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Daily Bible Notes/Highlights Genesis through Revelation 2014 (update 2015)

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1 Corinthians

C1-3

C1 vss1-31 Paul begins by invoking the clause "holy people." This sets the tone for this series of church and personal policy.

Setting them up for tough guidance Paul is excellent in showing how to prepare a people for Christ-based correction. He thanks God for them and speaks of their giftedness. He's building them up not to let them down. But recognizing their potential if they are careful to do so while they anticipate the return of The Lord (1-9)

Preparing them with the potential, he goes to work like a spiritual surgeon. The first issue is division. Taking their cue from the culture of philosopher clubs, the Christians are boasting about their association to certain leaders. They were divided.

Paul cuts through the immaturity by saying was I crucified for any our you? There is church and denominational pride that permeated ministry today (10-17).

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Next Paul takes aim at the philosophers and intellects of the day. God has made their wisdom look foolish. God's "foolishness" as it were far exceeds the wisdom of highest minds. As Paul clearly states Jesus is wisdom (18-31). Boast about The Lord!

C2 Vss 1-16 Paul continues to expose the efforts of intellectualism. He purposely took the low road of humility. Then Paul distinguishes God's wisdom from the world's wisdom. Then the incredible promise that is unexplainable. "No eye seen, no see heard, what a God has prepared for those who love Him."

Then what is often lost is that Paul provides a contrasting conjunction but (alla). But God has revealed these great things unseen at least in part. This most certainly refers to what we have seen in Jesus Christ, which had not unfolded during the Old Testament period. So Paul could. Say these things have been revealed to us.

Paul additionally reveals how impossible it is for the natural based person to understand Christ-based or spiritual- based truths. This is why it is so foolish to speak to unbelievers about any topic other than Jesus. Even moral agreements mean very little if people cannot embrace Jesus. Most religions agree on moral statutes. But what distinguished Christians is Jesus (1-16).

C3 Vss 1-23 Paul returns to the issue of divisions. They are extremely immature. They have difficulty seeing how personalities and gifts though different work together to accomplish the work of The Lord.

Paul gives the simple process. One plants. One waters, but God increases.

Then Paul demonstrates how each one building on the foundation is to carefully do so. There will be a day when we give an account for the work we have done. As he states it. We are all the temple of God. Paul has made the transition from the physical temple to seeing the true temple as the body of believers and not an external structure.

God has always been concerned about people and their condition and building never where His primary dwelling or concern.

He wants believers firmly focussed on Jesus Christ (1-23).

C4-6

C4 Vss 1- 21 Paul does a marvelous job at redirecting the Corinthians thinking to The Lord not personalities. Then he even provides guidance on whom we must please. It's not any human authority or even ourselves. He shows objectivity concerning his own value. What we think of ourselves may not be correct when it comes to pleasing The Lord (1-4). It's The Lord who decides.

Paul then personally reflects on his condition. Isolated and under constant duress, he shows sacrificial cost of faith compared to the faith of comfort the Corinthians are living. While the Corinthians are divided by elementary and immature concerns, Paul is providing

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additional purpose to put their petty issues behind them. He's using sarcasm in an effort to get their attention. He is their spiritual father. They can never exceed him. If he suffers greatly for the cause of Christ, they need to be sober about their own self-imagery in the faith. He calls on them to imitate him as he follows Christ (5-16). He reminds them he will return. It is human nature that some will take advantage of his absence. But the kingdom is more than talk. But represented by a life and acts by the power of God. Note, Paul has the ability to determine when some is not driven by the power of God (17-21).

C5 Vss 1-13. This is one of the pivotal chapters on Church discipline. A fellow is with his father's wife whether it is his mother or a step-mother as some believe. It is publicly known and has been reported to Paul. This is like case-law of an actual case and how it is to be adjudicated. This is the same Paul who wrote "if a brother is found in a fault, the spiritual are to restore the person being mindful of themselves (Galatians 6:1-3).

In this case, he's judged this brother already based in a report and he's to be thrown out of the church (excommunicated) immediately. Is Paul contradictory? No! The "fault" in Galatian 6 is a certain type of sin. Whereas this brother's sin is premeditated sin worthy of corporal-punishment under Old Testament law. The larger and greater concern is that the leadership did nothing about the condition as if the conduct was understandable and not to be judged.

Paul calls it arrogance with the danger of giving everyone the impression that the conduct was acceptable. They should be ashamed, and they should know better (1-8).

Then a word that many desire to ignore. We are not to even associate with persons who involve themselves in these debauched activities. He is not speaking of not associating with sinners but believers who do these things (9-13).
The chapter ends within "remove the person from you."

Unfortunately, today too much is permitted in local churches under the lie of "not judging" forgiveness and restoration.

