . They were getting counsel from Gnostics which were from Egypt.

Scribe - interprets the Old Testament law.

I Cor. 1:20

"disputer" - any type of debater, expounder of questions.

"where" - figure of speech - asking of questions. anaphora = repetition of word at the beginning of sentences.

"where" = *pou* (Rev. Cummins said, "Poo, poo, poo.")

"hath not" - demands an affirmative answer.

You can't prove or disprove the existence of God by the wisdom of words.

I Cor. 1:21, 22

"sign" (listen to Craig's Sunday Night tape on grace). Only sign they were going to get was of Jonah - three days and three nights - Jesus Christ - now . . . we speak in tongues.

I Cor. 1:23, 24

Made unto us: 1) Christ the power of God, 2) the wisdom of God.

I Cor. 1:25, 26

"mighty" = powerful

"noble" = good pedigree, born of noble birth.

"called" = chosen (by elipsis)

I Cor. 1:27, 28

five traits:

- 1) foolish;
- 2) weak;

- 3) base;
- 4) despised;
- 5) worthless.

- | | |
|---|---|
| 1) Foolish things of world to confound the wise. | 1) In Christ we have wisdom. |
| 2) Weak thing to confound things powerful. | 2) We have power. |
| 3) Base (poor generic make-up) to confound the noble. | 3) We are righteous - noble birth. We are genetically of God. |
| 4) Things despised, rejected, social outcasts, to confound the social elite. | 4) We are sanctified, holy, set apart, which makes us heaven's holiest of all. |
| 5) Nought things (worth nothing, worthless) to bring to naught things worthy from world's eyes. | 5) We have redemption, "Oh, the price he paid for me." The highest price was paid for you and me. |

I Cor. 1:29, 30

Jeremiah 9:24 - It is written

"glory" = boast in the lord. Can't boast in yourself, because all you were was foolish, weak, despised, base, and worthless.

I Cor. 1:30

"was made" - WAS MADE !

Wisdom of God is: 1) Righteous
2) Sanctified
3) Redeemed

End of Teaching

Rev. Finnegan's sharing after the Corps Meeting

When you let old-man nature creep in with pride, you once again become those five things.

People don't like to hear that they are fools, etc., but if you were chosen . . . God says we are fools, etc.

We have to remember we are worthless without Him.

Acts 15—All speak the same thing—happened right after the Root Meeting.

We need to get Word into people. We know how to move it—now we need to concentrate on undershepherding.

Develop leadership.

October 20, 1982 Seventh Corps Night

Craig: You limit yourself spiritually when you get in a rut with speaking in tongues. Develop fluency of speaking in tongues. PRACTICE! Get in the habit of responding to first thought. It will always be there if you are peaceful. You have peace because you work the Word, and you won't let circumstances rule your life.

Teaching

I Cor. 2:

This section is one of the two spiritual highlights of I Cor.. The other one is I Cor. 12-14, which is opposite in structure.

I Cor.2:1

I Cor. 2:1, 3:1; 5:1; and 7:1 — "And I brethren"—flags which begin a new section.

"testimony" = mystery. The mystery, is the great key to this whole section.

"excellency" = used of a professional teacher or philosopher, a rabbi, the PHDs of the time; people who were "tops" in their field.

I Tim. 2:2

"all that are in authority" - deals with those who are in an authoritative position.

I Cor. 2:1

"wisdom" = *sophia* - The wisdom of Chapter one has a further dimension.

I Cor. 2:7

It's more than Jesus Christ and him crucified.

Ephesians 1:8

"all wisdom"

Ephesians 3:10

"manifold wisdom"

The greater wisdom Paul couldn't speak to the Corinthians.

I Cor. 2:6

"come to nought" = made without a job, or work, unemployed, reduced to ineffectiveness!!

I Cor. 2:7

"we speak the hidden wisdom of God regarding the mystery." It was hidden before the day of Pentecost, but after Pentecost, it was available to be known, but no one rose up until Paul.

"glory" = brilliant, brightness !

Mystery religions were very common in Greece, both Greek and oriental communities had a number of these religions known only to the "initiated ones." The great mystery was to be known to all . . . not to be kept secret, known only to a few.

There are four interesting points about the mystery religions:

- 1) In initiation, while being baptized, the worshipper somehow died and rose again . . . even though you couldn't see it.
- 2) The god and the son of that god and the spirit living in the mother of that god were somehow one in the same.
- 3) Those who died were somehow still alive.
- 4) You could partake of the flesh and blood of the god and obtain his life, somehow.

Syncretism is the combining of ideas and doctrines, making your own religion. So . . . the doctrines of the mystery religions crept into the church by the fourth century.

Central essence between the genuine and the counterfeit:

- | | |
|--|--|
| <ol style="list-style-type: none"> 1) Great mystery was hidden and now should be known to all. 2) Great mystery is to mankind. It is <u>to</u> us. | <ol style="list-style-type: none"> 1) Mystery religions were known and still hidden even after you knew it. 2) Mystery religions were so far above man that they were unreachable. |
|--|--|

I Cor. 2:1, 2

Two ideas: 1) didn't come with excellency of speech; 2) didn't declare mystery because they were still babies in Christ.

Paul could only take them as far as 1 Cor. 1:30. He determined not to be an expert among them, except in Jesus Christ crucified.

"know" = *oida*; "to know anything," is a phrase in the Greek meaning, an expert, a professional who supposedly knew something; a "know-it-all" in a good sense.

I Cor. 2:3

"in weakness" - not in the Aramaic - Scratch it. Weakness? Paul? When he was at Corinth, no one resisted him for one and one-half years! It doesn't fit. It contradicts I Cor 2:4. They didn't understand the idiom, "fear and trembling," which is "respect and obedience."

This is used of a servant in the East - slave always stood with his eyes glued to this master.

Psalms 123:2

waiting for a signal.

"Respect" is in the watching. "Obedience" is in the carrying out - being sharp on revelation.

We don't keep our eyes on a human master, but . . . GOD !

I Cor. 2:1

Isaiah 26:3 ! Peace, stay you mind on God!

Phil. 2:12 !!

Eph. 6:5

Col. 3:22-24

I Cor. 2:3, 4

Paul was walking by revelation - not fear or weakness. "man's" - not in the Aramaic -

scratch it. I Cor. 12-14 is the parallel section to this!

"demonstration = *apodeixis* = visible sign, not just words, but visual "court-room type" evidence. Not just hot air words. When signs, miracles, and wonders follow, it's demonstration.

I Cor. 2:5

"power" = *dunamis*

I Cor. 2:6

"nought" = made unemployed!

I Cor. 2:7, 8

Still didn't tell them what the mystery was, because they were still arguing . . . about who was the better leader?

I Cor. 2:9

It is written - figure of speech - gnome = quoting scripture - Isaiah 63:17-19; 64:1-5. Idiom of permission. God allows; not made. Gentiles had trodden down Israel. Some in Israel still hoped, but no one could see what they hoped for.

It is now quoted and applied to the context of the mystery and neither the Judeans nor the Gentiles knew the mystery.

Now, everyone can see it if they want to.

I Cor. 2:9-16

"things" refers to the things of the mystery.

I Cor. 2:10-12

Never tells them, because they're still babies.

I Cor. 2:10

"search" = *ereunaō* = means to trace minutely or track as in hunting.

John. 5:39

"Search the scriptures"

I Peter 1:11

"searching" - Also, Romans 11:33, 34; I Corinthians 2:16; Ephesians 3:8,9; Ephesians 3:18.

The Old Testament only spoke of three dimensions—never spoke of depth.

I Cor. 2:10

"deep" - But with no spirit you can't apprehend what it's all about.

Yet, God, has revealed the things of the mystery which God hath prepared for them that love Him unto us through the spirit, for the spirit traces minutely to uncover all things of the mystery. Yes, the deep things.

I Cor. 2:11

"knoweth" = *oida* - "things" = personal mysteries of a man.

I Cor. 2:12

"spirit of world" - usage eight (8), which is born again of wrong seed; "spirit of God" - usage 2a; "freely given" still doesn't say what they are.

I Cor. 2:13

In the pagan mysteries, you weren't to talk about them. We speak!

"holy" - not in the Greek or Aramaic.

"spirit" - used three (3) times in verse 13.

figure of speech - paregmenon = words which come from the same root are repeated.

"Spiritual" is the key word in Corinthians.

First one refers to spiritual matters of the mystery. Second, means by which we compare it, which is the Word.

Compare the spiritual things of the mystery with the spiritual words of the Word.

Speaking in tongues plus interpretation . . . compare with the Word.

I Cor. 2:14

Natural man doesn't even *dechomai*.

"discerned" = examined by investigation, not by man, but by the spirit which you can search the things of the mystery.

I Cor. 2:15

"judgeth" - same as discerned.

I Cor. 2:16

Isaiah 40:13 - Read context—no one can "out do" God. Figure of speech - gnome

"instruct" - not teach, but to prove to someone else. *sumpibazō* = knit together (Col 2:2); Compacted by every joint. (Ephesians 4:16); Proving (Acts 9:22).

It is not that you can instruct God, but that you can instruct the things of God to someone else.

Verse 16 answers the question in verse 9. Verse 16 is the crown of the whole second section. Still never tells the Corinthians what it was, only how great it is.

End of Teaching

October 27, 1982 Eighth Corps Night

Mrs. Wierwille returned home from hunting with Dr. Wierwille in South Dakota. Dr. Wierwille went on to Emporia.

PFAL Class completed in Portuguese today. It's the seventh language the class is translated in.

Teaching

The mystery is the highlight of the wisdom of God.

I Cor. 3:1

"And I brethren" - starts a new section. Corinthians had not "arrived" yet. They weren't able to receive the full knowledge of the mystery. They weren't the initiated ones of I Cor. 2:6. I Cor 2:13-15, contrasts Corinthian believers with the goal of being spiritual . . . operating all nine.

"babes" - implies a baby too young to speak—too immature to receive spiritual things. Babies are into the flesh . . . gratifying of physical self.

"carnal" - 1) *sarkinos* = verse 1
2) *sarkikos* = verse 3

The ending of this Greek word makes a big difference in the meaning.

- 1) *sarkinos* = means fleshy - lots of flesh - into flesh trips.
- 2) *sarkikos* = means fleshly - more of the whole moral conduct of the individual.

I Cor. 3:2

"fed" = gave you to drink. You only drink milk, not eat it.

Figure of speech - zeugma = one verse used to cover two things. Literal - "I gave you milk to drink and not meat to eat."

Draws emphasis to the comparison.

I Cor. 3:3

"carnal" = fleshly (*sarkikos*), the second word. Starts with envy - one group envies another (1 Cor. 1:12). Envy leads to strife where they start to argue and quarrel which ends up in divisions.

Verse 3 ends with a figure of speech - erotesis. It is a rhetorical question. Demands an answer - yes or no. In the Greek it demand an affirmative answer. Yes.

They only mention two here - Paul and Apollos. That was the major division in Corinth. Peter is usually mentioned when legalism is the problem. Chapter one lists more, but the real issue in Corinth was those claiming allegiance with Paul and those with Apollos.

I Cor. 3:5

"who" = "what" in many of the Greek manuscripts. What is Paul? What is Apollos? They are ministers.

Question mark should go after Apollos.

"But" - not in most of the critical Greek texts.

This is not a rhetorical question.

I Cor. 3:6

Verses 6-9a - an allegory of an husbandry (tilled field).

Verses 9b -17 - an allegory of a building (temple).

Ministry of Paul and Apollos is being compared to work of farmers who labor to provide best conditions for growth. God supplies growth which comes from life within the seed.

"planted" and "watered" - aorist tense - one time deal in the past. Man plants and waters.

"gave increase" - imperfect tense = continuous action. God continues to give the increase. *auxanō* = growth from within with out compulsion. *Auxanō* is used of plant or baby growing up. Used in Acts of the church increasing and multiplying.

God causes the maturity of the plant or child...

Apollos watered - this in one of the Word's "puns," since he was into water baptism!

In Eastern culture, some men were skilled in planting. Others in other skills. The younger men did the watering.

I Cor. 3:7

"increase" - *auxanō* - God is still causing the growth.

I Cor. 3:8

"he that planteth and he that watereth are one" - same construction in the Greek as John 10:30! One in purpose, unity of purpose, because ministers working in the same field must have unity of purpose. If each planted something different, you would not have unity when it's time to harvest.

The believers are the field itself. Emphasis is on the ministers doing the work.

I Cor. 3:9

"we" - Paul and Apollos and other ministers like them.

"ye are God's building" - starts the second allegory.

Eph. 2:20-22, talks about temple, but stops short of the mystery. Eph. 3, starts to go into it's fullness.

I Cor. 2, tells them how great the mystery is, but not what it is. I Cor. 3, tells about temple, but is never able to reveal the fullness of the mystery like Ephesians 3 does.

This second allegory explains things the first one does not. In the first, the whole body of believers are the tilled field. In the second, the whole body of believers are the temple.

I Cor. 3:10

"grace of God which is given unto me" - occurs ten (10) times in the New Testament. But always in the context of gift ministries.

I Cor. 3:10, 11

"masterbuilder" = *arckitektos* = architect - one who oversees the entire construction. As a wise architect, he oversees the laying of the foundation himself, making sure it is right.

That is what Paul did in Corinth.

The question is not the building blocks (the believers), but the ones that are doing the building—the ministers.

In Ephesians, the foundation refers to Old Testament apostles and prophets. In Corinth, it's Jesus Christ.

I Cor. 3:12

All of these are potentially good building materials. It is just a matter of how the workman does it; how he puts it together.

"if" - needs a conclusion. The conclusion is verse 13a.

I Cor. 3:13

"the day" - when the work is done; when Christ returns; the day when the building is finished, which will declare the quality of the work.

"it" - your workmanship.

I Cor. 3:14, 15

In purifying metals, you use fire to divide, separate, distinguish what is good and not good in the metal.

Aramaic - to separate, divide, distinguish (Psalm 12:6)

Greek - to prove

This second allegory points out that Paul is the masterbuilder. The laborers and workers are ministers, believers are the building. The building is the habitation of God (Eph. 2:22.)

I Cor. 3:16

Rhetorical question - needs a YES answer. "Ye" is plural - it is not you the individual who is the temple.

"Temple" - Refers to the holy of holies and the holy place making up the temple proper; not the entire building, (or all the courts around it.)

II Cor. 5:1 - individual physical body = tabernacle; II Pet 1:13; II Cor. 6:14-17.

I Cor. 6:9-20

spiritual fornicators, which are idolators. Spiritual fornication = one member going outside this body to another body. Glorify God in the body to which you belong which is the body of Christ.

I Cor. 3:17

"defile" = to spoil, mar, corrupt. Ministers in body doing works to spoil, mar, corrupt.

Causes for bad works or works that would be burned is in verse 3 and the basis for that was wisdom of words, worldly wisdom, rhetoric things to persuade people away from the Word. That's the corruption of the temple. Can't literally corrupt the temple because it is spiritual, but you can destroy individual members in their renewed mind walk.

James 3:8-16 - That's what happened at Corinth.

Figure of speech - synecdoche = Whole for a part. Temple - for each individual member in the body.

"him" - the man is put for his works. Man will lose rewards.

I Cor. 3:18

Goes back to the wisdom.

I Cor. 3:19

Figure of speech - gnome = quote scripture - Job 5:13. This is in the first speech of one of Job's miserable comforters. Eliphaz was deceiving himself with his wisdom and ended up being reproved by God. Eliphaz seemed to be wise but proved himself to be a fool.

Make sure you know how to apply scripture.

God is reminding Corinthians that it is possible to deceive yourself even when being "right." You might quote right words, but use them wrong.

I Cor. 3:20

Figure of speech - gnome. Quotes Psalm 94:11, talks about the power of wicked men who will be destroyed in the future.

Man who has worldly wisdom, refusing wisdom of God, not only loses now, but later.

God will corrupt, mar and spoil that person in that he will not be rewarded by God.

Lack of rewards to them that corrupt the temple. Just go back to the Word and be meek.

I Cor. 3:21, 22

Told them this in Chapter 2. All of the things of the mystery are yours, whether you are claiming allegiance to Paul, Apollos, etc . . . "glory" = boast.

I Cor. 3:23

You all belong to one and that is Christ. No matter whom the minister is, you still belong to one - Christ.

Need UNITY or the next thing you'll know is the doctrinal error of Galatians.

End of Teaching

November 3, 1982 Ninth Corps Night

Craig - Regarding politics - When God goes out, tyranny goes in.

Regarding deprogramming - two devil spirits involved for sure: 1) lying, and 2) slumber

Teaching

I Cor. 4

Not a new section, but a continuation of this section. Builds upon the idea of leadership in the body . . . on whether or not they will get rewards.

I Cor. 4:1

"so" = it's the first word in the Greek and Aramaic. Often used following some type of figure of comparison leading into the practical application. This gives the application of the two allegories of Chapter 3.

Matthew 18:12-14 - "even so" - introduces the application of the illustration. That is why chapter 4 is a continuation and not a new section.

"account" = *logizomai* = to reckon; to think it through logically; look at the details of a subject; weigh the pros and cons and then come to a logical decision.

"account" contrasts the judging in verses 3, 4, and 5. They were judging, analyzing and weighing Paul's work. They were caught up with judging by the senses and couldn't recognize Paul's authority.

Leaders in Corinth were leading them astray; causing strife and divisions.

Paul and Apollos were only examples! The real problems were the other leaders at Corinth. He simply used himself and Apollos as an illustration.

I Cor. 3:5-17

The two allegories - now he's into the reasoning and heart of these allegories - getting into the cause which is leadership.

I Cor. 4:1

"us" = those who ministered to the body.

"ministers" = *hupēretas* = a servant, helper, assistant; used of an under rower. Then, also, used of any subordinate on a ship (Acts 13:5 - John Mark).

We are all assistants; those who minister in the body.

"steward" = has no salary, lives off of the finances of the household. Has signet ring (i.e. Gen. 41 - Joseph to Pharaoh).

We have the responsibility to be stewards.

We are responsible for only one mystery - the great mystery.

"mysteries" - is a forgery of the text - in the second century. MSS of 462 has mystery in the singular. Every occurrence of mystery in the seven church epistles is singular except:

- 1) I Cor. 4:1
- 2) I Cor. 13:2 Used figuratively of divine secrets.
- 3) I Cor. 14:2

I Thes. 2:7

"mystery of iniquity" - Pagans had numerous mysteries and they were only revealed to the initiated ones. They were all symbolic in meaning.

Some scribes used the word "*sacramentums*" in translating *mustērion*. Knowledge of the great mystery was lost and sacraments took the place:

- 1) baptism
- 2) eucharist (communion)
- 3) confirmation
- 4) penance
- 5) extreme unction (last rites)
- 6) orders
- 7) matrimony

I Cor. 4:2

"required" - in the sense of demanded. It's imperative among stewards to be faithful.

Problem: Leaders who were supposed to be responsible for mystery were devouring people by their rhetoric and excellency of speech. They had leaders. The problem was they weren't good leaders - they didn't stay faithful.

Require your leaders - your stewards to be faithful!

When Paul sends a man, he says they are faithful. (I Cor. 4:17; Eph. 6:21; Col. 1:7; Col. 4:7,9.) If you're not faithful, you'll have division.

Require among your stewards that they be found faithful.

I Cor. 4:3

"man's judgment" = man's day - right now.

"a very small thing" - a little, light matter, quite unimportant, insignificant. My judgment comes in the future.

"judge" = *anakrinō* = examine by investigation. They were examining Paul with their five senses. Knowing yourself is very unimportant compared to knowing the things of God.

I Cor. 4:4

Not conscious of any error on my part. Context - the error was the lack of faithfulness in building, planting, or watering on the foundation.

But even though I know nothing of which I am guilty of in my ministry, that doesn't justify me—only God can justify me.

I Cor. 4:5

"judge" = *krinō* = pronounce sentence or judgment, but first need to examine.

"hidden things of darkness" = inner thoughts of man's heart - including righteous and evil ones.

"praise from God" - PRAISE FROM GOD ! . . . will be according to your faithfulness.

God won't just say, "Glad to have you here, . . . next, please." But, you will have praise and praise from God. How great will that make you feel ?! !?!

I Cor. 4:6

figure - the two allegories - starts the summation of this section.

learn by us! Paul and Apollos were used as examples in the previous chapters. But, the examples stood for all the leadership. Paul and Apollos got along good.

"puffed up" - MY . . . leader has better rhetoric.

MY . . . teacher is better than yours.

MY . . . teacher has been to Athens.

Divisions start over personalities first, then, the integrity of the Word.

I Cor. 4:7

Only verse 7 is singular. Pointing finger to individual leader. Figure of speech - abrupt change in thought. Since you did receive it from us, why boast as if you thought it up yourself?

I Cor. 4:8-13

Irony - say one thing, but mean the opposite. Corinthians felt they were independently successful without Paul and the apostles.

I Cor. 4:9

last - the best is displayed at the end of the game. The really spectacular game in the arena was last and sometimes one got killed. We're made spectacles for death.

I Cor. 4:10

verse ends after "hour" in verse 11.

I Cor. 4:11

Begins with "we" - starts a parenthesis which goes to the end of verse 13.

I Cor. 4:14

"these things" - these ironical things of verses 8-13.

I Cor. 4:15

hyperbole - figure of speech - exaggeration.

I Cor. 4:17

Timothy was not more than 23 years old.

I Cor. 4: 19

Paul did come within one year.

End of Teaching

November 10, 1982 Tenth Corps Night

Chris Geer will become the Region Coordinator for Europe.

November 10, 1775 - Birth date of Marines - Craig wants us to celebrate it every year - make a big deal in honoring our service men.

Teaching

I Cor. 5

Starts to get into some specific problems in Corinth. I Cor. 4:21, should start Chapter 5. Chapters 5 and 6 section deals with the sexual practices of idolatry.

I Cor 4:21

What do you want? What do you desire? An appeal to others who have a common interest.

"rod" - figure of speech - hypocatastasis - comparison by implication. "Rod", implies reproof and correction.

I Cor 5:1

"commonly" - should be the first word. In Aramaic, it means in short, or in summation. In Greek, it can mean actually, or generally speaking. This ties it into verse 21.

"fornication" - subject of the sentence in Greek and Aramaic. Indicates more than just the sexual act. Idolatrous practices associated with the pagan religions.

"and" = even

"so much as named" - not in most critical Greek texts (leave it out.)

In short, for it is reported among you . . .

Pagans did not have going on what the Corinthians did . . . having your father's wife.

Leviticus 18:7ff

The rabbi in the first century allowed a proselyte to marry his father's wife. They were getting around the commandment in Leviticus, because they said he had all new relations, since he was proselytized.

This was not the only problem, but one of the major ones. (Read verse 1 in The New English Bible and Murdock Translation.)

I Cor. 5:2

"puffed up" - same as in 4:6 . . . because of pride, (also, in 4:18.)

You are so puffed up with pride over personalities and leadership, that they did not even think about the fornication going on. They progressively became more and more numb to the error—the sexual and idolatrous things going on. They should have done something about it.

"mourned" = Aramaic = to sit in grief.

= Greek = lament; implies outward show of grief.

"done this deed" - some Greek texts use a stronger word - which is right.

Polytoton - (Aramaic) - figure of speech - repetition of same word in different parts of speech.

surana and *sar* both come from same root.

Puts emphasis that they should have been mourning over the one that did this deed. Draws attention to it. It's just not any deed—it's a big one.

"might be taken away" - Aramaic = That he should be expelled.

- Greek = That he might be removed.

"from" = *ek* = removed out of the midst of you.

I Cor. 5:3

"present in spirit" - usage 4a or 5. What did he judge? His judging given in verse 5; to deliver unto Satan.

"judge" = *krinō* = to pronounce judgment after examination by investigation (has to be spiritual - I Cor. 2:14, 15.)

"done this deed" = Greek = working at this task.

= Aramaic = done this.

"deed" - is not there - so it is not emphatic—not a figure of speech. In verse 3, he is going to do something about it. In verse 2, he puts a halt on it.

Figures of speech are very, very important; watch for the emphasis.

Verses 3-5 = one complete thought.

I Cor. 5:4

The criteria:

- 1) Lord, Jesus Christ - our power of attorney - that's how you do anything in the body of Christ.
- 2) gathered together
- 3) "and my spirit" - usage 3 - soul life, heart.
- 4) power = *dunamis*

Dunamis has to be in operation in the gathering of the believers. At least speak in tongues and using the worship manifestations.

I Cor. 5:5

means to deliver over - like to the power of someone else; such as a group of soldiers.

Used seven times.

Specifically deals with delivering over to Satan. But only two times it specifically says "to Satan."

- 1) I Tim 1:20 - This does not have to do with killing . . . how could they learn not to blaspheme?
- 2) I Cor. 5:5
- 3) Acts 7:42 - God doing the delivering over - "gave them up" - "hosts of heaven" = devil spirits. This first usage in New Testament shows this is the NT equivalent to the OT Hebrew idiom of permission. God did not bring it upon them—they stepped out of

God's protection and care, and the sinner was exposed to the will of the devil (Ananias & Sapphira.)

- 4) Rom. 1:24
- 5) Rom. 1:26
- 6) Rom. 1:28
- 7) Eph. 4:17-19

Check Rom. 16:17 and 18; II Thes. 3:6 and 14; Eph. 5:11; Titus 3:10; II John 10 and 11.

All deal with not having fellowship with these people.

When allowed to stay in the fellowship all he does is tear down and cause division. On the other hand, sometimes, you have a naive individual who hasn't learned a lot of Word and someone kicks him out of Twig because he thinks he is in that category. Young believers cannot automatically be put in this category.

How do you know the difference? How do you know if a person is to be delivered over? The criteria is very clear:

- 1) The believer has to be actively deceiving others; teaching things contrary to the Word. I Cor 5:2, must be reason for removal. Whoever this believer was, he was compared to leaven and was spread throughout fellowship (vs. 6.)
- 2) This decision has to be by revelation - I Cor 5:3 - spirit - didn't judge with senses.
- 3) Must be done with directive from man of God; not some local naive Twig or Branch coordinator; not with impatience. Don't start kicking every other believer out of Twig. If you love them, they will either stay or leave.
- 4) Must be done in a unified manner by the Church (vs. 4.)
- 5) Believers must follow through and not fellowship with the offender (vs 2, 9, and 11.)

I Cor. 5:5

"for the destruction of the flesh" - figure of speech - metonymy.

"flesh" = used for fleshly desires.

"for" - *eis* - indicates immediate purpose, immediate result.

"that" = "d" (Aramaic) - indicates relative clause - "who" -

"who spiritually will live in the day of our Lord Jesus Christ."

"that" - *hina* - doesn't indicate purpose or result. There is a special usage - used as imperative - II Cor. 8:7. Can be translated, "so." Verse 2, is also one of these imperatives - that = so—it's commanded. (Read in the New English Bible, and the Jerusalem Bible.)

I Cor. 5:6-8

Allegory, which exemplifies this truth.

"glorying" = boasting

(Read Appendix 2 in Jesus Christ Our Passover.) Leaven here is being compared to malice and wickedness.

This person at Corinth was causing such division that if he doesn't want to get it together, get him out.

I Cor. 5:9

The epistle - some believe this epistle is one not in the Bible. The epistle = Thessalonians.

"not to company with" - used three times in the New Testament. (I Cor. 5:9, 11 and II Thes. 3:14, 15.)

context-wise, it's dealing with the same things in Corinth.

II Thes. 3:6ff

Don't eat with them - vs. 12. - I Cor. 5:11 !

Thessalonians was the only epistle written prior to Corinthians with the exception of Galatians which was written only a short time earlier. Thessalonians had been in circulation for quite a while.

End of Teaching

November 17, 1982 Eleventh Corps Night

Vince - to be loved and to love requires courage.

Craig - at Rome City.

* Listen to Dr. Wierwille's teaching on I Corinthians 7, from "Christian Family and Sex."

* Read, Lifestyle of a Believer."

Teaching

End result of all idolatry is to worship son of perdition - II Thessalonians.

I Cor. 5:9, 10

You cannot stop the planet and get off !

I Cor. 5:11

(Thes. 3:14)

Brother ! Not talking about every fornicator in the world !

"eat" - this was one of the key things in Thessalonians.

Reason you don't eat with them is because of the salt covenant.

All of chapters 5 & 6 get into the heart of Christian ethics. The individual is always the most important—more than the society. He is cut out of the fellowship so he can learn ! He's not learning anything in the fellowship, so cut him out that he may learn not to blaspheme - so he can cut out his own fleshly desires and see his individual worth. He's not only affecting his rewards, but also those in the fellowship (the world can never understand this.)

I Cor. 5:10, 11

He's talking about the people in the fellowship, "fornicators" - using physical and spiritual—usually tie together in biblical cultures.

"covetous" - desirous of gain, greedy.

"railer" - one who abuses others verbally, to defame you, they do it in deprogramming, writing things about you in the newspaper.

"extortioner" - anyone who takes someone or something by force. Includes rape, stealing, deprogrammers.

I Cor. 5:12

starts a parenthesis - ends after word, "judgeth" in vs. 13.

The first question is rhetorical.

Second is a statement - an imperative command.

(Read Murdock Translation and Jerusalem Bible.)

You do judge those within.

Paul's concern was for those within the fellowship.

Jude 4, 8, 11, 12, 16 !!! All in the body !!!

I Cor. 5:13b

"person" is deleted.

"wicked" - *ponēros* = wicked or evil one.

Emphasis is on harassment aspect of evil, (Listen to Sunday Night teaching tape #980.)

Three types of evil:

- 1) destructive aspect
- 2) harassing aspect
- 3) unproductive aspect

Corinthians had plenty of verbal abuse.

Quote is from Deut. 17:7 - gnome - figure of speech - the quotation makes it emphatic. Context of Deut. 17:2-7 = idolatry. OT stone idolaters. NT - get rid of fleshly desires.

I Cor. 6:1

"How dare you?" (Jerusalem Bible)

An abrupt interrogative. Rhetorical question.

Chapter 6 has 16 rhetorical questions; six of them begin with "don't you know?" or "know ye not?"

Matter - a legal term in the Greek - means lawsuit or case, matter of dispute or contention.

law = *krinō* = pronounce judgment after examination by investigation.

I Cor. 2:14 - Couldn't be a spiritual judgment. If a natural man is doing the judging. A five senses judgment leads to division. Only spiritual judgments lead to unity.

In the OT, Israel had judges to judge among themselves (i.e. elders of the gate; daysmen - Job 9:33; Levites and priests - Deut. 17:8-13.)

If they didn't follow their judgments, they were killed. Corinthians were not going to the guys within the household - instead they went to unbelievers whose judgements were only sense-knowledge judgments, causing more divisions.

They got a big problem !!!

I Cor. 6:2

two rhetorical questions

"judge" = *krinō*

Smallest matter of ethics - ethical matters.

Acts 18 - Gallio drove him away because it was an ethical problem; not a capital one.

I Cor. 6:3

"angels" = devil spirits - the one-third which fell. Rhetorical question.

I Cor. 6:4

Do you set them to judge in the church who are least esteemed?

"least esteemed" = no account, not worth anything.

"in the church" goes after the word, "judge."

"set them to judge" - In Aramaic = to cause to sit in judgment. Greek = *kathizō* = to cause to sit down—officially in judgment. *Kathizō* is related to the Greek word *kathedra*, which is used of the teacher's chair. Related to cathedral, where the bishop has his chair.

I Cor. 6:5

"judge" = *diakrinō* = to make a distinction; a separation between right and wrong.

Aramaic = *nashue* = to make an agreement.

I Cor. 6:6

"law" = *krinō*

I Cor. 6:7

You have condemned yourselves.

Greek - Now therefore, there is a defeat among you. Defeat is a legal term; describes a case which has been lost.

Before you go, you've already lost. You've lost your case (legally) by going before unbelievers for ethical things (not talking about major crimes.)

Why don't you just endure the wrong instead of going to the unbelievers? It would be better for you to allow someone else to step on your toes than for you to step on someone else's toes by taking them to court.

Not a doormat - but you still have to turn the other cheek, once in a while.

Secular courts are not designed to promote spiritual unity.

Even if you won the case, it would build division, rather than unity.

God's Word promises that the needs of the believers will be met. No reason for Romans to get involved - these weren't criminal acts.

I Cor. 6 shows the need for one to serve as a daysman in Corinth.

I Corinthians functions a lot like a daysman.

I Cor. 6:9

effeminate - let themselves be homosexually abused. Abusers of self with mankind; men who lay with males; sodomites.

I Cor. 6:10

"extortioners" = one who takes something by force - i.e. robber, rape.

I Cor. 6:11

"were" - WERE - past tense

I Cor. 6:12

"all things" - still the context of ethical decisions.

I won't be enslaved to any !

I Cor. 6:13

"belly" - figure of speech - means the whole person.

"meats" - temporal things a person desires. Temporal things of the world are for the person.

Figure of speech - chiasm = brief introversion.

"body" = body of Christ is for the lord, not for fornication, to be servant to it.

I Cor. 6:15

"bodies" - switches to individual physical bodies. Figure of speech; body stands for the whole man—body, soul and spirit.

"God forbid"—No way, Jose.

I Cor. 6:16

Figure of speech - gnome - quotes Gen. 2:24.

singular body - unit

There are two bodies in sex, but it makes up one unit.

I Cor. 6:18

"body" = a unit.

A man goes out and screws another woman - he sins against the one body of his marriage relationship.

The person who goes out for idols—sins against the body of Christ.

I Cor. 6:19

Body of Christ.

I Cor. 6:20

Glorify God in the body to which you belong which is the body of Christ.

I Cor. 3:14

Glorify God in building the body.

I Cor. 6:21

"and in your spirit, which are God's"—Delete it.

Don't forget about spiritual fornication in chapters 5 and 6, too.

Unity based on spiritual judgments should be the lifestyle of believers.

Believers have duty to God.

Believers have duty to self.

Believers have duty to household.

Believers have duty to unbelievers.

Glorify God in the body of Christ !!!

End of Teaching

I Corinthians 2:10-16

Literal — Verse 10

Yet God has revealed the things (of the mystery) which God hath prepared for them that love Him unto us through the spirit (gift) for the spirit (gift) traces minutely to uncover all things (of the mystery), yes, God's deepest secret things (of the mystery). (VPW)

Literal — Verse 11

[For who of men knows the deep things (of the mysteries) of a man except the spirit of man (man within himself) which is in him? Even so the deep things (of the mysteries) of God knows no man except the Spirit of God.] (VPW)

Literal — Verse 12

Nevertheless we received (*lambanō'd*) not the spirit of the world (Satan's seed) but (we received) the spirit which is from God (to the end) that we should know (perceive) the things (of the mystery) that are freely given to us by God. (VPW)

Literal — Verse 13

Which things (of the mystery) we speak also not with words taught by man's wisdom but (with those words) taught by the spirit (gift) comparing (explaining) spiritual matters (mysteries from the Spirit); by spiritual words (words from the Spirit). (VPW)

Literal — Verse 14

And the natural man (of body and soul) receives (spiritually) not the things (of the mystery) from the Spirit for they (the things of the mystery) are foolishness unto him and he cannot know (the things of the mystery by experience) because (reason being) they (the things of the Spirit) are spiritually (by the words) examined by investigation. (VPW)

Literal — Verse 15

And the spiritual one (man of body, soul and spirit) examines by investigation all things (the mysteries) nevertheless he himself (spiritually) is examined by investigation by no one. (VPW)

Literal — Verse 16

For (reason being) who knew (by experience) the Lord's entire mind so he could teach it? Nevertheless we have the Lord's entire mind (so we can teach it). (VPW)

I CORINTHIANS

The Summary

October 13, 1982

Rev. Cummins Corps Night

I Corinthians 1:10 recognizes and defines the first problem to be discussed. There are schisms in the Body. These should not exist, because Christ is not divided, Paul was not crucified for you, and you were not baptized in the name of Paul. These three points are mentioned to emphasize that it was Jesus Christ who was crucified for you and that in the name of Jesus Christ you were baptized, not in the name of Paul and not in the name of Apollos. Therefore, the mind of each believer should be restored to unity, rallying around the name of Jesus Christ. We are sent, not to baptize but to evangelize; not with philosophical terms and debates but with the simple proclamation of what Jesus Christ accomplished for us on the tree. This simple presentation of his accomplishment is foolishness to those perishing, because they refuse to follow its simplicity. Verse 19 summarizes the first train of thought — that God will destroy the wisdom of the wise. God in His wisdom set up salvation's plan so that He was bound not by philosophical debate but by the preaching of what was accomplished at the cross. To the Judeans, the preaching of this plan of salvation was a stumbling block; to the Greeks, it was foolishness. But to the chosen ones — God's chosen people (not just called) — but to His chosen people, this plan was the power of God and the wisdom of God. Jesus Christ made available the wisdom of all wisdom: righteousness, sanctification and redemption before God. So, when we boast, let us boast of God and what He accomplished for us through His Son, Jesus Christ.

WISDOM OF WORDS

Background Information

A kind of speech, intellectual discourse of human wisdom which, among the Greeks, was communicated via the rhetoric of persuasion, but also refers to something among the Judeans where they used "wisdom of words" via their sermons or homilies they taught in the synagogues.

Sophism

Sophism was detested by Plato and many others because its quest was not the discovery or establishment of truth but rather they tried to convince the listener, whether the concept was right or wrong. Speech was developed into an art form which was put on display by the speaker. The speaker became the prominent issue more so than what he was saying. That's what was happening here in Corinth. The Judeans, on the other hand, were used to the sermons of the educated synagogue teachers who would begin their homilies by quoting a few verses then they would launch into a wonderful-sounding discourse and finally close with a verse or two. This speech (both Judean and Greek) was "wisdom of words" — very eloquent but powerless when it came to knowing the truth and power of God. It was this weakness that Paul examined and refuted. The recent issue of "The Journal of Biblical Literature," had an article on I Corinthians, Chapter 1, 2, 3. It listed three sections as a homily on wisdom: I Corinthians 1:18-31; 2:6-16; 3:18-23. This was originally a homily for the Corinthians. In other words, the application was written at a later time. Of course, this viewpoint says it was originally man-breathed instead of God-breathed. It is interesting that the homilies which represented the Judean's "wisdom of words" and yet this is exactly what Paul is refuting here. So, why would he employ a method he is refuting? Although he is very sharp in his words, it's all God-breathed.

Gnosticism

Apollos came from Alexandria, Egypt, a great learning center for Gnosticism. Gnosticism was the philosophy of the origin of the world which tried to explain the existence of evil by using a dual-god system. I believe that the influences of Gnosticism upon orthodox Christianity caused them to make defenses/apologies which led them to getting into the trinity. They called the true God the proarche. There were 30 eternal beings called, aeons. The God of the O.T. was a harsh God. One of the aeons, Christ, took pity on the people on earth, came to earth to make the proarche known to them. There are various beliefs among the Gnostics as to exactly how this aeon, Christ, came to earth. This was an important issue to them since an aeon could not have contact with matter (or suffering). One group believed Christ (which appeared to people) was a phantom. He did not have a physical body, thus Christ never suffered. I John 4: 1-3, shows the influence of Gnosticism upon Christianity towards the end of the first century when I John was written. The philosophy was discussed in Greece, if not in Corinth or Mars Hill. Another group believed that the body of Christ was formed by the O.T. God with only animal nature and passed through Mary without being affected by her. The aeon, Christ, descended upon this earth, being in the form of a dove at John's baptism. When Jesus suffered and died, the aeon, Christ, having already left the animal body, experienced no suffering, that's how they got around suffering. The teaching of this aeon, Christ made known the true proarche, a God of love and grace. It made him known to the O.T. God as well as the people on earth. The O.T. God, realizing that He was not the supreme God, became subservient to the proarche. This ushered in a new age of grace.

I Cor. 1:17

Paul writes by revelation, that he did not come to Corinth with "wisdom of words" whether it's Gnosticism, Sophism, Judaism. The words referred to in this verse are the rhetorical words and logic of philosophers and religious people. The use of the word "cross," is the figure of speech, metalepsis, which emphasizes the suffering, death and accomplishment of Christ, which the Gnostics denied.

I Cor. 1:21

Points out that, "the world by wisdom knew not God." This is in direct contrast to what Gnostics and other philosophers taught, who taught the way to God was through worldly knowledge and wisdom.

I Cor. 2:2

Emphasizes the death of Christ. In the opening chapter of Corinthians, God points out over and over that the "wisdom of the world is valueless." "Wisdom" is mentioned again and again: 1:17; 1:19; 1:20; 1:22. The Greek philosophies, Gnosticism included as well as Sophism were founded on worldly wisdom. The Judeans looked for signs that depended upon their "wisdom of words" in teaching the law. Paul reminded the Church at Corinth, "that we preach Christ crucified unto the Judeans, a stumblingblock, and unto the Greeks, foolishness." God wanted the believers to be enriched with the Word and knowledge—not the philosophical and religious kind.

Those who were claiming Apollos as a central figure or the rallying point seem to be a very central issue here. It hasn't said much about Judiazing Christians. It's mainly around the Apollos problem, not that he wanted this, but that's what the people at Corinth were doing, because Apollos was not there at the present time.

BACKGROUND STUDY

"Mystery" I Corinthians 2:7 and 2:8

The mystery religions were very common in Greece. They were brought in by Alexander the Great and his contact with many others. Both the Greek and oriental communities had a number of these mystery religions. The details of what they believed were known only to the fully initiated (the *teleos*), who were under strict oath and in jeopardy of losing their "salvation" if they ever disclosed these secrets. Not true of the Great Mystery—you tell everybody about it.

The Eleusinian Mystery Religion was known throughout the world because it originated near and was promoted by the city of Athens. Their mode of initiation involved baptism in which they were thought to be reborn. Little is known about their central rite which involved an indescribable union between the worshipper and the god, Demeter, in which it was said that some kind of revelation was given.

The rituals involved in the worship of Dionysos were more radical. To partake of one of its central mysteries, a worshipper would, in a naked drunken frenzy, run through the woods and coming upon an animal, tear it asunder with their bare hands and eat the raw flesh and drink the blood. In this, it was thought that the worshipper mysteriously partook of the flesh and blood of the god and thereby acquired the spirit of the god.

Four things about these mysteries in the so-called mystery religions:

1. In initiation, while being baptized, the worshipper somehow dies and rises again, even though these things were not perceptible.
2. The god, his son, and the mother of god (the spirit) all were somehow one.
3. Those who had died were somehow still alive.
4. One could somehow partake of the flesh and blood of the god and gain his life.

In this light there is no likeness between the Great Mystery of Christianity and the mysteries of the pagan religions. But, because of syncretism (combining of ideas from various religions), the doctrines of the mystery religions crept into the church. By the 4th century, probably much earlier, the doctrines of the Babylonian mysteries stood intact with the "orthodox" Christianity. God, Jesus and the holy spirit, were said to be one. The dead were believed to be alive. Somehow, one mysteriously died and rose again while he was being baptized. In communion, the bread and wine mysteriously became the actual body and blood of the lord. All of these things were referred to as sacraments, which comes from the Latin word, "sacramentum" which means "mystery."

