

1 Corinthians Chapter 4

1. Let a man so consider us, as servants of Christ and stewards of the mysteries of God.

A. Let a man so consider us,

1. **man-** Gr. **anthropos**- *the general term for mankind, a male*

a. We are not to esteem men above what limits God has given to mankind. The most noted minister is but a man, not God.

2. **consider-** Gr. **logizomai**- *to reckon, count, compute, calculate, count over*

a. The saints at Corinth had elevated Paul, Peter, and Apollos to superstar status. This ought not be in the church. However, it is found in the church. Many elevate ministers to stardom and some ministers crave this and allow it. [2Co 4:5](#)

B. as servants of Christ and stewards of the mysteries of God.

1. **servants-** Gr. **hupretes**- *under-rowers*

a. In the large ancient ships of the day there were three decks of under-rowers who rowed the ship when wind was low or in addition to the power the wind gave. The lower the deck the harder the rower had to work because the rows went deeper in the water. The lowest slaves were on the lowest deck. You had to work hard to rise up to the first deck of rowers where the work was easier.

b. This was the lowest slave job. These slaves were hidden under the ship sweating away rowing the ship along while the guests rode on the deck resting in comfort. This is a picture of a minister of the gospel. A minister is to be an under-rower and doing unseen work providing spiritual nourishment in private study and prayer. They do it all for the special guests, the saints of the congregation up on deck. When a pastor delivers a sermon he has labored on all week, the saints receiving it have no idea all the hard work put in to delivering it to them. They get to enjoy it.

2. **stewards-** Gr. **oikonomos**- *the manager of a household*

a. A minister is a steward. A steward is not the owner but has

been entrusted by the owner to take care of what was entrusted to him.

b. A minister or pastor does not own the flock. They are owned by Jesus. They are to minister to, protect, and bless those entrusted to them. Many pastors are way too protective of "their" sheep. They are not their sheep! They are Jesus' sheep.

c. The higher a man or woman is elevated in Christian service it is only a platform to be a servant to a greater capacity and to serve more people. It should never be found in a Christian minister an air of superiority or demanding servanthood from others under them.

3. mysteries- Gr. **musterion-** *a matter to the knowledge of which initiation is necessary; a secret which would remain such but for revelation*

a. The apostles were given the mysteries of the New Covenant. They were first given to Paul and the other apostles of the Lord. They were given stewardship of those mysteries.

b. The pastors and ministers today are also stewards of the mysteries of the New Covenant. They must know those mysteries and faithfully teach them and practice them in front of the saints.

2. Moreover it is required in stewards that one be found faithful.

A. required- Gr. **zeteo-** *to seek in order to find, to seek, i.e. require, demand*

1. Faithfulness is not only something to be looked for in a leader in the ministry, but also something that is required if they be a good and effective one.

B. stewards- Gr. **oikonomos**

1. No man has their own ministry. They are given a part of Jesus' ministry to be a steward over.

C. found- Gr. **heurisko-** *to be found, i.e. to be seen, to discover*

1. Faithfulness can be counted and can be found. You can discover people being faithful by watching them or catching them doing what they are supposed to be doing with excellence when they did not think anyone was watching them. Even if man does not see them,

God does. He ultimately is the one who promotes people. If you are serving somewhere then do it with your whole heart even if you think no person is watching. God is and He will promote you!

D. **faithful**- Gr. **pistos**- *trusty, faithful, easily persuaded [by God's Word], believing*

1. A person who is faithful in God's eyes is one who is believing in Him and His Word. Those that trust God are the most faithful people there are!
2. God counted Paul faithful and put him in the ministry. [1 Tim. 1:12](#)
 - a. Faithfulness can be counted. You can count how many times and how often someone carries out what was given to them. Faithfulness is quantifiable.
3. It is a wonderful thing to be called a faithful minister. [Col 1:7](#), [Col 4:7](#)
4. No one starts out in leadership in the church. You start being a deacon or servant. Once you prove faithful in this you will be promoted to eldership.