C6 Vss 1-20 Paul addresses the issue of lawsuits. He forbids believers to go before secular judges with community issues. He also raises the bar. Given Paul's view it is better to suffer wrong than to go before secular magistrates. Every ministry should have an internal investigative process and administrative adjudication based on God's word and objectivity.

He returns to issues involving sexuality. The culture of Corinth involved prostitution worship. The goddess Afrodites was on the mount. Prostitutes reigned down on the city to engage in orgies. It was lawful and expected. Mariners came from all over the Mediterranean to engage in these rituals.

Paul states something so profound never understood heretofore. He says, run from sex sin. It makes the body ill. We don't know what illnesses invade the body, but he meant beyond sexually transmitted disease. God has so coded the human body, that it somehow reduces the combatants illness.

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Today there's great caution about diet and environment as health factors. There is great public notices about unprotected sex. The only a protected sex is with a dedicated lifetime spouse or a similar spousal relationship.

C7-9

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C7 Vss 1- Paul addresses marriage. It is the answer to the condition in the city. Each person having a spouse. Specifically stating each man to have a woman. Each woman to have a man. Notice there is no provision for men with men and women with women. Why? Unthinkable! It would defeat the whole purpose of his guidance to avoid immorality. This is not an oversight on his part.

He further shapes a perspective of how spouses are to see their sexual relations. It is their sacrificial ministry to each other. They give based on the other spouses needs (1-4)

They only abstain from sex by agreement and only for the purpose of spiritual consecration. They are admonished to get back swiftly to avoid temptation.

Paul carefully adds that he wishes people were single as he. It is not a command. His point is that a spouse becomes the primary ministry. Where as with singleness there's complete dedication to ministry.

Notice this, if a believer is unable to abstain from sex, marriage is the answer. The bearing of children is nowhere in the conversation at this point. Obviously, the more dependents the more a person is constrained in ministry.

Now Paul reverts to God's command concerning those who are married. They are to stay in the process. There is no divorce unless it is an unbeliever who desired to leave. In such cases the believer can remarry without offending Jesus principle of marriage ().

We will revisit this in Paul's letter to Timothy. There are offenses representing an Unlawful Marital Covenant and grave breach of the marital covenant (see Timorhy).

Paul provides guidance for believers who are living in various circumstance prior to becoming believers. His basic guidance is not to change the arrangement where it is not a condition of sin. People were married before they became believers they are not to divorce the unbelieving spouse. He mentions circumcision. It's not to be done or reversed.

Again Paul reverts to the issue of sexuality and controlling passions. It is clear this is a major issue as it is today. It is safe to say nothing has wrecked families, ministries and leaders like uncontrolled sex.

C8 Vss 1- Paul addresses this in Romans). It has to do with eating meat offered to idols. It's not about the meat. It is about caring about the consciousness of those around us (Romans).

We cannot allow our freedom and knowledge be used to offend those who do not know

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better. We are not to cause others to stumble because of our freedom. It's sin or at least pre-sin for an alcoholic to walk into a liquor store. There is no strength to resist the temptation there. Simply because I can go there without the slightest temptation, does not mean that I should go there for anything when my weak brother or sister is with me.

C9 Vss 1- Paul addresses more of a personal matter where his antagonists have attacked him as not being a full apostle.

He clearly points to the results in ministry. He begins with his listeners. He also goes by line item concerning everything available to him including a wife, living expenses, and other support. He uses the truths from the Old Testament as he does with most of the concepts.

C10-12

C10 Paul sets the standard on using the Old Testament history to guide our conduct. Since these are Gentile Christians. It is also clear that they were taught the Old Testament. He reminds them of the Jews experience of revelry and false worship. He states, they are examples for us.

There is this continuing theme to abstain from sexual immorality. There is no greater warning than to say 23,000 of them died. There additional reminders that simply because something is lawful or allowed does not mean it is healthy physically or spiritually.

It is in the context of this sexual culture that Paul adds that there is no temptation where an escape is not provided. Believers do not have to become involved in corporal-sins. Most sex sins were punishable by death. I was taught that all sin was sin, and we commit any sin. This opens the door to every kind of sin among believers. The person teaching was making provisions for his own conduct. It is perverse programming.

Paul who has already addressed the matter of believers eating meat offered to idols, returns to the topic, and views this meat as being offered to demons. He draws upon the Lord's Supper and distinguishes the two and why believers should not be at the table of both. This adds ammunition beyond what he has already said.

Paul also uses the topic to address, again, the matter of considering others. He says he's all things for all people that some may be won to Christ.

This is to be maintained in context. Note, he'll be circumcised if it opens doors to addressing Jews. He'll eat meat offered to idols if he has a chance to present Christ since there is no other God. He is not saying that he will commit sins to win persons to Christ. He's not saying he'll go to houses of prostitution.