The central essence of the difference between the genuine and counterfeit mysteries is that the genuine Christian Mystery was a secret because it was hidden prior to its revelation. The Christian mystery was to be made known to all; the pagan mystery was to be kept secret. The knowledge of the genuine mystery was to cause believers to be strong. The counterfeit mysteries were so far above man that they were unreachable. The pagans were actually worshipping gibberish. The knowledge of the genuine mystery is understandable and its magnitude is not in how high it is above man, but how unsearchably great it is to man.

God shows how foolish the worldly wisdom is and how much superior wisdom of God is; even the wisdom concerning the mystery. "The wisdom regarding the mystery," is a much better translation that "the wisdom in a mystery," because that's what the religions

did—they taught wisdom in a mystery; their wisdom was mysterious but it's the wisdom of God which was hidden concerning this great mystery which is not revealed. That's the difference between the Great Mystery and the pagan mystery.

Not only were the princes of the world ignorant of Christ-in-you and that the Gentiles would be fellow-heirs and of the same body, and partakers of the promises, but also, they were ignorant of the wisdom or application of this information. Everywhere a believer would be, there would be Christ-in-him (in practical application.)

PAUL

You arrived in the morning. You stood up and waved as soon as you saw us waiting for you by the front door. We ran down to meet you — I beat everyone. Oh, how I had missed you! "Timothy," you said, clasping my hands in yours. Your eyes gathered me up like a little child, holding me and warming me. A split second and the others surrounded us. You looked around, beaming, "It was a rough trip, but friends, it's great to be back in Ephesus!"

After breakfast, you and I went to work. I asked if you'd like to sleep at all. But, smiling you shook your head, saying, "if I slept I wouldn't be able to be with you, son. Besides, we've got enough to keep us busy this morning, haven't we?" So we sat for hours, reviewing finances and planning for special events in the area. And of course, we discussed leadership. Occasionally, your face would grow sad and tired, and at a certain name, you'd say no more than, "I don't know" or "He's gone, Timothy." I wished I could beat everyone of their heads in — these men had known you, walked with you, seen your heart! And then you'd say, "I'm glad we're still here, aren't you? And God is here too — you must never forget that, Timothy."

Later on, we went for a walk. You had worn me out, as usual, but you were so full of life and energy that I could only laugh and follow you, breathless. We came upon a waterfall, cascading into a clear pond, and your face lit up like a child's. "Let's swim, Timothy!" Then you peeled off your clothes.

As you stood poised to dive in, I saw your back. There were the big red welts, still puffed up as though you had received them that week. There were the older scars, white now, and smooth, and the pock marks where the whips had sunk in and pulled the flesh away. Every time I saw that back, I saw your hands tied over your head, reeling under the blows as the lashes screamed through the air and curled around your body. One man, small and alone, standing bravely for God's Word against the vast machinery of the entire religious hierarchy of the day. Tears blurred my eyes; tears for you and the agony you had undergone. Tears too, for myself, because I feared that I would someday face the same lashes and that I would break rather than stand.

You dove, cutting a graceful arc straight up and then down through the clear water. Laughing, you called, "Come on, Timothy. At the rate you're going, the Lord may return before you hit the water!" But I waited a moment more to watch you swim. The sun glinted off your back, and your muscles rippled as you pulled yourself straight and strong through the water. Suddenly, your scars disappeared; all I could see was the beauty and power of a man making full use of the body God had given him. There was life there, vigor and joy and strength, and the water and sun covered the ugly wounds and made your back sparkle with light.

So it is, I thought, with our lives. When we stand on the Word of God, the world is against us. We will be mocked, persecuted and betrayed. Sometimes our own minds will reel with condemnation, pressure, strife and discouragement. If we stop, dismayed, the scares and wounds will swell up and start to throb. But, if we push to live, to love, to run the race to which God has called us, God's grace, like sunshine glinting off the water, will cover the scars and stop the pain and make our lives shine. I realized the man I had pictured reeling under the blows of the Jews' lashes was a man with the spirit of God in him, the power that had created the heavens and the earth. Your life would change history because you had chosen to stand on the Word against all odds. "God is here too, — you

must never forget that, Timothy." That's what you had told me, and I knew I never would forget. Whether I was beaten or chained or thrown in prison, I would stand with you and stand like you until I died.

With a shout of triumph, I dove in after you, and we swam together to the opposite shore.

December 1, 1982 Twelfth Corps Night

Corinthians gives general principles, which we then have to apply to the many individual situations we come up against and each one will be unique.

I Cor. 1:2

This was an extreme example of one of the problems in Corinth. (Taking the guy out so the rest can be united — also, so the individual can get it together and then come back.)

I Cor. 5:7, 11

"leaven," represents some of the things (people or problems) that disrupted unity of fellowship — and needed to be removed.

I Cor. 6:9-10

It's just not the fornicators — but this is covering all different problems.

I Cor. 6:11, 12

Remember this! I Corinthians 7 isn't a law! Only guidelines to help the believers to be the best in the body. Each situation has its own uniqueness. Not a law, it's a matter of expedience. Ask how expedient it is to keeping the unity in the body.

I Cor. 6:18-20

Glorify God in the body to which you belong, which is the body of Christ.

Read, The Lifestyle of a Believer, and note the five duties:

1. to God - first and primary!
2. yourself,
3. household,
4. family, and
5. society - it is last!

Society may dictate one thing, but will be totally against the Word. You have to go with the Word. Even if it's against society. The body of Christ, which is the Church, is above your duty to society.

[Rev. Cummins goes briefly over this section]

I Cor. 7:

Dr. Wierwille, in C F & S, covers this all.

I Cor. 7:1

"touch," is sexual.

I Cor. 7:2

"to avoid," is not in the Greek, however, it doesn't make sense to leave it out.

Literally, it means "because of."

"fornication," - Plural - which is unusual. It's plural in Greek, not in Aramaic. Figure of speech, heterosis, which puts emphasis on it; draws attention.

Because of the immensity of the problem in Corinth.

Verse 2 sets the standard for marriage - one wife and one husband. This is not a law! Because you'll encounter situations where a man will have more than one wife — i.e. — Zaire. This is a guideline, not a law!

I Cor. 7:5

"time" = *kairos*, a specific period of time. It is not *chronos*, which deals with a longer duration or time in general.

fasting and prayer - Isaiah 58:6,7ff

fasting is doing the will of God and walking by the spirit. Prayer is believing.

fasting and prayer - is used five times in New Testament. Matt. 17:21, Mark 9:29, where both deal with Jesus Christ casting out a devil spirit from a boy. Acts 13:3 and 14:23, where both deal with ordaining people.

There are some necessary times when you deprive one another — but only for that time. Deprive self only for the period of time it takes to do fasting and prayer; i.e., casting out devil spirits and ordination.

Even in marriage relationship, it is good for a man not to touch a woman — at times! But you come together so Satan doesn't tempt you with verse 2.

In Corinth, there was a problem with depriving one another and getting into all kinds of fornication.

I Cor. 7:6

Not law - but this is the best spiritual advice in this situation. Commandment - demands obedience (do), where permission - requests obedience (may).

Deut. 24:1 - Because of the hardness of their hearts.

Matt. 19:3-12 - Remember! This is the gospels - not a law for the church.

Sometimes you have to choose the lesser evil - you have to walk spiritually - every situation is unique (read verse from Jerusalem Bible.)

I Cor. 7:7

RE: Paul . . .

There are four qualifications to be on the Sanhedrin –

1. blameless life and moral,
2. father of a family,
3. learned in the law, and,
4. duly ordained.

A man who sat in judgement of capital offenses had to be married and have children in order to understand mercy.

I Cor. 7:8

Paul was unmarried at this point. Rev. Cummins does not think he was divorced. "Unmarried," can be used of a man or woman, but here, it is in the masculine. The Word would not say unmarried men, meaning widowers and divorced men) and then say widows. It means widowers and widows; males and females. Paul must have been a widower.

I Cor. 7:9

"burn with passion," - Read Waymouth and Lamsa Bible. I Timothy 5:3-6-11 (vs. 11 - nothing wrong with this). Verse 12-16 - younger ought to get married so they don't burn.

I Cor. 7:10

Figure of Speech, epanorthosis, to recall, to correct as an after-thought — "Yet, not I, but the Lord."

Only thing in the chapter which commands - yet keep in mind I Cor. 6:12.

Some have trouble reconciling verses 10 & 11 and verses 27 & 28. Remember Matthew - some things are given because of the hardness of hearts, others, given are God's primary will.

I Cor. 7:10, 11

dealing specifically with those believers married.

Must understand the problems and the culture of this time. In the 1st Century, divorce was very common. But only the man had the privilege of divorcing. Women would then force divorce upon their husbands by refusing to sleep with them. This was common enough to be written in the Talmud. They were called rebellious women. The Corinthians were familiar with these customs.

I Cor. 7:10

"depart," can be used of both physical and mental departing.

Some got into the trip that because they were Christians now, that they didn't need sex—they were above it—holier than thou. It was a culture problem.

Remember, these are guidelines to help the believers to know what is the best in the situation.

Read Lifestyle of the Believer, page 11 & 12. There should be no divorce with Christians. But, because of the influence of culture, you have it. Bring people back to the standard of the Word; NOT the law — the standard.

Some situations in counseling are tough - but you can handle it. I Corinthians 6:5, says you have the ability to judge. In Corinth, they were afraid to handle it so they went to unbelievers.

Problems are easy to get into, but not always easy to solve. But, you have the ability to do it — we are going to judge angels.

I Cor. 7:17-24

KEY SECTION - it sits at the center. If there is an overall standard, or guideline, it's this section.

"called," of verse 17 is like the "called" of I Cor. 1:2 (reread those notes.) Ephesians 4:1.

I Cor. 7:33, 34

Many manuscripts put "there is a difference" at the end of verse 33. "Difference" can be division. Read: New English Bible, Amplified, New Int. Version, Waymouth, & Jerusalem Bible.

When you are married, you do have some dividing interests which you don't have when you are single.

I Cor. 7:39

"by the law," not in some MSS.

Bound by principle, not law!

I Cor. 7:40

"happier" = more blessed

"judgment" = *gnōmē*, = result of thinking things through.

Greek text = I seem to have the spirit of God, — this is almost sarcastic. Literally, it means, I have it !

The Corinthian adults were asking the question about sex - but the crux of the whole thing is unity in believing in and acting on the calling of Christ.

End of Teaching

December 8, 1982
Thirteenth Corps Night
Rev. Craig Martindale

Periodically you have to stop and think about the songs and hymns we sing. There's no way they are going to live unless we hold them close to our hearts and teach them. (Rev. Martindale)

Rev. Cummins - In the structure, I Cor. 7 is the central part of the structure, the climax. Chapter 7 is sandwiched between Chapters 5 & 6 (sex & idolatry) and Chapters 8,9, & 10 (food & idolatry).

I Cor. 8:1-4

The problem with just having knowledge is that it puffs up, you need love.

"things offered to idols," is used concerning the remains of animals sacrificed for idols — especially those reserved for eating. This is used more in Corinthians than any other place. Ten times in the New Testament (VERY KEY WORD): two times in Acts, two times in Revelations, and six times in Corinthians.

Meat was either, 1) eaten at the temple, or it was, 2) taken to the home by private individuals, and eaten there, or, 3) it was sold in the marketplace. So, if you bought meat in the market place, you might be buying meat used in sacrifice.

I Cor. 10:25

"shambles," = marketplace

Eat it! Don't ask where it came from.

I Cor. 8:1

"We know," (makes it emphatic), we have knowledge. Acts 15:23, 24-29. Verse 29 is the first usage of this word. These things were the only things that they had to abstain from and they all deal with idolatry.

Acts 21:25 = second occurrence of the word. (Ironically, James is talking to Paul), and he lists same four things.

That's why he could say, "we know . . .," They were already instructed in Paul's letter from Jerusalem. This is knowledge, and knowledge puffeth up. (I Cor. 4:6 - because of pride one leader was against another.) Had tremendous knowledge, but lacked in the love of God in the renewed mind, which edifies and builds up.

Ephesians 4:15 - One thing to speak truth and another to do it in love.

Philippians 1:9 - Important to have the love of God abounding in that knowledge and judgment.

Romans was their doctrinal treatise.

Romans 14:1-6, 22 - "brown bag your believing."

"doubted" = or has a conflict within himself.

"dammed" = or frustrated

Rom. 15:5, 6

key issue is likemindedness, unity of purpose, unity of heart. Splits usually happen with minor things.

The difference between I Cor. 8 and Romans, is that Romans deals with the subject in a broader sense. It covers both the mature and the immature believer in their responsibilities. Corinthians deals with those who are more mature in their responsibility to the immature believers. Romans includes the holy days, Corinthians doesn't. Romans brings out very practical principles as far as the right way to practice things . . . like nothing is unclean of itself and that which isn't done in believing is sin.

Don't compromise on the Word for the sake of unity.

Philippians 4:5 - Yield on insignificant things; when it comes to the integrity of the Word - DON'T COMPROMISE — you'll only have division.

I Cor. 8:7, 8

Doesn't make any difference if you eat or not.

I Cor. 8:9

"weak" - immature

I Cor. 8:10

If an immature believer sees your liberty, he'll think it's OK for him and then before you know it he is back to worshipping idols.

If you walk into someone's home who was an alcoholic before and you set a fifth of gin in front of him, will that help him?

You could eat the meat, but when it causes someone to stumble and go back into idolatry, what good does it do? Then it's not love.

"emboldened" = encouraged

I Cor. 8:2

He thinks he knows, but he doesn't know. It's not mixed with love. "Know," is used three times in this verse. Figure of Speech, Polyptoton, which is repetition of same word with different inflections. Emphasizes the reality that he does not know.

I Cor. 8: 3

have to have knowledge before you can love.

"of him," is not in at least three old manuscripts.

"is known," the same has been known, the same knows or has known. You can't love God unless you know something about Him. That's the first great commandment.

I Cor. 8:4

"idol," made out of metal, stone or wood.

- a. Originally it meant a phantom or shadow.
- b. Then it was applied in the Sept. to false gods.
- c. Next it was applied to anything used as a representation to these false gods and became attached to an idea that was essentially opposite or the reverse of it's original meaning.

It became something concrete and tangible, rather than something invisible and intangible.

I Cor. 10:19, 20

The idol is nothing; but behind every idol is a devil spirit. The idol is nothing, but what are you really worshipping?

I Cor. 12:2

I Cor. 8:4

Check Deuteronomy 6:4

I Cor. 8:5, 6

Comma after "Lord."

I Cor. 8:6

	<u>God</u>	<u>Jesus Christ</u>	<u>Us</u>
"of," = <i>ek</i> = out from . . .			
"in," = <i>eis</i> = unto . . .			
"by," = <i>dia</i> = through . . .			

Go from God through Jesus Christ to us. From us through Jesus Christ unto God. But to us, there is but one God, the Father out from whom are all things and we unto Him. And there's one Lord, Jesus Christ, through whom are all things and we through him.

I Tim. 2:5

Salvation through Jesus Christ but out from God. It originated with God and came through Jesus Christ to us.

I Cor. 8:7

"that knowledge," = knowledge of one God.

"unto this hour," = or, unto the present.

1st conscience = physical habit pattern.

2nd conscience = mental habit pattern.

"weak," - immature, in the family. No renewed mind.

I Cor. 8:8

"commend," - to bring you near to; like in fellowship.

I Cor. 8:9

"liberty," - *exousia*, = exercised authority

I Cor. 8:10

"conscience," = mental habit pattern

"emboldened" = encouraged (in the Aramaic.) He sees you as a leader and you are eating things offered to idols and thinks he ought to do it. Then the next thing you know, he's back serving more than one God.

I Cor. 8:11

Got knowledge, but no love.

I Cor. 8:12

"conscience," - Immature mental habit patterns. Sin against Christ and he's the head of the body! It is sin on your part if you cause your brother to go back to idolatry.

I Cor. 8:13

Doesn't mean Paul is not going to eat meat again. Figure of speech, hyperbole, meaning exaggeration. But . . . not going to do it in front of a brother who will stumble.

Most people say you have to give into people's whims and fancies, cause you don't want people to condemn you. You'll always have people wanting to condemn you — that's not the issue. But, if it causes you to go back to idolatry, that's a whole different story.

I Cor. 9:3, 4

People were analyzing Paul and saying . . . Why are you eating and drinking. He said it's none of your business. But, on the other hand, if it would cause my brother to go back to idolatry, I'll refrain.

I Cor. 10:19

Is it? NO.

I Cor. 10:20-23

It's the love of God that edifies !

I Cor. 10:24-26

Don't ask if it came from the temple or Joe's Butcher Shop.

I Cor. 10:27

Invited to a feast — eat it !

I Cor. 10:28ff

But - for his sake

Got to build God's Word in their life before you can go around eating some of that stuff, in front of them.

It's principle. Not too much meat being offered to idols these days, but doing anything that might cause someone else to fall and go back to idolatry.

Got to be walking by the spirit of God because the spiritual man examines all things by investigation and the natural man can't see it spiritually. That's why it's up to us to walk lovingly.

Rev. Martindale

The two-drink limit is an example. It's logic in protocol and keeps you guarded against someone stumbling.

Illustrations are as varied as the people you deal with. Language and your priorities of your time, i.e. T.V., are more examples. You can't turn your life on and off . . . it's commitment! It's the joy of service and commitment - not bondage.

End of Teaching

December 15, 1983 Fourteenth Corps Night

Things offered to idols was only a symptom — the real issue was whether or not to do something that would cause someone to stumble — causing them to go back to their idolatry.

I Cor. 8:13

It's a matter of causing him to leave the body and go back to idolatry.

I Cor. 9:1

four questions = Figure of speech, erotisis, = rhetorical questions.

"Apostle," and "free," are interchanged in many MSS.

"Am I not free?" = "Am I not an apostle?" Apostle ties in with the next question. Seeing Jesus Christ was a requirement of being an apostle.

There are twenty questions in Chapter 9. Eighteen are rhetorical, expecting a "yes" or "no" answer. The only non-rhetorical questions in this chapter are in verses 10 and 18.

The people at Corinth were the result of the Apostle Paul's work. He brought them new light - he's establishing his apostleship to them.

"work," - in I Cor. 3:14, 15 - he'll be rewarded in the future. His work will stand in the gathering together. He got them born again.

I Cor. 9:2

May not be an apostle to other groups, but definitely was to the Corinthians. The Corinthians were the seal, the proof, of his apostleship.

"seal," - same as signet ring - shows authority of the document.

These born-again believers were the seal, the authority, the proof of his apostleship to the Corinthians.

I Cor. 9:3

People were examining Paul. *Anakrinō*, = examine by investigation.

Paul was not abusing his freedom as he was accused of. In reality, the ones abusing freedom were the ones examining him. He points out in his answers that he even restrained himself from certain privileges which were rightfully his.

apologia, = answer = answer of truth in the face of accusation. Not an apology for what you believe. Never have to defend the Word — the Word is its own defense — you just speak the Word.

Some believers at Corinth were being critical of Apostle Paul. I Cor. 9, is his answer of truth in the face of accusation to the criticism.

I Cor. 9:4-6

Answer in brief to the accusation that Paul abused his freedom in three categories.

- 1) Use of physical things (food, drink.)
- 2) Relationships with others (vs. 5.)
- 3) Use of church funds - Abundant sharing (vs. 6.)

Paul's life was an example to follow - not criticize. Already in I Cor. 4:16, he had written Corinthians about his lifestyle.

I Corinthians 9 used "I," 35 times. In this section between chapters 8 and 11, on the abuse of freedom and things offered to idols, the life of Apostle Paul is given as the epitome, of the balanced walk . . . neither legalistic or licentious.

Some Corinthian believers accused Paul of the very things some of them were guilty of. Believers have freedom — but the law of love demands he serve and is temperate in all things.

I Cor. 9:4

"eat and drink," - stands for the enjoyment of all kinds of pleasurable activities.

"power," = *exousia*.

Romans 14:4ff, 4:13

I Cor. 9:5

"wife," = or woman

Can't she travel with us? You want to read something into it because of your gutter minds. You want to accuse us of something? Galatians 1:19; James was one of the apostles. Other apostles were able to travel with women.

I Cor. 9:6

To go without working.

We have to work all the time and the others don't have to! ?! (Verses 12,14,11.)

It's dealing with living off of the abundant sharing from people. Don't we have the power not to work at times because the abundant sharing is available, so we can give ourselves to the work of the ministry?! Acts 18:1ff, Paul worked at Corinth the first time. He did not live off of ABS.

I Cor. 9:7

"warfare," - Aramaic = labors in service, anytime, at his own charges. (Not a Greek soldier.) If you work the Word and teach and minister the gospel you ought to be able to "eat" off of that.

I Cor. 9:8

First question - expects a negative answer - I don't say these things as a man, do I?

Second question - expects a positive answer - Doesn't the law say the same thing?

He backs it up with the Word!

I Cor. 9:9

Figure of speech - gnome, quotes Deut. 25:4.

"corn," omitted in the Greek and Aramaic.

I Cor. 9: 10

Not a rhetorical question — because he turns around and answers it. You plow because you hope someday you'll have something to eat off of the field. Hope for the future should be as strong as your believing for the present. It's future because it's not yet available.

I Cor. 9:11, 12

"hinder," - in Greek = used of cutting a trench in the ground -to slow the enemy down. Literally, it means, "to cut in." Don't want to cut in, slow down the gospel of Christ. That's why we worked and didn't use abundant sharing.

If others in your fellowship are partakers of your ABS, shouldn't we? The ones who first gave you the Word!! But we didn't want to slow down the gospel of Christ!

I Cor. 9:13

If you are going to work in the temple, you would be partakers of those things.

I Cor. 9:14

"ordained," = commanded, ordered

It's not just a maybe - but the Lord commanded that if you work, preach the gospel, you should live off the gospel.

The conclusion of all he was talking about - making illustrations, quoting from the O.T., and making the conclusion.

I Cor. 9:15

But — in contrast.

I didn't live off of your ABS! I worked! I made saddles. I am not writing this letter so you can start sending ABS so I can live off of it !

In verse 15, a parenthesis starts (for it were better . . . glorying void.) It's an added explanation but is incomplete without the context.

He was able to do it, and that was something he could boast about. Paul had the right to live off the gospel like the other apostles, but he did not!

This is his answer of truth in the face of accusation. He did not even claim some of the rights that were his. He could have lived off the gospel, but he refused to, at least for the Corinthians.

I Cor. 9:16-18

Not one commentary or translation handles this right. CONTEXT! Abundant Sharing! But Paul refused, because it would cut into his boasting.

I Cor. 9:16

"glory," = boasting. If he got paid what could he boast of? Necessity is laid upon me — I have to preach the gospel if I get paid or not !

"woe," = *ouai*, = It's an interjection.

If he took the ABS that was rightfully his, he was paid for doing it and it would be his responsibility to preach the gospel. But, when he doesn't get paid he has the joy of preaching the gospel, and he's not under obligation financially to you. Only under obligation to God.

I Cor. 9:17

"willingly," - Aramaic, *vssevyani*, = in my desire.

Greek, *hekōn* = avertedly, purposely with desire, intentionally.

Not by constraint, compulsion or necessity !

If done by constraint, compulsion or necessity then you are not doing it purposely out of the desire of your heart and intentionally.

"against my will," = the exact apposite.

Aramiac = *dla vssevyani*, = not in my desire.

Greek = *akōn*, inadvertently, unintentionally, not out of desire, but of necessity.

hekōn = is related to *hekousiōs*, and has very similar meaning. *hekousiōs*, = Hebrews 10:26, sin intentionally, more than just willingness. I Peter 5:2, willing = do it because you love it!

What would compel you to preach the gospel? Money? If you got your paycheck, then would you feel compelled that you had to do the job? Then you'd do it because you had to. But Paul was saying, if I do it not because I was compelled, but intentionally, purposely with desire, out of the greatness of my heart — then, I have a reward. But, if I do it, not out of desire but of necessity because I'm paid, then an administration is simply entrusted unto me. I have the responsibility, the stewardship of doing this administration — it's just a job.

Two ways to go:

- 1) do it out of the greatness of my heart
- 2) because I'm paid to do it.

Doesn't mean you can't get paid! You could get paid and still do it out of the greatness of your heart. But if just for money, all you get is a job, a stewardship.

Luke 17:7-10

You're paying him to do these things. If you are paid to do it, it's your duty to do it. But Paul did it without pay and that's why he can boast about it.

I Cor. 9:18

Question mark is at the end of the verse. Omit the first question mark. The whole verse is one question.

"that," = *hina*, introduction to a purpose clause. Indicates reason for the reward.

"of Christ," - omitted in many MSS.

"abuse," = to use, fully or completely.

I Cor. 9:19-23

is a paremble, an added explanation, complete in itself.

I Cor. 9:24ff

answers question of verse 18. Reward is future.

I Cor. 9:23

"with you," - omit it.

I Cor. 9:25

elipsis, - incorruptible what? Crown!

Greek athletes had become corrupt with bribery. That reward was corruptible and ethically wrong.

phthartos, = something physically or morally corrupt, verb form - Ephesians 4:22 - the old

man is ethically and morally corrupt. I Cor. 15:33 - Communications, or associations, manners or morals. I Cor. 3:17, defile the temple of God.

Pay; money, is still in the corruptible category. Do not keep your eye on the paycheck but future rewards, at all times. God supplies your need - not the ministry or government. There's joy in serving when you love God and serve willingly - out of the depth of your heart.

"beateth the air," - shadow boxing, or can be used of the blows you miss.

"keep under my body," = suppress. Literally, means, I give myself a black eye! Here, it refers to physical discipline. A boxer endures so he can take the blows of the adversary and come back swinging.

"bring it into subjection," = *doulagōgeō*, to train rigorously, under rigid discipline.

"lest . . ." - when the herald is summoned I myself should be disqualified, rejected from the competition, unworthy.

That in no way, having heralded the summon for the competition, I myself should prove to be rejected from the competition.

Condition your body to hardship so you are ready for the race. Train rigorously like a slave.

The accusers did not have a leg to stand on when accusing Paul, because he was a true spiritual athlete.

The believers here were not big enough to understand the principle. By II Corinthians 8 and 9, they were and he really gets into abundant sharing.

We are paid in proportion to our need, here and now. We are paid in proportion to our production in heaven !

End of Teaching

January 5, 1983 Fifteenth Corps Teaching

I Cor. 10:1-11

deals with those things written for our learning.

I Cor. 10:1

"moreover" = for

"not to be ignorant of" - this phrase used seven times in NT. (For a detailed study, read Sept/Oct. 1976 Way Magazine.)

- 1) Romans 1:13 - re: ministries - that you have fruit
- 2) Romans 11:25 - re: mystery
- 3) I Cor. 10:1 - re: spiritual matters; includes ministries and manifestations.
- 4) I Cor 12:1
- 5) II Cor. 1:18 - re: troubles he had, but his commitment and deliverance.
- 6) II Cor. 2:11 - re: Satan's devices
- 7) I Thess. 4:13 - re: those dead and the return.

Dr. Wierwille's three main books set the basis of what life is all about. They all tie into the seven things we are not to be ignorant of:

- 1) Receiving the Holy Spirit Today
- 2) Are the Dead Alive Now?
- 3) Jesus Christ is Not God

Not to be ignorant of both the good and bad examples of people walking. Consequences of not walking the Word - start worshipping trinity or pagan gods; lose sight of the hope.

"not to be ignorant of" - Figure of Speech, antenantiosis, stated in the negative and not the positive.

I Cor. 10:2

Didn't mean they were water baptized - the cloud separated them out. I Peter 3:20,21. Baptism - answer of a good conscience toward God; it's a mental baptism, cleansing.

It set them apart as God's people. Symbolic washing indicating spiritual cleanness.

"in the cloud and in the sea" = by the cloud and by the sea.

I Cor. 10:3

"spiritual meat" = spiritual food

Food they had was literally manna. Spiritual, because it came from God. It was given to them less than one month after they were out of Egypt. "Manna," means "What is it?"

I Cor. 10:4

"rock was Christ" - *metaphor*, compares because they resemble each other. It is not true to fact. The rock represents Christ.

Spiritual drink tied in because in Ex. 17:5 and 6, God told Moses to strike the rock and water came out of it and that is how he fed the children of Israel. But in Numbers 20:7-13, God told Moses to speak about (not to) the rock. The rock they looked forward to was Christ. Physical rock represented Christ at the time and He was telling Moses to speak, but

instead he struck the rock two times and cut down the Christ that was to come. That's why he could never go into the Promised Land, because he doubted Christ would come.

Whenever you take your eyes off the hope (what God promised,) idolatry comes next. You start digging up other gods. You get a lot of problems knocking at your door too.

The problem in Corinth was idolatry; eating things offered to idols, causing someone to stumble.

Manna and water were symbolic of the spiritual manna and water to come - Jesus Christ.

I Cor. 9

What is our reward? Incorruptible crown! If we take our eyes off the hope, we'll have trinity and won't walk by the manifestations of the spirit (I Cor. 12, 13, 14.)

Even Moses took his eyes off the hope (Numbers 20:7-13.)

I Cor. 10:16

Today, we don't have laws, but that cup is a memorial to us of what Jesus Christ accomplished. They looked forward to the first coming. We look back. But, we also have to look ahead! The memorial of the cup and the bread is a reflection of his first-coming.

I Cor. 10:5

"overthrown" - means they died

Anyone over 20 years old died in those next 40 years. They did not go into the Promised Land; except Joshua and Caleb. It was an unbelieving generation. God could not take them into the Promised Land - they would have been wiped out in two seconds.

I Cor. 10:6

Example! "lust" - James 1:14, 15 - all tempted, but when lust (passion) conceives, it brings forth sin. When something is conceived there's no stopping the "baby." Once it is conceived, it is going to happen. As long as you are master of your lusts, you will do great. When lusts start ruling you and you break fellowship with God, it is sin. They lusted after evil things -other gods.

I Cor. 10:7

Quote - Ex. 32:6 - figure of speech - gnome. Not that the Corinthians were worshipping idols at this time - some were - but for most of them, it was just the practices that were associated with it, and some people had a conscience problem with it.

I Cor. 10:8

physical and spiritual fornication (and the physical was often connected with idolatry.)

23,000 died - I Cor. 10:8

24,000 dies - Numbers 25:9

1,000 executed - Numbers 25:3-5

I Cor. 10:9

Numbers 21:5-9 Christ = Lord (this is a Trinitarian forgery.)

"tempt" = *ekpeirazō*, try out something; like you test drive a car. They were trying out God — test driving a new god. Used three times of God; once of Christ.

"tempted" - *peirazō*, = to try or tempt. Also, attempt or to prove. James 1:13,14 - God

does not tempt!?! Neither can he be tempted. How could they tempt Him?

This second word has to be wrong. Tishendorf has *ekpeirazō*, in both places. Jesus Christ was tempted in all points - BUT NOT GOD!!! You can not *peirazō* GOD!

Perirazō: 3 times = attempting to do something (in context.)

4 times = of proving someone.

15 times = of Jesus Christ being tempted of evil.

9 times = of others being tempted of evil.

Hebrews 3:9 - most texts omit "me." Literally - "Where your fathers tempted by proving [me]." Didn't tempt God - they tempted each other.

Two other difficult verses:

Acts 5:9 they attempted or agreed to tempt Him, but

Acts 15:10 could not tempt Him.

The Word must fit. James cannot contradict Acts.

Peirasmos - Noun form

19 times = used of temptation from devil and world

2 times = used in the prayer "the Lord's Prayer." - Hebrew idiom of permission - because God cannot lead you into temptation. Means, do not let us be led into temptation.

I Cor. 10:10

They were murmuring for 40 years.

"Destroyer" = only used here in the N.T.

Hebrews 11:28 = a related word - in context of destroying firstborn during the Passover, prior to Exodus. Israel was protected from that destroyer, yet, within the next forty years, not a one of them over 20 years old was allowed to go into the Promised Land because they murmured, complained, etc.. As soon as they started complaining . . . then they were destroyed.

I Cor. 10:11

They had the ability to walk according to the Word, (Moses & God) but instead they murmured and complained.

Corinthians were doing the same things - murmuring and complaining and getting back into idolatry; eyes were off the hope and were not walking by the spirit.

I Cor. 10:12

If you think you are so smart without God, without His Word, without the hope, just take a good look at yourself - a check up from the neck up - whether you are really standing, lest you fall!

I Cor. 10:13

Aramaic - *mapqana*, = way to escape = exodus.

Luke 9:31 - Jesus on Mt. of Transfiguration

Heb. 11:22 - Israel's exodus

II Peter 1:15 - Peter's decease and other places.

This is not a cop-out, because you are able to withstand a lot more than you think you are. But as long as your heart is right, he won't allow you to be tempted beyond the point of no

return. But, will make a way to escape, just like he did for Israel - and more!

Temptation and sin are two different things.

- 1) Sin = broken fellowship - I John 1
- 2) Temptation = is not sin - may lead to sin, but God always makes an exodus for you to get out if you want to.

James 1:14, 15 - tempted when drawn away of own lust, passion. Nothing wrong with passion. Everyone has passion — for food, sex, recognition, knowledge, belonging, beauty. But must be your servant - and not your master. You must be a master of all your own life through self-discipline. Passion plays a vital role in enriching, fulfilling, and vitalizing your life. But, if you don't remain master, then passion will become the master, and that is when passion, "lust" conceives and leads to sin or becomes sin. Once it conceives, the "baby" is on the way. When you have conception, most of us cannot tell it, but later on there is this manifestation and then there's "the baby."

Murder is a sin. However, when the person commits the murder; that is not the point at which it has become sin. Because, the conception of the idea took place long before. You might entertain thoughts once in a while, but when it conceives, it is a change of heart and that is when you break fellowship with God. Then later - It is manifested - the baby is born. You may never actually murder anybody, but, you are still guilty of that sin - it is a change of heart.

Matthew 5:28 - Thinking about it and change of heart, where it breaks fellowship with God are two different things.

Moral judgment must be passed on a person's motives, not on the actions. It's like the difference between believing and mental assent.

Temptation - James 1:14 - is being drawn away by your passion.

Temptation is the passion in one's mind and body drawing him in the direction of broken fellowship.

Once tempted and there is a change in heart where he no longer walks with God in fellowship, he sins. He no longer prays nor depends on God. At this point the intent of the heart changes and temptation becomes sin.

Outside of revelation and God's Word there is no way to know when temptation becomes sin in another person's heart. I Cor. 2:11. As a man thinketh so he is - Proverbs.

What tempts one, may not be temptation for another. What tempts you at one time in your life may not tempt you at another time.

I Cor. 7:5

Romans 14:23 - Nothing unclean of itself - whatsoever is not of believing is sin. Believing is from the heart. That is why when you have a change of heart that is where it becomes sin. Believing which is contrary to God's Word is sin, broken fellowship, which condemns the heart. No condemnation to those in Christ Jesus who walk by the spirit in fellowship with God.

Sin is broken fellowship and causes condemnation of heart. I John 3:20 ff

Romans 8:6 - only way to please God is to walk by the spirit, in fellowship. Once a change in heart takes place, so fellowship is broken, so the heart condemns itself; then you have sin.

Broken fellowship also means broken unity of the spirit. Must judge the person's heart, not their acts. They were judging Paul's, Barnabas', and Apollos' acts. If a person's heart is right and they make a mistake it is not the end of the world.

Confront each other, so seemingly little, insignificant things don't bring someone to the place in their life where it could cause a change of heart. It's a balance.

When heart is wrong and living in broken fellowship, it is sin, that disrupts the unity of body and causes division.

I Cor. 8 - If a brother stumbles when you eat meat - where's your heart ? Are you concerned about your brother growing in the Word or don't you give a damn??? !

Paul was so concerned about his brothers, to the end he did not eat the meat if someone questioned him about it, although there is nothing wrong with the meat. That is why it is a question of heart. Walking by the spirit is so simple, yet you want to have a law for everything you do. Yet, we make mistakes, but your heart does not have to break fellowship.

I Cor. 10:13

Everyone has temptation = the question is whether it conceives and becomes broken fellowship and condemns your heart. God will always make an exodus - a way out for you.

I Cor. 10:14

"flee idolatrous practices" - that is the conclusion.

I Cor. 10:15

"wise men" - of the caliber of I Cor. 2 - who were spiritual - those who could spiritually discern things.

"Judge" = *krinō*

I Cor. 10:16

Koinōnia, = communion - fellowship related to Heb. 2:14 (*koinōneō*), to share fully.

Koinōnos = joint partner = like husband and wife are joint partners of everything they have.

Metechō = Heb. 2:14 - to take a part only, or to take share only.

Metochē = (noun form) - fellowship, but not sharing fully, only in part.

Metochos = partner where you split 25%, 25%, 25%, 25%.

Luke 5:1ff - two ships

Luke 5:7 - partner = *metochos*, = divided fish up.

Luke 5:10 - partner = *koinōnos*, they shared fully.

Koinōnos, stresses the fact of having something in common.

Metochos, stresses the fact of sharing - It is less thorough in effect than *koinōnos*.

I Cor. 10:16

This is our memorial

I Cor. 10:17

Because there is one bread (or loaf) we, the many are one body for we all take a share of the one bread (or loaf.)

Bread - represents body of Christ and we are all members of that one body.

But in the fellowship, in communion we do not eat the whole loaf, we only take our share, representing our part in the body of Christ.

I Cor. 10:18

Joint partners - *koinōnos* - they share fully of that altar.

I Cor. 10:19

Rhetorical question. The problem is they share fully with the altar when they eat those sacrifices.

I Cor. 10:20

Because their heart is into it - fellowship = *koinōnos*, share fully with devils.

I Cor. 10:21

"Drink the cup" - means what the blood of Christ represented. Can't even take a share of the Lord's table and at the same time take a share of the devil's.

I Cor. 10:22

Serving other gods was the only thing that provoked the Lord to jealousy. Rhetorical question.

I Cor. 10:23

"expedient" - profitable

"for me" - delete it in both places.

Something OK to do . . . but you'd better "brown-bag" it, if it causes someone to stumble.

I Cor. 10:24

Let no man seek his own profit, but every man another's profit.

I Cor. 10:25

"shambles" - market place. In Corinth, they had one 500 feet long. Just eat it!

I Cor. 10:26

Quote from Psalm 24:1

I Cor. 10:27

"bid" - or invite

I Cor. 10:28

Delete, "for the earth is the Lord's and the fulness thereof." Not in many MSS.

It disrupts figure of speech, anadiplosis, - ends one sentence and the next verse starts with same word. Verse 28 ends with "conscience sake," and verse 29 starts "conscience!" Emphasis.

I Cor. 10:29

Why expose your freedom to another man's conscience? Why allow yourself to be put into a position where he would judge your conscience? Don't eat it because you care for your brother.

I Cor. 10:30

"partaker" - *metechō*, take a part of that meat offered to idols.

I Cor. 10:31

Then you are not in broken fellowship

I Cor. 10:32

Not to anybody.

I Cor. 10:33

"Please" - to render a service to, or to comply with. Used on monuments of men who had proven themselves beneficial to the community. Not that Paul was trying to please everybody - but it was aimed at the individual's best interest.

I Cor. 11:1

Closes out this section - that Paul did not do anything for his own pocket or lust. He'd do anything to help people get saved. Imitators - followers; become broken bread for them. Become all things to all men to save some.

LOOKING BACK TO I CORINTHIANS 10:16

"The cup of blessing which we bless," some texts use *eucharist*, which is an obvious forgery. They made customs, memorials, into sacraments and a sacrament is a law. Sacraments are their mysteries.

Cup of *Eucharist* - means thanksgiving. Sounds nice until you start working it.

I Cor. 14 - those who give thanks well - by speaking in tongues! NOT by drinking wine or eating bread.

Eph. 5:4 - giving thanks by talking is SIT

Phil. 4:6 - *eucharistia* - SIT, perfect prayer

Col. 4:2 - prayer and thanksgiving go together

I Tim. 2:1 -

What is our "*eucharist*?" (If you want to call it that.) It is speaking in tongues. That is the giving of thanks.

The cup and bread are a memorial which is a blessing, but giving of thanks is speaking in tongues.

End of Teaching

REVIEW OF I CORINTHIANS 1-10

January 12, 1983
Sixteenth Corps Night

"Murmuring against Leaders causes division" (It's the subject of Corinthians)

The Problem is individuals who complain against and criticize the leadership in God's ministry, causing division in the body and bringing consequences upon themselves and those whom they influence.

What's the difference between murmuring and an honest question?

I Cor. 10:10

They murmured against Moses (the leadership at that time); they brought consequences upon themselves and others.

The difference — Murmuring brings about consequences!

Num. 21:5, 6

"fiery serpents" - a spirit being

Num. 21:7

speaking against leadership

Num. 21:8, 9

Moses interceded for the people and many were able to live. By their murmuring against leadership they brought these consequences upon themselves—same thing happens today. People don't live the abundant life because they get away from God and following the leadership.

Deprogrammers speak anything that divides — they complain and criticize the leaders of our ministry. They pick on personality traits or credentials and they influence the people's minds and when the "believer" believes it and reiterates it, it causes division.

But we are not talking about deprogrammers doing it — we are talking about believers doing this.

In context of I Cor. 3-6, those who adhere to one leader as opposed to other leaders in the body. It's not just an individual but leaders are disagreeing and they in turn are disagreeing with the top leaders (Paul,) and causing other people to fall away, and these are consequences which fall on those people.

There are 5 steps to consider in light of situations where there are murmurings against leaders and causing division:

- 1) Confrontation: Those who murmur must be confronted with the Word.
- 2) Intercession: Leader must intercede for the people.
- 3) Separation: Those who refuse reproof must be separated from the body in order to re-establish unity of one body.
- 4) Word-Profit: Integrity of God's Word and profit to the believer are criteria for mending breaches in the body. (Just like the manifestations — you compare with the Word and know what is the profit.)
- 5) Rewards: Leaders must keep eye on the hope and future rewards.

Why is this a vital study for leaders? So we may maintain the unity of the spirit in the bond of peace. So we may maintain one body and rally together, and forge ahead as a team against the adversary.

"rally" - comes from French word - ralien, which is to unite intensely. Intense unification. "Allies," comes from this word.

Corinthians - written to correct practical error that crept into the church due to misuse of the revelation in Romans. Practical error in Corinth = individuals adhering to different leadership on practical items. It is written to mend division in the body.

Corinthians - is God's confrontation and intercession for the people at Corinth, as well as the church when they are practicing error.

I Corinthians = Confrontation with the Word.

II Corinthians = Intercession - they were condemning themselves. Standing in for them against their self-condemnation.

