

CORINTHIANS - The MORE EXCELLENT WAY



STUDY 29

You are not your own

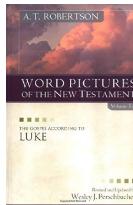
You are not your own ... He died for all, so that those who live might live no longer for themselves but for Him who died and was raised for them ... I do not want what is yours but you.

1 COR.6:19; 2 COR.5:15, 12:14

Study 29a: HOW WOULD WE TREAT PAUL? (12:14-13:4)

12:14-18 Observe the faultless example of Paul in the matter of provision (1 Cor.9:11-15)

[12:15] Both future active of old verb *dapanao* (Mark 5:26) to spend money, time, energy, strength and the future passive of *ekdapanao*, late compound to spend utterly, to spend out, (*ek-*), to spend wholly. Only here in N.T. [Robertson *Word Pictures* Vol.4 p.267]



12:19-21 Beyond the financial arrangements, what seems to be the REAL reason for resistance to Paul's authority? (Consider the directness of 1 Corinthians and, apparently, the effect of the 'severe' letter)

Are we helping or hindering the Lord's body?

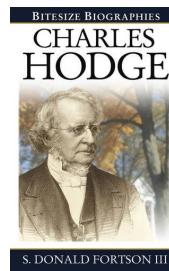
There are some who say, "I am a Christian and belong to the Church, the Body of Christ, and I do not need to be associated with any local body of Christians. If I could find one absolutely perfect, I would join it." But then, it would be spoiled after you got in, for you ... would go in with that critical spirit of yours, and that would spoil the whole testimony ... We find from this epistle that there was a great deal in the early Church that was far from satisfactory. We have seen the difficulties the apostle Paul had even with his own converts. He would go into a certain place and lead people to Christ, and it would not be long before they thought they knew more than he did, and some of them, in their own estimation, became so much holier than he that they no longer wanted to have fellowship with him! ... Paul shows that there are both helpers and hinderers in the Church of God. You can settle it in your own mind as to which you are, whether a helper or a hinderer. You are one or the other. [Ironside 270-271]

13:1-4 What does Paul consider the proof of Christ speaking in him? (12:19; 13:10; cf. Jer.1:10)

[13:2] In his former epistle, chap.5, the apostle had enjoined on the Corinthians the duty of casting out of their communion THOSE WHO OPENLY VIOLATED THE LAW OF CHRIST. [Hodge 677, emphasis added]

Study 29b: TESTING IF WE ARE IN THE FAITH (13:5-14)

13:5,6 How might the Corinthians have failed the test? (12:20,21; 1 Cor.6:9-11)



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[13:5] The expression *Christ is in you*, does not mean "Christ is among you as a people." It refers to an indwelling of Christ in the individual believer, as is plain from such passages as Gal.2,20, "Christ liveth in me," and Gal.4,19. Rom.8,10. Christ dwells in his people by his Spirit. The presence of the Spirit is the presence of Christ. This is not a mere figurative expression, as when we say we have a friend in our heart – but a real truth. The Spirit of Christ, the Holy Ghost, is in the people of God collectively and individually, the ever-present source of a new kind of life, so that if any man have not the Spirit of Christ he is none of his. Rom.8,9. [Hodge 682]

13:7-9 What does Paul insinuate is the mark of the disciple who passes the 'test'? (1 Cor.5:8, 13:6; 2 Cor.4:2, 6:7, 11:10; 1 Tim.3:15)

[13:8] He is no Jonah who lamented when Nineveh repented. [Robertson *Word Pictures in the New Testament* Vol.4 p.271]

[13:9] *Perfection* ... in the sense to put in complete order. Paul prayed that they might be perfectly restored from the state of confusion, contention, and evil into which they had fallen. [Hodge 685]

13:10,11 What is the ultimate goal of Paul's 'building up and tearing down'?

[13:11] *Be perfect* [*katartizesthe*] ... Paul speaks both of individual perfection and of the perfection of the Church through the right adjustment of all its members in Christ ... The radical notion of the verb is, therefore, *adjustment* – the putting of all the parts into right relation and connection. We find it used of mending the nets (Matt.iv.21), and of restoring an erring brother (Gal.vi.1); of framing the body and

Did the Corinthian church hear Paul?

When, 40 years later, we next have information about the Corinthian church – in the 'godly admonition' addressed to it by the Roman church and traditionally known as the first letter of Clement (of Rome) – it has not made much progress towards maturity and stability; dissension and anarchy have manifested themselves within its ranks once more. The Corinthian church of the first century is a perpetual reminder to us that Christianity in the apostolic age was not marked by ideal unity and purity from which later generations declined. [Bruce 256]

the worlds (Heb.x.5; xi.3); of the union of members in the church (1 Cor.i.10; 2 Cor.xiii.11). [Vincent Word Studies of the New Testament Vol.3 p.361, Vol.1 p.671]

[13:11] That takes us back to the opening of the letter in which Paul wrote to the comfort of God, and the comforting of others. "Be of the same mind." That takes us back to the first letter. "Live in peace," and that can only be as there is purity. The Divine order is always, "first, pure" and "then peaceable." "And the God of love and peace shall be with you." [Morgan 274]

13:12-14 Note that which Paul considers the secret of a complete church (i.e. is the church a VISIBLE fellowship? An organization, or organism?)

[13:14] The primary object of the death of Christ was the communication of the Holy Spirit. He redeemed us from the curse of the law, that we might receive the promise of the Spirit, Gal.3, 13,14. It is the gift of the Holy Ghost secured in the covenant of redemption by the death of Christ that applies to us the benefits of his mediation. As the gift of the Spirit is secured to all the people of God, they are [*koinonoī*], joint partakers of the Holy Ghost, and thereby made one body. This is the ground of the communion of saints in which the church universal professes her faith. [Hodge 689-690]

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