C11. Then he moves to the matter of women who were dominant in this sex-god dominated city. he has to employ all of Scripture to gain order with maleness and femaleness. He uses the origin of humanity to set the Corinthian church in order.

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This was a message particularly to immature women with the heathen or Corinthian culture. It was not intended for all woman when we view all of his writings.

Then the matter making the Lord's supper a time for carousing. Additionally they are self-serving. He reviews the Lord's Supper for their memory. The point of the institute is self examination. The church was so is true and petty, there were apparently argument about who was worthy to partake.

C12. Paul moves to the issue of spiritual gifts. Here the problem is clear. There are arguments or strife about which gifts are more important.

Paul draws upon the body to make his point and how important each part is. Anyone who has ever stubbed a toe or injured a pinky knows how true it is that every part is important. Likewise every gift in the church is important as Paul illustrates using the body.

If one suffers, they all suffer. Then he identifies what this writer calls the core gifts. However, he will follow with the principal gift to pursue.

C13-15

C13 Paul spends time to make sure that every believer knows what to pursue, if they desire to pursue any virtue in the faith. Often people are caught-up in pursuing "in your face ministries" singing, preaching, standing in front of people. Paul goes through several.

He gives this enormous dosage on the profile of love. As if to say, you 'want to do something in the kingdom, here are all of these aspects of love.' He inserts an analogy of being childish. That is, all of the division and obsession on Christian gifts is childish. Desire to love!

C14. Now Paul moves to the big ticket items, that is the topics causing the most divisiveness in the church. Paul devotes time to tongues. The bottom line of all he says is this: Beyond human language there is some kind of oral articulation. No one should argue with this regardless of denomination. Paul states, 'You will be talking to God, since people will not understand.' However, Paul's administration of the tongue is what goes largely dishonored.

He says he speaks in tongue, but his apostolic guidance is he rather speak in understandable language to build up others than to build up himself. This is stated in the context of building up the body and not self-aggrandizement or as a denominational identifier.

Again, he invokes childishness when we do things that don't benefit all parties.

As you might imagine when everyone is attempting to be seen and speaking in gibberish that has no benefit to others it was chaotic in their assemblies. Paul calls for decency and order. Paul prefers prophecy. Contextually this means making clear God's instructions for

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living. It's not forecasting the future fit someone unless the person is a prophet with eschatological (end-time) interpretation. Overwhelmingly throughout Scripture, prophecy is telling people what is going to happen based on their obedience or disobedience to God's word. What happens too often crosses the line to clairvoyance, spiritism and mysticism. Therefore in the Church Age a person cannot be a Christian prophet without extensive Biblical preparation.

Again, there's a controversial insertion to many. Women should be silent during the assemblies. There's no question that Paul has a heavy hand for women in the Corinthian and Gentile culture. He does not have the same perspective of spiritually mature women. It is necessary to see and read all that he says about women and whether he recognized their ministries. He did!

He recognized churches in women's homes. He recognized their deacon and ministry leadership as with Pricilla whom he called before her husband Aquilla, Phoebe and others.

The bottom line is desire prophecy.

C15 Paul continues his writing returning to the fundamentals, and defends his apostleship. Obviously there are those who attack his credibility as an apostle.

The philosophical also argue the resurrection. A note here is that this seems to pick up with what he was writing before he began defending his apostleship. It is disjointed as he continues on resurrection, there coils by a number reasons for this.

1. He is grappling with his apostleship being challenged. So as a thought he inserts it.
2. There is something missing. It's a part of his third letter and somehow this is inserted nearing the end of this first letter.

Death he says entered the world through man. Death existed as an entity is the sense of this truth. But the beauty is that life also enters as a living organism, Jesus. We die all belong to Adam, but we live all belonging to Christ.

Death and all enemies are defeated by Christ. All must come under his authority. Paul gives the ultimate testimony that all he says is true. He risks his life daily to tell it.

Watch Paul's scathing words. Some of you don't know God at all. He knows this by their conduct

Next he moves to the doctrine of new bodies. Since he spoke of resurrection what kind of bodies would believers have?

Paul sums it up. These earthly bodies cannot operate in the heavenly realm. Jesus said this concerning marriage. The whole design of humanity in heaven will be on the angelic platform (Matthew). Paul merely echoes what Jesus has stated.

So given that we are not confined to these bodies, and that we live forever, this should give us strength and dexterity.

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C16. Jerusalem is under oppression and duress. The call is out for financial support. Here Paul provides an approach to supporting the effort. This is not the regular offering. The regular offering for communal living was as often as the community needed the support or as it became available.

He speaks of his plans, and makes provisions for Timothy who is bringing the letter no doubt. And he sends greetings from he and his co workers in ministry.

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