I Cor. 1:

Divisions in the body are precipitated by worldly wisdom. I Cor. 1:10, 11, 12, 19, 20 - wisdom of world was causing these divisions at Corinth. I Cor. 1:30 - God's wisdom is different than worldly wisdom.

I Cor. 2:

Tells about a wisdom that is unifying — the wisdom of the mystery. I Cor. 2:6, 7 (Eph. 3:6 and 2:14.) I Cor. 2:8 - If they had known that this mystery was the unifying wisdom of bringing Judean and Gentile together, they would not have crucified Jesus Christ. They did not want unity - they wanted division.

I Cor. 2:13 - Man's wisdom divides.

I Cor. 2:14, 15 - Spiritual man has unity with believers and God and therefore can examine all things. It is a greater unity that natural man could conceive.

I Cor. 2:16 - Spiritually, we have the mind of Christ, and can live with unifying wisdom; one accord.

I Cor. 3 & 4:

Tells us that divisions are precipitated by adherence to misguided leaders — leaders who are using worldly wisdom, not unifying wisdom. I Cor. 3:1 - Weren't walking by unifying wisdom of the mystery but worldly wisdom, causing division. I Cor. 3:2-5 - Paul and Apollos were both ministers but some were sticking with one and not another, and thus division. But at Corinth, they were not with Paul or Apollos - but were claiming allegiance to a leader who was misguiding them. I Cor. 4:6 - figure - Paul and Apollos were not the real issue — one minister against top minister who taught them the Word in the first place - Apostle Paul. I Cor. 4:15 - 10,000 instructors - Figure of Speech. I Cor. 4:16 - be followers of ME! I Cor. 4:17 - Timothy followed Paul's leadership. He did not murmur against Paul. Some of the other leaders at Corinth were murmuring against Paul and causing the people to murmur against Paul and bringing consequences upon themselves. Luke 17:1,2 - If someone causes someone else to stumble, it is better that a millstone was tied around his neck and thrown in the lake.

The leaders at Corinth were causing others to stumble because they were murmuring against top leadership. These are situations which leaders must confront from time-to-time.

I Cor. 5 & 6:

Causing others to stumble is grounds for divorce from the fellowship. Sex associated with idolatry was a major issue. So bad that some were even laying with their fathers' wives. Sex was not the only problem — there were other issues related to idolatry, such as eating food offered to idols, the manifestations, not walking with love, not maintaining the hope for the return of Christ and abundant sharing. I Cor. 5:2 - issue is those who cause others to stumble in the body by their behavior. I Cor. 5: 9,10,11 - to "eat" is to have fellowship with him. We are not to fellowship with those causing others to stumble in these categories of practice, especially those associated with idolatry. I Cor. 6:9,10 - They shall not have an inheritance in God's kingdom. They won't be rewarded - I Cor. 3:14,15,16,17 - "corrupt" = defile. "him" = that man's work. "destroy" = corrupt. The man will be saved but he is not going to get any rewards for his work. I Cor. 6:12 - "expedient" - profitable. Your profitableness in your walk is the key to unity. A real key issue in deciding what to do in the case of murmuring — all things lawful, but not all things are profitable - I Tim 4:15.

I Cor. 8:9 - "liberty" - authority

I Cor. 8:13 - "offend" - stumble

I Cor. 9:19,22 - Save SOME.

How do you know when to separate out a leader that is causing others to stumble ? Is he being a profit to those in the body or doesn't he really care. I Cor. 10:23,33 - Not your own profit, but the profit of many, that some may be saved. As a leader, I am responsible to be a profit. I Cor. 12:7 - Manifestations are for a profit. True manifestations will always have profit. If your walk causes someone to stumble, you are not walking by the spirit, because walking by the spirit causes them to stand. The leaders at Corinth were walking by the wisdom of the times rather than the wisdom of eternity.

HOW TO HANDLE MURMURING - Murmuring against leadership causes division. I Corinthians 10

- 1) Division can only be repaired by reproof from God's Word.
- 2) By removal of those who refuse reproof - I Cor. 10:6,7, lust and idolatry has to do with your practice. I Cor. 10:8 - something else associated with Idolatry, "tempt" - or to try out the Lord. They weren't just complaining against Moses -the leadership. I Cor. 10:10 - Whenever you murmur against the leadership you bring consequences against yourself. And if you are a leader and murmur against top leadership, you not only bring it upon yourself but others that you influence. I Cor. 4:6 - One minister against another minister. They were holding one leader in esteem against another leader, and against the top leadership, which caused division in the body and caused consequences.

Today, as in the first century, you need leadership to go into the areas from time-to-time to handle some of these problems. Because situations arise that need the immediate attention or letters need to be sent. Every time a leader comes to an area does not mean there is a problem though. Because 99% of the time they simply come to edify and build-up. But leaders are responsible, when the area does not handle itself, to get in there and handle it with a letter or visit.

VPW - Anything that may obstruct your allegiance to your commitment is a method of the adversary and leads to failure in body, soul and spirit. The greatest successes as well as the most resounding failures recorded in God's Word deal with men and women who were ordained of God (leadership.) With Saul, it was pride. With Samson, it was betrayal of his

lock-box commitment to the enemy. With Eli, it was failure to control his own household. With Balaam, it was his love for riches and position. With the prophet of I Kings 13, it was arguing with God. With Solomon, it was idolatry. I know of none of us who have not, at one time or another been tricked by the adversary. But if we stay tricked, refusing to utterly destroy the groves, we lose the effectiveness of our ministries. Pride, money, selfishness, alcohol, sex, dope, all seem to go hand-in-hand .

Heart of ordained must remain loving and faithful to the one, who before God, ordained him to serve.

That is the issue in I Cor. 4, where he talks about Timothy as a faithful one — not only to the Word, but to Paul. They were equal-souled.

Doctrine is Romans 13:1,2 — talking about leaders who are walking for God and His Word. Romans 13:3,4,7 — More than abundant sharing, it is also your custom. If you are negligent in any of these categories, then you are in debt to these people. Verse 8, says, "owe no man anything."

This is the doctrine the Corinthians had violated.

First Point - those who murmur must be confronted with the Word. Exodus 15:24 - Confronted with the Word. Three of the big areas needing confrontation: 1) sex, 2) drugs, 3) money. They cause division by covering up their tracks (like David did with Bathsheba) Then it goes into trying to make excuses and justify your actions.

In the case of drugs or drinking, you cause division by example. You drink and others think they can get drunk, too. Then someone else sees you and thinks It's OK for them to get drunk, too.

In money, it is your abuse in taking abundant sharing for you personal needs. There is a proper system to handle your needs, - where those who do the work of the ministry are to be rewarded for it. But, for you to abuse it, you are setting a bad example, then others under your care and responsibility do the same thing.

Then, the responsibility of top leadership is to confront leaders and the people who have been influenced by this leader.

Second Point - Leaders must Intercede for the people. Numbers 14:1-20 - Moses had to intercede for the people. They complained against Moses and God and Moses went to God for them. Responsible to speak in tongues for each other. When one admits he is wrong, and feels bad and condemns himself, then leaders are responsible to intercede and help him. It is like reproof with correction. Show them how to get back on their feet.

Third Point - Those who refuse reproof must be separated from the body in order to reestablish unity. Romans 16:17 - "offences" = stumbling blocks. Romans 16:18 - it is the leaders causing others to stumble and receive the consequences. Romans 16:19,20 - "bruise" = crush in pieces shortly.

There are times when a leader needs to be removed from the area because the area could not respect that person's leadership anymore. Even if that leader was sorry. Areas need to get healed and back to walking on the Word.

Forth Point - Integrity of God's Word and the profit to believers. I Cor. 6:12,18 - Profitable. I.Cor. 6:19.20 - "body" = body of Christ. If you are not glorifying God in the body of Christ, you are committing fornications. That is not profitable to the body. It is causing division, it is built on worldly wisdom.

(Central theme of I Corinthians 7 is, abide in the calling wherein you are called. I Cor. 7:17,20,24.)

If you disagree with something, go and talk it over, but if you sit and murmur and it causes division and you blab it all over and it starts eating at your limb, or if you start getting into sex, alcohol and It causes division it is practices which cause division, just like at Corinth.

We have got to be followers of the original God-breathed Word, and not the traditions of men; not worldly wisdom. Got to consider what is profit to each individual believer in the fellowship. Walk by the spirit!

Point Five - Leaders must keep their eyes on the hope. I Cor. 9:18. The answer = I Cor. 9:24,25 - keep your eyes on future rewards. I Cor. 15 - whole chapter deals with future - the return of Christ. I Cor. 15:58 - work of Lord is built on the integrity of Word and profit to the believer. Not in vain because there are future rewards. I Cor. 16:9 - It's a great contest we are in, but there are many adversaries. We are in a spiritual contest. Adversaries are trying to influence leaders or others to murmur against top leaders in the ministry.

End of Teaching

January 19, 1983 Seventeenth Corps Teaching

I Cor. 11:2

"praise you" - commend you! He's been telling them all their problems, now he gives praise for the good they were doing.

I Cor. 11:2:3

B U T !

I Cor. 11:1

Closes out previous section, but also leads into the next section, like a bridge.

"even as" = "according as" - which is the standard. They were not to imitate Paul in everything he did, but with the standard of "as I am in Christ." Where Paul was a follower of Christ, they were to be followers or imitators of him. The Word is still the criteria. The Word, living in a leader's life is a tremendous example. When you see the Word living in another's life, then you can follow that example.

A lot of this deals with the customs of their times. Customs in the first century were different than customs in the 20th, but the principles are the same.

I Cor. 11:2

Praise you.

I Cor. 11:3

There was a place where they were not keeping the customs and traditions that Paul had delivered to them. I Cor. 11:17.22 - "praise you not!" There were areas they were having problems in.

He started out with praise for the good they were doing. Didn't come out and say right away that they were all messed up.

I Cor. 11:2

"keep" = to hold fast - like grabbing it and holding onto it.

"Ordinances" - Greek, *paradosis*, = delivery, tradition or custom, "delivery" - because it is certain traditions or customs that are delivered. Basically means traditions, not commandments or laws; but moral principles, traditions. Can be used in either a positive or negative sense.

Negative = Matt. 15: - traditions of men many times contradict the Word.

Positive = II Thes. 2:15 - It can be used of traditions God gave for men to follow. These are the kind you want to keep and not the traditions built on the world. II Thes. 3:6 - tradition built on the Word and not man's tradition.

When you hold fast onto a truth, and practice it continuously, it will become a good tradition.

"Ordinance" - Aramaic = *puqdane*, - generally means commandments or precepts. When you see the word commandments though, you think, "law," but that is not what it means.

"Visitation" - is listed as the first meaning in Payne Smith's dictionary . Visitation is like when a bishop or a ruling elder visits an area. While he is there he sets down certain precepts, not laws; but rules for moral discipline and prayer conduct.

NOT LAWS, but precepts and guidelines.

i.e., divorce is becoming OK and accepted, but the bishop takes you back to the Word and what is best.

puqdane, comes from, *pqd*, and means to visit, to inquire, to review. So, it would be to give direction to an area according to the Word. Paul spent 18 months in Corinth the first time (Acts 18,) which is long enough to set good traditions for them.

I Cor. 11:2b

That you hold fast to the true customs and moral precepts which I delivered to you, on my visitation. (1 Cor. 4:15)

I Cor. 11:3

We know what it says in Gal. 3:28, but in the body, there are responsible positions that each person has.

Christ, in his relationship to God; his head is God. Man, in his relationship to Christ, has Christ as his head. Does that mean we do not have any contact with God ? NO!

It specifically refers to the wife in this particular section, and it is a very important section. The reason he has to cover this here, about the man's head being Christ and the woman's head being the man, is because of a certain problem at Corinth — where the wives were not in subjection to their husbands; and specifically in leadership, the problems of adhering to leaders who were misleading.

One problem that developed was a leader not submitting to a leader in the body like Paul. So, his followers are saying we will esteem this man better than some other teacher and better than Paul. Then, the wives of these leaders were standing up saying, my husband is the great one in this body and not Paul.

I Cor. 14:32ff

Paul nails these problems. Doesn't mean a woman couldn't speak in the church, but these wives were SO out of line he had to bring them back to truth. They were running off at the mouth and saying things totally out of order, rather than being in submission. They were being a shame in the way they were conducting themselves. This is not universal or true of all wives, but this was a problem in Corinth. The wives of these leaders at Corinth were running the ship.

Acts 18:26

Aquila and Priscilla expounded unto Apollos. They were both involved. This was fine and great. Nothing wrong.

BUT—

I Cor. 4:6

One teacher or minister was against another teacher or minister. If the men were doing it, then the wives would do the same thing. The problem with the wives at Corinth was escalated by the attitude of the men. If the men had been willing to submit properly to the leadership and follow the guidelines of Romans 13, then perhaps their wives would have

been more in line.

Wives were simply another example of the problems at Corinth.

I Cor. 4:15, 16

they were to be imitators of Paul, yet they were going in all directions on leadership. This section is so important, yet people have not understood its great significance. Only thought it was talking about hair.

I Cor. 11:4, 5

"all one" - one in the same. The same thing as if she were shaved.

I Cor. 11:6

"shorn" - like a butch hair cut - not quite shaved.

I Cor. 11:7

to understand this you have to understand I Cor. 11:16.

I Cor. 11:16

Key Verse. No such custom. But, it was the custom of the time and he was showing why it was beautiful and wonderful.

I Cor. 4:3-16 - deals with customs of physical attire in relation to the man and woman in subjectivity.

Corinth was a melting pot of different cultures and contentions and strife could easily occur. Example: Orientals - removed sandals in a holy place, but not their head coverings.

Greeks - both men and women usually worshipped with their heads uncovered.

Romans - Both men and women covered heads.

There are very few examples of men wearing long hair in Ancient culture. The question is, how long is long!?? In most ancient cultures men's hair was shoulder length or shorter, in contrast to women's hair. Long hair on women was considered a mark of beauty in the entire ancient near East. In all three cultures, of Rome, Greece, and the Orient, it was a mark of beauty. This section centers on custom and culture, rather than on whether you should have your hair above your shoulders or not.

I Cor. 11:4-16 - to set guidelines so all things will be done decently and in order. These guidelines were to promote unity.

Appearance has an effect on attitude.

Our customs include dressing up for Corps night and for the Sunday night service. It is our custom and guideline, especially for leadership. But, if someone new comes to the SNS in casual clothes, you do not kick him out, do you?

Today, clothing, jewelry, and etiquette are big things, more so, than hair. If a person wanted to hold fast to their customs and not the guidelines of the church, he was not to be excluded from the fellowship (I Cor. 11:16.)

It is very possible that when the Apostle Paul came in, he said, "Well, here are the guidelines . . . For the church, let the women be covered and the men not." Sort of a new custom; we really do not know, cause we were not there either. People who have written culture books were not there either. It is important to see the principle and not the custom.

Important thing is that you are doing things to bless.

I Cor. 10:13

Should be our guideline, especially as leaders. Customs too often overshadow principles in people's minds. This ties into chapters 8-10, not to eat things offered to idols if someone questioned you about it.

Your lifestyle as a believer is to be I Cor. 10:33. If someone comes to Twig and sees you and you are a weirdo; it is a stumbling-block for him. They would rather go back to their church or idolatry.

I Cor. 11:4

Prayer is your prayer to God. Prophecy is a message from or for God. Whenever talking to God, be it prayer or prophesy, the custom is that women should have their heads covered and men uncovered. (What do we do when we salute the flag? Men take off their hats. It is a custom. If you do not, Uncle Sam won't shoot you, but it would be a sign of disrespect.) These are customs, and not laws.

Three reasons to set guidelines/customs:

- 1) to promote unity.
- 2) to be decent and in order
- 3) profit of others being saved.

"having his head (physical head) covered, dishonoreth his head, (which is Christ). Figure of speech = antanaclasis, = same word used in same sentence with two different meanings.

Because if you do not remove hat (custom), then, it would be an insult to the one to whom you are praying.

I Cor. 11:5

"but every woman that prayeth or prophesieth with head uncovered (physical head) dishonoreth her head (which is the man).

Not because the woman was praying to her husband — prayed to God. Therefore, she keeps head covered, symbolically representing that she is not praying to her husband but to her husband's head, which is Christ, or God. There was a reason for their custom.

I Cor. 11:7

Proverbs 12:4 - When a husband and wife are together, people look at the woman because that's his mark of beauty, glory. Man is God's glory and the woman is man's glory, his crown.

Problem at Corinth was leadership. Women were to stay put on glorifying God and that is why their custom was very important to the Corinthians.

Don't specifically understand this problem at Corinth, but the general nature had to do with the women, wives, talking out of line and was escalated because the men themselves were not following top leadership. "

I Cor. 11:8, 9

Introversion is both these verses.

Figure of speech, antimetabole, which is the repetition of two words in opposite order (man & woman,) two times here. The figure illustrates opposite positions very clearly

which was a major problem at Corinth. That is why you have the figure right in the middle here; showing it was some type of crisis at Corinth.

Romans 13 — leadership is over the people and not the people dictating what the leaders do.

I Cor. 11:10

"power," = or authority

Must refer to angels who fell - those who deceived Eve back in the original fall. It was not Adam, but Eve who was deceived. That is why she needed the authority over her head which was Adam and then it carried through for the centuries which followed.

(More research needs to be done here. All the commentaries are screwed up in this subject.)

I Cor. 11:11

You still cannot do without her. It takes two to tango.

I Cor. 11:12

So as the woman is out from the man, so the man is also, through or by the aid of, or the merit or favor of the woman.

He needs her loving assistance. His reputation is dependent upon her hands and her work. Proverbs 31 - "her husband is known in the gates." The true man is made by the aid of that woman.

I Cor. 11:13

"comely," = becoming - It is a rhetorical question.

I Cor. 11:14

"hair," - used here in an ornamental sense — another word is used for other body hair.

I Cor. 11:15

It is a covering of beauty.

I Cor. 11:16

Customs are for the purpose of unity, order and decency and for saving some.

I Cor. 11:17

Instead of fellowship, you got problems, a sinking ship.

I Cor. 11:18

"church," = twig or group meeting, fellowship. I partly believe it — cannot believe everything you hear and stories probably got out of proportion.

I Cor. 11: 19

"must," = will (Aramaic.) Some commentaries say you must have heresies — but it is wrong, it is not predestinated.

"heresies," = sects

I Cor. 11:20

"Lord's supper," = *kuriakos deipnon* - *kuriakis*, is used in Rev.1:10 as the Lord's day -

talking about the future, the return of Christ. *Kuriou*, = of the Lord - is not used and it would cause a puzzle here.

Aramaic = not becoming (or right) on the Lord's day. It is a forgery — making it mean Sunday. Started to treat Sunday as the Lord's day.

Pagan influence - Sunday was traditionally a day of feasting, not fasting. Became associated with the trinity and worshipping of the sun.

In the Greek, *kuriakos*, was normally used of the Emperor in the secular uses. Like, instead of Lord, you could say lordly or Empirical. You had empirical suppers all the time. They were very numerous.

Sebaste - was a monthly festival in honor of Emperor Augustus. This could be referring to the problem they had at Corinth — they were combining eating of things offered to idols with the Christian things.

Daniel 5:1 - "great supper," = same word in the Sept..

Daniel 1:16 - "king's table," = supper in the Sept..

Why did they use *kuriakos*, in Revelation, instead of normal *kuriou* ? Because they may have worshipped an emperor in the pagan culture, but there is one "emperor" who is over all and is coming back and that will be The Empirical Day.

(But, in every other place, it uses the normal Lord's Day for that terminology.)

I Cor. 11:20

Not to eat an empirical supper. Quit tying in pagan traditions and making a feast out of it.

Eating was a problem (I Cor. 5:11,) - eating things offered to idols, making others to stumble.

I Cor. 11:24

Delete, "broken." Matt. 26:26 - not a bone was broken! Is not in certain mss.

I Cor. 11:25

"testament," = covenant. This is my body and this is my blood = metaphors, not literal. But the Roman Catholics believe it is literally his body and blood. They have some mighty weird laws on what to do in case that "host" falls to the ground or falls anywhere!

"remembrance," = memorial; not a law.

"as oft as ye drink it," - How often? As often as you do it. Doesn't give a time limit!

I Cor. 11:26

"shew," - proclaim!

Not his death only, but for what he accomplished for our healing and forgiveness and - remission of sins. That is what we proclaim.

I Cor. 11:27

"unworthy," - when doing it and not recognizing what it is for, or mixing the empirical feasts and pagan customs with it.

I Cor. 11:29

"damnation," = judgment

"discerning," = to separate, make a distinction what is God's and what is the devil's and

what the bread and wine are for.

I Cor. 11:30

"sleep," = die prematurely; because they did not recognize what the body and blood represented. All sickness starts with a weakness in the physical body.

I Cor. 11:31

If we evaluate our walk in light of this and get rid of the pagan stuff and recognize what the bread and wine are for, then we will not be judged in the long-run.

I Cor. 11:33

Wait for each other, do it in unity, decently and in order. If you want to have a meal, have one, but do not have a pagan feast.

This covers basic principles dealing with customs. These do not need to be carried out today, but the principles do need to be utilized, if we are going to maintain unity, be decent and in order and if we are going to win some to the Lord Jesus Christ.

End of Teaching

January 26, 1983 Eighteenth Corps Night

Do not become such "good" Christians that nobody else wants to see you. If you are going to teach people, you have to become all things to all people. Let people see your life.

Recent pole: 25% of the people believe Jesus Christ is God and man.
53% believe he is the son of God, but not God, the son.

Read the 7th edition of Receiving the Holy Spirit Today, Chapters 12-14. Why is I Corinthians where it is? Why is the order so important in the Word?

There are three key words in I Corinthians 12, that you really need to understand in order to understand this chapter:

- 1) Same,
- 2) Profit,
- 3) To each

There are two key subjects:

- 1) Manifestations,
- 2) Ministries

Do not take sections in the Word as law, being legalistic; that leads to Galatians.

Corresponding section to I Corinthians 12 is I Corinthians 2, (in the introverted structure,) which talks about the wisdom of God. 1 Cor. 2:13-16. The mind of Christ gives us the potential to walk spiritually.

In all of Corinthians, so far, all we have heard about is their problems in practice. From Chapters 3-11, he has been dealing with problems and never been able to get to the spiritual things until I Cor. 12. I Cor. 12 could not have been written earlier. He had to deal with their problems because they were walking by their senses, still carnal, still babies in Christ. Now, he can get into spiritual things. This is the answer and this is what corresponds with the wisdom of God in I Corinthians 2.

I Cor. 12:1

One of the seven places "not have you ignorant," is used. To be ignorant is the opposite of being wise.

I Cor. 12:2

They were led there. No one had ever taught them till Paul got there and now they got back into idolatry.

They were *apistia*, - people who had never heard or who had not heard enough to believe. But now they do not believe it. *Apeitheia*, - have heard, but refuse to believe it.

Habakkuk 2:18 - dumb idols = nothings that say nothing. Psalm 115:4-8 - I Cor. 12:2, is very important in this chapter! I Cor. 10:19-21, really sacrificing, not to idols, but to devils. For every function, fear, in paganism there was a god, or goddess — an idol. Athens had a long row of idols, and included one extra for the unknown god, in case they missed one.

I Cor. 12:3

In idolatry, they cursed their gods. They believed their gods lived in the mountains (Ps 121:1). They cursed their gods by blaming them for the things that happened; i.e. If someone got into a car accident, they would jump out and turn to the mountain, and blame

their gods. They still practice it today.

No one calls Jesus Christ accursed when speaking by the spirit of God - SIT.

Read Amplified Version — "can really say Lord Jesus."

Romans 10:9, 10 - How can you confess it if you cannot really say it until you speak in tongues?

"confess," = *homologeō*, = to say the same thing, to agree with it, not just lip service, but from the heart. Believing God raised Jesus Christ from the dead must be attached to it to be saved. *Eipon*, = to say it with sincerity is the only force implied by this word.

You can confess him as Lord, but cannot really say it sincerely unless you speak in tongues. SIT is true worship.

Read, "The Spoken Word," by Walter Cummins!!

I Cor. 12:4

Diairesis, = *dia* (through); *iresis* (choice, a difference through choice.)

I Cor. 11:19 - *Herisis*, = a root of this word - means distribution or distinction.

Diairesis, - only three places in NT where this word is used:

I Cor. 12:4 = Diversities

I Cor. 12:5 = Differences

I Cor. 12:6 = Diversities

Read GMIR article, in Jan/Feb 1983 issue !!! Same spirit (vs.4); same Lord (vs.5); same God (vs. 6). Same - showing the operation was not done by different devils as in idol worship (vs 2.)

I Cor. 12:7-11

Same! We get it all done with ONE God !

I Cor. 12:6

"all in all" - all spiritual things in all believers; two aspects:

If he energizes all spiritual things in each believer, that is the manifestations. But, when dealing with the whole body, it deals with ministries.

I Cor. 12:7

True manifestations will always have: 1) an ultimate profit, and, 2) will agree with the Word.

Aramaic and Greek start with "to each," which puts it in an emphatic position. Puts emphasis on the manifestation given to each individual believer without discrimination.

Profit - Aramaic = as it is profitable to him.

Verse 7 is a pivotal verse - very KEY verse.

A believer can operate all nine manifestations, they all go hand-in-hand.

I Cor. 12:8-11

Explains the profit (for one profit . . .) of the manifestations and that they are energized by the selfsame spirit; not many gods.

I Cor. 12:12-26

Explains how manifestations work together by the one spirit in each believer; yet divided severally as he wills or desires.

Read RHST, 7th edition, page 155, footnote! page 156 and 157 !!

I Cor. 12:12

"so also is Christ," starts a parenthesis which ends at the end of verse 13. Introduces the second analogy which picks up in verse 27.

"manifestation," in verse 7 is singular because of its collective use. It is one body of these manifestations. The manifestation is the body and that is made up of nine different manifestations; but this same analogy holds true for the body of Christ.

I Cor. 12:12-26

Is an analogy having a double meaning; serves as a double analogy.

I Cor. 12:14

There are nine of them!

I Cor. 12:15, 16

Can the gifts of healings say to speaking in tongues, "I am not of the body?" Can you say you do not need one manifestation but you do need others ? You need them all!! That is why to each is given nine manifestations (collectively) for profit.

I Cor. 12:17

Suppose the whole body was word of knowledge. You would never know what to do about it!

I Cor. 12:18, 19

It would be a complete unit in that believer. If you only had one manifestation, you could not be a complete believer. If you had 8 manifestations and could not speak in tongues, you could never get edified to where you could really do the rest of them. You need all nine. That is why "to each," "profit," and "the same," are all so important.

I Cor. 12:20-22

Seem feeble - in appearance; not in power. Speaking in tongues looks like, seems sense-knowledge wise, to be the most insignificant manifestation of all.

I Cor. 12:23

"uncomely parts," - used in profane literature sexually; means private parts, personal parts, unpresentable in public. SIT and believing are for you, the individual believer. That is why *heteros*, is used. SIT builds you up so you are able to do the others. Yet, you never do it in public unless interpreted.

I Cor. 12:24

"tempered," = mix ingredients together to form a new substance. Implies an inseparable blend and as such; the 9 manifestations are inseparable. You are lacking if not using all NINE !!!!

I Cor. 12:25

"schism," = division

I Cor. 12:26

If you are not operating SIT you cannot really be successful in operating the others. If you are not interpreting, prophesying, edifying the believers then you will never really get very far with the "eyes and ears" of the church. You will work by guesswork.

If you are not operating one when you are supposed to, all of them suffer.

I Cor. 12:27-31

Picks up second part of the analogy.

I Cor. 12:28

"helps," - basically is an assistant, i.e., Aquila & Priscilla; Phoebe.

"governments," - In Greek & Aramaic, used of pilots on a ship, those who steered.

From cybernation - use of computers coupled with automatic machinery to control and carry out complex operations as in manufacturing to perform routine, repetitive tasks as in government or business. It steers the operation, coordinates, administrates. It is up to leadership in the body to steer, and then you also, have the assistants. Hebrews 13:7, 17, 24.

I Cor. 12:27-31

Not only does this analogy of the body and members apply to the body of manifestations and then each one member in particular, but it applies to the body of believers and each believer ministering in that body is a member of the Body of Christ.

Refer again to footnote - RHST, Page 155.

I Cor. 12:28

Deals with two great subjects:

- 1) ministries.
- 2) manifestations

Does not list every ministry, just enough to give you a sample.

I Cor. 12:28-30

Structure:

- A) Apostles, prophets, teachers (ministries)
- B) Miracles, gifts of healings (manifestations)
- A) Helps, governments (ministries)
- B) Kinds of tongues, (manifestation) Seemed to be a problem at Corinth because it is to be done in private so they did not realize the full significance of it and they were starting to whitewash it, put it down and yet it is the foundation.
- A) Apostles, prophets, teachers (ministries)
- B) Miracles, gifts of healings, SIT, interpret (manifestations)

All rhetorical questions - because they have the negative adverb, me in front of it in the Greek, it expects a negative reply in every one of the questions. It is alternating structure where the first three things have the numbers in front of them (first, apostles; secondarily, prophets; thirdly, teachers.)

Analogy above applies to both ministries in the Body serving the whole Body of Christ members of the one body all from the same spirit and all for profit.

I Cor. 12:29, 30

Are all ministries apostles? No (Only one ministry is apostle)

Are all ministries prophets? No

Are all ministries teachers? No

Are all manifestations miracles? No.

Are all manifestations gifts of healings? No

Are all manifestations tongues? No

Are all manifestations interpretation? No

I Cor. 12:31

"But," - "best gifts," = gift ministries (already have gift of holy spirit!)

Best is that which is needed in the area. There has to be a profit for a ministry to be in an area.

You find out what is profitable, expedient, by the operation of the manifestations!!

End of Teaching

February 2, 1983 Nineteenth Corps Night

(Quick review of I Cor. 12 then I Cor. 13)

Many foundational truths are in PFAL and RHST (7th edition), books. Study them.

I Cor. 12:4-6

"same spirit, same Lord; same God."

"same," is a key word in Corinthians.

I Cor. 1:11

deals with practical problems at Corinth and had to be said by way of reproof before God could get into the great subject of the manifestations, in order to correct the practical problems they had.

I Cor. 12:

Could not have appeared before this. Pagans worshipped many gods - they had a different idol for everything. In contrast, it is the same God that energizes each manifestation, each gift, and each service.

I Cor. 12:7

"to each," is the second key word. Given to each believer.

"profit," is another key word. There has got to be a profit for it to be a genuine manifestation of the spirit.

I Cor. 12:11

Summarizes it.

I Cor. 12:12

RHST, page 155

Ties verse 12 into verse 7 & 11 respectively.

Ties analogy in verse 12-26 into the manifestations of the spirit.

Manifestations collectively treated as a body, a unit, and each of the nine manifestations are members of that one body. All NINE given to each believer for profit. But if you neglect to operate certain manifestations when they are needed in the Body, you become deficient in all of them. When one member suffers, the rest of the members suffer with it.

I Cor. 12:27

This brings out the second analogy, or the second purpose of this analogy, comparing it to the Body of Christ, that each member in the Body of Christ is a member of this one unit.

Analogy In I Cor. 12:12-26 has a double meaning:

- 1) speaks of the manifestations collectively
- 2) speaks of all the believers collectively

I Cor. 12:28-30

Uses both analogies

First of the gift ministries which are members as well as the other helps and governments

in the one body; and the manifestations which are all members in the collective body of the manifestations of the spirit.

I Cor. 12:31

"best gifts," - those needed in a particular area. But it does not say to covet the best manifestations, because you need all the manifestations in each believer for profit. If one is not utilized, the rest of the members suffer with it.

I Cor. 12:23

"uncomely," - was the "shameful" or the private parts - the parts that you cover up; that you do not display publicly, like your sexual organs. Same way with SIT, without interpretation, it is not for public display. Yet, it has more abundant comeliness.

I Cor. 12:24

If you are not speaking in tongues, then you are not going to operate the other eight effectively and you are going to be deficient.

I Cor. 12:31

More excellent way than simply earnestly desiring it and that is to utilize the manifestations in the Body of Christ where the needs are with the love of God In the renewed mind in manifestation.

That is why I Cor. 13, s where it is.

This is what turned E. W. Bullinger off to the manifestations of the spirit; because he saw them used, not for profit in the Church, it was indecent and out of order. And, because of other men like Welch he moved the beginning of the Administration of the Church from Acts 2 to the end of Acts. By doing this he moved Romans, Corinthians and Galatians from the body of the Church epistles and removed speaking in tongues from the Church.

In England, in that time, speaking in tongues, was done indecent and out of order. Tongues were genuine, but the practice was wrong.

I Cor. 13

RHST Book, pages 167 & 168 define "love." Love of God is received at new birth, but the Love of God in the Renewed Mind into Manifestation (Love of God in the Renewed Mind in Manifestation), is in the category of works.

VPW - Sunday night tape #841 — This is perhaps the greatest chapter in the whole Word of God, when it comes to putting into practice the greatness of the new birth and living the mystery in a practical way.

VPW - Sunday night tape #571 — Defined, "agape," love as a relentless devotion stemming from the absolute admiration of One so great that you are absolutely sure of your commitment to Him.

John 3:16 - Wouldn't you say that God had a relentless devotion to the world; stemming from His absolute admiration of one so great that He was absolutely sure of His commitment to the world in giving His Only Begotten Son!?!

When you are born again of God's spirit, you have the love of God, and as you walk by the spirit with the Love of God in the Renewed Mind in Manifestation, then you have a relentless devotion to God, stemming from your absolute admiration of God, that you are absolutely sure of your commitment to Him.

If you do not walk with the Love of God in the Renewed Mind in Manifestation; if you just practice the manifestations because you are supposed to, or it is a neat thing, then you are not at the place where you are absolutely sure of your commitment.

But, once you get to that place where you are absolutely sure of your commitment to Him, then you are walking with the Love of God in the Renewed Mind in Manifestation.

John 3:19

They had a relentless devotion to darkness because of their absolute admiration of that darkness and that is what makes them sure of the commitment to darkness.

Once you are born again, your relentless devotion changes and you start retaining the Word in your life with conviction, because of your absolute admiration for One so great, namely God, and then your fellow-believers, because you want them to get help with the Word.

VPW - Sunday night tape #571 — To set your life like a point of a Damascus steel sword, unalterably toward the goal. The goal of helping others, the goal of worshipping God, the goal of moving God's Word, rather than your previous goals of serving darkness.

Agapē, is more than just an emotion, it is a determination.

I John. 4:7-11

Love not just God, Him first, but then you love your neighbor as yourself. That is why it is the love which unifies the one body. Without the Love of God in the Renewed Mind in Manifestation, you cannot really have unity in the Body of Christ.

It also, takes the unity of the manifestations in operation in order to do it — you couldn't just do one.

I John. 4:18

No fear in your relentless devotion . . . If you are absolutely sure of something, would you have any reason to doubt, worry or fear? Where you have love, you will absolutely have no hesitancy or no fear.

I John. 4:19

Delete, "him."

We are able to love with that type of relentless devotion because He first had that type of relentless devotion for us. (I John 2:5.)

I Cor. 13:1

"love," - not just spiritually. The context is works (I Cor. 12 & 14.) It is on a horizontal level.

"Brass," - used of any instrument, implement, or weapon made from brass. Corinth was known for its' brass — it was a chief commodity. They had both brass coins and brass trumpet, in the first century.

Coins - If you have coins in your pocket and jingle them you do not hear a big brass sound, you hear a jingling sound.

On wind chimes - it is the wind which makes them make a sound. Same with the trumpet — sound is produced by the wind.

"sound," - Greek - *ēcheō*; we get "echo" from the Greek word, which is a sustained sound you get from a wind instrument like a trumpet.

Only used here and in Luke 21:25 in the NT - Used of the roaring of the sea.

The wind on the sea can also be used to quiet your heart — making the sound like the one you would hear in a seashell.

Noun form is used three times:

- 1) Luke 4:37 - fame of him went out and sounded of him; people talked (used breathe) about him.
- 2) Acts 2:2 - sound from heaven - heavy breathing (wind again.)
- 3) Hebrews 12:19 - sound of a trumpet (wind again.)

Two major categories of instruments in Biblical times:

- 1) used with wind to produce sound - either by blowing or like an organ when you pump it.
- 2) Pluck or strike something - like a harp or a drum.

Genesis 4:21 mentions only two instruments; harp (pluck or strike) and the organ (wind).

Ezekiel 28:13 - "timbrel" = percussion instrument that you hit. pipe = wind instrument.

Many times you see just two listed to represent all of them.

I Cor. 13:1

"sounding brass," - believe it is a wind instrument, "tinkling," is wrong - it is a crashing cymbal - a shrill - a more boisterous term.

I Cor. 14:6

"profit," - key word.

I Cor. 14:7

"pipe," - wind instrument

"harp," - pluck or strike

I Cor. 14:8

(like the sound you remember from "F-Troop.")

I Cor. 14:9

Words easy to be understood - in the language of the majority of the people present.

I Cor. 14:10

"voices," — Sounds

I Cor. 14:11

"voice," - sound

If you speak in tongues without the LOG in RM in MANIF, then you are one of those instruments - you are just a noise.

I Cor. 14:12

When in the Church, speaking in tongues must be interpreted so those present can

understand.

I Cor. 14:13

in the church,

I Cor. 14:14-16

no profit on horizontal level if not interpreted.

I Cor. 14:17

tongues genuine but other is not edified and no horizontal profit.

I Cor. 13:1

Just like a wind instrument producing a sustained sound or like a percussion instrument producing a crashing sound; but no one knows what it means if not interpreted; no profit for that kind of music.

I Cor. 13:2

prophecy is a manifestation.

This is an idiomatic use of the word, "all." (Check Bullinger's Figure of Speech, book.)

Literally is the greatest of all mysteries. Similar to "all" in James 1:2. How can you have "all joy?" Means the greatest of all joy.

I Cor. 2:6, 7

The Mystery.

I Cor. 4:1

Stewards of the mystery - not a bunch of little mysteries, (the sacraments) but THE MYSTERY.

Mystery is defined in Ephesians 3.

I Cor. 2:8-16

There is a lot of great things about the mystery, but it is not a bunch of little mysteries.

I Cor. 13:2

Greatest of all knowledge - it is that idiomatic usage.

How do you get the greatest of all knowledge; except a word of knowledge and God's Word?

You cannot understand the Word of God, unless you understand the Church epistles and the mystery. Unless you understand the mystery you could not put the rest of the Word of God together. If you do not understand the greatest of mysteries (that wisdom of God) and the greatest of all knowledge and you do not have the love of God, there is no horizontal profit. Not spiritually, but horizontally.

Greatest of all believing = manifestation of believing.

All nine manifestations in these verses: Tongues and interpretation implied in verse 1. Verse 2 - prophecy, understand greatest of all mysteries in the wisdom of God which makes available word of wisdom by the spirit and greatest of all knowledge is word of knowledge and the greatest of all believing is the manifestation of believing. Removing

mountains is a miracle. If the mountain you remove is a devil spirit then it is discerning of spirits and healing.

I Cor. 13:3

"bestow," = pour it all out (material things.)

"the poor," - it is in the Aramaic, not in Greek. Good if you understand "poor," from a spiritual perspective. Category of abundant sharing to meet the needs of the believers of the body of Christ — not welfare-type poor.

Giving and receiving - but no profit on horizontal level in service to the body.

"to be burned," - Greek & Aramaic = to be burned. In the Aramaic, it is related to the word used in burnt offerings, which represents a commitment or a surrendering of yourself to God. Both Greek & Aramaic words are used in a metaphorical sense of emotions, (Luke 24:32.) One source says it is used here as a brand, burned in; the mark of a slave, doulos.

To give your body in a branded, committed sense, where your heart burns within you, where you are inflamed, excited; you put your all into it; you would burn yourself out if necessary. All these ideas are inherent in this word.

- 1) Pour out all my material good, and
- 2) Pour out myself physically.

First three verses have an alternating structure:

- A) Man, B) not love, C) result = no profit.

I Cor. 13:4

"longsuffering," = patience. You cover for people many times because of your longsuffering. Like the sign at the end of Wierwille Road.

If you are longsuffering, you will be kind.

Figure of Speech = antipersonification = persons are represented as things or abstractions. Here, the individual is represented by the love of God.

"vaunteth," - ego implied. Making yourself appear more than you are. Like Simon the Sorcerer, who was making out that he was the great one.

"puffed up," = egotism, head trips.

You can have ego in your head, but when it comes into manifestations, then that is vaunting.

I Cor. 13:5

"behave unseemly," - indecent and out of order. Like speaking in tongues and rolling around on the floor.

"seeks not her own," = not wanting to get, get, get.

"easily," = not in text.

"provoked," = not reactive. But you are active, you take a stand on the Word. You act on the Word; act on the revelation God gives you, but you do not react to what the devil throws at you.

"thinketh no evil," - that is the destructive aspect of evil. Does not think destructively. But, if you react you are thinking destructively.

I Cor. 13:7

"beareth," = *estegō*, = related to the word meaning roof, which covers you to keep out the elements. Covers by keeping off something that is threatening to you; to protect; to hold out against.

"all things," = all with distinction. Is conditioned by what the Word says.

"believeth all things," - in accordance with the Word, "hopeth all things," - for the future according to the Word, "endureth all things," - is patient with all things in accordance with the Word.

I Cor. 13:4-7

Structure is introverted:

- A) Suffers long and is kind
 - B) Does not envy.
 - C) Does not think or act egotistical, out of order or greedy.
 - D) Is not reactive, thinking destructively
 - E) Rejoices not in unrighteousness.
 - E) Rejoices in the truth.
 - D) Covers by keeping off their threats, (if you do not react, you will cover by keeping a roof over you. Protect yourself and do not react.
 - C) Believes what God says. (When you believe in yourself, that is when it is egotistical, out of order, and you act out of greed.) When you believe what God says you have a whole different orientation.)
 - B) Hopes (when you see something someone else has, you either envy him or you have hope for what God is going to give you at the time of the return.)
- A) Patient

I Cor. 13:8

"fails," = falls. The person with the Love of God in the Renewed Mind in Manifestation never falls because he loves. When you do fall - you do not have the Love of God in the Renewed Mind in Manifestation.

Prophecies will terminate, or be rendered inoperative. Tongues shall stop. Knowledge will terminate or be rendered inoperative.

I Cor. 13:9

"part." When? Now ! — prophecies cease when Christ returns; in the future.

I Cor. 13:10

Future.

I Cor. 13:11

comparing childish things to the present. Putting away childish things compares to the future.

I Cor. 13:12

"glass," = mirror. Their mirrors were either bronze or brass and had knicks and tarnished

spots, so you could not make out the picture too well. " Now we see," . . . refers to the present, "then," - refers to the future. "known," - is to have full, complete knowledge; not just a word of knowledge.

I Cor. 13:13

"now," - present. — love activates both believing and hope. You must believe to operate the manifestations of the spirit - that is the thing in part. Continue to believe day-by-day. You must hope for the full and precise and complete knowledge in the future.