3. But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself.

A. **But with me it is a very small thing that I should be judged by you or by a human court.**

1. **very small**- Gr. **elachistos**- *smallest, least*
2. **judged**- Gr. **anakrino**- *to investigate, examine, enquire into, scrutinise, sift, question, judge*
 - a. There are three main Greek words for judge in the NT- **krino**, **anakrino**, and **diakrino**. **Krino** means *to pass judgment or condemn*. **Anakrino** means *to investigate or examine*. **Diakrino** means *to discern between right and wrong*. Christians are not to judge [**krino**- condemn, pass judgement upon] others. [Matt. 7:1](#) However, we are called to judge [**diakrino**- *discern between right and wrong*] actions and fruit based upon the Word of God.
 - b. Here Paul uses the Greek word for examine- **anakrino**. It was the smallest thing there was to Paul to be examined by mere flawed humans. Humans have a very limited

understanding and view of all facts and all that is in the human heart. They will give false judgment every time if they try to fully examine someone else.

c. We are called to judge [**diakrino**- *discern between right and wrong*] others fruit and our own actions as right or wrong in light of the scriptures.

3. by you

a. The carnal Corinthians.

4. **human court**- Gr. **anthropinos hemera**- *human day or court*

B. **In fact**- Gr. **alla**- *but, rather*

C. **I do not even judge myself**

1. judge- Gr. **anakrino**

a. We cannot fully examine our own selves because we don't have all the facts and don't even fully know the full extent of what is in our own heart. Only God does.

b. [1 Cor. 11:31](#) does say we are to judge [**diakrino**- *discern between right and wrong*] ourselves so we are not judged [**krino**- *condemned*] with the world. We are not called to fully examine ourselves [**anakrino**] or to condemn [**krino**] ourselves. We are called to evaluate our actions in the light of the Word of God and discern [**diakrino**] if those actions are right or wrong. If they are wrong they should be confessed and repented of.

2. myself

a. God is our only true Judge. We can judge our actions as right and wrong based upon the Word, but we can't accurately judge ourselves and heart. We will be judged at the Judgment Seat of Christ. [1 Cor. 5:10](#), [1 Cor. 3:10-14](#)

4. **For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord.**

A. **For I know of nothing against myself,**

1. **know**- Gr. **suneido**- *to be conscious of*

2. **nothing**- Gr. **oudeis**- *not one thing*

3. against myself

a. This is amazing the Paul said that he was not conscious of anything against himself. He had a clear conscience. This was the man who imprisoned and killed Christians for fun. Paul had such an understanding that he was a new creation and all those old things before he was saved passed away into the grave. He was a new person, righteous and holy.

B. yet I am not justified by this;

1. justified- Gr. **dikaioo**- *acquitted, declared innocent*

a. Just because we are not conscious of any sin in our life does not mean we don't have any. Sin is anything against the nature and purposes of God. There are some areas where we don't have the light of God's truth shining upon. These areas can have sin and we not know about it.

C. but He who judges me is the Lord

1. judges- Gr. **anakrino**- *to investigate, examine, enquire into, scrutinise, sift, question, judge*

a. Only the Lord has the ability to fully examine, investigate, and scrutinize every part of our life and heart. No man can do this accurately. We can't even do this accurately!

b. All believers will stand before the Lord at the Judgment Seat of Christ.

2. Lord- Gr. **kurios**- *master, owner*

a. Jesus is our Lord, owner, and master

5. Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

A. Therefore judge nothing before the time,

1. judge- Gr. **krino**- *to sentence, condemn*

a. We are to judge- **diakrino**- *between what is right and wrong* but not judge- **krino**- *to pass sentence and condemn*. Only God is to do that.

2. nothing- Gr. **ti me**- *anything*

3. time- Gr. **kairos**- *a set time or season*

a. There is a set time Jesus has set to judge all believers. It is at the Judgment Seat of Christ.

B. until the Lord comes,

1. comes- Gr. **erchomai**

a. This is His coming for the church. We will be taken to heaven with Him and will go through the Judgment Seat of Christ. We then will return to the earth with Him to rule and reign with Him during the Millennium.

C. who will both bring to light the hidden things of darkness and reveal the counsels of the hearts

1. bring to light- Gr. **photizo-** *to light, give light to, illuminate, shine upon*

2. hidden things- Gr. **kruptos-** *concealed things*

3. darkness- Gr. **skotos**

a. This verse is speaking of the Judgment Seat of Christ, but God will do this now if we ask him to help us with the darkness of our life and things we seem to not be able to get over. He comes by the light of the Spirit and reveal the hidden things [lies, shame, hurt] of darkness in us and reveal the wrong beliefs and thinking that has held us bound.