The Love of God in the Renewed Mind into Manifestation is for all times and it will last even in the future. Profit is the key! In order to have the greatest profit to each believer you have to have *agapē*. Manifestations of the spirit is how you get the profit and you've got to do it with LOVE.

End of Teaching

February 9, 1983 Twentieth Corps Night

I Corinthians 14 - follows I Corinthians 13, which deals with how the manifestations are to be used, and that is with the love of God in the renewed mind, in manifestation.

I Cor. 14:1

"follow after," - both in Greek and Aramaic have the idea of eagerly pursuing, or running after - like you are in a race.

You are to eagerly pursue the love of God in the renewed mind in manifestation and desire spiritual matters.

"desire," = *zēloō* = used in I Cor. 12:31 - covet earnestly.

In I Cor. 14:1, he brings the earnestly desiring and pursuing after the love of God in the renewed mind together. You are to do both.

zēloō, has two meanings and usages in the New Testament.

- 1) negative - to be heated or to boil with envy.
- 2) positive - to burn with zeal or to earnestly desire or yearningly desire.

Dr. Wierwille defines it - to be joyously zealous.

Acts 17:5 - used in the first negative sense - "envy," = noun form of *zēloō*.

II Cor. 11:2 - "jealous," - second meaning - not envious in the negative sense but earnestly desiring over you - with a godly burning zeal or desire. It is a very intense desire.

Galatians 4:17 - "zealously affect," - they are heated or are boiling over with envy; "affect," = *zēloō*.

Galatians 4:18 - good to be zealously affected or earnestly desiring; always in good.

I Cor. 13:4 - love of God envieth not - *zēloō*; envy in the negative sense. Love of God does not get heated or boiling in the negative sense.

I Cor. 14:1 used in the good sense.

I Cor. 3:3 - "envying," - form of this word in the negative sense. They were heated or boiling with envy. In the negative sense, and he was trying to redirect it in the positive sense.

I Cor 14:39 - "covet" - earnestly or yearningly desire, burn with zeal to prophesy and forbid not to speak in tongues.

I Cor. 14:12 - "zealous," - ye are zealous! Seek that ye may excel to the edification of the church! Interpret & prophesy!!!

I Cor. 14:1

Pursue the love of God in the renewed mind and earnestly desire spiritual things.

Cannot be "but rather," because prophesy is a part of spiritual things, "but rather," = Greek - *mallon de* = literally means "and more." And more what? It depends upon context, and here it would be, "and more specifically," or "and more properly; more fully."

Properly, is the best, because it is dealing in the context of that which is in the church, and in the church, more specifically or properly we're dealing with prophesy. In the church we

are not listening to speaking in tongues, but prophesy because it is in English.

Literal in the 7th edition of RHST, page 178.

I Cor. 14:2

Delete, "unknown" and "him." On the day of Pentecost, we know that people understood. The person speaking did not understand what he was saying, but someone else did - which would always be a miracle.

"speak," - all the way through this verse is *laleō*, = to use voice without reference to the words spoken. Everyplace speaking in tongues comes up in the Word, it uses this word, *laleō*. This includes Mark 16:17; Acts 2:4 & 11; Acts 10:46; Acts 19:6; and all of I Cor. 12-14. I Cor. 14:9, - "utter," = give (but it is not the phrase, speaking in tongues.)

When you speak in tongues, your mind is not involved; speaking in tongues bypasses your thinking. What is spoken is God's business and not yours. This is the only manifestation that does not employ the great principle. Your mind is not taught in speaking in tongues, only the spirit. It is speaking - not to men as prophesy is, but it is speaking to God, which is a two-way conversation.

Murdock translates it, "understandeth what is said" (the person speaking).

It is the individual who does not understand. But others could - like at Pentecost and at other times. But the person speaking never understands.

"mysteries," = divine secrets (Romans 8:26, 27)

When speaking in tongues your understanding is unfruitful. But by you lifting someone in perfect prayer and staying your mind, something happens in that situation.

If you really want to manifest all nine you have got to speak in tongues much. It opens the doors for you to receive more from God.

Literal - see RHST, page 180.

I Cor. 2 — Parallels this section - it is the Great Mystery that is the wisdom of God that He made known and spiritually or via the spirit you are able to examine all things by investigation. But, without that spirit, natural man cannot know them, but by the spirit, we can. When you SIT, you are speaking divine secrets, things pertaining to the Great Mystery even, and it opens doors to understand and comprehend more.

I Cor. 14:3

"prophesy," - speaks unto men.

"edify," - build up, and you are built up by exhortation and comfort.

Many places in the Word, it will give either at the beginning or at the close, a word or a term which summarizes the other, which is more general.

"edification," - two ways you are edified: 1) exhortation, and 2) comfort. Edify, is a more general term.

Same in II Timothy 3:16 - "instruction in righteousness," is the broader term which encompasses the other three.

Exhort is to encourage toward a more worthy endeavor. Comfort is to speak tenderly with a soft voice in order to heal the hurts and wounds. You need these manifestations.

Literal - See RHST, page 181.

I Cor. 14:4

Reiterates what is said in verses 2 and 3.

Edify yourself because you are speaking to yourself and God. It is a two-way conversation. Doesn't edify your mind when you SIT, because your mind does not understand what you are speaking.

But — you are spiritually edified !!!

Jude 20 - "holy faith," = faith of Jesus Christ. It is an inside job.

Eph. 3:16 - "strengthened with might by His spirit in the inner man."

II Cor. 4:16 - "inward man is renewed day-by-day, by speaking in tongues. You've got to SIT day-by-day if you are going to build up the inner man.

"church," - body of believers - in their minds.

Literal - See RHST, page 181.

I Cor. 14:5

"I would that ye all spake with tongues." God's will is perfectly stated. Very clear!

Better to prophesy in church, unless he interpret.

"receive," = *lambanō* = receive into manifestation.

Aramaic makes it very clear that these two (prophesy and interpretation) are equal.

"and if he interprets, he edifieth the church." There is a time for tongues and interpretation, and a time for prophesy, but they are both for edification.

"but rather," - same as in verse 1, *mallon de* = more properly.

It is therefore NOT "but" which sets in contrast. It is, "more properly."

Prophesy and tongues with interpretation are for edification and edification is in two ways: 1) encouragement and 2) comfort.

Always a message from God or for God to the believers. It is not a message TO God — it is TO the believers.

"from," - is in the first person . . ." I am the Lord thy God . . ."

"for," - is in the third person . . ." the Lord your God, He says unto you . . ."

If you utter something that puts God in the second person, it is a prayer. It is a message from the believer to God.

Prayer is verse 14 - two kinds.

- 1) prayer in spirit - speaking in tongues
- 2) prayer in understanding

I Cor. 14:15, 16, 17, "bless with the spirit," would include both singing and praying in the spirit.

The only way tongues with interpretation and prophesy differ is that tongues with interpretation serves as a sign to the believer. Acts 2:11, Rom. 8:16. It is a witness for our sonship.

I Cor. 14:21, 22, - tongues are for a sign for those born again but who have not heard enough to believe and really act on the power of God.

See RHST, page 195 - "tongues are a sign . . . power of God."

SIT is our over-looked power base that all of us need to be constantly reminded of.

I Cor. 14:5

"except," = unless

Literal - See RHST, page 183.

I Cor. 14:6

Manifestations are always for profit. In the church, the profit is for edification. In private prayer-life, you are built up.

Literal - See RHST, page 184.

Why are four different words used? It is four ways of saying the same thing. I speak to you by revelation, which is word of knowledge, as a prophet gives a message, a specific teaching on how to speak in tongues and properly use it.

All four are tied together. It really makes an impact.

What would I profit you unless I am in a specific teaching situation, walking by revelation - just like a prophet does - word of knowledge, word of wisdom.

I Cor. 14:7

"pipe," - wind instrument

"harp," - plucked instrument

I Cor. 14:8

"uncertain sound," - it might be a certain sound to somebody, but you are not acquainted with the sound.

I Cor. 14:9-11

Barbarian means somebody who does not understand the language. Anyone who did not speak Greek was a barbarian to the Greeks. Does not imply a lack or refinement or culture.

I Cor. 14:12

"zealous," - burning desire or yearningly desiring

"excel," - to super abound

"to," - *pros*, = with a view to the end of.

Super abound with a view to the end result of edifying the church. There are only two ways to do it. One is by prophesy and the other is by tongues with interpretation.

I Cor. 14:12, - Literal - See RHST, page 186.

I Cor. 14:13, - Literal - See RHST, page 187. All prayer is believing.

I Cor. 14: 14-16, - Literals - See RHST, pages 188 and following.

The Psalms were an example of how people made a melody to God with their understanding.

I Cor. 14:17-19 - manifestations are not for teaching. "I, God, tell you to sell everything and give your money to me."

"teach," - *katēcheō* - simply means to make yourself understood to others, or to make yourself clear to others.

I Cor. 14:20 - first word, "children," = *paidion*, = a young child.

second, "children," = *nēpiazō*, = to be babies, unable to speak. They do not have ability to speak yet.

We are not to be any kind of children in understanding, but in malice, (destructive evil) we are to be children.

"understanding," = *phrēn*, a diaphragm or midriff = represents faculties of perceiving and judging.

It is more figurative than just the word, "mind."

Where you are able to spiritually discern what is going on.

The natural man cannot receive the things of the spirit of God, they are foolishness to him but he that is spiritual is able to examine all things by investigation because spiritually he is able to perceive and judge accordingly.

In your faculty of perceiving and judging you're not to be children.

"men," - *teleios*, one who is mature, fully instructed, fully initiated

Aramaic = *GMR*

I Cor. 2:6 "perfect," = *teleios* !

I Cor. 3:1

He starts out Corinthians with the wisdom of the world. In I Cor. 2, he says there is a bigger wisdom — the wisdom of God. I Cor. 3, he flashes back to — but I could not tell you about it — you were still babies who could not speak. So he tells them all about the problems of Corinth. The areas where they were causing division, getting off the Word, following wrong leadership, doing practices associated with idolatry, the sex and food trips. Then he gets to this great section where he now gets back to what he laid the groundwork for in I Cor 2. I Cor. 12-14, that is how you do it spiritually - here are the manifestations — you have the spirit and you have access to the knowledge of the Great Mystery.

I Cor. 14:20, is really a culminating verse in the chapter. It is a summary verse, because we are not to be young children in our understanding, our faculty of perceiving and judging. But we are to utilize the manifestations with the love of God in the renewed mind. We are to be fully mature ones in that type of understanding — to have our loins gird about with truth.

Eph. 4:13 - a *teleios* man.

Eph. 4:14 - children that cannot speak.

Eph. 4:15 - in love.

fully mature when using the manifestations in love.

Phil. 3:15 - fully mature - perfect.

Col. 1:27, 28 - "wisdom," - not worldly wisdom, but the wisdom regarding the mystery —

Perfect !!!

Col 4:12 - perfect and filled to capacity.

That is why we work in the body; why the ministries are there; so we can become mature and not be babies.

Heb. 5:13, 14 - criteria for being fully mature? Those who by reason of use have their senses (spiritual senses) exercised to discern good and evil.

I John 4:18 - perfect mature love casts out fear.

I Cor. 14:20 - be fully mature in understanding.

End of Teaching

February 16, 1983 Twenty-first Corps Night

I Corinthians 14:20 - Capsulizes the heart of this whole section and ties it together with I Corinthians 2.

I Cor. 14:21

Isaiah 28 - Utilized in an entirely different context. Whenever you see a quotation, you have to ask yourself; is it used in the same sense, a similar sense, or in an entirely different sense?

Is it quoted exactly? Is it quoted partially? Or, is it reworded?

This particular verse doesn't agree with the Hebrew Masoretic text, nor does it agree with the Greek Sept., nor does it agree with the Aramaic or Latin.

It is a rewording of this verse from the OT, because it is adapted to new circumstances.

Is. 28:3 - Ephraim is one of the names used for Israel - represents the entire ten tribes of Israel that were divided from the tribes of Judah and Benjamin.

Isaiah is writing and telling them of their fore-coming doom and problems. They were about to be swept away by the Assyrians. They were to be transplanted and into other countries—and only some of them would remain in that area. When this would happen you would have inter-marrying and the blood line would be mixed up and there wouldn't be any pure tribes left in that area anymore.

He is foretelling of their Assyrian invasion.

Is. 28:9 - "knowledge," — talking about God. Understand the right teaching of the Word.

Is. 28:10 - You teach one thing and then you teach the next thing which builds upon the first, etc. (i.e. PFAL)

Is. 28:11 - Because Israel had not listened to the voice of God, therefore they were going to be spread abroad into other nations, and if God is going to speak to them in the future, He would have to do it in an Assyrian tongue or another tongue which was unknown to them at that time.

Is. 33:18, 19 - (sounds just like I Cor. 1.) Propheying what they were going to hear.

Is. 28:11 - another language because they would not listen.

Is. 28:12 - They would not listen to God and His Word. That is why He was going to take them into another land and there He would talk to them in another tongue.

I Cor. 14:21 - Not quoted verbatim — it is used in an entirely different way. Here he is talking about speaking in tongues.

I Cor. 14:22 - The new tongues in Israel were a sign to those unbelieving Israelites once they were in another land, listening to another language. It was the fulfillment of that prophesy in Isaiah.

Here tongues are for a sign to the unbeliever (born-again, but not heard enough to believe rightly and therefore manifest the fullness of the holy spirit. These tongues in this administration (the manifestation of holy spirit,) are a sign to the unbelieving believer.

"sign," - indicates significance of the work wrought.

Each time you hear SIT, it is a reminder to you to SIT and also a reminder of the Hope.

I Cor. 14:22 - Literal - See RHST, page 196.

I Cor. 14:20 - in understanding, we are supposed to be fully mature; that is why tongues is a sign for those who are less mature.

I Cor. 14:23, 24 - Goes back to the subject that he began in verse 19.

"unlearned," = *idiōtos*, = uninstructed believer, a babe, not properly schooled.

"unbelievers," = *apistos*, = those instructed, but not sufficiently.

When tongues are indecent and out of order they do not serve as a sign to the *idiōtos* and the *apistos*. It becomes as sounding brass and a tinkling cymbal. No profit to the listeners.

"to be convinced to all," - he is judged of all "convinced," - reproof - to be convinced by loving reproof, "judged," - *anakrinō*, - to examine by investigation (I Cor. 2:14, do it spiritually, by the spirit.)

The Aramaic reverts to order: You examine first, then he is convinced by loving reproof.

Whenever you have reproof there has to be correction with it. He is not only told where he is not believing rightly but he is also corrected.

Literal of verse 4, - RHST, page 199

I Cor.14:25

secrets of his heart being manifest

I Cor. 2:10, 11, 15

He is able to be helped. You are able to help him because spiritually you know what to do and say.

"worship," = *prokuneō*, = it is used with an object after it which can be in the accusative case or the dative case in the Greek, "Some" say it really doesn't matter which case it is in.

But as you work it, every place this word is used in the NT, with the objective, the accusative case, it is used to mean to worship with the whole heart, soul, mind and strength.

But when the object is in the dative case, then it simply means the show respect or to do homage to — like when you fall down on your face to somebody (which was an Eastern custom.)

When *prokuneō*, is used with an object in the dative case it is used of showing respect to God, to Jesus Christ, to men and of showing respect to angels — including devils.

However, when *prokuneō*, is used with an object in the accusative case, it is only used of devils and of God. Devils is the wrong sense, and of God is in the right sense.

"worshipping devils," - always in the accusative case. Rev. 9:20, Rev. 13:8, 12; 14:9, 11; 20:4.

"worshipping God," - in the accusative case: Matt 4:10; Luke 4:8; John 4:22,24.

Matt. 4:10

"worship," = *prokuneō*, - the Lord thy God = in the accusative case - worship with your whole heart, soul, mind and strength. Worship God NOT Jesus Christ. We respect Jesus Christ, but true worship is reserved for God alone.

"an him only shalt thou serve," - "serve," = *latreuō* - only used of God except two times it is used of devils.

Luke 4:8 - "Get thee behind me Satan," is not in most manuscripts, "worship," = *latreuō*. Lord and God are in accusative case.

Worship of God is different from simply doing respect to Jesus Christ, or another man. Worship God with your whole heart, soul, mind and strength.

Serve (*latreuō*), only God.

John 4:20

Does not say what they worshipped — there is no object after, *prokuneō*. (Samaritans were the leftovers from the Ephraim trip we read about in Isaiah 28.)

Samaritans said you are supposed to worship in the mountain. Judeans said to worship in Jerusalem.

John 4:21

"worship," = *prokeuneō*

"Father," = is dative case - means to simply show respect, homage - it is not worshipping with your whole heart, soul, mind and strength. Because in the mountain and in Jerusalem they were going through the external motions.

John 4:22

"what," - in accusative case. (First "what.") You really do not know what you worship with your whole heart, soul, mind and strength — You have shown respect to God at Jerusalem or in this mountain but you really do not know what you worship with your whole heart, soul, mind and strength.

"we know," (in Jerusalem,) reason is because the Judeans were supposed to know - they, at least at times, walked on the Word.

The second "what," is also in the accusative case.

John 4:23

But, "Father," is in the dative case. The true worshippers shall show respect, homage (external manifestation in the senses world,) to the Father in spirit and in truth for the Father seeketh such to worship Him. "Him," = accusative case - seeks such to worship Him with their whole heart, soul, mind, and strength.

You have got to have the external manifestation in the senses world. Speaking in tongues is true worship - but it is the external manifestation in the senses world of what? The internal reality of the presence and power of the holy spirit. That is true worship. Speaking in tongues is worshipping God with your whole heart, soul, mind and strength. Speaking in tongues is not only external, but also internal.

The first worship is in the dative case; the second worship is in the accusative case.

John 4:24

"him," - accusative case, - they that really worship Him with their whole heart, soul, mind and strength have to worship in spirit and in truth. Truly, by the spirit — not by a temple in Jerusalem or a mountain in Samaria.

Romans 1:9 - "serve," = *latreuō*, only used of God, serve with my spirit. Perfect prayer,

speaking in tongues, is serving God in the spirit.

Phil. 3:3 - "worship," = *latreuō*. I Cor. 14:16 and I Cor.12:3b !

I Cor. 14:25

"worship," is followed by "God," which is in the dative case. That is why after he hears words in his own language to where he can be built up, then he will fall down on his face and show homage, respect to God.

Next, he then needs to learn to speak in tongues.

I Cor. 14:26

"tongue," and "revelation," are switched in many Greek as well as Aramaic texts; makes more sense if revelation comes first, then tongues with interpretation. You have to look for the PROFIT !!!

I Cor. 14:27

"let one interpret," - *heis*, - has many usages. It can mean "the one and the same," according to the lexicons. Romans 3:29,30 - the one and the same God.

You have a conditional clause introduced by the word "if." Whenever you have a condition, you should have a conclusion. If this, then that.

There is one condition and two conclusions. You can attach either conclusion to the condition and it would make sense. You have to look at each one independently.

If anyone speaks in a tongue, let one interpret! Which one??? The one and the same one that did the speaking in tongues.

Aramaic - can mean "one" or can also mean "each." Let each interpret. Has to fit with I Cor. 14:5 and I Cor. 14:13.

I Cor. 14:28

"But if he should not be one who interprets."

Smythe says this form of the conditional clause indicates an uncompleted act. An uncompleted act in the manifestations is due to them not believing or not willing to carry out the manifestations.

"If he lacks the will to interpret . . ."

I Cor. 14:29

At this point we switch from manifestations to ministries.

"judge," = *diakrinō* = to discern, to make a distinction or an arrangement.

In other words, let them see how things fit. The prophets are the ones who watch over the things going on in the body, including the operation of the manifestations. That which is given by those who have the ministry of a prophet, is revelation, not the manifestation of prophecy, but revelation. Revelation is not to be analyzed but ascertained. That is why it does not say the other prophets *anakrinō*, or examine by investigation. And it does not say *krinō*, to judge.

They *diakrinō* - They recognize a distinction between things once the information is received by revelation.

Page 202 of RHST gives I Cor. 14:29-31 literals.

It is all to be done decently and in order. If everybody's doing it, it gets long and usually to no profit - one will reiterate what the previous one already said. However, keep the guidelines but you might have a need for four. It is all by revelation.

I Cor. 14:31

"learn," - You don't learn from a word of prophesy or tongues with interpretation. Learning is from word of knowledge and word of wisdom. Guidance does not come by interpretation and prophesy. Guidance comes" by the revelation manifestations. That is why this has to be the ministry of a prophet and not the manifestation.

I Cor. 14:32

Read Bullinger's note on this verse. He saw those scenes of excitement that were exhibited among the Pentecostals and groups that were doing it indecent and out of order and that is why he was turned off to SIT and why he moved the beginning of the church from Pentecost to the end of the book of Acts.

Trinitarians avoid this verse. They believe God controls and possesses you. They believe the Holy Spirit (God Himself,) is the gift and giver.

Other verses avoided by Trinitarians, along this same line are:

John 3:6

Eph. 1:14

Romans 8:26

Romans 8:16

John 16:13

Eph. 4:24

Acts 2:38

Romans 8:27

Jude 20

II Cor. 1:32

John 14:16

I Cor. 14:33

"confusion," = disturbance, insurrection, turbulence, confusion of all kinds. James 3:16

I Cor. 14:34, 35

Context - ministries of the prophets - deals with the wives of the prophets at Corinth who were speaking out of turn.

"speak," = *Laleō*

"Shame," = *aischros*, = means offensive to modesty, it's related to the word, "uncomely," in I Cor. 12, where the uncomely things were the things you keep private. If the wife of a prophet is supposed to keep things private, she asks her husband at home rather than speaking out in the church, esp. in contradicting him.

This does not mean that a prophet's wife could not publicly speak - Aquila and Priscilla both spoke to Apollos - there are some great women today, but they shouldn't contradict, interrupt and speak out of order.

I Cor. 14: 36

Who was the one given the Word? The prophet! Not his wife!! The prophet is the one with the ministry. If the woman had the ministry of a prophet she would be the one speaking - but it is usually the man with the ministry in their culture as well as ours. This is not a license to gripe at home all the time either.

I Cor. 14:37

Here we now move back into summarizing. And we have both ministries and manifestations. If you are a prophet, you have a ministry. If you are spiritual, you could be

anybody in the body that is operating the manifestations.

He is summarizing I Cor. 12-14.

If you are a prophet or spiritual, then acknowledge that the things I have written in I Cor. 12-14 are the commandments of the Lord.

I Cor. 14:38

If he wants, or wills to be ignorant . . . (It is conditional)

I Cor. 14:39

"covet," - earnestly desire

I Cor. 14:40

"decently," - well fashioned, becomingly — very presentable, no divisions

"order," - in an orderly manner in the church. Then there is going to be profit. I Cor. 13.

About three years later, he wrote Ephesians - then he could tell them the fullness of the Mystery, because somebody was ready to receive it. Had to get them walking by the nine manifestations of the spirit, in love and in order so there was profit to everybody. This is our power house!!!

These three chapters are the foundation of our ministry.

End of Teaching

March 9, 1983 Twenty-second Corps Night

I Corinthians 15 - Should be a chapter you are well acquainted with. It is a great chapter on hope. It is the last major thing (outside of I Cor. 16,) which corrects the practical error.

He started with the differences in wisdom. The wisdom of the world vs: spiritual wisdom. Then showed them how they were still into the wisdom of the world, and some of the problems they encountered — some even going so far as to have sexual relations with their father's wife — and the leadership problems they encountered — and then some of the marital problems — and things offered to idols. And the real key to getting out of all those things was to walk by the spirit of God. Then he showed them how to do it decently and in order — how the manifestations should be a very integral part of their personal life as well as their fellowship together in the church. Then, the only thing left was to remind them of the hope of Christ's return. Because if you lose sight of that — then you are naturally not only going into practical error but doctrinal error also. That is why the hope has to stay in front of your eyes at all times.

STUDY — ARE THE DEAD ALIVE NOW? It is your primary source and background for anything dealing with the hope.

STUDY — Volume 4, Chapter 12, "The Final Victory," deals with this chapter extensively.

STUDY — Sept/Oct 1978, The Way Magazine, "Our Hope."

STUDY — SNS Tapes #249, 250, 402, 616, 748, & 982.

You must know what the two (2) "ends" are:

- 1) *sunteleia*, and 2) *telios*.

Sunteleia = consummation - all the final things leading up to the *telios* (which is the very end — like the tail of the dog is *sunteleia* and the very tip is the *telios*).

Matt. 24:3

"coming," = *parousia*

"end," = *sunteleia*

The coming of Christ has two parts:

- 1) coming for the Church of the body
- 2) coming with the body. When he comes with the believers - that is this coming — that is when he comes back for Israel.

Matt. 24:4-6

"end," = *telios* = the very end.

I Th. 4:15

Concerns his coming for us, the body. "coming," = *parousia* - then after that you have the *parousia* where he comes with us for Israel.

The second coming is also called *apokalupsis*, and it is also called the day of the Lord.

His coming for the saints = Day of Christ (5th Administration)

His coming with the saints = Day of the Lord (6th Administration)

I Th. 1:10

He is delivered us from the wrath to come. But Israel will still be around.

I Th. 5:9

God has not appointed us to wrath.

II Th. 1:7

How can you rest if you are going to go through a period of wrath?

"with," (not for) his mighty angels. That will include his mighty saints.

II Th. 1:8

Not us! The church will have already been gathered together.

II Th. 1:9, 10

"in," = with; with his saints.

Then, after that (1st & 2nd comings) you will have the 1st & 2nd resurrections; they are referred to in Revelations 19.

The resurrection of the just precedes the 1,000 year reign. The resurrection of the unjust follows it. The resurrection of the just is for Israel to be raised and judged. The resurrection of the unjust is for the rest of the unbelievers to be raised and then die a second death in the lake of fire.

First - coming for saints

Second - coming with saints

Third - 1st & 2nd resurrections

Fourth - the very end - *telos*.

I Cor. 15:1

The Corinthians did not just receive it at one time, but they were standing on the hope - in spite of all their other problems. But not everybody in their fellowship had that hope.

I Cor. 15:12

Some among you = others who were among them telling them things contrary to that hope - that there is no resurrection of the dead. They were standing, but there were others among them who were saying it was all right to eat food offered to idols, sleep with your father's wife and some said there was no resurrection from the dead.

I & II Thes. was already written — so they had it in writing as well as when Paul was at Corinth, he must have taught it to them because he says, "I delivered unto you"(vs. 3).

He wrote I & II Thes. while he was at Corinth so they must have got a double dose! The hope was foundational, wherever Paul taught.

I Cor. 15:2

"saved" = to be made whole; *sōzō* (Greek)

Aramaic is *kya*, = to live; used also in verse 19, ("life" is the same root word); Verse 21: "resurrection" = reviving — this is future life; verse 22: "alive" - same root word.

It is that hope that keeps you alive today, that keeps you going.

"Keep in memory," - *katechō* (*kat* = down and *echō* = to have or to hold.) Literally it is to

hold down, or to hold fast.

If you keep your eyes on the hope, hold fast to that hope then you live, you continue to live, otherwise you give up.

II Th. 2:3, 4, 6: "witholdeth," = *katechō* - you know what holds him down, why can't the son of perdition, the anti-Christ be revealed now? Why can't the wrath period come today? Because there is something that is holding him down, that won't allow that to happen today.

Verse 7: "letteth," = *katechō*; "out of the way," = out of the middle. The thing that holds him down is you and I in this administration. Until we are taken out of the middle, out of the way, we will continue to hold him down, and the son of perdition cannot be revealed.

But when Christ returns and gathers us together, we will be taken out of the middle and we are not holding him down anymore and then "all hell will break loose."

Verses 8 & 9: But not until you and I are taken out of the middle will he be revealed.

Heb. 3:6

Hebrews is addressed to the Hebrews - but there is great learning for us.

"firm unto the end," - delete

"hold fast," = *katechō*

Israel, in the future, will have to hold on to their hope if they want to stay put.

Heb. 3:14

Confidence was their hope.

I Cor. 15:

You continue to live today if you hold fast your hope - Our hope is better than Israel's hope because we won't be a part of the wrath - we will be gathered together before the wrath.

We hold him down today, *katechō*, yet if you take your eyes off the hope, in your practice you will not hold him down. You let him get to you. That is why to do battle with the Adversary, to continue to stand today; we have got to keep our eyes on the hope if we want to keep living - really living. Holding fast to our hope allows us to hold down the enemy in practical Christian living - and that is what Corinthians is all about.

They were allowing the enemy to bubble up and get them. You take your eyes off the hope and you start looking at the world. Peter walked on water as long as he kept his eyes on the Master. We will continue to walk on top of the enemy as long as we keep our eyes on the hope.

I Cor. 15:2

By which you live also if ye hold fast what I preached unto you. You are holding fast the hope which will allow you an even greater living in the future and that is what allows you to live today, too.

I Cor. 15:3-5

Cephas = Peter - Could be one of his first appearances, after the resurrection.

I Cor. 15:6

above 500 at once! One of the greatest testimonies is that of an eye witness — over 500

eye witnesses!

I Cor. 15:7

Could have been the Day of the Ascension.

I Cor. 15:8

After Pentecost. One born out of due time = *ektrōma* - this word is used of abortions — an abortion is one who is born at the wrong time, before it is due. Paul was born at the wrong time in that he was not around when the other apostles were.

I Cor. 15:9

"least of the apostles," - is the custom of putting yourself down.

I Cor. 15:10

"I am what I am," - direct quote from Exodus 3:14.

I Cor. 15:11

Whether it was on of the others that taught the hope or myself — we all preached the same thing when it came to the hope. Too bad all they preachers today cannot be like this. We preached and you believed.

I Cor. 15:12

"preached," = heralded

This verse introduces the problem. Verses 12-19 - here he begins a section which is a chain of reasoning using the implication rule. If this . . . then that . . . if that . . . then . . . By the chain rule, the first "if" implies the last conclusion.

I Cor. 15:13

"If . . ."

I Cor. 15:19

Conclusion to the whole matter. Most miserable - or - we are to be pitied more than all men.

I Cor. 15:20-28

These verses are a parembole (FOS), a type of parenthesis. This section does not deal specifically with us; the Church. It deals with the resurrections which pertain to Israel, etc.

I Cor. 15:29

Picks up again on the subject.

I Cor. 15:20

But now Christ has been raised from the dead (which is the opposite of what their reasoning would lead you to believe.) "and become," not in most Greek texts.

"them that slept," = of those who have fallen asleep.

I Cor. 15:51

We are not all going to die. But yet in verse 22, it says in Adam, all die. But in the Church, the Mystery, not all will die.

That is why this section has to pertain to Israel and not to the Church.

I Cor. 15:23

"at," = with; with his coming.

This coming has to be his coming for Israel and not for the Church. He is coming with the Church for Israel.

I Cor. 15:24

Then, . . . cometh the *telos*.

I Cor. 15:25-28

It is manifest that He (God) is excepted (in an exception), which did put all things under him (Christ). And when all things shall be subdued unto him (Jesus Christ), then shall the son also himself (Jesus Christ), be subject unto Him (God), that put all things under him (Jesus Christ), that God may be all things in all people in the Body.

Bring this *parembole* to a close and address two of the greatest issues with which Christianity and basically all humanity has been confronted with for thousands of years.

These verses confront and tell the truth of the two biggest lies of all times:

- 1) life after death, and
- 2) the trinity.

These lies started in Genesis 3.

I Cor. 15:29

At what point in your life are you baptized for death? That's a pagan custom. For people to read that into this verse is due to pagan influence. That is not what the original had to say. Problem is in punctuation!

"Else what shall they do (or, what are they doing), which are baptized?"

Were you baptized at one time? We were baptized in the name of Jesus Christ when we were born again. Romans 6:3, we were baptized into his death. When Jesus Christ died, we died with him. We were identified with him. So when we are baptized in the name of Jesus Christ we are identified with him, not only his death, but his burial, his resurrection, his ascension — we are already seated in the heavenlies.

Why were you baptized (not water) if there is no resurrection? What shall they do which are baptized? For dead bodies, or for the dead, if the dead rise not at all - PERIOD (.) Punctuation.

Why are they then baptized - QUESTION (?) Punctuation. For the dead - QUESTION (?) Punctuation.

Is that why you were baptized in the name of Jesus Christ? — so someday you could die and stay dead forever?

This type of reasoning is so stupid!

Read, Volume 4, page 247, for an accurate translation.

I Cor. 15:30

"jeopardy," = danger

I Cor. 15:31

"I protest," = *nē* - a particle that is used as an affirmation in oaths.

"rejoicing," = boasting

"By our boasting," - (He is swearing by their boasting.) "I die daily," - the essence is, I would - if; if what? This is another case of mispunctuation. The sentence does not end here.

I would die daily if after the manner of men, I have fought with beasts at Ephesus - PERIOD (.) Punctuation.

"beasts," - there is nothing to indicate they physically fought with beasts at Ephesus; could be figurative.

He did not fight after the man — he walked by the manifestations of the spirit.

I Cor. 15:32

Starts with "what . . ."

Why should I stand in jeopardy, my believing being in vain if the dead rise not. See how this fits with verse 19 and how the *parembole* is in the middle.

Then he closes with a gnome - a quotation from the Epicurean philosophers. Why work so hard if we are just going to die after all this? If there is no hope, let's just eat, drink, and be merry.

I Cor. 15:33

Also a gnome - perhaps it was a very common proverb in their usage. You will find it in Socrates, Euripides and Mernaners (not sure on spelling). ("Menander" (342-291)?)

"communications" - in Aramaic = *shuytha*, = a story, a fable, a discourse or talk. Evil stories, evil discourse, etc., corrupt.

In Greek = *homilia* = Art of preaching, association, sermon, intercourse (social or sexual) speech, lecture, homily.

In Greek and Aramaic, it has to do with verbal associations with people. "Manners" - Aramaic = *reyana* = mind, intellect or way of thinking. "Way of thinking" best fits with the Greek concept. In the Greek = *ethos* = ethics = means custom or habit. It is a mental custom or habit when you put the Greek and Aramaic meanings together. It is you mental habits or customs.

Evil associations, homilies, sermons, discourses of all kinds, stories will corrupt your good ways of thinking, your morals. Therefore, people who were saying there is no resurrection or all the other things that they were saying at Corinth, are corrupting their good ways of thinking, your morals, your conduct.

I Cor. 15:34

Wake up! Spoke to their shame because there were some among them that just did not know. Your evil associations with them are corrupting your good ways of thinking, your good morals.

I Cor. 15:35, 36

Thou fool!

I Cor. 15:37-42

"resurrection" - the church does not have one! We are to be gathered together. Here we are talking about resurrections in general which pertain to Israel as well as unbelievers.

I Cor. 15:43, 44

"natural," = soul

I Cor. 15:45-47

"the Lord," - not in many critical Greek texts' - delete.

I Cor. 15:48-50

That settles the whole argument, whether there is a resurrection or not. It is just a matter of understanding it.

I Cor. 15:51

Now we move back to the church.

I Cor. 15:52

"moment," = *atom*

I Cor. 15:53, 54

Two types of changes

I Cor. 15:54

Death is swallowed up in victory = gnome (figure of speech.) Quotation from Is. 25:8.

I Cor. 15:55

Another gnome from Hosea 13:14.

I Cor. 15:56

"sting," = prick, Acts 26:14 - ox goad. The prick of death is sin because when you sin, it pricks you. And when you are pricked, you have a wound. And if it is a wound that does not heal, it leads to death.

"strength," = *dunamis*

Law surrounds that sin and shows it's true colors. Shows how bad it really is.

I Cor. 15:57

Now! Because we hold the enemy down. In the future! We all let him up but we will be gone cause we will have a new life. This mortal shall have put on immortality and this corruptible shall have put on incorruptible.

I Cor. 15:58

"stedfast and unmovable," says the same thing in the opposite way. Emphasizes this.

"labor," = work = *kopos* = hard work, resulting in fatigue. You put something into it - more than *ergon*.

It is not in vain, because you have the hope of Christ's return.

When you take your eyes off the hope, you will cease really living; you will cease walking by the spirit, you will cease doing things to bless one another in the body and you will start

looking at yourself and start wondering where you are.

You can still keep going if you have the hope! Think about men who were in prison camps. Those who kept going and never died had a hope — any hope.

If you do not walk perfectly today, so what! You still have hope - gives you a reason to keep trying.

End of Teaching

March 16, 1983

Twenty-third Corps Night

I Cor. 16:1-18

Parallels I Cor. 1:4-9, where he talked about fellowship and knowledge, the Word, their lack of leadership, ministries.

Supplies the lack. In this final section (does not include salutation, which is verse 19-24,) he covers abundant sharing, his intention to come visit them, some things about leadership that supplies that lack which he mentioned in the beginning of Chapter 1.

In II Cor., he spends Chapters 8-13, on these same issues. He only briefly mentions it in I Cor. 16, and will expound on it in II Cor..

I Cor. 16:1

"collection," and "gatherings," is verse 2, both have to do with money. The only place we know that he gave order to the Galatians, at least in writing is Galatians 6:6, where he told them to "communicate," or share fully. This includes abundant sharing. (Read Rev. Martindale's articles on abundant sharing.)

Galatians 6:7 - If you sow money in infertile soil; you won't reap anything.

Galatians 6:8 - Fully share with the man of God who taught you the Word.

"collection," - Aramaic = *mdm dmethkanash*, - together this means the thing which was being collected or gathered together. It is used of people being gathered together in a number of places.

I Cor. 11:18 - "come together" is this same phrase.

I Cor. 11:20 - "come together"

I Cor. 11:33 - "come together"

I Cor. 11:34 - "come not together"

dmethkanash, comes from *kanash*, = to gather together. Also, used in many different ways. It is used in "sweeping," cause you are gathering all the dust together.

Also, used of gold or money being gathered together. That is its usage in I Cor. 16.

Literally = "concerning the thing which was being collected for the saints."

What would you gather together for the saints? Money!

Greek word = *logia*, from *legō*, which means to collect, gather together, or arrange, lay.

Logia, is used in other writings in first century of voluntary contributions and the collection of taxes (which were not voluntary.)

Logia in verse 2 = "gatherings." Does not make a whole lot of sense in the English:

Verse 1 - Now concerning the gathering for the saints

Verse 2 - that there be no gatherings when I come.

This is the only two times *logia*, is used in the New Testament.

Aramaic, uses a different word in verse 2, *gevyata* = collections. Such as collection of tribute or alms. Has same basic meaning as the Greek word *logia*. This is the only occurrence of this Aramaic word in the N.T..

Which saints? This is quite similar to the phrase "collection for the wise," which is found in other early Judean writing. Denotes collection of money received for the poor rabbis. "Poor" does not mean poverty stricken - used in a similar sense as a vow of poverty. Used of people who do not accumulate a lot of personal wealth. They live off the carnal things that are made available from their followers. Like the Levites; they lived off the tithes. That is the poor people — they just did not accumulate personal wealth.

Also, used this way in other literature. "Poor teachers" were supported by their students.

Romans 15:25 - "minister unto saints," - Which saints? The saints who were working full time for the ministry. That is where they took the ABS — to Jerusalem.

Romans 15:26 - "Poor saints," - does not mean those who did not have jobs! Or, those on welfare! You will have that category of poor always, according to Jesus Christ! These are the ones who lived off the ABS of the people and did not accumulate personal wealth.

Romans 15:27 - "carnal things," - would be their ABS. Someone working full time for ministry is a "poor saint."

I Cor. 16:2

"First of the week," - Not a law, but it is a good idea - good way to start the week. Uncle Harry abundantly shared everything he had left over at the end of the week and ABS-ed the first of the week.

"God," - Delete

As he hath prospered or as he is able. Share out of your abundance, not out of your need. God does the prospering - as you give you are going to receive.

The reason is, that there be no gatherings when I come. "Be," - has the force of "become," or "happen." The Greek texts add the word "then" to this clause, making it read, "that there happen or become no collections then when I come."

You're supposed to set aside your ABS on a weekly basis, so when Paul comes there's not a last minute scramble to get your ABS together.

When Paul wrote II Cor., (which was within a year later,) they still had not done this. II Cor. 8:7 - grace represents money in this context. There were abounding in everything except their ABS.

II Cor 8:8 - ABS is the proof of your sincerity of love.

II Cor 8:9, 10 - "advice," - spiritual advise. A year ago they were ready to do it. Now therefore, do it!

II Cor 8:11 - Don't just talk about it, do it!

II Cor. 8:12-15 - "want," = need

II Cor. 9:1 - Means they were ministering to the saints.

II Cor. 9:2 - Achaia is Greece, that is where Corinth is. They were ready a year ago - just did not do it yet.

II Cor. 9:3 - Told them in I Cor. 16: to be ready so there would not be any last minute collections of ABS. You've got to be more than willing - you have to do it.

II Cor. 9:4 - Paul's intending to come to Corinth. Suppose the ones he has been bragging to in Macedonia come with him! You and I are going to look like fools. We have been

boasting about your willingness-we don't want to be embarrassed when we get there, do we??

II Cor. 9:5 - "bounty," = ABS

"covetousness," = greedy desire

II Cor. 9:6 - Bountifully - same as bounty; except it is in a prepositional phrase. Literally, it means, blessing, = *eulogia*.

II Cor. 9:7 - If giving is not mingled with believing, how much receiving are you going to get?

Romans 15:25,26 - Wrote Romans from Corinth. First, he wrote I Cor. from Ephesus, he travels up to Macedonia and wrote II Cor., then he went to Corinth. Achaia = Greece - where Corinth is. The second letter must have done it. They came through, but it took two epistles.

I Cor. 16:1, 2

Read Lamsa translation, and Amplified. "afford," - "Able" is a better translation.

I Cor. 16:3

"approve," or choose by letters. "liberality" = grace as in II Cor.. Grace is often used of money - *charis*. Whoever you approve they'll take the ABS to Jerusalem.

I Cor. 16:4

"meet," - fitting

I Cor. 16:5

Paul was going to leave Ephesus, go through Macedonia and down to Corinth. But before he gets to Corinth, he writes II Cor. in Macedonia.

I Cor. 16:6

Acts 20:1 - This is at Ephesus

Acts 20:2 - Greece - That is where Corinth is.

Acts 20:3 - Abode three months - winter is three months long.

Evidently those three months he spent were the winter at Greece.

I Cor. 16:7

"by the way," - in passing, briefly, he stayed there three months.

I Cor. 16:8

"but," = and

After he returned from Greece, then he will tarry; wait at Ephesus until Pentecost. There is no "if the Lord permit," after this verse like there was in verse 7.

I Cor. 16:9

Acts 20:16 - Paul, determined to sail by Ephesus. In Corinthians, he was going to tarry at Ephesus. Here is Paul's error in judgment .

Acts 20:17 - He did not stop at Ephesus, he stopped at Miletus, which is on the coast and he called the people from Ephesus to come over cause he was in a hurry.

Acts 20:29 - tells the elders (twig coordinators) about the grievous wolves.

Acts 20:30 - Don't you think it was important for Paul to stay there at that time if that was the situation.

Acts 21:27 - After Paul went to Jerusalem. Asia - Ephesus is at Asia - that is where he was going to tarry.

II Cor. 2:12 - a great door to teach the Word.

Col. 4:3 - "door of utterance." Doors opened to speak the Word!

I Cor. 16:9

great doors to speak the Word! Adversaries! It was paramount for him to" stay, but he did not (Acts.) It was not an error of heart, but an error of judgment. He knew by revelation, ahead of time what was best in the situation for himself, Ephesus and Jerusalem.

I Cor. 16:10

Timothy - Acts 19:22 - "if," - in the sense of when he comes. Timothy was the opposite of the type of leadership that they had at Corinth for the most part. Timothy was one to supply that lack of a ministry that they had at Corinth.

Remember I Cor. 1 ! Paul is sending Timothy to supply that lack. I Timothy 4:16, 17.

"worketh the work," - figure of speech = polyptoton = same word with different inflections or parts of speech. Timothy really worked.

I Cor. 16:11

"despise him," - to treat him with contempt (not same word in I Tim. 4:1) Let none of those leaders who were off the ball at Corinth treat Timothy with contempt.

He is going to go to Corinth, but he is going to come back and meet Paul. II Cor. 1:1 - Timothy had returned to Paul, with the information from Corinth prior to Paul writing II Corinthians.

I Cor. 16:12

"greatly desired," - Greatly encouraged him.

"will," = *thelēma*, doesn't mean absolute will or determination, means desire.

"convenient," - Walter did not know if it meant he will come whenever he gets around to it OR if he's so busy now that he just does not have the opportunity.

I Cor. 1:12 - Had the issue of those forming allegiance to different men. Does that make the men off the Word? Or the people?

I Cor. 3:4-6 - does this imply that one is off and one is on the Word? Or both off or both on?

I Cor. 4:6 - figure! Paul and Apollos were simply an example, and he clarifies that. It is not that they were on or off the Word.

Titus 3:13 - written many years after I & II Corinthians. Apollos! He is still around years later.

There is nothing to really indicate that Apollos was off the Word. Sure there was Aquila and Priscilla and the whole water baptism stuff — but that is no reason to believe he was "weird" the whole rest of his life.

Yet — not saying that he was not off (right now) Let's keep looking at what the Word has to say.

"convenient," Greek - *eukaireō* = good/time - It is a verb; to have a good time.

Question? — leisure time, convenient time, or opportune time?

Only used two other times:

- 1) Mark 6:31 - "no leisure," - they did not have any opportunity to eat, would be a better translation. They were so busy with people coming and going that they did not have an opportunity to eat.
- 2) Acts 17:21 - Here is sounds sorta' like leisure time.

Adjective - Mark 6:21 - related adjective - it was an opportune time, not just any time.

Hebrews 4:16 - same related adjectives - "in time of need." the right, opportune time - not leisure.

Noun - Matt. 26:16 - related noun - "sought opportunity," - an opportune, specific time.

Luke 22:6 - same thing.

Adverb - Mark 14:11 - related adverb - same essence.

II Timothy 4:2 - "be instant," be urgent, "in season," = related adverb - be urgent at the opportune time. "out of season," = same word only it has an "a" and not an "eu" in front of it, which means not.

Be urgent in preaching the Word, when you have an opportune time and when you don't have the time to do it. Still be urgent (Take care of needs whenever they come up too!) Keep this in mind

Verb form of the word with "a" in front of it is also, used in Phil. 4:10 - "lacked opportunity," - lacked opportune time (this is a reproof epistle too - they were not practicing up to snuff — one of the areas of reproof was ABS.)

I Cor. 16:12

Apollos will come when he has an opportune time. The way this word is used in other places, it indicates opportune time, instead of leisure time. When it fits into his schedule - cause he is so busy, he just does not have the time. But, that is the difference between Apollos and Timothy. Timothy, in I Cor. 16:10 left. He worked the work of the Lord, (that figure of speech.) He really worked whether he had the time to do it or not, when there was a need he picked up and went. Apollos has a schedule. He'd love to come, but his will was not at this time, but he will come when he has opportune time. But if there was really a need for Apollos to be there, then he should have gone. Be urgent when you have opportune time and even when you don't have opportune time. If there is a need - be ready to move, to do whatever has to be done to move the Word. When God says to jump, jump!

Both Timothy and Apollos were good men. The only thing seen here is the difference between a good man and a best man. That is the only possible difference.

I Cor. 16:13

He was not condemning Apollos - but he emphasizes now in verse 13, that you have got to

be sharp! Watch! Stand fast! Quit ye like men! Be strong! You cannot afford to be instant just in season, or when you have the opportune time. You have got to be urgent when you don't have the time.

These four words: 1) Watch, 2) stand, 3) quit, 4) strong. All covered in the Way Magazine, March, 1967.

All in the imperative mood (command); you do it!

Watch and stand = active voice - if you do the watching, you do the standing fast! Watch - interesting because of the concept of the watchman in the Old Testament - had to be vigilant, guarded, and had to stay awake - they could not afford to fall asleep on the job. They were responsible to warn the city. YELL!!! (Corps Principle #1) The adversary has been approaching for years. It is about time we started yelling God's Word to wake up the world.

Stand fast in the family faith. Do not stand fast with the unbelievers. Not unequally yoked. Stand up for the believers.

"Quit ye like men," = conduct yourselves like men - Imperative. Middle voice. Means the subject acts upon itself. You conduct yourselves. Do not try to conduct your neighbor, or someone else's life.

"Be strong," = imperative - but it's passive voice, which means you receive the action. "Be made strong," "Be strengthened," - Who makes you strong? God!!! It is not your own strength!

Let the power of God work in your life. Don't depend on your own strength. Depend upon God's strength working in you.

Operate spirit!!!!

You cannot wait for an opportune time when the enemy is attacking. The time is NOW!!! Be willing to be urgent whether you have the opportune time or not when there is a need. That is why you watch, stand fast, conduct yourself like men, be strong.

I Cor. 16:14

Love of God in the renewed mind in manifestation. Cannot be of a profit doing I Cor. 16:13 if it is not done with love. I Cor. 13 is all in this one verse.

I Cor. 16:15

Stephanas was one of the first believers in Corinth.

"addicted," - or appointed, established, put in charge, given themselves the responsibility of ministering to the saints. They were faithful; not like the leaders who were misleading the people.

I Cor. 16:16

"helpeth with us," = to work together = *sunergō*. "laboreth," = *kopioō* = to work to the end of fatigue. That's Timothy! And Stephanas! Submit yourselves to anyone and everyone that works together and is not afraid to work till he really gets tired.

I Cor. 16:17

"lacking on your part," = *husterēma*, = coming short; it is related to the word in I Cor 1:7 — "come behind."

The gifts they were coming behind in was the gift ministries. Because the leadership at Corinth was misleading; causing division and not following Paul's guidance on the Word.

But Stephanas, Fortunates, and Achaicus supplied that which was lacking on your part, or in which you were coming up short, or coming behind.

I Cor.16:18

"they," = these three men

"spirit," = soul life - usage 4

Those three did something for Corinth!

Some of the other leadership did not (but should have)

They supplied that which was lacking. They supplied the leadership; but it takes more than three in a big community like Corinth. That is why he sent Timothy over there — that they could get the work really moving, and have unity, rather than divisions, envy and strife.

Acknowledge those who really stay put, that help and minister to the saints. Look up to and submit to them. They are doing I Cor. 16:13 & 14! That is what we need to do now!

This summarizes everything he has been talking about.

End of Teaching

March 23, 1983 Twenty-fourth Corps Night

Brief Summary of I Corinthians: (Getting a total picture)

I Cor. 1:2

"theirs & ours," - because of the division at Corinth, which is expressed in verse 10 - because there were different groups. Some adhering to one leader; some to another leader. You see this quite a bit throughout Chapter 3 - Using Apollos and himself as examples on a number of occasions. Chapter 4, he uses Peter as another example. Starts out with "they & us." So somehow, "they" and "us" can get back together, so there are no divisions at Corinth - I Cor. 1:10

I Cor. 1:4-9

the great heart of Corinth is expressed and some key concepts open up.

I Cor. 1:9

Fellowship! If there is division, then somebody's not in fellowship.

I Cor. 1:5

knowledge

I Cor. 1:7

lacking in no gift ministry. (In chapter 3, the division was over leadership.)

I Cor. 1:10-31

Overlying cause of division was worldly wisdom. I Cor. 16 - Their lack — was supplied by the three men, plus Timothy.

I Cor. 3:

The division of adhering to different leaders. I Cor. 15. - some were divided on the resurrection.

One of the great overall concepts of I Cor., is the lack of leadership with a view to the hope. If they would have had the proper leadership and would have had their eyes on the hope, they would have kept going. But, in spite of the fact that they did not have proper leadership, if they would have kept their eyes on the hope, they could have kept moving the Word and somewhere along the line, they could have raised up new leaders who stood on the integrity of God's Word.

I Cor. 5-11:

Shows the symptoms of the division.

I Cor. 5:

Sex & Idolatry

I Cor. 7:

Family problems - Between husband and wives and not knowing how a person would act and what his responsibilities are - also, for single, divorced and separated people as well.

I Cor. 8 & 10:

Food offered to idols - but it wasn't so much the food as it was causing others to stumble.

I Cor. 9:

Abuse of money

I Cor. 11:

Abuse of customs - divided over the length of hair and the improper use of communion.

But the solution to all these problems, the symptoms, the cause (which was worldly wisdom) starts in Chapter 2, by sharing about a new kind of wisdom - the hidden wisdom of God regarding the Mystery which God ordained before the world unto our glory.

I Cor. 2:13 - "things," - things of the Mystery.

I Cor. 2:14-16 - To the end that we renew our minds and put on the mind of Christ, then we will have the ability to separate truth from error - walking by the wisdom of God - rather than the wisdom of the world.

1. First thing regarding the solution is for Paul or any leader where you have division, must confront the people with God's Word with spiritual wisdom. In order to do this, you have to have the spirit of God working in your life.

2. The second thing is intercession (I Cor.16:17). They were making the intercession for the Corinthians at the same time Paul was making intercession by confronting them with the Word. We can always make intercession for the saints as we SIT and lift the believers. As a leader, it is your responsibility to stand for your people. Moses did in the O.T.. Fight for your people.

3. Third is separation (I Cor. 5:1 & 2) - Separate that person that had gone so far out of fellowship and especially someone who was leading others astray — that was the real issue — it was leaders pulling others away from the body. It is one thing to pull yourself away, but when you start pulling others away, it puts a greater burden upon your life and walk. I Cor. 5:11 - Don't keep company with them. I Cor. 5:13 - Separate them out. This is only the last resort. Purpose is that they learn not to blaspheme. Separation because their leaven is messing up the body (I Cor. 5:6, 7.)

4. Hope! One of the key concepts is a leader with a view to the hope. All this now points and culminates in I Cor. 15, which is the great section on hope. It is not the first place it is mentioned though. I Cor. 1:7, brings up hope right in the beginning. I Cor. 1:8, 3:14, 15 - All talk about rewards which is part of our hope. I Cor. 9:24,25, - crowns are received when Christ returns. I Cor. 15: - the entire chapter is regarding our hope. And there was a division because some were saying that there is no resurrection. I Cor. 15:58, - not in vain, because you will be rewarded for your work. What kept Jesus Christ going? For the joy that was set before him — he looked forward to what was after the cross. We look forward to what is after this life.

The Closing Salutation

Keep in mind that the leadership at Corinth was a problem because they were looking at worldly wisdom regarding the Mystery. And they were not keeping their eyes on the hope.

I Cor. 16:19 - Written from Ephesus which is in Asia. "salute," = greet.

I Cor. 16:20 - Greet ye one another with an holy kiss = used four times in the Church

epistle: Romans 16:16; I Cor. 16:20; II Cor. 13:12; I Th. 5:26. (Also, in I Peter 5:14).

The kiss was a common Oriental salutation among kinsfolk and friends, especially after being separated for a time. The kiss is a usual greeting of an intimate friend - a demonstration of love, respect, or affection. This greeting corresponds to our hearty handshake - as well as the way we kiss people. Custom wise, they would kiss them on the hand, the cheek, beard, forehead, or the crown of the head.

I Cor. 16:21

Tells you that Paul wrote these closing words. But he did not write the entire epistle. He dictated it and someone else wrote it. The man who did the writing was an amanuensis; one who wrote as someone else dictated.

Romans 16:22 - Tertius wrote Romans while Paul dictated. Paul normally closed by writing his own salutation at the end. II Thes. 3:17

In Corinthians it does not tell us who the amanuensis was.

I Cor. 16:22

"love," = *phileō*, human love; to like someone. *anathema*, is a Greek word = "accursed." *maranatha*, is an Aramaic word = "the lord is coming."

Logically, you know there has to be some kind of stop; some punctuation between those two words.

Why close this tremendous epistle with a curse? Doesn't make sense! There were *anathema(s)* (curses) which came later in so-called Christianity:

5th Century (Cyril) - If anyone doesn't acknowledge that Emanuel is in truth, God, and that the holy virgin is, in consequence, the God bearer - for she brought forth after the flesh, the Word of God, who has become flesh, let him be *anathema*.

If anyone does not acknowledge that the Word which is from God the Father, was personally united with the flesh and with His own flesh, in one Christ, that is, one and the same, God and man together; let him be *anathema*.

If anyone presumes to call Christ a God-bearing man; let him be *anathema*.

These *anathema(s)*, by Cyril from Alexandria, were approved by the council of Ephesus in 431.

At the second council at Constantinople in 553, they adopted others; all of which are pretty strange.

There is no other Church epistle which closes with a strong, negative command, that this seems to imply. There are negatives in some of the closings.

II Thes. 3:14, 15, does not say to curse him! Only, says not to have fellowship with him. You do not treat him like an enemy though. Admonish; warn him as a brother.

I Tim. 6:20 - Avoid! NOT curse!

II Tim. 4:14 - Gets a little stronger. Rewards are when? Rewards at Christ's return; in the future.

Titus 3:9 - Avoid them.

Titus 3:10,11 - "heretick" = one who likes to argue,
"reject," = excuse yourself.

There is nothing about cursing the individual, just excusing yourself.

Romans 16:16-20 - Avoid them. "come abroad," = reaches out. When does Satan get tramped on? In the future - externally when Christ returns.

All we have read in these closings is to avoid them; excuse yourself from them. God will take care of them in the future.

I Cor. 16:22

It is rather awkward here. Yet, it is a reproof epistle. And it is a strong heavy epistle.

II Cor. 7:8 - "repent," = regret

I Cor. was heavy; it did make them sorry for a season. I Cor. 5:2-5 - Instead of letting him in the fellowship, you do like the other epistles said . . . avoid them; cut them out of the fellowship. When Christ returns if he is born again, he is still going to be in the gathering together, but his rewards are going to be in pretty bad shape.

"destruction of the flesh," - is talking about his fleshly desires, or the things that were egging him on to do things that were dividing the body.

Anathema, (curse) as seen in the latter "Christian" documents, has a very strong meaning. Originally, this word meant a thing, or an offering devoted to destruction. Used in the Sept., in this manner. Lev. 27:28 - "devoted thing." In the Greek Sept., it is *anathema*. That which is devoted to destruction.

Talking about sacrifices, offerings, things that you devote to God — but it will be destroyed — the Passover lamb — you kill it. Lev. 27:29 - You cannot buy it back; redeem it.

Joshua 7:12 — context.

Mark 14:70,71 - "curse," = verb form of *anathema*. To say things of destruction. He was cursing to destruction Jesus Christ.

Luke 21:5 - "gifts," = *anathema*; things; offering-type things offered to destruction.

Acts 23:12 - "to bind under a curse," - If they do not destroy him, they will be destroyed cause they are not going to eat and drink, if they stick to their curse.

Romans 9:3 - A thing, or offering used or devoted to destruction. If Paul wished himself that he were an offering devoted to destruction in the same sense it is used in Leviticus, that he would be an offering for his people that they could be saved. But Christ has already been the offering, so it is not necessary.

I Cor. 12:3 - Accursed! Jesus did die. And for many people, that is all they look at - his death. But it is more than that. When you speak in tongues, you have the proof of his resurrection.

No one speaking in tongues, can say Jesus is a thing for destruction - like Peter cursed him.

Galatians 1:8 - If somebody preaches something else than what we have preached unto you, let him be a thing devoted to destruction.

I Cor. 16:22

When used lord, Jesus Christ, (all three) it is in the context of the return; the hope.

If anyone does not like the lord, Jesus Christ, who does not really look forward to his

coming back, let him be a thing destined for destruction. Not that today he is destroyed! In the context of the other closings and the whole Corinthian epistle just look at this! A person that is a born-again believer but he is not walking on the Word, and he is stirring up strife, division in the body - what does the Word say to do? Avoid him! Doesn't say to use a ball bat on him.

But, that person, if he is not walking on the Word will be in the gathering together, but no rewards. So, he is a thing devoted to destruction. If he is not born again, he will be destroyed totally.

Great key is the word *maranatha* - "the Lord is coming."

"Let him be a thing destined for destruction," could have been (must have been) a saying like "to hell with him" or "don't let him get in the way."

The Lord is still coming back! No matter what! It is not that you are cursing anybody - you do not have to curse him - let him be.

We do not mean it literally when we say, "to hell with him."

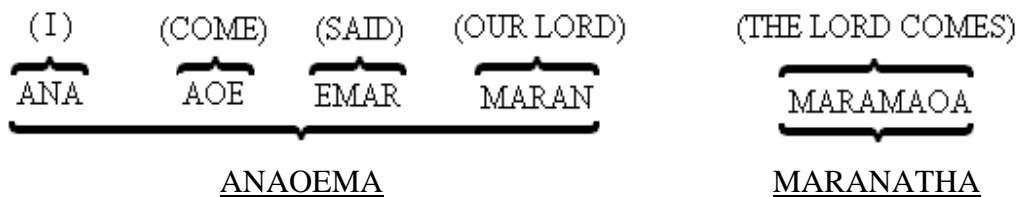
"To hell with him;" "The Lord's coming;" would be a good translation. We could not print it . . . but it is pretty good.

The issue in Corinthians was leaders - following leaders who were misguiding people, no resurrection, etc.. If someone does not love the lord, Jesus Christ; let him be - he is on the road to rack and ruin, without any rewards.

It is not that you are putting a curse on him. Verse 22 is another verse that looks to the hope.

Here is another suggestion, which someone worked: Originally, *anathema maranatha* might have been in the original Aramaic what follows:

Uncils (All Caps)



Rev. 22:20

Rev. Cummins likes it the first way - but either fits.

If anyone does not like the lord, Jesus Christ, so be it, he is on the road to rack and ruin without any rewards, but Christ IS coming back.

Keep your eyes on the hope. That is where he started in I Cor. 1:7 and ends here in I Cor. 16:22.

End of Teaching

II CORINTHIANS

March 30, 1983
Twenty-fifth Corps Night

Corinthians read the first epistle to them and they got real down; saddened; grieved.

II Cor. 1:1

Timothy was back with Paul at this time. He had returned from Corinth. Timothy was a tremendous asset to Paul.

II Corinthians was written only a few months after I Corinthians. They grieved after reading I Corinthians. They did not like the reproof. Just like when we get reprov'd — how do you feel? You feel miserable for awhile. Then, you cool down and realize you needed the reproof and correction. The reason he wrote the second epistle is they did not bounce back.

II Cor. 1:3-5

"Comfort," = encouragement. It is an epistle of encouragement because they were grieved.

II Cor. 2:3, 4

"Affliction," = *thlipsis*; mental pressure, or pressures of life.

Why do you reprove someone? Because you want them to feel bad? No! Because you love them and you want to help them.

II Cor. 7:8-10

"Repent," = regret (vs. 8)

II Cor. 12:20

Somewhere along the line, we don't see eye-to-eye when I get there.

II Cor. 12:21

"repented," = forsaken

II Cor. 1:15, 16

He intended to do that, but since they were so grieved, he never went but he sent them a second epistle. He did not send it right away, he started traveling up the coast to Troas and then to Philippi, then to Thessalonica, and down the coast. Somewhere in Macedonia, he wrote this second epistle.

II Cor. 5:

(Check the structure) - Part of II Cor. 5 and II Cor. 6 (first few verses) = the pinnacle of this epistle — you have great statements like II Cor. 5:18; 5:20. This is what he was trying to get them to. Instead of being divided, defeated, and each one working on their own, he wanted to get them working together in unity. Get out of flesh trips and worldly wisdom and come back to the Word; be unified and work together in the outreach of the Word (that is the central issue of this second epistle.)

II Cor. 1:1

His apostleship is by the will of God; not by the will of a man or an organization. In

II Cor. 4:9, 10 - We have got pressures and usually it is greater on the leadership than among the other people — but the Corinthians did not see this. They were so concerned about their own pressures.

II Cor. 4:17 - "affliction," = mental pressure. So what if you've got some pressure! You have got to look at the hope of Christ's return.

He closed I Cor. with the hope!

II Cor. 1:

We are encouraged, encouraged, encouraged, encouraged, got some pressures, but we've got encouragement.

II Cor. 1:6

"Afflicted," = pressured

"Consolation," = encouragement

"salvation," = wholeness

At the end of this verse, you have the same thing repeated, only with a different word. Whether we be comforted (encouraged.)

There are four different possibilities where this last phrase occurs. Some place it right where it is in the KJV. Some MSS, place it right after the first phrase in this verse. Some place it in verse 7 after the word "stedfast." Some throw it out.

Scribal error - it was repeated. Over the years, it caused confusion - additional notes in the margin lead people to the point they did not know where it should go.

This is how it should read: And whether we be pressured, it is for your encouragement and wholeness, or whether we be encouraged it is for your encouragement and wholeness which is effectual in the enduring of the same sufferings which we also suffer.

"which is effectual," = which is energized.

"in," = by

"enduring," = longsuffering, or patience

As you endure those sufferings, which we also suffer that builds in you encouragement and wholeness. Remember Romans 5:3 & 4. Encouragement and wholeness being energized by your enduring of the sufferings.

II Cor. 1:7

"stedfast," = firm, unmoveable

"hope," = is for the future.

knowing! Sure, you had to endure a little pressure, but we know you are going to have the encouragement as well. They were confident. You have got to have this type of thinking for your people - knowing that they will be able to put up with pressures, knowing they will have encouragement later on. You want to talk about pressure — just look at some of the things that happened during the reformation - Wherever they stayed faithful to God's Word, somehow God got them out of it. There is hope! Look at Shadrack, Meshack, and Abegnego! What happened to them! Yet, others could not believe but they still kept their eyes on the hope.

II Cor. 1:8

Our trouble, our pressure!

Asia - where Ephesus is. That is where he had been when he wrote I Corinthians (Acts 19.) He does not tell what those pressures were but when you read II Cor. 11, you see he did have some pressures.

I Cor. 15:32 - talks about fighting with the beasts at Ephesus. "pressed out of measure," - means to an extraordinary degree, "above strength," - beyond our power, strength. More than our ability to overcome it. If you are walking by your senses and you are pressured beyond your own power to do something about it, it is the end of the road for you.

II Cor. 1:9

BUT! = *Alla* = very emphatic in contrast. Despaired of life contrasts entire verse 9 & 10, where they had to trust in God. Sentence = answer - a judicial sentence, like when you are condemned to death. But we ourselves, in ourselves have had the sentence of death - so that we should not trust in ourselves but God.

II Cor. 1:10

"and doth deliver," = not in Aramaic; and some of the Greek and Latin MSS.

Who delivered us and whom we trust that he will yet deliver. Covers all the possibilities. The middle phrase is not necessary. God has delivered us and He will deliver us. "us," - delete, because it was not just "us" but the Corinthians, etc, also.

II Cor. 1:11

"helping together," - cooperating together joining in serving by prayer. Prayer = *deēsis*, specific request for the best in view of a specific need. Not a worship prayer - but a prayer request.

"gift," = gift ministries - the thing the Corinthians so lacked, and so needed. Gift ministries who walked by the spirit and Paul here was supplying that lack.

By the means of many persons = out of many persons thanks may be given through many on our behalf.

In other words, as you are praying and you are sharing about what we do with God and His Word, it causes thanks through many others, because they hear God's Word.

Aramaic Literal - Verses 10b and 11:

We trust that he rescues us with the aid of your intercession for us that His gift (ministry) to us should be a favor or a blessing which is energized on behalf of many and many will give thanks to Him (God) for us.

That is why gift ministries are so vital to maintaining the integrity in an area where people (believers) are. So they can continue to stay strong on the Word, and there is a means of holding the body together. (Ephesians 4)

II Cor. 1:12

"rejoicing," = boasting

"testimony," = witness "conscience," = mental habit pattern

"simplicity," = #1 Rule! It has got to be simple! You cannot share with everybody what you learn on a Corps night — it would give some spiritual indigestion - keep it simple so it can be understood.

"godly sincerity," = lot of people sincere, but not with a godly sincerity.

"fleshly wisdom," = takes us back to I Cor. 1.

"conversation," = behavior

II Cor. 1:13, 14

"in part," = not all of the Corinthians did. They read I Cor. but not all the Corinthians stood with Paul just yet.

"rejoicing," = boasting

"day of the lord Jesus," = when Christ returns!

End of Teaching

April 6, 1983
Twenty-sixth Corps Night

II Cor. 1:12

"rejoicing," = boasting

"testimony," = witness "

conscience," = mental habit patterns

II Cor. 1:13, 14

"rejoicing," = boasting. He looks at them as his boasting, because he has worked with them and taught them the Word to the point they are growing up so he can boast about them when Christ returns. They were walking not by fleshly wisdom but by the grace of God, having their behavior in the world with simplicity and godly sincerity rather than all the intellectual wisdom of the world and human insincerity.

II Cor. 1:15

And in this confidence - or, with this confidence. "confidence," = Aramaic = *thuklana* - has the basic idea of confidence or trust. Greek = *peopithēsis* - comes from a word that means to obey. The root idea of this word is obedience; often translated trust or confidence. Question is — what is this type of trust or confidence as opposed to other words. Since this has the root idea of obedience - it is interesting that trust is an active obedience. The reason you obey someone is because you trust that individual. The reason you obey God is because you trust God. You can always trust God, but you cannot always trust people. This is all covered in SNS #1038.

Trust is an active obedience that gives you confidence. The reason you can obey is because you trust. God is always faithful. If a person is faithful you will trust him. Used 6 times in N.T.; 4 of the times are in II Corinthians: II Cor. 1:15; 3:4; 8:22; 10:2; Eph. 3:12; & Phil. 3:4.

"before," = previously

"minded," = intended - Paul's intention was to come and bless the Corinthians

"benefit," = grace (both in Greek & Aramaic); which is favor; favor to the end of benefit. Benefit is a good translation, but realize that the root idea is grace.

The first time was in Acts 18, when Paul, Silas & Timothy were there teaching the Word for 18 months. Now, he's intended to come a second time.

II Cor. 1: 16

Macedonia is the area above Greece. He intended to go to Greece, then up to Macedonia, then back to Greece. Paul planned to go but never did. The fact that he did not go, brought questions to people's minds and were concerned about his genuineness (when circumstances change, revelation may change.)

II Cor. 1:23

Did not go in order to spare them - because of the grief that was going on - their discouragement and sorrow. Paul had to believe the epistle would help them. He had to believe in his people, that they would bounce back.

II Cor. 1:17

"minded," = *boulomai*, = to will. This is not just desire, or intense desire. It is an absolute

determination. Minded = willed to the end of doing it.

"lightness," = fickleness would be a better translation. Or vacillate in his faithfulness. This is what they were accusing Paul of — that Paul was not always speaking the same thing — saying "yes," today, and "maybe," tomorrow and then "no," the next day. But he said, "I'm not vacillating!" "I'm not fickle!" "When I willed - did I use fickleness?"

"purpose," = *boulomai*; - "Did I learn some things via the flesh, so I decided not to go to Corinth? Do I walk according to the flesh?" "Yes," to the yes-group; and "No," to the no-group; or "yes," today and "no," tomorrow.

Two figures of speech:

- 1) Minded, purpose and purpose = all the same word - *boulomai*. The same word in different forms repeated is the figure of speech, polyptoton. Emphasizes his will; his absolute determination to come (In order to spare them the revelation changed.)
- 2) Yea, yea, nay, nay. He could have said "yes and no," but he said, "yes, yes, and no, no." Repeating the same word in the same sense is the figure of speech - epizeuxis.

II Cor. 1:18

"true," = faithful. This phrase is used 7 times in N.T.. If God is faithful, He is someone you can trust and be actively obedient to His Word. If God is faithful, and you are speaking His Word, then your words won't be "yes," today and "no," tomorrow. Or "yes," to one group and "no," to another group. Our words toward you were not "yes and no."

II Cor. 1:19

Silvanus = Silas. He was not a double-minded man, unstable in all of his ways (He didn't "horse-around.") He always spoke affirmatively - not "Yes" and "no."

II Cor. 1:20

Yea! Not, "yea and nay." If God is faithful, he will not contradict himself. It is not God that would cause revelation to change — it is circumstances.

II Cor. 1:21

God is faithful and God is the one that establishes us and anointed us.

"stablish," = *bebaioō*, = is a legal term used of the guarantee of a title on a purchase. If you purchase something, this is the guarantee that goes along with that purchase, saying that someone else does not have a claim on what you bought. This legally guarantees us against any claims. It is established as sure and steadfast. God has not only given it to us, but he has guaranteed it.

Anointing in the O.T. indicates the presence of God, when men were anointed, quite often that is when the spirit would come upon them. "Christ," or the Hebrew word "Messiah," means the anointed one. So, when you have Christ-in-you, you have that anointed one in you. You have been anointed - it indicates the presence of God.

II Cor. 1:22

"sealed," = the deal is that like one on a document. The man who was in charge of the business affairs of the household wore a signet ring, which he used with sealing wax would leave the rings impression — It meant it had his approval. The steward of the household normally wore the ring for the master. This seal showed ownership, authenticity, mark of authority. It was used as a witness in contracts and agreements.

God sealed us and gave us the earnest of the spirit. We are sealed with that holy spirit. But it is the earnest, the token, the down payment — it is not the full amount of what we are going to get in the inheritance in the future.

"spirit," = the gift - usage 2A or 5.

"of," = a genitive of apposition. It is the token of the spirit or, the token, that is to say, the spirit.

"hearts," = heart of spiritual life.

II Cor. 1:23

"call," = to call upon or appeal to — it is equivalent to the O.T. expression where they called on the name of the Lord. The custom then, was that name, being your salvation. Then you put a canopy over that name, that individual whose name saved you. God is our canopy and we call upon God.

"record," = witness

"for," = delete.

God and record are in the accusative case in the Greek. This makes it a double accusative.

"I call God a witness," or a better translation would be, "I call upon God as a witness."

God is my witness that the reason I did not come to Corinth was not because I'm fickle and change my mind every day, but because I needed to spare you.

II Cor. 2:1

That he would not come to them in heaviness. God did not want him to go there and depress them further.

II Cor. 2:12

Troas = Troy

So, while he was going this other route, he still had a door open to preach the Word.

II Cor. 1:24

"faith," = believing. . . .helpers of your joy!

"dominion," = to lord it over.

"helpers," = *sunergos*, workers together; *sun*, together; *ergos*, work. There is a difference between being workers together and lording over. If someone lords it over you, then you have to do what they say. But, it is different when you are workers together. Paul reproved them in I Corinthians but not in the sense he was a lord over them, but a worker together of their joy. When the leader works together with his people, then you get good results. The person is able to think on his own, to believe and therefore when he does something on his own, he can think it through logically. He can believe for himself. But when you are raised under communism, then you become a tool of the state, a slave, you do not think, they are lords over your believing.

II Cor. 2:1

"heaviness," = grieved, sorrow - when you are grieved it is heavy on your mind. It is the opposite of joy.

This word (the noun form as well as the verb form) is used 8 times in the first 7 verses of this chapter: II Cor. 2:1 - heaviness; II Cor. 2:2 - make you sorry; II Cor. 2:2 - made sorry; II Cor. 2:3 - sorrow (rejoicing is the opposite of sorrow;) II Cor. 2:4 - grieved; II Cor. 2:5 -

grief, grieved; and II Cor. 2:7 - sorrow.

II Cor. 7:8-11 - They did have this heaviness, this grief, this sorrow.

II Cor. 2:2

If you are the one who has to make me glad and here I am loading you with all this grief and sorrow . . .

II Cor. 2:3

". . . that my joy is of you all." The goal of reproof is joy. Not the sorrow that you feel at the time of reproof.

Hebrews 12:11 - When you are reprov'd, it feels like grief -heavy - sorrowful. But, later, after it has done its work, you feel joyful. If you are making a mistake or you are living in error (sin), you would continue to go down and down and pretty soon, you would have that sorrow of that world that he talked about in II Cor. 7, that leads to death - and what kind of joy is that?? It is grief - grief, that could never turn you around. But, if while you are heading down towards death - a man or a woman says to you - "Hey, you are going the wrong way! What's the matter with you. Go the other way!" And you say, "Well! What is he talking to me about that for?" And you start feeling bad - and all of a sudden it hits you in the mind, "Boy - I've been wrong." and you start condemning yourself and pretty soon you realize you are going through all those changes that everybody else does when they get reprov'd and you say, "Boy, I am glad he caught that for me." Then you start getting that joy back in your soul again.

But, the reason Paul could not come back at this time was because they were still in grief - because Satan was trying to get advantage of them in a different category — and that is what's coming up in the next few verses.

II Cor. 2:3

Joy from me!

II Cor. 2:4

"affliction," = mental pressure

"anguish," = confining or holding together like in a prison - you are confined! It is used metaphorically of a binding feeling, distress or anguish. Like when Judas was all choked-up with grief, (it is a different word - but it has that same idea.)

For them to be grieved, was not Paul's intention - not to make them more heavy - but they might know the love he had more abundantly unto them.

II Cor. 2:5

Who caused grief? Did Paul cause the Corinthians grief? Nope! Who were the ones causing the Corinthians grief? The man who was laying with his father's wife . . . the leaders who were misleading the people . . . the couples who weren't getting along maritally . . . the believers who were taking their brothers to the secular courts . . . those who were not abiding by the customs . . . those who were trying to put people under the law . . . those eating food offered to idols and causing their brothers to stumble . . . the ones who were abusing the manifestations of the spirit . . . ones who said there was no resurrection . . . ones who were not laying up their ABS at the first of the week . . . those were the ones who were causing grief!!! Does this mean all the Corinthian believers were totally out of it? No! But some were!!!

"caused grief," = he nailed them in I Corinthians. So, now it is not to nail them anymore. They have been reprov'd.

"he hath not grieved me."

"but in part," - Aramaic - It has the words "to you all" after it.

He has not grieved me — but who has he really grieved? The believers in part, all over Corinth.

"that I may not overcharge you all." - the construction in the Greek that up to the words, "overcharge," is a parenthetical remark and "you all," goes with, "in part."

The question is, overcharge whom? You. I may not overcharge - the Aramaic = that the Word should not bear on you. They were grieved because of the error - the sin in different categories - that he nailed in I Corinthians.

II Cor. 2:6

"such a man," = the one who has caused the grief,

"was inflicted," = delete.

"many," = the greater - the greater number, the majority, most of you.

What did Paul tell them? He nailed every one of those errors at Corinth. The most despicable one was where the man was laying with his father's wife. They did not even get "excited" about it, when they should have "thrown him out of the fellowship. He said when you get together you deliver such an on unto Satan for the destruction of his fleshly desires (I Cor. 5:1-5.)

Once those fleshly desires are annihilated to where he gets tired of living out in hog country, living with unbelievers, and he wants to get back in fellowship and he wants forgiveness - then what do you do? Keep him away? No! You forgive him. And this is where the balance comes in. This is where we as leaders have to reprove, yet lovingly open our arms to let people back in. Too often, we get hard, like the government. You have got to be willing to open your arms and let that person back in. Forgive that one, even the one who was shacking-up with his father's wife.

"punishment," = rebuke

Rebuking a man from the fellowship, is rebuke enough. That is the rebuke that is inflicted of the majority of the believers.

Afterwards, you have got to lovingly forgive - and we have not learned that to a great degree yet.

(Shared an incident he had with Dr. Wierwille - how only minutes after Walter was confronted, Dr. Wierwille had cooled off and had forgiven him.)

As leaders, we cannot stand over people and keep beating them over the head till they are beaten into the ground. You have got to lovingly forgive; throw out your arms to them. And it is not just telling them that you love them, but show them that you love them. It's got to come from the heart. People quickly see through facades. It's got to be genuine.

II Cor. 2:7

"comfort," = encourage. Forgive and encourage him - don't make him feel worse. Not more grief. Not as a lord over his believing, but as workers together with his believing.

God wants His people to get back in fellowship. Don't make someone stay out in hog

country. We have got to confront each other, but it has to be done with the love of God in the renewed mind. There's got to be profit to everyone.

"such an one," = the one who screwed up before

"sorrow," = grief, heaviness.

The heaviness gets to be too much for him. That is why you have to know when to hold him. You have got to know when to reprove and when to hold out your arms; when to forgive, and when to encourage. It is a walk by the spirit!! (I Cor. 12, 14.)

II Cor. 2:8

"beseech," = encourage

"confirm," = another legal term, used in the closing of a real estate sale, so as to make the sale binding. Only used one other time in the N.T. (Galatians 3:15), where it is used of the ratifying of the covenant. It is confirmed, validated, sealed. You cannot only tell them, you love them, but you have to honestly love them, show them, confirm it, validate your genuine love of God. Don't keep holding things over people's heads. You need to know when to stop it and confirm your love.

II Cor. 2:9

They were obedient after the first epistle. Now, will you be obedient to loving and forgiving?

II Cor. 2:10

"person," = the face of Christ, which is a Semitic expression, meaning in the presence of Christ, as if Christ was here with us.

Reason why? Is in verse 11.

II Cor. 2:11

"to get an advantage of," = literally = that we should not be cheated, overreached or surpassed, by Satan. It is related to the Word that means greedy desire or covetousness. Satan's constantly trying to surpass us because of his greedy desire, trying to overreach and cheat us. You need to reprove because Satan has tricked somebody, they are out of fellowship, then Satan will put as much grief on them as he can. But then, they need the love, the forgiveness, the tenderness. We cannot afford to be ignorant of any of Satan's devices.

"devices," = used 5 times in II Corinthians and one time in Philippians. *Noēma*, = the product of the action of the mind, or the result of thinking. It is not the thinking itself, but the result of thinking. Such as the purpose, the intent, the project or the goal.

Here it's used of Satan's goals. II Cor. 3:14, "minds" - their intents, purposes, goals, were blinded.

II Cor. 4:4 - "blinded their minds," = goals and intents.

II Cor. 10:5 - "thought," = bring captive every purpose, every intent, every goal, the result of all your thinking.

II Cor. 11:3 - "minds," = your intents, goals

Phil. 4:7 - "minds"

It is more than Satan's thoughts - it is his purposes, intents, goals, what he is planning to do.

He planned to give the Corinthians more grief - he wanted them to feel worse and carry it to the extreme.

Show your people the genuine love of God in the renewed mind in manifestation, that you really do have.

End of Teaching

April 13, 1983 Twenty-seventh Corps Night

Literal translation = a word for word translation.

Literal according to usage = a translation which reproduces the thoughts and meaning of the original, based on the words in the original in relation to the verse, the context, the remoter context, and to whom it is written.

Expanded translation = translation which reproduces the original with many alternative meanings and explanatory renderings.

Paraphrase = translation which gives the gist of the original without corresponding to each word used in the original (we do not use this type.)

II Corinthians - the opening part centers on deliverance in time of trouble where you have pressures and afflictions from the world, the adversary, and the thing they needed was encouragement. Then it gets into Paul's second intended visit, but he did not go in order to spare them, and he wrote a letter instead because he knew that was the need. He was also aware of Satan's devices, how he tries to get at you and harden your hearts when you have been reproved, rather than love, forgive and encourage one another.

Takes us now to where Titus did not come and that put more pressure on Paul's life, in addition to the pressure he already had from Ephesus. Yet he says we are able ministers. This section is a real encouraging section, in II Cor..

It encourages them, that no matter what happens in the world and the hardness that the world tries to build, you look at what the Word has to say and how the Word can get you out of the mess the world tries to get you into.

II Cor. 2:12

Paul was at Ephesus and that was where he wrote I Corinthians. He sent Titus to Corinth. Paul left Ephesus and traveled up to Troas. Troas is north of there along the seacoast. There was a door opened to speak God's Word.

II Cor. 2:13

He sent Titus to Corinth and he was waiting for him to come back. Titus did not come back so Paul started on his itinerary and went to Troas. Paul was not at peace. He wanted to see Titus. Now he is on his way to Macedonia. It does not tell us that he found Titus there, but later on in II Cor., we will see that he did. Titus met him at Macedonia. After Titus comes, he writes this second epistle before he makes his trip down to Corinth.

II Cor. 2:14-16

"triumph," = *thriambeuō* = to lead in triumph. This was used of a Roman triumphal procession. After the war was over and they won the war and brought their captives back, they had a triumphal procession down the street with all the soldiers, the captives and things in celebration of their victory. It is only used one other place in the N.T. (Col. 2:14,15.)

He led them in triumph! In this triumphal procession, they not only had the victors, but also the captives. In Col. 2, his leading the captives in triumph. In II Cor., his leading the victors in triumph. Triumphal Procession: Check SNS #986.

Roman triumph was the highest honor bestowed upon a returning Roman general.

In order to have a triumphal procession, five criteria needed:

- 1) The victory had to be complete and decisive. It couldn't be a half-won battle.
- 2) Victory had to be over a foreign enemy. It could not be a civil war, or the uprising of the slaves.
- 3) At least 5,000 of the enemy had to be killed in battle.
- 4) Territory had to be added to the state.
- 5) The battle had to end the war.

When these 5 criteria were fulfilled, then the general and his troops could enjoy a triumphal procession in Rome. It began outside the city of Rome and ended at the capital. The Senate paid for the triumphal march and the Senators and the magistrates led the march. Next came trumpeters, then floats, and pictures depicting the captured cities. Then came the spoils of war - the gold the silver, jewels and armor. Then, there were 70 white oxen which were to be sacrificed after the triumphal march. Then came the war captives and they were heavily chained, most of whom would be killed. Then, came musicians and incense. Then in a splendorous decorated chariot, the triumphing general, robed in purple, wearing a gold crown and carrying an ivory scepter and a laurel branch. At the end of the parade were the soldiers themselves.