4. reveal- Gr. **phaneroo-** *to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way*

a. [Rom. 2:16](#)

5. counsels- Gr. **boule-** *counsel, purpose, design, determination, decree, by impl. secret thoughts, cogitations of the mind*

6. hearts- Gr. **kardia**

D. Then each one's praise will come from God.

1. each one

a. God will have some praise for every believer even if it is just good job on accepting my Son!

2. praise- Gr. **epainos**

a. Some are shocked that God would or does praise us, but He does! [Rom. 2:29](#) It is not in any aspect of the idea of worship

like we have with the word praise, but God does commend us and even thanks us for what we do.

3. from God

a. The praise of man is fleeting and really meaningless. However, many greatly desire it and seek it above all else. God's praise of us will have lasting benefits to us.

6. Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.

A. Now these things,

1. these things

a. The imagery of agriculture, the building trade, and being a servant.

B. brethren- Gr. *adelphos*- *one who shares the same womb*

1. This is a very common term Paul uses when he is bringing correction or a strong exhortation. He uses this word twice as much in this letter than any other. This letter is the most corrective in the NT.

C. I have figuratively transferred to myself and Apollos for your sakes,

1. figuratively transferred- Gr. *metaschematizo*- *to transfer an imagination*

a. Paul used himself and Apollos to teach a spiritual principle. Paul used metaphors that were transferred to him and Apollos. Planting referred to Paul's ministry. Watering referred to Apollos' ministry.

2. myself and Apollos

a. It seems the greatest two factions were between Paul and Apollos. There was a third minor faction at Corinth that followed Peter. It is not known if Peter ever visited Corinth or if he did he had much less exposure to them than Paul and Apollos.

3. for your sakes

a. As a minister when we use stories and testimonies from our own lives it should be for the purpose of helping others in

similar situations. Unless we are doing that we should keep ourselves out of our sermons.

D. that you may learn in us not to think beyond what is written,

1. learn- Gr. **manthano**

a. We need to be taught what to look for biblically in a leader and what bounds we need to esteem them within. If we are not taught the Word, we will fall into false standards for measuring people and get into idolatry or disillusionment in looking at ministers. This happens with the world and fleshly Christians with entertainers and sports professionals. There are some Christian stars or mega-stars in the body of Christ. This ought not be. That is idolatry. If those people fall then the people that had them up on their pedestal are devastated and often fall away from the Lord.

2. think- Gr. **phroneo**

3. written- Gr. **grapho**

a. What is written in the Word of God. Many Christians have non-biblical standards for leaders. They may judge a leader on their humor, personality, wit, dress, or various other things. These are not biblical ways to evaluate or esteem a leader. We are to use the standard of [Titus 1](#) and [1 Tim 3](#) for leaders.

b. The Word of God teaches not to exalt men or put your trust in them. [Psa 146:3](#); [Isa 2:22](#); [Jer 17:5-6](#)

E. that none of you may be puffed up on behalf of one against the other

1. puffed up- Gr. **phusioo-** *to inflate puff up; met. to inflate with pride and vanity*

a. If something is puffed up it is filled with air. If it is full of a substance it is called stuffed! To be puffed up means you are full of hot air. Paul mentions being puffed up five times in 1 Corinthians. This is a lot of hot air!

b. If you are not full of character and good fruit your are full of hot air.

7. For who makes you differ *from another*? And what do you have that you did not receive? Now if you did indeed receive *it*, why do you boast as if you had

not received *it*?

A. For who makes you differ from another?

1. **differ-** Gr. **diakrino-** *to differentiate, to make a distinction*

a. God is what makes us all different. We cannot take credit for how we were made and our differences that make us unique. We all have different gifts and abilities and this is not from us but from God. [1 Cor. 7:7](#), [Rom. 12:6](#) We are all uniquely made to bless others around us in an unique way.

B. And what do you have that you did not receive?

1. **receive-** Gr. **lambano**

a. We came into this world naked and holding nothing. We will leave this earth taking nothing out. Everything we have we have received.

b. No man can receive anything but what comes from God in heaven. [John 3:27](#)

C. Now if you did indeed receive it,

1. **receive-** Gr. **lambano**

a. It is a delusion to think you are a self-made man or woman. You did not change and feed yourself as a baby. You did not teach yourself what you know. You did not give yourself intellectual capacity or did you make the air you breathe. It is unmitigated gall to say you are self-made man or woman.