That is the picture described here in Corinthians, that he leads us in triumph in Christ. The war is over! We have won! We are no longer in a war! All these criteria have been fulfilled from a spiritual standpoint. And so we follow our "general," down the street in this triumphal procession. The street in Rome in which the parade went were lined with people and decorated with laurel. Incense burned and filled the air with perfume. To the captives, the perfume was the smell of death. To the victorious army, it was the smell of life upon life (II Cor. 2:16.)

The analogy of the triumphal march is appropriate to show the honor God bestows upon His people and how the Christian can walk in the victory of life. The war is over! We are more than conquerors! That is why today, the analogy dominating the epistles is athletic rather than military.

II Cor. 2:16

"sufficient," = *hikanos*, = sufficient in number or sufficient in ability.

Here, it is used of sufficient in ability, which would mean competent or worthy. Who is competent for these things? Worthy of these things? Who is worthy of such a triumphal procession? Christ and the believers! (Those he leads in this triumphal march.)

Who is sufficient is a rhetorical question. Figure of speech, erotisis, which is axiomatic that Christ and those who follow him in the march are worthy. II Cor. 3:5 explains this in more detail.

II Cor. 3:5 - "sufficient," = a form of the word *hikanos*, used three times in verses 5 & 6.

God made us worthy. We did not fight the battle. He fought it for us. He made us worthy to be in this triumphal procession.

In verse 6, "able," - third place it is used in these two verses. God made us competent ministers of the new covenant.

II Cor. 2:14

New English Bible - "But thank be to God who continually leads us about captive in

Christ's triumphal procession." (It is really messed up.)

Waymouth - "But to God be the thanks, who in Christ ever leads us in his triumphal procession, displaying everywhere through us the sweetness of the knowledge of him." (Pretty good job.)

New International Version - (Does a pretty good job.) "But thanks be to God, who always leads us in the triumphal procession in Christ, and through us spreads everywhere the fragrance of the knowledge of him.

II Cor. 2:17

"corrupt," = to dilute, in the Aramaic, which is an excellent translation. In the Greek, it comes from the root meaning a peddler or a huckster, they were accused of mixing water with their wine. Also, accused with putting the bad fruit and vegetables in the bottom of the basket and putting the good stuff on the top. We are not as many who dilute or water down the Word of God.

"sincerity," = *eilikrineia*; *eili* = sunlight; *krineia* = judge.

It is used of that which is found pure and sincere by examination in the sunlight. Department store lights will not give you true light — sunlight will show the true colors.

"pure," - because he has been examined in the sunlight.

II Cor. 4:4 - "light," — then you would see their true colors if the light shined on them. Verse 6, He has shined in our hearts to show our true colors.

We have to speak the Word and not dilute it, but show the true colors of the Word.

Amplified Bible - Read

II Cor. 3:1 - All rhetorical questions - No they don't! "Letters of commendation," - it became customary and indeed necessary in the early church. Because of the large number who tried to impose themselves on local churches as itinerant teachers or preachers. During the 2nd century persecutions, letters of commendation were more important than ever as a means of identifying authentic seekers of refuge or bearers of messages. By the 4th century, when Christianity was the reigning religion in the Roman Empire, they retained their usefulness as a means of keeping the "unauthorized heretics," as well as the pagans out of the hospices.

The Apostle Paul, however, did not need a letter of commendation to or from the Corinthians. They knew who he was. He knew who they were.

II Cor. 3:2, 3

"Forasmuch as ye are," - delete! They did not need a letter of commendation, they had one, they were the epistle of Christ. When you speak in tongues, it is the proof in the senses world that you have holy spirit on the inside, that is you letter of commendation!

"the living God," - used 28 times in the Bible; used in contrast to idolatry because they served dead stone, wood.

He did not write it on stone like the idols, but he wrote it on the fleshy tables of the heart.

II Cor. 3:4

"trust," = *pepoithēsis*, = trust or active obedience. You could trust in a letter of commendation, but you can have greater trust in the spirit of God living within. Speaking

in tongues is greater proof than any letter.

II Cor. 3:5

He made us sufficient so we can walk in this triumphal procession.

II Cor. 3:6

"letter," - Old Testament law.

"testament," = *diathēkē*, = covenant - not arrived at by means of compromise. Made by arrangement of one party with absolute power which the other party can either accept or reject. But he cannot change it. It cannot be a contract where you negotiate it. This is a covenant from God. Accept it or reject it, but you cannot negotiate it.

There was a covenant made between God and the believers in the Old Testament. One was between God and Noah, another was between God and Abraham. An intricate part of the covenant between God and His people in the Old Testament is the law, covenant, given at Mt. Sinai. Generally, when you read the term, "Old Covenant," (in the New Testament,) it refers to that which is in the law. But it was known in the O.T., that God would make a new covenant with Israel because the old covenant did not do everything that needed to be done. It did not give life. So, there was a need for a new covenant and it is prophesied of in Jeremiah 31:31-33. It is quitted in Hebrews 8:6-13, 9:24-28. The covenants are to Israel. Christ has not yet returned out of the holy of holies for Israel. Meanwhile, there is the mystery, the Church.

II Corinthians - The Church of the Body is not under the covenant or a part of the covenant. The believers in the Church are not under the covenant, but they are partakers of the promise as it says in Ephesians. It talks about covenant at the last supper, the cup, which was the new covenant in his blood. That he left as a memorial to the Church. But the last supper, when he did it for Israel, it was the establishing and ratifying of the new covenant with Israel. Read, The Words Way, page 216.

The full benefits of the new covenant with Israel will not be manifested until sometime in the future.

Romans 15:8 - Jesus Christ is a minister to the circumcision. The covenants pertain to Israel.

Covenant = *diathēkē* - used 33 times in New Testament. Used 17 times in Hebrews. Always used of Israel, not the Church, except in two places:

- 1) I Cor 11:25 - deals with communion - but it was a memorial to the Church, not a law. Do it in remembrance of that covenant.
- 2) II Cor. 3:6 - How can we be able ministers of the new covenant if the new covenant is not a part of the Church today? Verses 7-16 are a figure of speech, parembole, parenthetical addition, complete of itself. That means you can go from verse 6 to 17 and it should flow and that is exactly what it does. It is the spirit that makes the difference, not only today for the Church, but also for Israel in the future, that God is going to write the law in their hearts.

II Cor. 3:17

"liberty," = freedom

Romans 10:4 - Christ is the end of the law. The reason he could end the law is because now you have something greater to walk by and that is the spirit of God within you.

James 1:25 - "law," = bondage

"liberty," = freedom

It is a paradoxical statement. You have a law of liberty. It is the law written in our hearts, it is the spirit which allows us freedom to live. You have freedom to walk by that spirit, unlimited ability.

II Cor 3:6

"minister," = *diakonos*, = minister or servant.

In verses-7-9, "ministration," = *diakonia*, = it is the service. (Exodus 34:29-35.) In verse 8, "rather glorious," = more glorious. This is the parenthesis which explains the two covenants, and the covenants were to Israel.

II Cor 3:14

"is being done away," - present tense - for Israel. For the Church, it is already done away, but Israel is waiting for Christ to come back.

II Cor 3:15, 16

"their heart" - the children of Israel.

"shall be," - puts it in the future, when Israel turns back to the Lord.

Romans, Chapters 9-11, are sections, not addressed to Church, but to the Gentiles and Judeans. Covenant is future for Israel.

II Cor. 3:6

Has to be future because the new covenant would not be here today. Aramaic, "that we should become able ministers of the new covenant."

Ten Manuscripts add the word, *genesthai*, which means to become. This is after the word ministries.

Happens when Christ returns.

Jude 14 & 15, - Saints are going to come to execute judgment. I Cor. 6:2, - You will not be sitting on clouds all day. II Thes. 1:7ff - Not only angels, but saints also. "messengers of might." - "with his saints,"

Romans 9:4! Covenants pertain to Israel not the Church.

When they were finished with the triumphal march, those victors generally were given or awarded positions.

When we are in this triumphal procession our work is not done, we just get more work to do when Christ returns, as ministers of the new covenant. What makes us worthy to do this? Because we were so good in the battle? No. Cause God, through His Son, Jesus Christ, made us completely worthy.

II Cor. 3:12

Hope! Cause we look to the future, the covenant, cause we are going to be doing something we have a position worth looking at. "boldness" = plainness.

II Cor. 3:17, 18

"open face," = uncovered face -not like Moses. Our faces shine, but we leave them uncovered. Let your face shine, you have got Christ in you.

"beholding as in a glass," = middle voice - beholding yourself in a mirror. Present tense - continuous action - constantly! Seeing the glory of the Lord. Do not see cobwebs, but Christ in you which is the hope of glory, the glory of the Lord.

Today! You can see the glory of the Lord, just look deeper than skin.

If you look in the mirror, and see the world, that is what you are going to live. But if you see it is Christ in you, you behold the glory of the Lord in yourself. Then you are changed, transfigured, transformed; you get that figure in you mind; you become a reflection of what you are spiritually.

Let it shine. Reflect what you are spiritually and not what the world tells you that you are.

End of Teaching

April 20, 1983
Twenty-eighth Corps Night

II Cor. 3:18 Literal according to usage:

But all of us with uncovered faces as we behold the glory of the Lord in ourselves by a mirror are transfigured into that same reflected image with ever increasing glory even as from the Lord, that it the spirit.

II Cor. 4:1

Question is . . . what is, "ministry" referring to?

II Cor. 3:6 talked about us becoming able ministers of the new covenant. Then it went on to explain the ministry of the old covenant in following verses and the ministry of the new covenant. The new and old covenants both pertained to Israel.

II Cor. 3:3 talked about another ministry, the epistle of Christ ministered by those that minister the spirit of Christ, that is the ministry that we have which ties in II Cor. 5:18 - have the ministry of reconciliation; workers together with God in I Cor. 6:1.

Each one of us has this ministry - reconciling others to God, leading them to the new birth, that they can be filled with holy spirit, having Christ within, having the epistle of Christ within themselves, written on their own hearts, not needing a letter of commendation. That is the ministry we have. Each one of us then can look in the mirror and behold ourselves, seeing the glory of the Lord and are transfigured with ever increasing glory.

"mercy," = withholding of merited judgment. The Corinthians had a lot of judgement coming to them based on what is written in I Cor.. However, when you get to II Cor. 2:7, 8, we are told to forgive - confirm you love toward him. Without correction with your reproof you do not learn how to improve. "mercy," - Paul understood what mercy was because he had been a screwball before God had reproved him for a few things, and he had a lot coming to him if you want to talk about judgment.

Paul was not judged! He got remission and then forgiveness of sins and that is why he was so effective in the ministry. Paul could reprove and then love them because he understood mercy.

"we faint not," - or, we are not discouraged, we are not fainthearted or weary.

Literal according to usage: Use brackets - not parenthesis. For this reason [having the glory of the Lord mirrored in our lives] since we have this-ministry [of the spirit, reconciliation] even as we experienced mercy [the withholding of merited judgment] we are not discouraged.

The Corinthians got discouraged after the reproof of I Cor. and Paul had to encourage them. They had a right to be discouraged and that is what he has been pointing out in some of these chapters and especially now in II Cor. 4, you will see he had every "right," to be discouraged from a sense-knowledge point of view. But he was not, because he knew he had a bigger ministry - something bigger than all the discouragement the world could set up.

II Cor. 4:2

"the hidden things of dishonesty," = the shameful secret things. It is not secret things in the sense of mysteries of the religions, but it is dishonest dealings.

Way Magazine - Nov./Dec. 1979, says they are "deliberate plans by people to promote their dishonesty in order to deliberately fool others about God's Word.

There are three things showing how we've renounced these shameful secret things.

- 1) By not walking in craftiness. Craftiness is used in the negative sense only, in the N.T.. It is used in the sense of using unethical methods to achieve ones goals. The end justifies the means, attitude. It is using slyness, skillful treachery, ruthlessness or craftiness.

Good example of the word is Luke 20:20-23ff. They pretended to be something they were not.

- 2) Handling the Word of God deceitfully.
"handling deceitfully," = means to use as a snare or bait. If you used the Word of God as bait, instead of teaching what the Word of God says, you are using God's Word to fool other people. The devil quoted scripture to Jesus Christ — using it as bait. When people quote scripture, but they never are able to put it together — they are just using the Word of God as bait to ensnare people.
- 3) Manifestation (disclosure, uncovering, revealing,) of the truth. Commending (establishing,) ourselves to (or before,) every man's conscience in the sight of God. We do not speak out of one side of our mouth to one group, and speak something else to another group. We speak the Word, in its true colors - not watered down.

II Cor. 4:3&4

Are a parenthesis. They depend upon the context but they are additional information about those that the Word does not sink into.

II Cor. 4:5

Continues with the idea of commending ourselves to every man's conscience.

II Cor. 4:3

"hid," = veiled (II Cor. 3 - it was the veil that was present in the O.T. which was removed in Christ. However, for Israel it is still there.) If the good news of the mystery is veiled to people, it is only veiled to those perishing or lost.

II Cor. 4:4

"minds," = the product of the action of the mind, the purpose, the intent, the goals, the things that come out of the mind.

"world," = age. It is a period of time, usually designated by having a specific historical length by its context. There is a day coming when it will not be Satan's, but will go back to God and the believers.

"light," = which shows the true colors. If you've got the light you will see the true colors. If you do not have the light, you will not see the true colors. You will see whatever you want to see.

"glorious gospel of Christ," = in the Greek, of the gospel of the glory of Christ. It is triple genitive.

Literally, it means the glorious gospel of Christ (like KJV) which puts emphasis on the gospel, the good news.

"shine," = *nednach* in Aramaic. Means to rise, to dawn, to shine. The image is that when the sun comes up, it dawns and everything brightens up, it shines on us.

II Cor. 4:5

"for," - indicates a reason

Remember it refers back before the parenthesis. We do not preach ourselves as lords. "servants," = bondslaves. "Jesus," = the humiliated one. He served. "Jesus," is right. It is not Jesus Christ or Christ Jesus, but Jesus.

II Cor. 4:6

Where did God command the light to shine out of darkness? Gen 1:3. This same God who shined in our hearts! "shined," = *nednach*. God shined in our hearts not just on the outside.

"give," - in italics. The Greek uses *pros*, which is best translated as "with."

"of the knowledge of the glory of God," - another triple genitive.

II Cor. 4:4

light - of the gospel - of the glory - of Christ = the reflected image of God.

II Cor. 4:6

light - of the knowledge - of the glory - of God = in the face of Jesus Christ.

II Cor. 4:4

Shine.

II Cor. 4:6

Shine.

"face," = has to do with the outward appearance; the surface of something, face is used because he is the reflection of that light of the knowledge of the glory of God. The reflection, not God Himself.

Used in II Cor. 5:12, 10:7, and many other places.

II Cor. 4:2-6 Literals according to usage:

- 2: But we renounced the shameful secret underhandedness, not walking by unethical means, and not deceitfully using the Word of God as bait to entrap others, but by full disclosure of the truth, we establish our stand before the conscience of all people in the sight of God.
- 3: (But if the good news we proclaim is veiled, it is only veiled to those who are perishing spiritually.)
- 4: For the god of this age has blinded the minds of the unbelievers so that the radiant, glorious good news of Christ, the reflected image of God, could not shine upon them.)
- 5: For we do not proclaim ourselves [as lords,] but we proclaim Christ Jesus as Lord, and we proclaim ourselves as your bondslaves on account of Jesus [the humiliated one.]
- 6: Because the same God who said, "Let the light shine out of darkness [Genesis 1:3] has shone full force in our hearts with the radiant, glorious knowledge of God in the reflection of Jesus Christ.

II Cor. 4:7

"treasure in earthen vessel," - figure of speech - hypocatastasis. Comparison by implication. "treasure," - represents what you have spiritually, the power of the holy spirit on the inside, "earthen vessel," - represents the flesh, the old man on the outside. It was a common practice in eastern culture to keep valuable possessions in earthen, clay jars. The Dead Sea scrolls were found in big earthen jars. In the triumphal processions the treasures, the spoils of war, were carried in earthen vessels.

"excellency of the power," - literally excellent power.

Figure of speech = antiptosis; exchange of case. It is change to the genitive case.

"excellency," = hyperbole, surpassing, super excellence.

This word is similar to Ephesians 1:19. This super excellent, super abundant power that we have is the source of our sufficiency, (II Cor. 3:5.)

II Cor. 4:8, 9

If we are in the triumphal procession, the war is over, so these cannot be war terms. However, a number of them do relate to athletic ideas. These words are very significant.

Lists eight things here - four on either side with similar words in the middle (but not) is the figure of speech, mesodiplosis, which is the repetition of words in the middle of these successive phrases. These contrasts remind us of I Cor. 1:9, where we had the sentence of death in ourselves but in vs. 10 God delivered us.

II Cor. 4:8

"troubled," = *thlibō*, - a verb form of the word for mental pressures of life. So this means pressure, we are pressed, squeezed on every side . . . yet not distressed.

"distressed," - the Aramaic says suffocated. The Greek = narrowed, confined, crushed, flattened. We are squeezed, pressed; pressured but not crushed or suffocated.

In wrestling there is a type of hold where the wrestler could become compressed by his opponent to where he could not breathe.

"perplexed," = in Aramaic, it is harassed or buffeted. In Greek, perplexed is a good translation. Literally, it means no passage, no way to go.

"despair," = the Greek word is the same as perplexed, except it has "ex," on it, which means "but not without a passage out."

If you are wrestling and you both lock each other in a certain hold and there apparently is nowhere to move, they always will find another move.

Your perplexity will not get you to the place where you are at your wits end, where you are bewildered. There will always be a way out.

II Cor. 4:9

"persecuted," = pursued, chased after; used of races.

"forsaken," = to leave behind, (as in a race.) Also, used where the hunted is pursued, but you would not be left alone, you would have help.

"cast down," = term used of wrestlers throwing down their opponents. If they were thrown down three times they were defeated. But it is like baseball, you get three strikes before you are out. We may be thrown down but we are not defeated, destroyed, we have not lost.

II Cor. 4:7-9 Literals according to usage:

7. Now we have this treasure in clay jars, to make it clear that this super abundant power is from God and not from ourselves,
8. Who are in all things under pressure, but not crushed; harassed and perplexed, but not at wits end;
9. Pursued and hard driven, but not left in the dust; thrown down by the opponent, but not defeated.

II Cor. 4:10

Delete, "Lord,"

II Cor. 4:11, 12

"death," used not that they literally died, everyday, but it is used of those things that eventually lead to it, like the danger of death, like sickness is death in part; it is the Figure of Speech, metonymy.

II Cor. 4:10-12 Literals according to usage:

10. Always bearing in the body the same exposure to suffering as the dying of Jesus, knowing that the resurrected life of Jesus will also be evident in our bodies.
11. For if we who live are constantly delivered over to death for Jesus' sake, even so the resurrected life of Jesus will be evidenced in our mortal flesh,
12. with the result that the workings of death, are energized in us while the workings of life are energized in you.

Death worked in the apostles because they exposed themselves to the hardships and dangers in order to minister to the Corinthians. A leader may expose himself to such hardships.

II Cor. 4:13

Faith of Jesus Christ.

Quotation - figure of speech = gnome. from Psalm 116:10. Psalm 116:1-9 - God delivers.

II Cor. 4:14

Delete, "Lord."

II Cor. 4:13-15 Literals according to usage:

13. Therefore, we also, who have the same spirit [as you] that is the faith of Jesus Christ, believe and so we speak, even as it is written, "I believed, so I spoke [Psalm 116:10]"
14. knowing that He who raised Jesus [from the dead] will raise us by Jesus and will present us with you [at the gathering together.]
15. For all that we do is for your benefit, so that the grace that is abounding to many may cause thanksgiving to abound by many more people to the glory of God.

II Cor. 4:16

"faint not," = discouraged, same as vs. 1.

II Cor. 4:17

"affliction," = mental pressures, pressures of life.

"but for a moment," = momentary. This word precedes the word, "light." Our momentary light pressures of life. The eternal weight of glory contrasts momentary light pressures.

"far more exceeding," = super abundant, but it is double, super abundant. Indicates that it is beyond what a scale could measure, that is how heavy this weight of glory is!

II Cor. 4:18

"look," = *skopeō* = scope is on, your goal, your target, what you look at. In Aramaic, the word means to rejoice.

Both ideas are interrelated because it is the goal, the hope, that gives you the joy, the cause of rejoicing.

II Cor. 4:16-18 Literals according to usage:

16. Wherefore, we are not discouraged! For even if our outer man is consumed of bodily vigor and strength, the inner man [spirit] is renewed in quality and freshness day-by-day.
17. For our momentary light pressures of life produce for us an eternal heavy glory super abundantly beyond that which any scale could measure.
18. as we set for our goal of rejoicing not visible things, but invisible. For the visible things are temporary, but the invisible things are eternal.

Dr. Wierwille:

Stand against the adversary, stand for the truth. The Corps is the basic lifeline of the continued outreach and accuracy of God's Word. The future of the Way Corps (in numbers) is hanging in the balances. The Way Corps is being severely attacked. He is attacking those who aren't even in the Way Corps now. The Way Corps need to stand together and start believing for others coming in the Corps. Fear is being built in our country through the media and Way Corps grads who have been deprogrammed, as well as Advanced Class grads and WOW's. Way Corps ought to be reaching out and getting people to go WOW. When WOW dies, Corps is dead. Every twig Coordinator across the world needs to be a Corps grad. The Jews are hurting. They need media and TV to keep their image going.

End of Teaching

April 27, 1983
Twenty-ninth Corps Night

"The Traveler" Section

II Cor. 5:1

"tabernacle," - In Aramaic, literally means body. The Greek word means tent, or tabernacle, however, it can also mean body. This word was used as the physical body in profane literature as well as Biblical.

There is another Greek word used when referring to the physical body and that word is not used here. Reason is - It is dwelling on the transitoriness or the temporariness of the body. That it is not an eternal body but temporal — like a tent? A tent is only a temporary dwelling place - it is not permanent like a house.

Tabernacle is used of the physical body. Temple is used of the body of Christ; never of the physical body.

"were dissolved," - both the Aramaic and Greek word have the idea of loosing, to loose, to release, to disunite. Also, used to put someone up or to lodge them for the night. When a traveler traveled around the east and it became evening, he would untie, loosen his garments, that is why this term began to be used of a traveler.

Luke 9:12 - "lodge," = loosen up is literal.

Luke 19:7 - "be guest," - same word.

II Cor. 5:2.

"clothing," - that is what the traveler loosened up.

II Cor. 5:3, 4

We were looking forward to the return of Christ when we get a new set of garments.

II Cor. 5:1

It is talking here about the tabernacle being loosened, not the clothes, or the person lodging at night, but the tent or the tabernacle. If you were to loosen up a tabernacle or tent you would do it at the end (i.e. after the Rock of Ages, not before.) It is loosened up and you don't have it all together anymore. That is how this word is used here. You pull up the stakes and loosen the tent.

"not made with hands," = not hand made. The hand in the East was indicative of power or ownership or of the works of man as opposed to God's works. To say something is hand made means it is not God made.

II Cor. 5:1 Literal according to usage:

For we know that if our earthly house, our tabernacle [mortal body] is unloosed and taken down, we will have, not a man made house, but an eternal and heavenly building from God.

II Cor. 5:2

"in this," - what? This body, this temporary dwelling place.

We are not going to groan in our new body. We groan today.

"groan," - used of groaning as in the sense of anticipation, hope. You groan because you don't have it yet. Like in the hospital, in traction, you can stay in one position, and one position only and you sorta groaningly anticipate for the day you can move. You do not necessarily groan out loud, but it is that inner aching of the heart. When a man goes away to war, the wife sorta groans within herself longing for the day when he will come back. It is an inside longing for something, an aching of the heart.

"earnestly desiring," = it is more than a wish - or a simple desire, but a longing for, a fond desire for. The Greek term used here was used in Classical Greek as one who longed for an absent lover. It is a desire of the heart more so than of the mind.

II Cor. 5:2 Literal according to usage:

For while we are in this mortal body, we groan with an inner aching in anticipation, earnestly desiring to be completely clothed with our heavenly dwelling,

"being clothed," = is the hope of all believers and the end of this administration. At no time will the believer be naked in the sense like some thought at Corinth. The word, "naked," was commonly used among the Greeks of spirits that did not have any bodies. Like when you die your spirit still floats around. However, that is not Biblical. Because when you die you are dead. Naked here means you are dead. You do not have a body, you do not have clothing, you do not have a dwelling place, neither a tent nor a permanent dwelling place. So, it means dead, in contrast the dismembered spirits that the Greek world believed in.

"being clothed," in this verse is interesting because some texts read "being unclothed." That is just the opposite. Evidently, they were looking at naked in the sense of you die, and you are naked because your spirit is floating around but you are unclothed. This was an early forgery that crept into the text.

Phil. 3:20,21 - When Christ returns we are going to get a new body. Until that time you are not some dismembered spirit floating around someplace trying to help someone out. You are dead! But when Christ returns then we will get a new body fashioned like to his glorious body.

II Cor. 5:3

He does not dwell on this point here because he just wrote I Corinthians a few months earlier and he is assuming they read I Corinthians to really understand what it is all about. I Cor. 15:52-55 - they know this already (too bad we have theologians who don't know I Corinthians before they start wrongly dividing II Corinthians.)

II Cor. 5:3 Literal according to usage:

(Since, when we shall be clothed, we shall not be found naked, [dead without a body.])

II Cor. 5:4

"groan," - inner aching of anticipation of what is to come.

If you were living in a tent year-round, you would start to crave that permanent dwelling place.

"burdened," - were burdened with Romans 7:24. It is not that we want to be unclothed. Cause when you are unclothed you don't have a tent or a permanent dwelling place. You have nothing. We do not want to die, but we want Christ's return and our new body. If you die before Christ returns, you are unclothed, you are naked, you are dead. But when

Christ returns, you get a new body, a new permanent dwelling place; incorruptible, immortal.

"swallowed up," = totally consumed.

"life," = the resurrected life. (I Cor. 15:54.)

II Cor. 5:4 Literal according to usage:

For we that are in the tabernacle [mortal body] groan with an inner aching in anticipation, being oppressed [by our mortal body,] not because we desire to be unclothed [in death,] but to be clothed [with a new body,] that mortality may be swallowed up and consumed by the resurrected life.

II Cor. 5:5

"wrought," = to prepare, both in Greek and Aramaic Literally; it is to prepare someone for something.

Here the "something," is "the selfsame thing," What's "the selfsame thing?" What has God prepared us for? New bodies! We do not have that new body now, but God has given us the earnest, the token the down payment of that which we are going to get. Eph. 1:14 and II Cor. 1:22.

"spirit," = new birth and in manifestation (Usage 2a and 5)

II Cor. 5:5 Literal according to usage

Now He who has prepared us for this very same thing [the new body] is God, who has given us the token, that is, the spirit,

II Cor. 5:6

Talks about being home in the body and absent from the Lord. Verse 8, absent from body and present or home with the Lord. Figure of Speech, antimetabole, repetition of a pair of words in reverse order, in order to contrast their condition. (Vs. 9)

II Cor. 5:7

Is a parenthesis so it will not affect the structure of Verses 6 & 8. "faith," = believing. This should remind you of I Cor. 4:18.

II Cor. 5:6 & 8

"at home," = in Greek, the word is used of being among one's own people, not in a foreign country.

"to be absent," = is just the opposite, is to be away from home in a foreign country.

I Th. 4:17 - "with," - next to, to be with him physically.

II Cor. 5:8

"with," = *pros*, to be together with yet distinctly independent of. John 14:2, - many mansions. To be at home with, live, lodge, does not mean you live in the same room, cause there are many rooms in our Father's house, but we are still with Him.

Covered in Are The Dead Alive Now? Chapter 4, "Absent from the Body, Present with the Lord." Read it!

It is not talking about death, but the gathering together.

II Cor. 5:6-8 Literals according to usage:

6. Because we know and are persuaded that while we lodge in the mortal body, we are traveling abroad away from the Lord's home.
7. (For we walk by believing and not by sight.)
8. Because of this, we are confident and it would please us greatly to depart from the mortal body and lodge with the Lord [at the gathering together.]

II Cor. 5:9

You know that you cannot work to be accepted because Ephesians 1:6 says He made us accepted. This in Greek and Aramaic means well pleasing. You can work to be well pleasing, but you are already accepted. This word for well pleasing, is used 7 times in the N.T.:

Romans 12:1 - we are well pleasing as we renew our minds.

Romans 14:18 - well pleasing by serving and waling in love.

Ephesians 5:10 - well pleasing to God by walking in light.

Philippians 4:18 - well pleasing to God as we ABS.

Colossians 3:20 - children are well pleasing to God as they are obedient to their parents.

Hebrews 13:21 - well pleasing to God as God works in you to do His will.

II Corinthians 5:9 - well pleasing to God as we labor.

Labor is bigger than just work. In Aramaic and Greek it is being diligent.

methchaptin & philotimeomai - *philos* = brotherly love + *timeo* = to honor. It is a love of honor or to consider it an honor.

It has the idea of being diligent or ambitious, to aspire, to be persistent; to really put your whole heart, soul, mind, and strength into it and at the same time consider it an honor.

You could put everything into a task because you feel obligated to do it. Or you can consider it an honor. It is your attitude in your work.

II Cor. 5:9 Literal according to usage:

Wherefore, whether we are lodging with Him or not, we are diligent because we consider it an honor to be well pleasing to Him.

Whether Christ has returned or we are still here, we still have to work and with all diligence because we consider it an honor!

II Cor. 5:10

In Aramaic, it says to "stand," rather than "appear." Judgment seat = *bēma*, the platform for judging, and in context of Church epistles it has to do with the rewards that are passed out. It is not the chopping off of heads, but passing out of rewards.

"receive," = in Aramaic it is to receive retribution, or to be rewarded. In the Greek, it has the idea of recovering what was one's own or to receive payment. This word used of future rewards here, as well as in Eph. 6:8, Col. 3:25, I Pet. 5:4 and II Pet. 2:13.

He is assuming they have read I Cor. 3:13-15, which says if we do good we are rewarded for it. But if we do not we do not get rewards - the works are burned yet the man is saved.

"the things in the body," = the body has to be the physical body because of the context.

"hath done," = *prassō*, (Greek) means to do, practice, perform. There is another Greek word which means to do - *poieō*. This dwells on the object of what is done. *Prassō*, dwells on the means by which it is done. It dwells on the ethical issues. Does the end justify the means? We are rewarded not only for what we do, but how we do it. That is the emphasis.

"bad,," = *kakos*, in an evil or destructive sense. In some of the mss.. In others its *phaulos*, which is evil in an unproductive sense. In other words, there is no payment, no rewards for it.

phaulos - fits the context the very best.

II Cor. 5:10 Literal according to usage:

For we shall all stand before the judgment seat of Christ so that each of us may be rewarded for the things we have done and how we have done them while we were in our mortal bodies, whether good works or unproductive, non-rewarding works.

End of Teaching

May 4, 1983
Thirtieth Corps Night

"The Ambassador"

II Cor. 5:11

"terror," - is the normal word for fear in the Greek and Aramaic. Fear can also mean respect, reverence, awe. Have to remember this word has a double meaning. Fear and trembling means reverence and respect and obedience rather than to be afraid of and to shake in your boots. That is because of the consequences of not being reverent and obedient which were fear and trembling. If a person lacked the reverence and respect in the eastern culture the punishment was very harsh. Exodus 21:15-17; Esther 3:2-6. It is used as respect and reverence in II Cor. 5:11. II Cor 5:9, labour - to be ambitious and consider it an honor.

"of the Lord," - genitive of relation and may be translated "pertaining to the Lord."

"persuade men," - Now, do you automatically persuade everyone you talk to? NO. In Aramaic, they would often use a verb when it is intended to do that. You attempt or endeavor or intend to persuade.

"but," = And now.

Remember II Cor. 4:2 during this chapter.

II Cor. 5:11 Literal according to usage:

Therefore, because we understand reverence pertaining to the Lord, we endeavor to persuade men [to reverence the Lord] we have been made manifest before God and I trust we have been made manifest to your consciences also.

II Cor. 5:12

"commend," — remember II Cor. 4:2; also, 10:12!

"for," = delete.

"occasion," = cause. Used in the sense of that which motivates an endeavor. Good translations might be incentive, resources or reason. In commerce it was used of capital invested in the business. The capital was the foundation, the basis, the reason for the start or success of the business. In the military it was used for a base of an operation from which an attack was made. Also, used as a philosophical term for the logical starting point of an agreement.

"glory," = boast.

"to boast on our behalf, that ye may have somewhat to answer them." In Aramaic, it is very short. It is, "that ye boast in us toward them."

The Greek is where you get this KJV translation from. "May have," What?? So they inserted, "somewhat."

"appearance," = face, it is just the external, the superficial appearance. It is not the heart; not the indepth.

II Cor. 5:12 Literal according to usage:

We do not commend ourselves to you again, but we are giving you a reason and

incentive for boasting about us and a basis for confronting those who boast of superficial matters rather than of heart matters.

"to," = *pros*, in the phrase, "to answer," but answer is in italics. *Pros*, can be used in the sense of "against," when it is someone or something you are opposed to. That is why Walter used confronting instead of against.

The Word has to be in your heart!

II Cor. 5:13

"beside ourselves," = crazy, insane, amazed. It is not that Paul was crazy, but he's obviating the words of his critics who were saying he was crazy.

"sober," = whole thoughts, sound mind.

Whatever Paul seems to be and this verse dwells on the word "seems," "Seems to be." He appears to be one thing to one group of people, and another thing to a different group. To the deprogrammers he is a bad guy. To the believers he is a good guy. He becomes all things to all people, but what is he looking for? Profit!! The profit to many. He will do anything to move the Word.

II Cor. 5:13, 14 Literals according to usage:

13. For if we appear to be crazy [as some say], it is for God's benefit; or if we appear to have a sound mind, it is for your benefit. Whatever we appear to be we're doing it to move the Word.
14. For the love of Christ constrains us, since we reason that one died for all, therefore, all died in him.

The love of Christ was Christ's dying for all, this shows Christ's love for all and it is that love of Christ that constrains us. Since he died for us, we ought to live for him.

II Cor. 5:15 Literal according to usage: (Key to this whole section)

And he died for everyone so that they who are living should no longer live for themselves but for him who died and was raised for them.

To live for him is to be an ambassador for him. We are travelers in this world, and while we are traveling, we are ambassadors, endeavoring to persuade men to reverence the Lord, reconciling others back to God. And what is it that constrains us to do this? The love of Christ! He so loved us that he died for us. We ought to be ambassadors, representatives of Christ in this day and time. Live for him, not for yourself. Jesus Christ is our Lord. II Cor. 4:5

II Cor. 5:16 Literal according to usage:

The result is that from now on we regard no one by the standards of the flesh. Even if we have known Christ experientially in the flesh, at the present we no longer experientially know him.

We do not regard anyone by the standards of the flesh, not even Christ, today. We have Christ on the inside and that is bigger than Christ on the outside.

II Cor. 5:17

"in Christ," means in fellowship

"he is," = Delete. Italics.

"creature," = creation

"a new creature," = a parenthetical - it is a parenthesis - FOS interjection. An interjection thrown in by way of feeling, this gives the supreme motivation to no longer live unto one's own self. You were born to live, but you were also born again to serve. When you walk by or in the new creation which is Christ in you, then you have fellowship.

"new" - new in quality.

"old things are passed away." = this is the conclusion of the condition that is in the first part of the verse. If you are in Christ, in fellowship, then old things are passed away. This passing away, stuff is not automatic — you have got to be in fellowship, not just born again.

"old," = is not the normal word for old. This means to go back to the beginning, or something that is well-established. The old things are those old, well-established traditions, lifestyles or conscience you had that was corrupted according to the deceitful lusts.

"are passed away," = means to come to an end, or disappear. Also, used of dying.

Things become a new quality when we are in Christ, in fellowship.

II Cor. 5:18

"and all things are," = not in the Aramaic. "ministry," *diakonia* meaning service rendered.

II Cor. 5:17 & 18 Literal according to usage:

The further result is that if anyone is in [fellowship with] Christ (the new creation) old things are passed away, and everything becomes new in quality by God who reconciled us to Himself through Jesus Christ and gave us the ministry of reconciliation.

It is understood that when somebody's out of fellowship in their walk, they are away from God, so you reconcile them back to God in their fellowship, in their walk. That would be a way of applying this verse. But very central to this is getting everybody to Christ, because he died for all. We want to reconcile and bring others back to God. But if we are so caught up on our petty trips, on appearances, comparing ourselves with others, well, we are never going to get out there to try to serve Him. Instead, you go as an ambassador to another country and you want to have all the special conveniences, that ambassadors are supposed to have, instead of getting in there and really fighting for your country, instead of really trying to win people for your country.

II Cor. 5:19

"to wit that," = for in the Aramaic; = how that in the Greek.

"world," - represents those that are in the world, the people.

"trespasses," = sins

"word," = *logos*, can represent the message, the communication of reconciliation. It is more than just a single word, it is the message.

God was in Christ doing three things:

- 1) reconciling;
- 2) not imputing, not counting,
- 3) committing, or entrusting.

II Cor. 5:19 Literal according to usage:

For God was in Christ reconciling those in the world to Himself, not counting their sins against them, and entrusting us with the Word [message] of reconciliation.

II Cor. 5:20

"ambassador," = *presbeuō*; it is a verb, it means to be an ambassador, older (as one who is mature) Ephesians 6:20.

When you go to another country you do not try to do everything you can get away with, you try to represent your country as the BEST. Be the best example in order to win the hearts of those people to your country, to bring peace between the countries. An ambassador is not there-to stir up strife, but to reconcile the countries, bring them closer together. Well, we are ambassadors for God, to bring the people of this world back to God. We are ambassadors for Christ, or on his behalf.

"you," - in italics - Delete

"did beseech," = was encouraging. Encouraging whom? Who have we been talking about in this context? Who are we ambassadors to? Those out in the world! Not the Corinthians; they were already born again, reconciled (maybe not reconciled in their fellowship, some of them.)

"you," Delete here also.

We pray in Christ's stead, or in his behalf. We pray for what? The world. Here is our prayer. The last part needs to be in quotation marks. "Be ye reconciled to God." That is simply our prayer. Not talking to the Corinthians, the believers, he is talking to the world. This is the prayer we, as ambassadors, take out!

II Cor. 5:20 Literal according to usage:

Therefore, we are ambassadors for Christ, in that God is encouraging [the world] by us. So we earnestly pray on behalf of Christ [representing him with power of attorney]: "Be reconciled to God."

II Cor. 5:21

"sin," - same word used in two different ways:

- 1) He did not make Christ literally sin - He made him a sin offering, (by the figure of speech, metonymy - the sin represents his offering for sin.)
- 2) sin.

Having the same word used in two different ways is the FOS, antanaclasis.

II Cor. 5:21 Literal according to usage:

For He [God] made him, who experientially knew no sin, a sin offering on our behalf, that we might become the righteousness of God by him.

II Cor. 6:1

"workers together," = fellow workers

"with him," - Delete it. We are workers together with each other as ambassadors for him.

To receive the grace of God in vain, in the context, would be to be born again but never live for Him, so you would never have any rewards in the future.

II Cor. 6:1 Literal according to usage:

As fellow workers we encourage you not to receive the grace of God in vain [without rewards.]

II Cor. 6:2

First part of verse is a gnome, FOS. The context of Isaiah 49:8 is the future restoration of Israel, the acceptable time was future for Israel. However, for the Christian the day of salvation and the acceptable time is not future, it is now! But for Israel, it is still future. So this cannot be a quotation regarding the Church, but it is regarding Israel. But it is being applied here to the Church, so we have a little problem. First of all, the verse is a parenthesis. It is an explanatory addition not complete in itself. The emphasis in this verse is on time. You have got words like behold, the time accepted, and the accepted time. "Now," is used twice. In II Cor. 5:15, "no longer," (from the literal.) In II Cor. 5:16, "from now on," (from the literal.) We are not talking about the future, which is for Israel, but we are talking about NOW!!!!

"the accepted time," and "the day of salvation;" in both places the "the" should be "a". Because that day that Isaiah talked about is not now. Today cannot be the accepted time spoken of in Isaiah. And it cannot be "the" day of salvation, but it is an accepted time and a day of salvation.

"accepted," = favorable.

II Cor. 6:2 Literal according to usage:

(For he says, "I heard you in a very favorable time; I helped you in the day of salvation." Pay attention, a favorable time is here now; a day of salvation is present.)

II Cor. 6:3

If you are an ambassador to another country and you cause other people to stumble (diplomatic immunity for example) then you are not a good ambassador.

"offense," = stumbling, like a stumbling block. It is the responsibility of the believer to behave in such a manner that his own life is not a cause of stumbling.

"ministry," = *diakonia*.

"blamed," = ridiculed, mocked, discredited, a laughing stock.

II Cor. 6:3 Literal according to usage:

We give no cause of stumbling in anything, so the ministry is not discredited.

This ties into II Cor. 6:1 - that you receive not the grace of God in vain. We give no cause of stumbling so the ministry is not discredited. But if you are an ambassador that causes stumbling (I Cor. 8:9 & I Cor. 10:32 & 33) you are not looking for profit.

II Cor. 6:4

"approving," = commending - same word used in 5:12; 3:1; 4:2.

Patience is needed in all these other things that are going to follow - all the way through verse 10.

II Cor. 6:4a Literal according to usage:

But in everything we commend ourselves as God's ministers with much patience:

From here all the way through verse 10, you can group these things. This is how we commend ourselves as God's ministers, as ambassadors for Christ, representing him, that we do not give any offense that the ministry be not blamed, but we commend ourselves to every man's conscience in the sight of God (4:2) with much patience and here is what follows:

"in pressures of like, calamities, and crushing confinement," These first three all deal with mental pressure situations.

"in beatings, imprisonments, riots," These three all deal with physical pressures.

"in tiring work, sleepless vigils and intense preoccupation with the ministry," (Our fasting is not abstaining from food, but it is to do the will of the Lord, to do the work of the ministry.) These three are the ministers, the ambassadors response to the mental and physical pressure. That is what you must do as a minister, as an ambassador — don't go looking for any of that diplomatic immunity crap — but get in there and fulfill your responsibility in representing Christ.

"in purity [of leadership,] knowledge [of God's Word] and endurance [of hardship]"

This is the quality of your response to the mental and physical pressures, that you remain pure, you retain your knowledge of the Word of God and handling it properly and your endurance of hardships.

"in kindness [to others,] holy spirit [in manifestation] and love without guile [*agapē*.]"

These three are the evidence of the quality of your response, your love has to be evidenced, it cannot be just a front. Retain that kindness to others, the holy spirit in manifestation and the love without guile is the evidence of your faithfulness as an ambassador.

"in handling the Word of Truth, demonstrating the power of God, and using the instruments of righteousness on the right hand of blessing and the left hand of cursing [both favorable and unfavorable conditions]"

These three are the power or means by which an ambassador responds.

Now, he goes into the contrasting things in the following verses, cause it is instruments of righteousness on both sides, whether it is favorable or unfavorable conditions.