D. why do you boast as if you had not received it?

1. **boast-** Gr. **kauchaomai**

a. Pride is what makes us forget we are dependent creatures and not self-existent and self-sustaining gods.

2. **receive-** Gr. **lambano**

a. This verse uses this word three times. We have received, received, and received as humans. Everything we have received is by the grace of God.

8. You are already full! You are already rich! You have reigned as kings without us—and indeed I could wish you did reign, that we also might reign with you!

A. You are already full!

1. **already full**- Gr. **korenumi**- *to satiate, sate, satisfy*

a. Those that think they are full now may end up empty. [Luke 6:25](#)

B. You are already rich!

1. **already rich**- Gr. **plouteo**

a. Beware when you think you are rich and your really are poor. [Rev. 3:17](#)

C. You have reigned as kings without us

1. **reigned as kings**- Gr. **basileuo**

a. Paul here continues to attack the love of philosophy and philosophers here. Greek philosophers were known to say they were full of wisdom and were the truly rich ones and they alone truly ruled as kings by way of their wisdom. The Corinthians prided themselves of their earthly wisdom and they saw themselves full, rich, and reigning as kings like the philosophers of the day. They looked down on Paul and other teachers of the Word of God as having less wisdom and nobility that they possessed. Paul was knocking them off their high throne here and calling them babies instead of kings.

D. and indeed I could wish you did reign,

1. **wish**- Gr. **ophelon ge**- *would that indeed, where one wishes that a thing be done which probably will not be done*

2. **reign**- Gr. **basileuo**

a. The only way we will truly reign in this life is through the righteousness of Christ, not our own wisdom or accomplishments. [Rom. 5:17](#)

E. that we also might reign with you

1. **reign**- Gr. **sumbasileuo**

a. This is not the time or age in which Christians are seen as ruling. Jesus is not seen as ruling right now. If He isn't then surely we aren't. We are not above our Master. When Jesus returns we will return with Him and rule and reign with Him. At this time Paul and apostles were seen as the off scouring of the earth and as losers in the eyes of the world. Likewise, Christians are seen much the same way in the eyes of the

world today.

9. For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.

A. For I think that God has displayed us,

1. **think-** Gr. **dokeo-** *to seem, to be accounted, reputed*

a. Often things seem a certain way to us due to our circumstances, however, we only know what is true is by the Word of God and Spirit of God.

b. Never judge God's attitude toward you by your circumstances. Judge His attitude towards you by the cross.

c. Other may tell us how they see us but that is not a barometer of truth either.

2. **displayed-** Gr. **apodeiknumi-** *to point out, show forth, to expose to view, exhibit*

a. Our life is on display. We often have an incorrect view of how others view us. The Israelites thought the Canaanites saw them as grasshoppers, but really they saw them as conquerors and were afraid of them.

b. If we feel others are viewing us unfavorably then it will affect the way we act towards them. We act unfavorably to them because of our faulty perception which causes them to really view us negatively and act unfavorably toward us, but it did not start with them but us!

B. the apostles- Gr. **ho apostolos**

1. Paul was an apostle. I believe he was one of the 12 apostles of the Lamb. I don't believe Peter was supposed to have a lottery for the opening made by Judas. I believe Paul was God's selection. Paul said he was one as one born out of due time.

C. last- Gr. **eschatos-** *last in time or in place*

D. as men condemned to death,

1. **men-** *not in Greek- omit*

2. **condemned to death-** Gr. **epithantios-** *condemned to death, under sentence of death*

a. All of the original apostles of the Lord were martyred except John. It is interesting to note that John was the only one of the twelve disciples that was at the foot of the cross. All others stayed away because of fear. The love of God cast out fear for John and He was there at the foot of the cross to receive the ministry of the Lord's mother. Jesus said those who love their life will lose it and those who lose their life will find it. John knew being a disciple of Jesus that they might catch him there and crucify him as well, but love cast out that fear and empowered him to do what the others could not do in their own strength. It is interesting John was the only one not to lose his life. He died at a ripe old age.