"in times of honor and times of dishonor,"

"in times of evil report and times of good report,"

"when regarded as deceivers and when regarded genuine,"

"when regarded as obscure and when regarded as famous,"

These four contrasting situations tell us that no matter what we still use the instruments of righteousness, we still demonstrate the power of God, we still handle the Word of God properly.

Bishop Pillai said - "When someone honors you, don't get puffed up, if you're honored, don't get ego, a big head. And when someone dishonors you, don't get depressed.

Keep your "cool" in every situation. The devil may try to honor you, sweet talk you, or he may try to say how bad you are and depress you. Or he may try to intimidate you and say you are a deceiver, or some will try to degrade you while others treat you as famous.

Categories:

spiritual - "As dying [in the flesh] yet we live [in the spirit]"

physical - "As chastised, yet we are not killed."

mental - "As sorrowful, yet ever rejoicing."

material - "As destitute, yet able to enrich others."

Summarizes it all - "As having nothing, yet having everything."

II Cor. 4:2 - That is what an ambassador does.

II Cor. 4:5 - We are ambassadors for Christ to the world.

II Cor. 4:12 - See literal.

Our lives and our ministry have to be an example of ambassadors for Christ wherever we go in this world.

End of Teaching

May 11, 1983 Thirty-first Corps Night

"The temple" section but it is really the nail-down, smash-down, bring 'em all back together and realize how great life is, section. It is a short section. II Cor. 6:11-18, but it has a lot of impact, a lot of heart and a lot of figurative language which puts a lot of emphasis on this section.

II Cor. 6:11

"O ye Corinthians, our mouth is open unto you," FOS, eleutheria, an expression of feeling by way of boldness of speech. At this point it is the only place the Corinthians are specifically named outside of the opening of each book. It is at this point that the Corinthians are openly and personally confronted. All of this so far has naturally been directed to the Corinthians but it is also to the entire Church. It is a reproof epistle and designed to bring anyone back to God, but at this point it is reaching personally to the Corinthians and that is why it starts with this phrase. It is addressed to them but you could put your own name in there. The mention of them by names shows the great concern and love God had for the Corinthians, that they personally receive what He is teaching.

"our mouth is open," - it is a custom. The meaning of the phrase is that nothing is held back. "We have told you everything," is what this phrase means literally. In other words, everything they needed to know. Once you have told somebody everything they need to know, let us say in regards to salvation - who is responsible? They are! Until you tell them, it is your responsibility. But once you have told them, it is their responsibility to believe. This phrase also implies that the speaker is speaking from the depth of his heart; he is involved with what he is saying.

From Tom Berner's paper on this topic: To open the mouth or lips as it is sometimes referred to in the Bible, is used of someone who speaks if the man's real heart and should be involved in what he says. Otherwise it would not say that he opened his mouth to talk. It would simply say, "He said," or "He told them." The emphasis is that it is not just empty words, or hot air, or a running off of the mouth. Such a man breaks the silence by speaking everything necessary to communicate his heart. Judges 11:35 & 36 - I Samuel 2:1 - Hannah said her mouth was enlarged; and that meant that she could talk back loudly, boldly, and dare to say plenty to those people who had previously ridiculed her for being barren.

In the eastern culture, someone who speaks plainly and tells everything is said to open his mouth wide, or to have a large mouth. Matthew 5:2 - It wasn't that he let a few words slip out -he opened his mouth - he opened his heart, he said everything that was necessary, that needed to be said to communicate. He poured his heart and soul out to the people.

Matthew 13:35 - This is a quote from Ps 78:2 - As he spoke in parables, Jesus Christ poured truths from his heart. He said everything that was necessary but he said it in parables.

Acts 8:35 - If he only spoke a few words, that would not be everything but by saying he opened his mouth, it means he said everything necessary in order for the eunuch to get born again.

Ephesians 6:29 & 20 - Paul's prayer is that he would freely and plainly speak in public everything necessary in order to clearly make known the good news regarding the mystery.

As an ambassador he was responsible to deliver the message he had been given accurately and verbatim.

Not to open your mouth is just the opposite in the eastern culture. It means to be silent, it indicates that a person remains speechless, he restrains or restricts himself from speaking.

Job 2:12 & 13 - Job 3:1 - he opened his mouth and said everything necessary to communicate his condition. Job restrained himself from speaking until this time. Then he broke the silence by pouring forth the grief and sorrow in his heart.

Proverbs 24:7 - does not mean he would not talk, just means he would not say what was necessary. In the gate he does not speak the necessary things at the appropriate time. In the east, the important meetings and counsels are held at the gate of the city where the people gathered to settle disputes, discuss the affairs of the town, receive the judgment of the elders. A fool would remain silent and not give counsel when he sat with the elders of the gate.

Is. 53:7 - Jesus Christ didn't open his mouth when he stood trial.

Acts 8:32 - Jesus Christ remained silent and did not protest when he stood before Pilot. He controlled his expression to a minimum of speaking. Jesus Christ obediently endured the physical and mental abuse on our behalf when he suffered and died. But there were other time he did not. He spoke everything that was necessary - he opened his mouth, but not when he suffered and died. He said things, but he did not say all that much.

Romans 10:9 & 10 - It is more than just saying it with your lips, your mouth; but it is from the heart to pour forth from your heart everything that is necessary in making Jesus Christ your Lord. Can you do it out loud? Can you do it quietly? Sure, but the important thing is that you do it. That is why the word "mouth," is used here and it just does not say to "confess" it.

II Cor. 6:11

They said everything that was necessary to be said in order for them to get their lives back in order.

"heart is enlarged," - another idiomatic expression, meaning, we are relieved. Aramaic is *rbach*, literally means to enlarge. It is used metaphorically, meaning, to be relieved. Take your heart for example . . . suppose there is a lot of pressure on it.

Get a picture in your mind of something pressing on your heart - say your hand, and then you enlarge it. What are you doing? Taking the pressure off. If you squeeze a balloon with your hand, and then you enlarge your hands, what are you doing? You are taking the pressure off the balloon. That is why it figuratively means to be relieved. Or, to set free from pain, where the pain is relieved, the pressure is taken off. Or to be set free from anxiety or stress. Or to be recovered from illness, or to be delivered from child.

Ps. 119:32 - You study, read and put the Word on in your heart and mind. Then that Word will enlarge your heart, it will relieve the pressure from your heart. Then you are able to run the way of the Word.

Why were their hearts relieved? Because once you have spoken, it is no longer your responsibility. Until you have spoken, the words of reproof, or whatever needs to be said, it is still your responsibility. Once you have spoken, it becomes the other person's responsibility to believe it, and get his life lined up with God's Word. Then your heart is relieved, the pressure is taken off.

II Cor. 6:12

"straightened," - same word used in II Cor. 4:8.

"distressed," - means distressed or crushed or really squeezed, pressed down, confined.

You have to remember the context here is that the confining here was on the heart, and on the mouth. See, our mouth is open, we have told you everything necessary, so our hearts are relieved, the pressure is off. So you are not pressured, really squeezed, restricted in sharing your heart with us. You are not pressured or restricted by US. But you are pressured or restricted by your own bowels. "Bowels," represents the feelings, affections or emotions, which is another use of an idiomatic word. What was causing them to have all that pressure? Their own emotions! They got upset. They were putting the pressure on themselves. Now they knew God's Word! Paul had shared everything that was necessary for them to be relieved and now his heart is relieved so they are not pressured by him - they are restricted, in really letting loose and opening up their hearts like Job.

James 4:1-7 - We are not to be ignorant of Satan's devices. We are to resist the devil. And it is the lusts that were putting pressures upon their lives. Not the apostles.

James 1:12-16 - It was their emotions that were putting pressures on their lives.

II Cor. 6:13

The parenthesis there is right. Specifically, it is the FOS, epitrechon. It is an explanatory statement. This is not spoken to lessen the Corinthians, but rather to encourage them to be receptive to the correction as children. The word used here in the Greek, indicates the warmth and tenderness that Paul felt for the Corinthians. If he wanted to belittle them he would have used the word "babies," like he did in I Cor. 3:1.

If he wanted to emphasize their dignity and legal rights as family members he would have said, "sons."

This whole phrase not only emphasizes love and tenderness for the Corinthians, but also their responsibility to obey and follow their father in the Word, the Apostle Paul.

"Now for a recompense in the same," - the Aramaic literally means "pay me your debt." In other words, "Pay me what you owe."

The Greek is an unusual construction. It just has "the same recompense." That does not make a whole lot of sense. Therefore, the "pay me," must be supplied by elipsis, in Greek. But the Aramaic has the full expression. "Pay me your debt."

I have opened my heart, so now in context, what would they need to pay back? Open their hearts!

"Be ye also enlarged" - The Aramaic literally says, "and enlarge your love toward me." The Greek is, "you be enlarged also." The word "enlarged," again means relieved.

II Cor. 6:11-13 Literals according to usage:

- 11 O Corinthians, we have told you every necessary thing [opened our hearts] and our hearts are relieved.
- 12 You are not restricted by us [in opening your hearts] but you are restricted by your own emotions.
- 13 (I speak as to my own kids) pay what you owe me [open your hearts] allow yourselves to be relieved also.

II Cor. 6:14-16a

Five questions, FOS - erotesis - rhetorical questions. To be unequally yoked is to be yoked together with different species of animals. The word "yoke" implies a binding tie, or a union.

Deut. 22:10 - the most obvious yoke is a believer marrying an unbeliever.

"fellowship," - communion - concord - part - agreement. All these are different ways of describing being unequally yoked. Five sets of contrasting things here. The five illustrations of opposites show that the believer and the unbeliever have a totally different orientation. They just don't come from the same mold. This truth can easily be forgotten by those who are yet carnal. As is said in I Cor. 3:3. I Cor. 15:33 says it also. Their association with unbelievers would cause their morals and ethics to be corrupted. In I Cor., it mentions it. Here it makes an issue out of it, with 5 successive rhetorical questions and each one leading to a more specific aspect of agreement.

1) Fellowship - *metoke* - sharing in, or a partaking, like a partnership. The Aramaic word means fellowship or it could be a partnership as well. Luke 5:2-7 - "partners" form of *koinoneo*, they shared fully, it was a business relationship where each shared fully in the profit. In I Cor. sharing fully is not even the question. The question is *metoke*. Does righteousness have a partnership? Does it share in the percentage of the profits with unrighteousness? In no way!!! There is no partnership with righteousness and lawlessness.

2) Communion - The Greek does use the word *koinōnea*, but Rev. Cummins thinks the Greek is wrong, because it is not really even an issue here. And all of these will go down the line from now on, getting more specific as they go. Here we are dealing with a partnership - but what do you do when you have a partnership? You meet on a daily or weekly basis. However, the Aramaic word, *chultana*, means a mixing, a social acquaintance or friendship. We are business people, we share in the profits, a percentage, that is our agreement. We must see each other periodically, right. But now it is not about partners, merely social acquaintances. We may want to make business arrangements when we see each other. This is less than the very rigid, locked in stuff. It is going down the line, farther apart as far as direct relationship. Light and darkness is specifically spiritual light and spiritual darkness. Between these there is no mixing, no friendship, no social acquaintances.

3) Concord - In Aramaic, it means an agreement. *shalmuthia*. It comes from *shlama*, which means peace. It is like a peaceful agreement or concord. The Greek word also means agreement - *sumphonēsis*, used of a contract that was used for many types of commercial agreements. I Cor 7:5, uses a related word, consent, mutual agreement. Also used in Matt. 18:19 - agree. Now, it is just a contract, you are not acquainted. See how we are getting farther apart. There is no contract or agreement between Christ and Belial the devil. The Hebrew word for Belial means worthlessness. Deut. 13:13 - they were enticing the believers to go out and serve other gods.

I Samuel 2:12, II Sam. 22:5 "ungodly men" = sons of Belial Proverbs 6:12-15 - context is business - "naughty persons" = sons of Belial. They were sons of Belial and they were business men. They would stand in the marketplace; but they were not the men you were talking to, they'd have their front men out there selling the wares. And the sons of Belial would be standing back behind a curtain and you would have your back to them and could not see them. He would be winking with his eye, and holding up fingers, (teaching with his fingers.) He would be drawing signs in the sand (speaking with his feet.) But what is

in his heart? Perverseness. He sows discord, causing division. It was the businessman trying to cheat you, the customer. But, who did you have the contact with. The son of Belial? NO. His representative, some other turkey in the shop. What mutual agreement or business contract is there between Christ & Belial? There just isn't any!!!

4) Part - means a part, a portion, a share in both Greek and Aramaic. It is used of a share or stock in a business. You don't have a complete contract, but a share or stock in a company. You would not have direct contact with the person, no direct acquaintance with the person you have an agreement with. A believer does not even have a share with the unbeliever - no common stock.

5) Agreement - In the Aramaic, means unity in the sense of friendly terms with anyone as turning towards someone with affection, not necessarily a love affair, but turning towards someone with affection. The Greek means agreement as a decision arrived at by a group, much like a treaty - can include the idea of submitting like you would in a compromise. It is not a total agreement, but it is a compromise. Competitors in business will have a compromise, an enduring agreement.

II Cor. 6:14-16a Literals according to usage:

14. Do not be unequally yoked with unbelievers; what partnership is there between righteousness and lawlessness? What friendly acquaintance is there between light and darkness?
15. What peaceful agreement is there between Christ and Belial? What common shares are there between a believer and an unbeliever ?
- 16a. What assent [compromise] is there between the temple of God and devils?

II Cor. 6:16b

"ye," = we, in many mss, which is correct because it is more inclusive that all of us are a part of the temple of God. It is the "living God" which is a phrase used in the Bible in opposition to dead idols.

"temple" - not tabernacle. Tabernacle is used of the physical body. Temple is used of the body of Christ. We are all members of the body of Christ. That is why the word "we" (plural) is very important here. Eph. 2:20-22.

II Cor. 6:16-18

FOS = gnome

II Cor. 6:16 - from Lev. 26:11 & 12

II Cor. 6:17 - from Is. 52:11 & Is. 54:7

II Cor. 6:18 - II Sam. 7:14

II Cor. 6:16

"dwell" = means to inhabit, dwell in, live in. Emphasizes the indwelling presence of God via His gift of holy spirit. Out of the other four occurrences of this Greek word in the N.T., two of them (Rom. 8:11 & II Tim. 1:14) refer to the indwelling of the gift, holy spirit. The other two are where the word dwells in you and where believing dwells in you. It is significant that the citation is adapted to our administration. Lev. 26:11 - it is not quoted verbatim. Here it says, "set," and in Cor. it says "dwell." It had to be adapted to our administration. Verse 12.

Lev. 26:1 - Look at context - idols and graven images - idolatry is also in the context of

Corinthians. Lev. 26:13, he broke the bands of their yoke with those unbelieving Egyptians.

II Cor. 6: 17

Delete, "thing." - "unbeliever," would be supplied by elipsis, here - it is the unclean unbeliever. It is the people they were associating with. It is more than just touching, it is associating with them.

"receive," - is to receive into one's house, your household, to welcome them into your home. In the Sept, it is always used for the Hebrew word, where God is to gather and bring again His own people into their own land. When Jesus accepted the people who came to the last supper, his disciples, he washed their feet. When you come into the house, if you are unclean, then you need to have the dust washed off your feet. The word "unclean" is used of idols, idolatry, devils and homo's.

Is. 52:11a - The context is 52-54 is dealing with Christ's first and second coming. Especially when you get to Chapter 54, it deals more with his second coming. Is. 54:6, (Israel was the woman.) gather - I'll welcome you back home.

Ez. 20:34 - talking about Israel. Verse 41 sanctified is to be set apart. Verse 42, He is going to bring them back. He is going to welcome them home. This is fulfilled in Rev. 18:4.

In practical application, look at Paul in Acts 19, he taught in the school of Tyranus. In verse 9, he separated the believers out from the synagogue and taught in the school of Tyranus, rather than associating with the unbelievers.

II Cor. 6:18

From II Samuel 7:14 - verse 5 - the issue is building a house for God. The context is the temple, building it. In Cor., we are the temple.

"almighty," = all powerful. Hebrew = El Shaddai. Way Magazine - Nov/Dec 1981.

It is one of God's great names as far as Him being the believers' resource and supplier of needs. Everyplace it is used in the N.T. is in Revelation. It is used nine times in Revelation, except once it is used here in Corinthians. Of all the 9 times it is used in Revelation, only once is it used in a way similar to here in Corinthians. The other times it is used of judgment, God's almighty power to judge, and carry out that judgment. That one exception is Rev. 21:22. This is the new heaven and the new earth. There is no temple in the third heaven and earth. For the Lord God Almighty and the Lamb are the temple of it. And who is the Body of Christ? We are the temple today. That is why Almighty is used here. It is the Lord God Almighty - that is His temple - us the believers. Like it tells us in Ephesians. Look how close he comes here to spilling the beans as to what is coming up in the Book of Ephesians and does not really get to it. But he is telling them how great of a privilege it is to be a part of such a wonderful ministry in our day and time. Do not let your emotions get in the way. And do not go out there and associate with the unbelievers. We are the temple of God! As God says, "Look, I'm going to dwell in you, I'm going to walk with you, I'm going to be with you, I'm going to be your God, you are going to be my people, come out from among them and be separate. You don't have to rely on the unbeliever for your help. Don't touch those unclean unbelievers. And I will welcome you in the return, I'll be your Father and you will be my sons and daughters." Who is the temple? God and the Lamb of God in the third heaven and earth. We are the body of that Lamb, Jesus Christ. We are the Body of Christ, the temple today.

That is why Rev. Cummins calls this the "nail down" section. He used the temple to nail down just what a privilege it is. So you got to put up with a little pressure in this world. So what?! You are a part of the temple. How great it is!!

II Cor. 6:16b-18 Literals according to usage: [Capitalize "Temple"]

- 16b. We are the Temple of the Living God even as God said: 'I will dwell in them and walk with them; I will be their God and they shall be My people.' [Lev. 26:11 & 12]
17. Wherefore the Lord says: 'Come out from among them [unbelievers] and be separated and do not associate with the unclean unbelievers.' [Is. 52:11]
And: 'I will gather you and welcome you home.' [Is. 54:7]
18. And: 'I will be your Father, and you shall be my sons and daughters.'
[II Sam. 7:14.] This says the Almighty God.

End of Teaching

May 18, 1983 Thirty-second Corps Night

II Cor. 7:1

What promises? Cannot be O.T. promises because those were to Israel and not to the Church. They are those promises that are given in vs. 16-18, that are like those O.T. promises because we do have God in Christ in us. We are to come out from among the unbelievers, not to associate with them, but to be separate. And God will welcome us, and then we are sons and daughters of God, because we are all a part of this big edifice - the Temple of God. Those are the promises, not the O.T. promises addressed to Israel, but those that are similar and yet they are to the Body of the Church, the Temple of God.

To "cleanse," is to purify. "filthiness," Aramaic word is *tamutha*, and is related to the word "unclean," in II Cor. 6:17. We are to cleanse ourselves from all uncleanness.

Flesh and spirit - the FOS where the part of a thing is used for the whole. Synecdoche.

The flesh and spirit are put for the whole man. It is impossible for God's gift of holy spirit to be cleansed because it is already holy, it is already pure, it is already clean. You do not need to clean something that is already clean. That is why it cannot mean to cleanse ourselves from all filthiness of holy spirit. The flesh and spirit is that figure where these two parts are used for the whole man.

"holiness," = related to the normal word for "holy," but this particular word used here is only used three times in the N.T. Rom. 1:4; II Cor. 7:1; I Th. 3:13. This word indicates an ethical purity in the walk - in this context. We are to perfect holiness in reverence of God in our walk. We are already perfect spiritually. We are sanctified, set apart. This fits real good with II Cor. 6:17 where he tells us to be separate, not to associate with the unclean unbelievers. After you have it spiritually, you need to get it into your walk, according to the standard, by putting on pure thoughts in your heart and not associating with unbelievers - that gives holiness in your walk.

II Cor. 7:1 Literal according to usage:

Therefore, beloved, because we have these promises, let us purify ourselves from every unclean association of flesh and spirit, and let us work to be set apart in holiness with reverence to God.

This summarizes what we read in the last section. II Cor. 6:11-18.

II Cor. 7:2

"receive," - In Aramaic, it gives you a number of meanings, like endure, hold, to contain. The simple form of this word means to think, or to hold as true, or supposed. However, this particular form used here indicates a deeper thinking. That is why they translate it endure, wait, contain. The Greek word literally means to make room for someone, in your heart. In II Cor. 6:11, "mouth," - they told them everything that was necessary and their hearts were enlarged. They wanted them to open their hearts, to repay what they owed, their love. So that their hearts would be relieved. That is why "open your hearts," right here would be a great translation. It fits with the context.

"no man," - really begins each of these phrases in the Greek. So, it is the FOS, anaphora, which is the repetition of the same words at the beginning of successive clauses.

This FOS points out three things:

- 1) Wronged - really means to cause injustice to. Or to treat unjustly. It can also mean to injure or harm. "Injustice," would cover the whole situation of the Corinthians because it was not a matter of hurting someone physically, but causing injustices.
- 2) Corrupted - used of the Temple - If anyone defiles or corrupts the Temple, God would defile or corrupt him. Used also of corrupting with erroneous teaching.
- 3) Defrauded - Means to take advantage of, in both the Greek and Aramaic. Or to greedily defraud. The Greek word is related to the word for covetousness which is a greedy desire for more and more. This is the word used in II Cor. 2:11. Lest Satan should get an advantage of us . . . This word is only used 5 times in the N.T. . Four of them are in II Cor.: 2:11; 7:2; 12:17 & 18; and the 5th in I Th. 4:6.

II Cor. 7:2 Literal according to usage:

Open your hearts to us. We have done injustice to no one. We have corrupted no one through erroneous teaching. We have greedily taken advantage of no one.

They could trust Paul and the other leadership. They opened their hearts to the Corinthians, always behaved justly, never taught anything erroneous that corrupted or defiled them, and he never took advantage or tried to exploit anyone materially, or in any other way.

II Cor. 7:3

This verse is pretty self-explanatory, except the last part.

"die and live with you," - Remember the FOS, synecdoche, in verse 1? This is not that figure, but there is another FOS, merismos, where you divide a whole into parts. For example, the manifestations of the spirit - you could list all nine - that would be giving all the parts of the whole. Could do the same with the fruit of the spirit and the gift ministries. Listing the parts or dividing a whole into its parts.

This is not in Bullinger's FOS, but in a Journal of Biblical Literature, 1952 issue, a man called Honeyman, talked about polar merismos, where you divide the whole into parts. Polar means the poles - the extremes - it is where you give the two extremes, two opposites in dividing it up into parts. Instead of listing every part you just give the two ends. This was a common Hebrew expression, idiom. It expresses totality by using these two opposite extremities.

In Genesis 1, it says the evening and the morning were the first day. It gives the two extremes for the whole day; the totality.

In Is. 33, as well as in Eph., it talks about those who are far off and those who are near - meaning everybody.

In Gen. 8, it talks about seed time and harvest, cold and heat, summer and winter, day and night.

God, Jesus Christ and an angel have spoken, "I am the first and the last, the alpha and the omega." Does not make Jesus Christ or the angel, God - it means he is the total, one and only. Such as the only messenger in the situation.

The two extremes of death and life show the totality of the commitment that the Apostle Paul had for the Corinthians. Whatever we do, we do together. We are with you, together.

II Cor. 7:3 Literal according to usage:

I am not speaking to condemn you, for I have told you already that you are in our

hearts. Whatever we do, we are together with you.

II Cor. 7:4

"boldness of speech," = the normal word for boldness that is used so often, *parrhēsia*. It is interesting it is used in the first verses of this long section. In this section through chapter 12, there is a lot along this line of boldness and boasting, etc. Boasting is used a lot. He boasts about the Corinthians as well as some of his own achievements spiritually. Boast (verb) *kauchaomai*.

Tharreo, means to be of good courage; of cheer.

Pepoithēsis, means confident trust.

Tolmaō, means dare, more of an overt action which corresponds with *tharreo*, which is an inner action.

These five words come up a lot between here and II Cor. 12. There is a lot of focus on boldness, confidence, being of good cheer, confident, and trust.

[If Walter were to label this section, because of his boasting in the Corinthians, and he believing in the Corinthians, and his really building them up, he would call this "You're the Best" section.]

II Cor. 7:4

"toward," = *pros*, with a view to or with respect to. He is bragging about them. He is using boldness of speech with respect to the Corinthians. Great is my glorying (boasting) of you.

"comfort," = encouragement. Used seven times in this chapter.

"tribulation," = pressure. You don't get joy cause you've got so much tribulation, you get joy in spite of it. Because you are able to stand and be bigger than all of it; the pressure.

II Cor. 7:4 Literal according to usage:

Great is my boldness of speech with respect to you, great is my boasting of you. I am totally filled with encouragement. I superabound with joy in spite of our pressures of life.

II Cor. 7:5

"flesh," = synecdoche - FOS - part put for the whole. Flesh, meaning the entire man.

"Had no rest," = used of the relaxing the custody of a prisoner.

"troubles," = verb form of pressured.

II Cor. 7:5 Literal according to usage:

For when we were come into Macedonia our flesh had no rest but we had pressures from all sides: conflicts, from the outside and anxiety from within.

They were getting closer *to* Corinth. When they were at Troas, Titus did not come. Now, he moves over to Macedonia, they are getting closer to Corinth and they are wondering where Titus is. No good report has come back. Now they were encouraged because they had spoken what they needed to say, their hearts were relieved - but still, it is nice to hear it and Titus hadn't come back yet.

II Cor. 7:6

Titus came while they were in Macedonia.

"comforted," = encouraged

"cast down," = it is one word both in the Greek and Aramaic.

It is the word that normally is used of humble or lowly people; meek to receive the Word. It is also used of those that are down hearted, cast down, depressed. To an extent they were down hearted here according to the context because Titus had not come yet. But, they were also humble, because God does not guarantee that everyone who is down hearted is going to get relieved. They also have to be humble to receive God's Word. Also, if people are humble but not down hearted, then there would be no reason for God to encourage them. They are already encouraged. That is why both ideas are in this word that is used here in this context.

II Cor. 7:6 Literal according to usage:

But God, Who encourages the down-hearted who are humble, encouraged us by the return of Titus.

II Cor. 7:7

"consolation," = encouragement

"comforted," = encouraged.

"in," = by

"told," = reported, to bring a message to.

- 1) earnest desire
- 2) your mourning
- 3) fervent mind toward me. The Aramaic says concerning us, or on our behalf (not just me, but us; Timothy was with him.)

All three of these ideas are all toward us.

"earnest desire," - Aramaic means love. The Greek means a longing, a longing to be with, fond desire. It is also used in II Cor. 7:11 - "vehement desire." The related verb was used in II Cor. 5:2, "earnestly desiring." The Corinthians longed to be with the man who taught them the Word.

"mourning," = this isn't the normal word used for mourning. It is significant though, the Corinthians lamented for Paul, in that they had put him through much grief, because of their error. Yet, Paul assures them in II Cor. 2:4, that his purpose in writing was not to cause more grief, but that they might know how much he loved them. When they knew this from Titus it hit them in the heart and they were sorry and that is what Titus reported back.

"fervent mind," = *zēlos*, = zeal - it is the word used for "earnestly desire" in I Cor. 12:31 and I Cor. 14:1. Having zeal towards Paul and Timothy, their leaders.

II Cor. 7:7 Literal according to usage: [Remember vs. 6]

Now it was not just by his physical return, but by his encouragement, whereby he was encouraged by you, which he relayed to us when he reported how you love us, how sorry you are, and how eager you are to stand with us. So, I rejoiced even more.

II Cor. 7:8

"sorry," - a better word for this and the word sorrow used in the next verses is grief.

"season," = a short time.

Repent in verse 8 is not the same as repentance in vs. 9, although they are somewhat related.

"Repent," in verse 8 is *metamelomai*. It does not have as far ranging meaning as the word in verse 9 & 10, which is *metanoēō*. This is the normal word for repent in the N.T. . It means to perceive afterward, hence, to change one's mind and purpose, repent is still a good translation.

Metanoēō, is mainly used in the Bible of repentance unto salvation. However, there are cases where it is used of a change in lifestyle or your walk after you have been born again. Acts 8:22.

Metamelomai, (vs. 8), means to sorrow or regret of having done something. When Judas regretted what he had done in Matt. 27:3, he returned the 30 pieces of silver, but that did not result in a turn-around in his life-style.

Verse 10 does refer to salvation - for godly sorrow or grief, worketh repentance to salvation, not to be repented of - cause it is irrevocable. But the grief of the world works death. That is talking about salvation, and that is why verse 10 is also a parenthesis, because it is right in the midst of this section that is dealing with the Corinthians changing their minds.

II Cor. 7:8

I do not regret it. Same epistle = I Cor.

II Cor. 7:9

I didn't get excited and full of joy because you were sad. But, that you grieved to a change in life-style . . . a change of heart . . . a change of mind.

II Cor. 7:10

Here he is using the greater principle of salvation, which in the context is applied to their change of heart, because they were screwed up because they were not walking on the Word. So, when Paul wrote them they were not too happy about it. They grieved, but it was a godly grief, or literally, a grief according to God. But that doesn't mean God caused the grief, because God does not cause grief. Their brief grief caused them to come back to alignment and harmony with God.

"not to be repented of," - is irrevocable. The only other place this word is used is in Romans 11:29. In contrast to this, the grief according to the world works death. Verse 10, is indeed a parenthesis because it is a greater principle, talking about salvation in contrast to the grief of the world, working death. And it is applied to getting back in fellowship. It is possible to get out of fellowship again, but once you have experienced that grief and have turned back to the fellowship you become stronger on the Word, your breaking points become stronger, so nothing can tear you away from God. God wants you to be strong, and to stand.

Verse 11 goes back to the walk, the fellowship.

II Cor. 7:8-11a Literals according to usage:

8. If I made you feel grieved by my letter, I do not regret writing it even if I did regret it. For now I see that the letter only grieved you for a short time.

9. So now I rejoice, not because you were grieved, but because the grief led you to a change in heart. It was a grief leading back to alignment and harmony with God. Thus, you were not injured by us in any way.
10. (For grief leading to God energizes repentance to salvation which is irrevocable, but worldly grief produces death.)
- 11a So look at what this grief leading back to alignment and harmony with God has produced in you:

II Cor. 7:11b

It has produced:

- 1) Diligence - *spoudē*, - puts emphasis on the diligence or effort put forth. After they were reprov'd, they diligently put forth effort to right the wrong, to get back on this Word. This includes confessing. Your broken fellowship and taking the appropriate action to correct the error.
- 2) Answer of truth in the face of accusation. The accusation is not the reproof, but it is the condemnation, either from themselves or from Satan, which is a big part of this second epistle. You must stand on the truth rather than defending your former actions or feelings of condemnation.
- 3) An annoyance or indignation, displeasure, anger. But what are you annoyed with and irritated with? The devil! His devices and the things he has tried to throw at you.
- 4) Fear = reverence - For God and wanting to walk for Him. They gained greater respect for God, not fearing their leadership.
- 5) Longing - same as in vs. 7, and II Cor. 5:2. They longed to be in fellowship with God and their father in the Word, rather than staying in their error and hate.
- 6) Earnest desire - zeal - spiritual walk, rather than their fleshly desires.
- 7) Wanting to see justice done - vengeance

II Cor. 7:11b Literal according to usage:

diligence [to correct your error,] an answer [of truth in the face of accusation,] annoyance [with Satan's devices,] reverence [for God,] a longing [for the fellowship with God and us,] earnest desire [for spiritual matters,] vengeance [against the devil.]
In every way you have established and commended yourselves to be pure in this affair.

The Corinthians are now showing their true colors by getting back in alignment and harmony with the Word.

II Cor. 7:12

He did not write because somebody had done something wrong or because somebody had suffered a wrong. That was not Paul's purpose for writing. II Cor. 2:4. He cared for them.

"our care for you," is right - some mss really turn this phrase around.

II Cor. 7:13

"comforted," = encouraged

"in," = by

"comfort," = encouragement

"yea and," = but - and should come after the first four words. "Therefore we were comforted but by your comfort exceedingly the more we joyed.

This fits with verse 7.

"spirit," = soul life.

II Cor. 7:14

"him," = Titus

II Cor. 7:15

"inward affection," = bowels, which is the Aramaic way-of saying affections, the seat of the emotions.

"fear and trembling," = Aramaic expression meaning reverence and obedience.

"received," = accepted

II Cor. 7:16

He was of good courage because of what he had seen in the Corinthians. You are the Best!!!

End of Teaching

May 25, 1983 Thirty-third Corps Night

The subject of II Cor. 8 & 9, is the grace, or ABS, because grace is used for ABS throughout these chapters. It is that which was to be collected and sent to Jerusalem. The collection is mentioned first of all in I Cor. 16:1-3 (liberality is the word, "grace.") Romans 15:25-27 (Corinth is in Achaia). Remember, here that poor saints refers to those living off of the ABS according to need. By the time Romans was written both Macedonia and Corinth had made their contribution. The collection for the saints did not start with the Corinthians. It had been an integral part of the Church since the day of Pentecost. (Acts 2:44 & 45; 4:34-37; 11:29; Gal. 2:10.) The Apostle Paul did bring the ABS with him when he came to Jerusalem (Rom. 15:26; Acts 24:17.) Alms is used for the ABS. The Greek and Aramaic words for alms is related to the idea of mercy or withholding of merited judgement. When you don't work you don't eat. So, when I give alms to someone I am overriding that judgment, I am showing mercy to that individual. Same way with ABS. (Although they're not doing something wrong, they're doing a lot of work in the ministry) then that ABS is in the same category of giving to the poor saints - living on their need according to the ABS received. "Poor saints," work for their needs rather than having secular work.

Why is ABS discussed in II Cor. 8 & 9 in such detail? There is no other place in the N.T. that is given so much space on this subject of ABS. In I Cor. he reproved them for their error. In II Cor., so far, he has been encouraging them, boasting about them and commending them of their positive response to the reproof that was given in I Cor.. The focus in II Cor. 5 & 6, is that we as believers are workers together, ambassadors, traveling through this world with the ministry of reconciliation. As such, we do not fellowship with the unclean unbelievers, but we are to come out and be separate. The Corinthians were therefore encouraged to enlarge their hearts of love, to relieve the pressure from their hearts, by loving him - paying what they owed him. They had already proved themselves pure in the matters at Corinth as he said in II Cor. 7:11. They needed the encouragement to enlarge their hearts and be relieved after they had been reproved. However, there is one thing left - and that is to show that their hearts are relieved . . . to show the love out of their hearts, and the evidence of that love is ABS. ABS is the ultimate culmination of fellowship. It shows a relieved heart of love. In II Cor. 8:8, "prove the sincerity of your love." That is the purpose of ABS! II Cor. 8:24, proof of your love. The Corinthians did love Paul; they went through all those changes. But now, they are to show that love. ABS is the ultimate culmination of fellowship. And fellowship is sharing fully in all things. When you share out of your abundance isn't that a part of sharing fully? Certainly!! To give to a "good cause" is fellowship with unclean unbelievers. To give to the ministry of God's Word is to fellowship with true believers as workers together.

The four remaining chapters of II Cor. deal with boasting and an answer of truth to the unbelievers - that is, to those who have not responded to the reproof. Therefore, this section (II Cor. 8 & 9) on abundant sharing is the final instruction and encouragement to get back to believing rightly. I Cor. 16, closed with ABS. II Cor. 9:6,7, when you have that relieved heart, a heart of love then you are going to share out of your heart. II Cor. 9:12,13 - It not only supplies the needs of the saints, but it causes abundant thanksgivings unto God.

II Cor. 9:15 - That is the ultimate in giving - that is the grace of God to its greatest degree.

II Cor. 8:1

"wit," - Old English for "know"

"grace of God," - Now, he closes II Cor. 9 with "Thanks be unto God for his unspeakable gift." That is THE grace of God. But what he is talking about in II Cor. 8 & 9, is the grace as money, the ABS, what the believers shared out of their hearts, what they gave.

"bestowed," = given by - NOT given to.

The subject in these chapters is not the grace of God, from God down to them, but treating money as the grace of God, calling it by that term, as he did in other places, and it is what came from the Churches to Jerusalem.

"grace" is a term used for money to emphasize the favor with which it was given and God's divine favor in return to the believer - because as you give you receive it multiplied back to you many fold. And not only in the material realm, but physically, and in healing, spiritually, and in many other ways it is multiplied back to you.

II Cor. 8:1 Literal according to usage:

Brothers we want you to know about the grace of God [ABS] given by the churches of Macedonia.

II Cor. 8:2

"trial" - the proof of experience. It is a test or trial implying a positive outcome. It involves a search for purity rather than negatives.

"affliction," - normal word for pressure. It is specifically a genitive of content - in other words - a great trial filled with pressures of life. The churches in Macedonia had experienced pressure from the unbelievers also, just like they were at Corinth, and he is using them as an example.

"deep poverty," - they were willing to give beyond their ability (Vs. 3) At this time in history the city of Patrae and Corinth were the only real affluent cities in all of Macedonia and Greece. Yet, the believers of Philippi, who, were not one of those affluent cities, still sent support to Paul when he was in Thessalonica (Phil. 4:16) In spite of their lack of affluence, in those cities, the believers still had the abundant life and they still were able to share out of that abundance. They were willing to live on their needs in order to share of their abundance. The Corinthians, who as a city, had the abundance to give were procrastinating and not giving. The Word uses the example of the giving of the Macedonians to exhort the Corinthians to give. Therefore, the believers in Macedonia were not poverty stricken in the sense that they had great needs. That is not what this "deep poverty," means. Because they gave willingly and freely and they had no excess or accumulation of material goods. They were willing to live according to their needs.

"abundance of joy," = because they loved the Word and wanted to see the Word move out.

"riches," - is used idiomatically of a great quantity of whatever. Here it is the riches of liberality.

"liberality," = in Greek and Aramaic means simplicity. Or it can be used of mental honesty, the virtue of one who is free from pretence.

To be rich in simplicity would be willing to live on needs. Not to feel that you have to be extravagant, have pluralities. That is what the Macedonians were doing - living on need, giving of plurality.

Phil. 4:19; Matt. 19:24 ("camel," = rope in the Aramaic);
I Tim. 6:17-19 (trust in uncertain riches.)

When someone wants to hold on to riches, it clogs up the machinery and they don't get a lot done spiritually.

II Cor. 1:12 - Need varies upon individuals and what you are doing in the body, but still they were not extravagant - the Macedonians or the Apostles. That is the example which was being set for the Corinthians.

II Cor. 8:2 Literal according to usage:

Through much endurance of pressures, their constant joy and willingness to live according to need have caused them to abound with the riches of simplicity [liberality.]

II Cor. 8:3

"record," = witness.

"beyond their power," = *dunamis*, they were willing to live on less in order to give more. It doesn't mean they dug into their need, that would contradict verse 12. They could not be giving of their need. This is a hyperbole. An exaggeration (FOS). It is like when we say, he has given 110%. You cannot do that. It means they were really living on need and not squandering money or abusing what they had materially, but they shared of their pluralities.

"willing of themselves," = simply means willingly of one's own accord. They didn't do it because they had to or were commanded to, but they did it willingly of their own free will. "Willingly," only used in one other place, vs. 17.

II Cor. 8:3 Literal according to usage:

I am a witness that they [the Macedonians] were willing [to give] of their own ability and even beyond their ability.

II Cor. 8:4

"praying," = *deomai*, to make requests for a specific need.

"intreaty," - in the Greek it is encouragement. In the Aramaic, it is seeking. In the Aramaic it is interesting because the word pray, is also to seek. They are related words: "They sought us seeking."

"gift," = grace - used of money in this section.

"fellowship," = full sharing. The consummation of fellowship is abundant sharing.

The gift that they gave was indicative of the full sharing. Rom. 15:26 (contribution = fellowship); II Cor. 9:13 (distribution = fellowship); Gal. 6:6 (communicate = fellowship).

"saints," = specifically he is taking this to which saints? The one at Jerusalem. Romans 15:26.

II Cor. 8:4 Literal according to usage:

They insistently urged us that they would be allowed to share in the grace [participate in giving] of ministering to the saints [at Jerusalem.]

II Cor. 8:4 Word by word from the Aramaic:

They sought from us with much seeking that they could fellowship in the grace of the ministry of the saints.

KJV and the Greek are sort of misleading — that we should fellowship. They wanted a share in giving. They wanted a sharing in ministering to the saints. How do you get a share in ministering to the saints at Jerusalem if you are out on the field? ABS is certainly one way.

II Cor. 8:5

"not as we hoped," = this phrase is misleading. Some translators say - not merely as we expected, or not only as we expected. In other words, they went beyond what we expected.

"by," = in or according to.

First, they gave themselves to God then they gave themselves to us and the ministry, and serving with their material goods, etc.

II Cor. 8:5 Literal according to usage:

And not only as we expected, but first they gave themselves to the Lord, and then to us in the will of God.

II Cor. 8:6

Paul had sent Titus to Corinth and Titus had just returned from Corinth. Now, he wants Titus to go back and finish the work he started.

"finish," = complete

"grace," = ABS

II Cor. 8:6 Literal according to usage:

So we encouraged Titus, who already began to work with you, to bring this work of grace [ABS] also to the point of success among you.

II Cor. 8:7

It repeats this and expounds it just a little bit more.

"as ye abound in everything," - they had already proven themselves clear in the affair - just one thing lacking - grace, ABS. They started to, but they did not have it in their hearts like the Macedonians.

"faith," = believing

"utterance," = logos, the Word

"knowledge," = *genosis*

"diligence," = *spoudē*

Many "ands," = FOS, polysyndeton.

"grace," = ABS

In the Renewed Mind Class, Walter taught the 7 laws of abundance. Only one of them is not used here, and that is the law of hope which is in Romans 15:13:

- 1) The law of believing is that as you believe you receive.
- 2) The Word represents the law of learning. You cannot go beyond what you are taught.

- 3) Knowledge does not represent just the knowledge in your head but the utilization of it. Either you use it or lose it.
- 4) Diligence represents the efficiency with which you do it.
- 5) Love activates - it is what causes everything else to go into action.
- 6) Giving and receiving.
- 7) Law of hope.

When you are lacking in any one of these areas you do not reap the result. It is like the fertility of the soil. If it is deficient in one element it does not produce the way that it is supposed to.

II Cor. 8:7 Literal according to usage:

Therefore, as you abound in every work, namely believing, and the Word, and knowledge, and diligence, and in you love to us, so you should abound in this grace [ABS] also.

II Cor. 8:8

"I speak not by commandment," = He was not going to give them a commandment. It is still the Word, like speaking by permission and not by commandment, in I Cor. 7:6. He was not giving them a law but he was encouraging them because of the diligence (forwardness = *spoudē*) of others.

"sincerity" = genuineness

II Cor. 8:8 Literal according to usage:

I am not giving you a commandment, but I am proving through the diligence of other believers, the genuineness of your love also.

The believers were the Macedonian believers.

II Cor. 8:9

Here is another great example. It is not talking about Jesus Christ material poverty or riches. Because he had his needs supplied and you know the record of his birth where the wise men brought him those things; he had the ability to work; he grew up in a community where you had to learn those things. He was not without means. But he was rich as a son of God.

"Yet for your sakes he became poor," - How did he become poor? He became poor as a servant - Phil. 2:6 & 7. He was rich, as the Son of God, but he became poor in the sense that he became a servant.

"poverty," = as a servant - "rich" = as sons of God.

This is parallelism, a FOS, where you repeat the same ideas either in introversion or in alternating line.

II Cor. 8:9 Literal according to usage:

You know the grace [generous giving] of our lord Jesus Christ. Though he was rich [the son of God] yet for you he became poor [servant]. So from his being poor [servant] you were made rich [sons of God.]

II Cor. 8:10

"my" - Delete it. He is not giving his advice, he is giving God's advice. "advice," = gnome, the result of knowledge, utilizing the mind, thinking thoughts through.

"advice," = judgements, right decisions that come from utilizing such knowledge.

"but advising I advise," = The Aramaic literal, which has the FOS, polyptoton.

"expedient," = profitable. A very key word in I Corinthians.

"begun before," = they had started to do it.

"forward," = willing, to intensely desire. At one time they were very excited about and wanted to ABS but somehow the pressures or pleasures of life, or something got in the way.

It takes leadership to build ABS in an area because the adversary will do the best he can to get people not to ABS.

"a year ago," = when was I Cor. written? In the spring or summer from Ephesus. Here it is the fall when he writes II Cor. from Macedonia. So it is not a whole year. A better translation would be "last year." The Judean year and the Macedonian year started in the fall. And the standard Roman Olympiad year began in the summer. So which system do you want to use? So the new year had already started sometime between I Cor. & II Cor.. So, they were not using a normal Roman calendar because the normal Roman calendar started in January. They were using either the Macedonian, Judean or Roman Olympiad calendar. Walter thinks the Judean because of the Aramaic being the original language and so many of the customs are expressed in Semitic terms rather than Greek or Roman.

II Cor. 8:11

"readiness to will," = a longing desire, an eagerness to do it. Greek - *prothumia*, an eagerness, an inclination. Read Mar/Apr. 1979, Way Magazine, "Will You Pray for My Heartburn?"

"performance," = completion.

II Cor. 8:10, 11 Literals according to usage:

10. In this matter I give judgement, for this is for your profit. You were not only willing but started to do it last year.
11. So now finish doing it as there was an eager desire [to ABS] so finish doing it out of what you have.

II Cor. 8:12

"willing mind," = *prothumia*

"accepted," = well pleasing.

II Cor. 8:12 Literal according to usage:

If a man is eager to do it [ABS] that is well pleasing [to God] as long as it is in proportion to his ability, not his inability [to give.]

II Cor. 8:13

"eased," - release or a relaxation of pressure

"burdened," = Pressure

II Cor. 8:14

"equality, = is like equal angles of an isosceles triangle where they are equal, not identical. "Balance," would be a good word to use here.

"want," = need, lack, deficiency.

The repetition of words here is parallelism, FOS.

II Cor. 8:13, 14 Literals according to usage:

13. It [ABS] is not so others have relief and you have pressure but so there is a balance.
14. At the present your abundance supplies their deficiency, so at other times their abundance supplies your deficiency [to Jerusalem,] so there is a balance.

Where has the ABS always gone? In Acts, they laid it at the Apostles' feet, who made distribution according to need. It wasn't that they gave to this person and that person, but they collected it and sent it to Jerusalem, and then it was distributed from there. If there was a deficiency from us to Jerusalem, then another area would supply that deficiency, so the believers those who were serving the Word, always had their needs met. God always supplies our need according to His riches in glory. That is why Paul could say in Philippians that I am not losing for a gift, cause God supplies my need. I am looking for fruit that abounds to your account! If we don't have our needs supplied from one area some other area is going to supply that need, they are going to ABS. And as long as we are faithful to the Word, we are going to get blessed. But, the problem is, you are not going to get blessed.

That is why it is your deficiency to Jerusalem. Then there is a balance. But, what if you are in a situation where you have a famine. Now, you do not have the material goods. You are not starving, but you do not have the excess to ABS so much. But you still ABS from what you have. But another area that does not have the famine ABS, and those that work the Word can still live and move and share the Word. But if the famine switches from you area to another area you can ABS more. There is still a balance. If the famine was so great that you had trouble living to where it was really hurting, then the material abundance that is supplied to Jerusalem could be supplied to other individuals as there is need.

II Cor. 8:15

gnome - from Ex. 16:18 referring to the gathering of manna which they gathered daily except on the Sabbath and just enough manna for the family to eat cause it would not keep overnight, except the night before the Sabbath. You would have enough, but nothing left over.

II Cor. 8:15, 16 Literals according to usage:

15. As it is written, "He that gathered much had no excess, and he that gathered a little did not lack."
16. Thanks be to God who put the same diligence in the heart of Titus for you,

II Cor. 8:17

Did not do it cause he had to, but because he wanted to.

II Cor. 8:18

"praise in the gospel," - doesn't mean anything else than they preached the Word.

"all the churches," - He was still known including at Corinth. Who was he? Doesn't give his name (Acts 20:4 & 5). There were a total of 8 people who traveled with Paul from Corinth on his way back heading towards Jerusalem. It could have been one of those eight.

II Cor. 8:19

"Lord," - God in the Aramaic.

"your," = our

"ready mind," = encouragement

II Cor. 8:20

So they could not say they took the money, so the ministry could not be criticized or blamed.

II Cor. 8:21

"providing for," = to care for, to take thought for.

"honest things," = good things - the valuables (ABS) they were taking to Jerusalem.

II Cor. 8:22

"them," = was Titus and the brother who was approved of the churches to carry the ABS.

"I have," = he has

II Cor. 8:23

"messengers," = apostles.

II Cor. 8:24

In other words, ABS!!!

II Cor. 8:17-24 Literals according to usage:

17. For he accepted our encouragement and being very diligent he willingly is returning to you.
18. And we are sending with him the brother who has been praised in [the ministry of] the good news by all the churches.
19. In addition, he has been chosen by the churches to travel with us as we carry this grace [ABS] to minister to the saints [at Jerusalem.]
20. In order to avoid anyone criticizing us regarding this extremely generous giving ministered by us.
21. We take good care of the valuables, not only before God, but before men also.
22. With them [Titus and the brother] we have sent out brother whom we often have proved diligent in many matters, and now who is even more diligent because of his confident trust in you.
23. Regarding Titus, he is my partner and your fellow-worker, and our brothers are the delegates [apostles] sent by the churches [to Jerusalem.] They are the glory of Christ.

24. Therefore, show them openly before all the churches, the proof of your love and of our boasting on your behalf.

End of Teaching

June 1, 1983 Thirty-fourth Corps Night

II Corinthians from a technical standpoint did not need to be written because I Corinthians contains everything necessary to bring a person back to right believing. But II Cor. is God's giving beyond His ability - so to speak. Does not mean He gave beyond His ability, literally - it is a FOS. He gave even what was beyond the necessary. II Cor., solidified the Corinthians, which helped them to be encouraged and to get out of the slump that they were in get rid of the condemnation and to stand.

II Cor. 9:1

"as touching," = means concerning in the Greek and Aramaic.

"ministering," = *diakonia*, the service rendered.

"saints," = the saints of Jerusalem - those responsible for the ministry worldwide, who lived off the abundant sharing, (I Cor. 16:1; II Cor. 8:4; Romans 15:25,26.)

Why was it superfluous for him to write to them in regards to ABS? He had already written to them about it in I Cor. 16.

II Cor. 9:2

They were ready a last year. That is the same construction as in II Cor. 8:10. Now it is just a matter of doing it.

"forwardness of your mind," = is the readiness or preparedness of your mind (in the Aramaic.) In the Greek it is *prothumia*, meaning eagerness from your heart. Same word used in II Cor. 8:11. They were eager last year.

He was boasting about the Corinthians to the Macedonians at Achaia (Greece.)

"was ready," = in the Greek it has the idea of making the necessary physical preparations.

"zeal," = *zēlos*

"provoked," = only used here and in Col. 3:21.

If their zeal had provoked many to anger, that would not fit too well here in the context, would it. The Aramaic word means "has excited". The Greek word means to arouse. Can mean to provoke in the negative sense. It can also mean to irritate. Can also mean to excite, just like the Aramaic word; arouse to action, positive action. It is used in both the negative and the positive sense in other literature as well as the N.T.. In Colossians, it is used negatively. II Cor. 9:2, it is the positive. It is a much stronger term than the normal word used to mean arouse or awaken. They excited to a positive action.

II Cor. 9:1, 2 Literals according to usage:

1. Now concerning the ministering [ABS] to the saints, it is superfluous for me to write to you.
2. For I know your eagerness so I boasted about you to the Macedonians that Achaia made preparations last year and your zeal has stirred many to action.

II Cor. 9:3

"brethren," = brothers of II Cor. 8:16-18,22,23. Titus and those two other brothers that were with Titus carrying II Corinthians back to the Corinthians.

"boasting," = in the Aramaic it literally reads, "boasting which we boasted."

The same word used in different parts of speech or different forms is the FOS polyptoton. You do not have this figure in the Greek, but you do in the Aramaic.

"vain," = render void, to become of no effect.

"behalf," = in Aramaic it means matter. In the Greek it can mean part, or matter. Literally, it means a part; implying that there are other matters to be separated from that which is being specified. What is being specified here in the context? ABS.

"ready" = to be prepared, to make all the necessary physical preparations.

II Cor. 9:3 Literal according to usage:

But I am still sending the brothers so that our great boasting about you will not be void in this matter, that you will have made the preparations even as I said.

II Cor. 9:4

"haply," = perchance

"ashamed," = embarrassed

"(that we say not, ye)" = parenthetical addition, not complete in itself - epitrechon = a short interjection. It is added to emphasize the fact that although the apostles would be ashamed, (we) if the Corinthians were unprepared by not making the collection. However, the Corinthians would be ashamed as well. That is the heart of this phrase. A good translation would be "(not to mention you.)" He had made a big issue to the Macedonians on how the Corinthians felt about their contribution to the Root. If Corinth did not follow through on what Paul had said they were doing, it would have been a great embarrassment for him and the ministry as well as the Corinthians.

"in this same confident boasting," = in Aramaic you have the FOS, polyptoton. Literally, it is "the boasting which we boasted." The Greek is very straight and avoids the heart of the original by not having this emphasis.

II Cor. 9:4 Literal according to usage:

If the Macedonians should come with me and find that you have not made preparations, we (not to mention you) will be embarrassed in this great boasting.

II Cor. 9:5

"thought" = Aramaic is careful or concerned. The Greek means consider or esteem. It is a more deliberate and careful judgment than other words that are used. It is to think it through.

"brethren," = Titus and the other two men.

"go before," = go before Paul went.

"make up beforehand," = means to arrange in advance or to complete in advance.

"bounty," - in Aramaic, = *burktha*, = blessing. Greek is *eulogia* or blessing

I Cor. 16:1 & 2 - "collection," = *logia*.

"Whereof ye had noticed before," = is a poor translation. In the Aramaic it means to be obedient. In the Greek it means promised before.

"ready," = prepared

"bounty," = blessing! Your ABS has to be a blessing to your life as well as those you share it with. Everyone has to be blessed in Abundant sharing. The giver and the givee.

"covetousness," = greediness, extortion.

Verse 7 - giving out of covetousness or greediness is to give it grudgingly or out of compulsion, condemnation.

II Cor. 9:5 Literal according to usage:

Therefore, I carefully considered it necessary to encourage the brothers to go to you before I do and to make sure that your promised collection is done before our arrival, that it is collected and ready as a blessing and not out of compulsion.

II Cor. 9:6

He goes on to explain the difference between compulsion and blessing.

"bountifully," = upon blessings

It contrasts sparingly with the blessing. Before it was greediness verses the blessing.

There are two figure of speeches in this verse: 1) anadiplosis and 2) symploce.

1. anadiplosis, one word ends a clause and that same word starts the next clause.

In the Greek and Aramaic "sparingly" and "sparingly" and then "bountifully" and "bountifully," right next to each other. He which soweth sparingly, sparingly shall he reap; soweth bountifully . . . bountifully.

2. symploce, repetition of different words in successive sentences in the same order; "sow and reap" . . . "sow and reap."

II Cor. 9:6 Literal according to usage:

And so, he who sows sparingly, sparingly will he reap; and he who sows with blessing, with blessing will he reap.

II Cor. 9:7

"so let him give," - these words are in italics, but they are properly supplied by the figure, elipsis. "Grudgingly," literally means out of grief or condemnation. Many charities will try to pressure you into giving and will make you feel bad if you do not give. This is unethical.

"necessity," - means compulsion or by force. "Cheerful," = *hilaros*. This is the only place this word is used in the New Testament. We get the word hilarious in English from it. But this has come to mean noisily merry or boisterous, rather than cheerful with a generous attitude, which is what it meant originally.

"God loves a cheerful giver," is a figure of speech; it is not the FOS gnome, which is a quotation, but it is paroemia, meaning a common saying. This is found in the Sept. of the Old Testament in Proverbs 22:9b, it reads "God blesses a cheerful giver," but it is not in the Hebrew or in the King James. You only find it in the Sept. and that is because it was probably introduced from another source. This is simply a Proverb; a saying.

II Cor. 9:7 Literal according to usage:

Let each individual give as he decides in his own heart, not from grief (condemnation) or compulsion, for God loves a cheerful giver.

II Cor. 9:8

Figure of speech - polptoton = the repetition of words in different forms.

"all," - five times in this verse. Can mean the greatest degree or quality. Like, the greatest of all grace . . . the greatest of all sufficiency.

"sufficiency," means self-sufficiency or competence. It is not the same word used for sufficiency in II Cor. 3:5. It is the same word that is used in I Timothy 6:6, 7 & 10.

II Cor. 9:8

"contentment," = is self-sufficiency, self-adequacy. Self-adequate and not having to depend on the world for material things.

Phil. 4:11 - "content," = self-adequate

Your sufficiency is still from God because He is your source of strength, but you are not dependant upon the world or the material things of the world.

II Cor. 9:8 Literal according to usage:

God is able to make the greatest of all grace [spiritual and material] abound to you so that you have the greatest of all self-sufficiency in all things at all times may abound in all good works.

II Cor. 9:9, 10

Are not a parenthesis.

Quote from Psalms 112:9 - This is a Psalm about the qualities of a man that reverences the Lord and delights greatly in His commandments. It is that man that scatters abroad — he gives to the poor. What poor? The "poor" that are living off the abundant sharing, it is not poor-poverty people. His righteousness — the man that reverences the Lord and delights greatly in His commandments.

"minister," - does not belong in this phrase. (The second word minister) in the Greek and Aramaic.

"both" = and

"he that ministereth seed to the sower and bread for your food" - Quote from Is. 55:10 = gnome. God gives the seed to the sower. Then comes the word "minister" which means supply, abundantly supply. He supplies and multiplies your seed sown. When you sow, He multiplies it back to you many-fold.

"increase," = *auxanō*, = to cause to grow.

"fruits," - is not the normal word for fruit, but rather, it has to do with that which is produced, the offspring or produce. It emphasizes the quality of the offspring. A good translation would be "vintage."

II Cor. 9:9, 10 Literals according to usage:

9. It is written "He [who reverences the Lord] has distributed and given to the poor; his righteousness remains forever."
10. Now "He [God] who abundantly supplies seed to the sower and food for eating," will supply and multiply back your seed and will cause growth in the vintage of your righteousness.

II Cor. 9:11

The benefits of abundant sharing are not only material, but spiritual. You are enriched in everything.

"bountifulness," = means simplicity with the combined idea of generosity.

II Cor. 9:12

"administration," - Aramaic word is related to the word *plach*, which means work, labor.
"The labor of this service . . .

"want," = need, deficiency

II Cor. 9:13

"experiment," is the word that means test for quality or proof with a positive outcome. The proof of your service being the proof of your love — your abundant sharing.

"they," = the saints of verse 12, where the abundant sharing is sent.

"professed" or confessed. It is more than it is just confessed, but it is evident, demonstrated.

"liberal," = generous, simple

"distribution," = fellowship, *koinōneo*.

II Cor. 9:14

"prayer," = a specific request for a need.

"their prayer," - who's prayer? Those at the root who were praying for those who were sharing of their material things. Romans 15.

"long after you," - they eagerly desire to be with you.

II Cor. 9:15

"unspeakable," = indescribable, cannot describe in detail.

"gift," = *dōrea* = gift of benefit to the individual that receives it.

II Cor. 9:11-15 Literals according to usage:

11. In everything you are enriched with all generosity and simplicity of life so that by us thanksgiving to God is perfected.
12. For the work of this service not only completely supplies the need of the saints, but it also causes many to abound in thanksgivings to God.
13. By the proof [of your love] that is this service [your abundant sharing] others glorify God for your demonstrated subjection to the gospel of Christ and for the generosity and simplicity of your sharing fully with them and hence to all.
14. And with prayers of supplication on your behalf, they long to be with you because of the superabundant grace of God which is upon you.
15. Thanks to God for His indescribable gift!

In starting with verse 8 and following you have a number of intense words. Such as verse 8, all grace, abound, always, in all things, abound.

Verse 9, scattered (spread it out) forever

Verse 10, ministers, which is to completely or abundantly supply; multiply, increase.

Verse 11, enriched, all bountifulness; causes (completely works)

Verse 12, supplies, abundant, many thanksgivings

Verse 13, liberal distribution

Verse 14, exceeding grace

This all leads you to verse 15 where you have the gift, *dōrea*. This is a dynamic way of expressing this - it is an expression of feeling, by way of exclamation. It is a FOS, ecphouesis, which is used to change the mode of speech and instead of merely making a statement to express one's emotion by an outburst of words. Thanks be to God for His indescribable gift! God has out-given us all. You can abundantly share and God is still going to multiply it back to you. He is The One that supplies seed to the sower and He multiplies back what you sow! You cannot out give God, and besides that, He has given you His indescribable gift! All these intense words are like one punch right after another, leading up to this final exclamation. This ends this great section on abundant sharing. It brings it to a climax.

End of Teaching

Excerpts from "The Life of Greece"

by Will Durant

CHAP. IV)

89

V. CORINTH

A few more mountains, and the traveler re-enters, in Sicyon, the area of Dorian settlement. Here, in 676, one Orthagoras taught the world a trick of politics that aftercenturies would use. He explained to the peasants that they were of Pelasgic or Achaean stock, while the landowning aristocracy that exploited them was descended from Dorian invaders; he appealed to the racial pride of the dispossessed, led them in a successful revolution, made himself dictator, and established the manufacturing and trading classes in power.* Under his able successors, Myron and Cleisthenes, these classes made Sicyon a semi-industrial city, famous for its shoes and its pottery, though still named from the cucumbers that it grew.

Farther east is the city that should have been, by all geographic and economic omens, the richest and most cultured center in Greece. For Corinth, on the isthmus, had an enviable position. It could lock the land door to or upon the Peloponnesus; it could serve and mulct the overland trade between northern and southern Greece; and it had harbors and shipping on both the Saronic and the Corinthian Gulf. Between these seas it built a lucrative *Diolcos* ("a slipping through")—a wooden tramway along which ships were drawn on rollers over four miles of land.† Its fortress was the impregnable Acrocorinthus, a mountain peak two thousand feet high, watered by its own inexhaustible spring. Strabo has described for us the stirring sight from the citadel, with the city spread out on two bright

* So in 1789 Camille Desmoulins, from his café rostra, urged the Gauls to overthrow their German (Frankish) aristocracy.

† The *Diolcos* was a grateful alternative to merchants who distrusted the rough waters off Cape Malea on the sea route to the western Mediterranean. The tramway was sturdy enough to carry the usual trading vessel of Greek times; indeed, Augustus transported his fleet over the *Diolcos* in pursuit of Antony and Cleopatra after the battle of Actium, and a Greek squadron was similarly carried over as late as A.D. 883.⁷⁹ Periander planned in his day to cut the canal that now joins the two gulfs, but his engineers found it too great a task.⁸⁰

rerraces below, the open-air theater, the great public baths, the colonnaded market place, the gleaming temples, and the protective walls that reached to the port of Lechaem on the northern gulf. At the very summit of the mount, as if to symbolize a major industry of the city, was a temple to Aphrodite.⁸⁰

Corinth had a history stretching back to Mycenaean times; even in Homer's day it was famous for its wealth.⁸¹ After the Dorian conquest kings ruled it, then an aristocracy dominated by the family of the Bacchiadae. But here, too, as in Argos, Sicyon, Megara, Athens, Lesbos, Miletus, Samos, Sicily, and wherever Greek trade flourished, the business class, by revolution or intrigue, captured political power; this is the real meaning of the outbreak of "tyrannies" or dictatorships in seventh-century Greece. About 655 Cypselus seized the government. Having promised Zeus the entire wealth of Corinth if he succeeded, he laid a ten per cent tax on all property each year, and gave the proceeds to the temple, until, after a decade, he has fulfilled his vow, while leaving the city as rich as before.⁸² His popular and intelligent rule, through thirty years, laid the basis of Corinthian prosperity.⁸³

His ruthless son, Periander, in one of the longest dictatorships in Greek history (625-585), established order and discipline, checked exploitation, encouraged business, patronized literature and art, and made Corinth for a time the foremost city in Greece. He stimulated trade by establishing a state coinage,⁸⁴ and promoted industry by lowering taxes. He solved a crisis of unemployment by undertaking great public works, and establishing colonies abroad. He protected small businessmen from the competition of large firms by limiting the number of slaves that might be employed by one man, and forbidding their further importation.⁸⁵ He relieved the wealthy of their surplus gold by compelling them to contribute to a colossal golden statue as an ornament for the city; he invited the rich women of Corinth to a festival, stripped them of their costly robes and jewels, and sent them home with half their beauty nationalized. His enemies were numerous and powerful; he dared not go out without a heavy guard, and his fear and seclusion made him morose and cruel. To protect himself against revolt he acted on the cryptic advice of his fellow dictator Thrasybulus of Miletus, that he should periodically cut down the tallest ears of corn in the field.⁸⁶ His concubines preyed upon him with accusations of his wife, until in a temper he threw her downstairs; she was pregnant, and died of the shock. He burnt the concubines alive, and banished to Corcyra

* Cf. the periodical "purges" in Communist Russia, 1935-38.

CHAP. IV)

SPARTA

91

his son Lycophron, who so grieved for his mother that he would not speak to his father. When the Coreyreans put Lycophron to death Periander seized three hundred youths of their noblest families and sent them to King Alyattes of Lydia, that they might be made eunuchs; but the ships that bore them touched at Samos, and the Samians, braving Periander's anger, freed them. The dictator lived to a ripe old age, and after his death was numbered by some among the Seven Wise Men of ancient Greece.⁸⁷

A generation after him the Spartans overthrew the dictatorship at Corinth and set up an aristocracy—not because Sparta loved liberty, but because she favored landowners against the business classes. Nevertheless it was upon trade that the wealth of Corinth was based, helped now and then by the devotees of Aphrodite, and the Panhellenic Isthmian games. Courtesans were so numerous in the city that the Greeks often used *corinthiazomai* as signifying harlotry.⁸⁸ It was a common matter in Corinth to dedicate to Aphrodite's temple women who served her as prostitutes, and brought their fees to the priests. One Xenophon (not the leader of the Ten Thousand) promises the goddess fifty hetairai, or courtesans, if she will help him to victory in the Olympic games; and the pious Pindar, celebrating this triumph, refers to the vow without flinching.⁸⁹ "The Temple of Aphrodite," says Strabo,⁹⁰ "was so rich that it owned more than a thousand temple slaves, courtesans whom both men and women had dedicated to the goddess. And therefore it was also on account of these women that the city was crowded with people and grew rich; for instance, the ship captains freely squandered their money here." The city was grateful, and looked upon these "hospitable ladies" as public benefactors. "It is an ancient custom at Corinth," says an early author quoted by Athenaeus,⁹¹ "whenever the city addresses any supplication to Aphrodite . . . to employ as many courtesans as possible to join in the supplication." The courtesans had a religious festival of their own, the Aphrodisia, which they celebrated with piety and pomp.⁹² St. Paul, in his First Epistle to the Corinthians,⁹³ denounced these women, who still in his time plied there their ancient trade.

In 480 Corinth had a population of fifty thousand citizens and sixty thousand slaves—an unusually high proportion of freemen to slaves.⁹⁴ The quest for pleasure and gold absorbed all classes, and left little energy for literature and art. We hear of a poet Eumelus in the eighth century, but Corinthian names seldom grace Greek letters. Periander welcomed poets at his court, and brought Arion from Lesbos to organize music in Corinth. In the eighth century the pottery and bronzes of Corinth were famous;

in the sixth her vase painters were at the top of their profession in Greece. Pausanias tells of a great cedar chest, in which Cypselus hid from the Bacchiadae, and upon which artists carved elegant reliefs, with inlays of ivory and gold.⁶⁶ Probably it was in the age of Periander that Corinth raised to Apollo a Doric temple famous for its seven monolithic columns, five of which still stand to suggest that Corinth may have loved beauty in more forms than one. Perhaps time and chance were ungrateful to the city, and her annals fell to be written by men of other loyalties. The past would be startled if it could see itself in the pages of historians.

VI. PREMARITAL RELATIONS

In morality, as in alphabet, measures, weights, coinage, costume, music, astronomy, and mystic cults, classic Athens seems more Oriental than European. The physical basis of love is accepted frankly by both sexes; the love philters that anxious ladies brew for negligent men have no merely Platonic aim. Premarital chastity is required of respectable women, but among unmarried men after the ephebic period there are few moral restraints upon desire. The great festivals, though religious in origin, are used as safety valves for the natural promiscuity of humanity; sexual license on such occasions is condoned in the belief that monogamy may be more easily achieved during the balance of the year. No stigma is attached in Athens to the occasional intercourse of young men with courtesans; even married men may patronize them without any greater moral penalty than a scolding at home and a slightly tarnished reputation in the city.⁵⁸ Athens officially recognizes prostitution, and levies a tax upon its practitioners.⁵⁹

With a career so open to talent, harlotry becomes in Athens, as in most other cities of Greece, a well-plied profession with many specialties. The lowest order of them, the *pornai*, live chiefly at the Piraeus, in common brothels marked for the convenience of the public with the phallic symbol of Priapus. An obol secures admission to these houses, where the girls, so lightly clad that they are called *gymnai* (naked), allow their prospective purchasers to examine them like dogs in a kennel. A man may strike a bargain for any period of time, and may arrange with the madam of the house to take a girl to live with him for a week, a month, or a year; sometimes a girl is hired out in this way to two or more men, distributing her time among them according to their means.⁶⁰ Higher than these girls in the affection of the Athenians are the auletrides, or flute-players, who, like the geisha of Japan, assist at "stag" entertainments, provide music and gaiety, perform dances artistic or lascivious, and then, if properly induced, mingle with the guests and spend the night with them.⁶¹ A few old courtesans may stave off destitution by developing training schools for such flute girls, and teaching them the science of cosmetic adornment, personal transfiguration, musical entertainment, and amorous dalliance. Tradition hands down carefully from one generation of courtesans to another, like a precious heritage, the arts of inspiring love by judicious display, holding it by coy refusal, and making it pay.⁶² Nevertheless some of the auletrides, if we may take Lucian's word for it from a later age, have tender hearts, know real affection,

and ruin themselves, Camille-like, for their lovers' sakes. The honest courtesan is an ancient theme hoary with the dignity of age.

The highest class of Greek courtesans is composed of the hetairai—literally, companions. Unlike the *pornai*, who are mostly of Oriental birth, the hetairai are usually women of the citizen class, who have fallen from the respectability or fled from the seclusion required of Athenian maids and matrons. They live independently, and entertain at their own homes the lovers whom they lure. Though they are mostly brunettes by nature, they dye their hair yellow in the belief that Athenians prefer blondes; and they distinguish themselves, apparently under legal compulsion, by wearing flowery robes.⁶⁴ By occasional reading, or attending lectures, some of them acquire a modest education, and amuse their cultured patrons with learned conversation. Thais, Diotima, Thargelia, and Leontium, as well as Aspasia, are celebrated as philosophical disputants, and sometimes for their polished literary style.⁶⁵ Many of them are renowned for their wit, and Athenian literature has an anthology of hetairai epigrams.⁶⁶ Though all courtesans are denied civil rights, and are forbidden to enter any temple but that of their own goddess, Aphrodite Pandemos, a select minority of the hetairai enjoy a high standing in male society at Athens; no man is ashamed to be seen with these; philosophers contend for their favors; and an historian chronicles their history as piously as Plutarch.⁶⁷

In such ways a number of them achieve a certain scholastic immortality. There is Clepsydra, so named because she accepts and dismisses her lovers by the hourglass; Thargelia, who, as the Mata Hari of her time, serves the Persians as a spy by sleeping with as many as possible of the statesmen of Athens;⁶⁸ Theoris, who consoles the old age of Sophocles, and Archippe, who succeeds her about the ninth decade of the dramatist's life;⁶⁹ Archeanassa, who amuses Plato,⁷⁰ and Danae and Leontium, who teach Epicurus the philosophy of pleasure; Themistonoe, who practices her art until she has lost her last tooth and her last lock of hair; and the businesslike Gnathaena, who, having spent much time in the training of her daughter, demands a thousand drachmas (\$1000) as the price of the young lady's company for a night.⁷¹ The beauty of Phryne is the talk of fourth-century Athens, since she never appears in public except completely veiled, but, at the Eleusinian festival, and again on the feast of the Poseidonia, disrobes in the sight of all, lets down her hair, and goes to bathe in the sea.⁷² For a time she loves and inspires Praxiteles, and poses for his *Aphrodites*; from her, too, Apelles takes his *Aphrodite Anadyomene*.⁷³ So rich is Phryne from her loves that she offers to rebuild the walls of Thebes if the Thebans will inscribe her name on the structure, which they stubbornly refuse to do. Perhaps she asks too large an honorarium from Euthias; he revenges himself by indicting her on a charge of impiety. But a member of the court is one of her clients, and Hypereides, the orator, is her devoted lover;

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Hypereides defends her not only with eloquence but by opening her tunic and revealing her bosom to the court. The judges look upon her beauty, and vindicate her piety.⁷⁴

Lais of Corinth, says Athenaeus, "appears to have been superior in beauty to any woman that had ever been seen."⁷⁵ As many cities as claimed Homer dispute the honor of having witnessed her birth. Sculptors and painters beg her to pose for them, but she is coy. The great Myron, in his old age, persuades her; when she disrobes he forgets his white hair and beard, and offers her all his possessions for one night; whereupon she smiles, shrugs her rounded shoulders, and leaves him statueless. The next morning, burning with readolescence, he has his hair trimmed, and his beard cut off; he puts on a scarlet robe and a golden girdle, a chain of gold around his neck and rings on all his fingers. He colors his cheeks with rouge, and perfumes his garments and his flesh. He seeks out Lais, and announces that he loves her. "My poor friend," she replied, seeing through his metamorphosis, "you are asking me what I refused to your father yesterday."⁷⁶ She lays up a great fortune, but does not refuse herself to poor but comely lovers; she restores the ugly Demosthenes to virtue by asking ten thousand drachmas for an evening,⁷⁷ and from the well-to-do Aristippus she earns such sums as scandalize his servant;⁷⁸ but to the penniless Diogenes she gives herself for a pittance, being pleased to have philosophers at her feet. She spends her wealth generously upon temples, public buildings, and friends, and finally returns, after the custom of her kind, to the poverty of her youth. She plies her trade patiently to the end; and when she dies she is honored with a splendid tomb as the greatest conqueror that the Greeks have ever known.⁷⁹

VII. GREEK FRIENDSHIP

Stranger than this strange entente between prostitution and philosophy is the placid acceptance of sexual inversion. The chief rivals of the hetairai are the boys of Athens; and the courtesans, scandalized to the very depths of their pockets, never tire of denouncing the immorality of homosexual love. Merchants import handsome lads to be sold to the highest bidder, who will use them first as concubines and later as slaves;⁸⁰ and only a negligible minority of males think it amiss that the effeminate young aristocrats of the city should arouse and assuage the ardor of aging men. In this matter of genders Sparta is as careless as Athens; when Alcman wishes to compliment some girls he calls them his "female boy-friends."⁸¹ Athenian law disfranchises those who receive homosexual attentions,⁸² but public opinion tolerates the practice humorously; in Sparta and Crete no stigma of any kind is attached to it;⁸³ in Thebes it is accepted as a valuable source of military organization and bravery. The greatest heroes in the fond remembrance of Athens are Harmodius and Aristogeiton,

tyrannicides and lovers; the most popular in Athens in his day is Alcibiades, who boasts of the men who love him; as late as Aristotle "Greek lovers" plight their troth at the tomb of Iolaus, comrade of Heracles;⁸⁴ and Aristippus describes Xenophon, leader of armies and hardheaded man of the world, as infatuated with young Cleinias.⁸⁵ The attachment of a man to a boy, or of a boy to a boy, shows in Greece all the symptoms of romantic love—passion, piety, ecstasy, jealousy, serenading, brooding, moaning, and sleeplessness.⁸⁶ When Plato, in the *Phaedrus*, talks of human love, he means homosexual love; and the disputants in his *Symposium* agree on one point—that love between man and man is nobler and more spiritual than love between man and woman.⁸⁷ A similar inversion appears among the women, occasionally among the finest, as in Sappho, frequently among the courtesans; the auletrides love one another more passionately than they love their patrons, and the *pornaia* are hothouses of Lesbian romance.⁸⁸

How shall we explain the popularity of this perversion in Greece? Aristotle attributes it to fear of overpopulation,⁸⁹ and this may account for part of the phenomenon; but there is obviously a connection between the prevalence of both homosexuality and prostitution in Athens, and the seclusion of women. After the age of six the boys of Periclean Athens are taken from the gynaeceum in which respectable women spend their lives, and are brought up chiefly in companionship with other boys, or men; little opportunity is given them, in their formative and almost neutral period, to know the attractiveness of the tender sex. The life of the common mess hall in Sparta, of the agora, gymnasium, and palaestra in Athens, and the career of the epebos, show the youth only the male form; even art does not announce the physical beauty of woman until Praxiteles. In married life the men seldom find mental companionship at home; the rarity of education among women creates a gulf between the sexes, and men seek elsewhere the charms that they have not permitted their wives to acquire. To the Athenian citizen his home is not a castle but a dormitory; from morning to evening, in a great number of cases, he lives in the city, and rarely has social contacts with respectable women other than his wife and daughters. Greek society is unisexual, and misses the disturbance, grace, and stimulation that the spirit and charm of women will give to Renaissance Italy and Enlightenment France.

VIII. LOVE AND MARRIAGE

Romantic love appears among the Greeks, but seldom as the cause of marriage. We find little of it in Homer, where Agamemnon and Achilles frankly think of Chryseis and Briseis, even of the discouraging Cassandra, in terms of physical desire. Nausicaa, however, is a warning against too

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broad a generalization, and legends as old as Homer tell of Heracles and Iola, of Orpheus and Eurydice. The lyric poets, again, talk abundantly of love, commonly in the sense of amorous appetite; stories like that which Stesichorus tells of a maiden dying for love⁵⁰ are exceptional; but when Theano, wife of Pythagoras, speaks of love as "the sickness of a longing soul,"⁵¹ we feel the authentic note of romantic rut. As refinement grows, and superimposes poetry upon heat, the tender sentiment becomes more frequent; and the increasing delay that civilization places between desire and fulfillment gives imagination leisure to embellish the object of hope. Aeschylus is still Homeric in his treatment of sex; but in Sophocles we hear of "Love" who "rules at will the gods,"⁵² and in Euripides many a passage proclaims Eros' power. The later dramatists often describe a youth desperately enamored of a girl.⁵³ Aristotle suggests the real quality of romantic adoration when he remarks that "lovers look at the eyes of the beloved, in which modesty dwells."⁵⁴

Such affairs in classic Greece lead rather to premarital relations than to matrimony. The Greeks consider romantic love to be a form of "possession" or madness, and would smile at anyone who should propose it as a fit guide in the choice of a marriage mate.⁵⁵ Normally marriage is arranged by the parents as in always classic France, or by professional matchmakers,⁵⁶ with an eye not to love but to dowries. The father is expected to provide for his daughter a marriage portion of money, clothing, jewelry, and perhaps slaves.⁵⁷ This remains to its end the property of the wife, and reverts to her in case of a separation from her husband—a consideration that discourages divorce by the male. Without a dowry a girl has little chance of marriage; therefore where the father cannot give it to her the relatives combine to provide it. Marriage by purchase, so frequent in Homeric days, has by this means been inverted in Periclean Greece: in effect, as Euripides' *Medea* complains,⁵⁸ the woman has to buy her master. The Greek, then, marries not for love, nor because he enjoys matrimony (for he prates endlessly about its tribulations), but to continue himself and the state through a wife suitably dowered, and children who will ward off the evil fate of an untended soul. Even with these inducements he avoids wedlock as long

* Cf. *Antigone*, 781f.:

When Love disputes
He carries his battles!
Love, he loots
The rich of their chattels!
By delicate cheeks
On maiden's pillow
Watches he all the night-time long;

His prey he seeks
Over the billow,
Pastoral haunts he preys among.
Gods are deathless, and they
Cannot elude his whim;
And oh, amid us whose life's a day,
Mad is the heart that broodeth him!⁵⁹

as he can. The letter of the law forbids him to remain single, but the law is not always enforced in Periclean days; and after him the number of bachelors mounts until it becomes one of the basic problems of Athens.⁹⁹ There are so many ways of being amused in Greece! Those men who yield marry late, usually near thirty, and then insist upon brides not much older than fifteen.¹⁰⁰ "To mate a youth with a young wife is ill," says a character in Euripides; "for a man's strength endures, while the bloom of beauty quickly leaves the woman's form."¹⁰¹

A choice having been made, and the dowry agreed upon, a solemn betrothal takes place in the home of the girl's father; there must be witnesses, but her own presence is not necessary. Without such a formal betrothal no union is valid in Athenian law; it is considered to be the first act in the complex rite of marriage. The second act, which follows in a few days, is a feast in the house of the girl. Before coming to it the bride and bridegroom, in their separate homes, bathe in ceremonial purification. At the feast the men of both families sit on one side of the room, the women on the other; a wedding cake is eaten, and much wine is drunk. Then the bridegroom escorts his veiled and white-robed bride—whose face he may not yet have seen—into a carriage, and takes her to his father's dwelling amid a procession of friends and flute-playing girls, who light the way with torches and raise the hymeneal chant. Arrived, he carries the girl over the threshold, as if in semblance of capture. The parents of the youth greet the girl, and receive her with religious ceremony into the circle of the family and the worship of its gods; no priest, however, takes any part in the ritual. The guests then escort the couple to their room with an epithalamion, or marriage-chamber song, and linger boisterously at the door until the bridegroom announces to them that the marriage has been consummated.

Besides his wife a man may take a concubine. "We have courtesans for the sake of pleasure," says Demosthenes, "concubines for the daily health of our bodies, and wives to bear us lawful offspring and be the faithful guardians of our homes":¹⁰² here in one startling sentence is the Greek view of woman in the classic age. Draco's laws permit concubinage; and after the Sicilian expedition of 415, when the roll of citizens has been depleted by war and many girls cannot find husbands, the law explicitly allows double marriages; Socrates and Euripides are among those who assume this patriotic obligation.¹⁰³ The wife usually accepts concubinage with Oriental patience, knowing that the "second wife," when her charms wear off, will become in effect a household slave, and that only the offspring of the first

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wife are accounted legitimate. Adultery leads to divorce only when committed by the wife; the husband in such case is spoken of as "carrying horns" (*keresses*), and custom requires him to send his wife away.¹⁰⁴ The law makes adultery by woman, or by a man with a married woman, punishable with death, but the Greeks are too lenient to concupiscence to enforce this statute. The injured husband is usually left to deal with the adulterer as he will and can—sometimes killing him in *flagrante delicto*, sometimes sending a slave to beat him, sometimes contenting himself with a money indemnity.¹⁰⁵

For the man divorce is simple; he may dismiss his wife at any time, without stating the cause. Barrenness is accepted as sufficient reason for divorcing a wife, since the purpose of marriage is to have children. If the man is sterile, law permits, and public opinion recommends, the reinforcement of the husband by a relative; the child born of such a union is considered to be the son of the husband, and must tend his departed soul. The wife may not at will leave her husband, but she may ask the archons for a divorce on the ground of the cruelty or excesses of her mate.¹⁰⁶ Divorce is also allowed by mutual consent, usually expressed in a formal declaration to the archon. In case of separation, even where the husband has been guilty of adultery, the children remain with the man.¹⁰⁷ All in all, in the matter of sex relations, Athenian custom and law are thoroughly man-made, and represent an Oriental retrogression from the society of Egypt, Crete, and the Homeric Age.

What It Takes to be Number 1

by Vince Lombardi

You've got to pay the price.

Winning is not a sometime thing; it's an all the time thing. You don't win once in a while; you don't do things right once in a while; you do them right all the time. Winning is a habit. Unfortunately, so is losing.

There is no room for second place. There is only one place in my game, and that's first place. I have finished second twice in my time at Green Bay, and I don't ever want to finish second again. There is a second place bowl game, but it is a game for losers played by losers. It is and always has been an American zeal to be first in anything we do, and to win, and to win, and to win.

Every time a football player goes to play his trade he's got to play from the ground up-from the soles of his feet right up to his head. Every inch of him has to play. Some guys play with their heads. That's O.K. You've got to be smart to be number one in any business. But more importantly, you've got to play with your heart, with every fiber of your body. If you're lucky enough to find a guy with a lot of head and a lot of heart, he's never going to come off the field second.

Running a football team is no different than running any other kind of organization-an army, a political party or a business. The principles are the same. The object is to win-to beat the other guy. Maybe that sounds hard or cruel. I don't think it is.

It is a reality of life that men are competitive and the most competitive games draw the most competitive men. That's why they are there-to compete. To know the rules and objectives when they get in the game. The object is to win fairly, squarely, by the rules-but to win.

And in truth, I've never known a man worth his salt who in the long run, deep down in his heart, didn't appreciate the grind, the discipline. There is something in good men that really yearns for discipline and the harsh reality of head to head combat.

I don't say these things because I believe in the "brute" nature of man or that men must be brutalized to be combative. I believe in God, and I believe in human decency. But I firmly believe that any man's finest hour, the greatest fulfillment of all that he holds dear, is that moment when he has worked his heart out in a good cause and lies exhausted on the field of battle - victorious.