E. for we have been made a spectacle to the world,

1. **made a spectacle-** Gr. **theatron-** *a theater, a place where public games and spectacles are exhibited*

a. As a Christian, and especially as a leader, your life is a theatre for people to view. Let it be a good show! No one likes to go to the show and it be a bad one.

2. **world-** Gr. **kosmos**

a. The world is watching us Christians and looking for an excuse to blame us and our message. We are to live blameless before a crooked and perverse generation.

F. both to angels and to men

1. **angels-** Gr. **angelos**

a. People are not the only ones watching us. [1 Peter 1:12](#), Angels also are watching us and learning about the wisdom of God through the church. [Eph. 3:10](#)

2. **men-** Gr. **anthropos**

a. Often we are more worried about what people will see about us than God and the angels! [Eph. 6:6](#)

10. We *are* fools for Christ's sake, but you *are* wise in Christ! We *are* weak, but you *are* strong! You *are* distinguished, but we *are* dishonored!

A. We are fools for Christ's sake,

1. **fools-** Gr. **moros-** *dull; foolish*

2. Christ's sake

a. Whatever we do for or in behalf of Christ will be richly rewarded by God.

b. To the world we who are putting our trust in God and in the Bible are seen as foolish.

B. but you are wise in Christ,

1. wise- Gr. *sophos*

a. Paul uses this word 12 times in 1 Corinthians. The Greek philosophers claimed to have superior wisdom. However, the fear of the Lord is the beginning of wisdom.

C. We are weak,

1. weak- Gr. *asthenes*- *without strength*

a. We are weak in the flesh, but strong in our spirit through the Spirit of grace.

b. Paul had to learn not to trust in his own strength, knowledge, and ability to minister in the power of God. [1 Cor. 2:3](#)

D. but you are strong,

1. strong- Gr. *ischuros*- *strong, mighty, robust*

a. We can do all things through Christ who strengthens us! [Phil. 4:13](#)

E. You are distinguished,

1. distinguished- Gr. *endoxos*- *held in good or in great esteem, of high repute, illustrious, honorable, esteemed, notable, glorious, splendid*

a. In Christ we are held in good esteem and a place of high honor by God.

F. but we are dishonored

1. dishonored- Gr. *atimos*- *without honor*

a. In our flesh and among those in the world we are looked at with no honor.

11. To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.

A. To the present hour we both hunger and thirst,

1. **present hour-** Gr. **arti hora-** *at the present moment, close upon it either before or after; now, at the present juncture*

a. It is important to note that the only reason Paul was facing hunger, thirst, being ill-clad, beaten, and homeless was due to persecution for carrying out his missionary call. [1Co 9:4](#); [2Co 4:8](#), [2Co 6:4-5](#), [2Co 11:26-27](#); [Php 4:12](#), [Act 14:19](#), [Act 16:23](#), [Act 23:2](#); [2Co 11:23-25](#); [2Ti 3:11](#)

b. We are not called to suffer these things as a Christian unless they are directly tied to persecution for our stance of the gospel.

c. We don't really know how strong we are and how mature we are until we face persecution.

2. **hunger-** Gr. **peinao-** *to be exposed to hunger, be famished*

3. **thirst-** Gr. **dipsao**

B. and we are poorly clothed,

1. **poorly clothed-** Gr. **gumneteuo-** *to be poorly clad*

a. In prison Paul asked that his cloak be sent to him because he was ill-clad in the cold prison cell. [2 Tim. 4:13](#)

C. and beaten,

1. **beaten-** Gr. **kolaphizo-** *to beat with the fist, buffet, to maltreat, treat with excessive force, to punish, afflict*

a. Some of Paul's beatings were not necessary because he was trying to minister to the Jews when he was called to the Gentiles.

b. Paul learned to use his Roman citizenship to get out of some beatings. [Acts 22:25](#)

D. and homeless

1. **homeless-** Gr. **astateo-** *to be non-stationary, to be unsettled, to be a wanderer, be homeless*

a. Paul was homeless because he was traveling as a missionary. He would stay in other people's homes and lodgings.

b. Jesus basically said the same thing because He also was a traveling minister. [Mat 8:20](#)

12. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure;

A. And we labor,

1. **labor-** Gr. **kopiao-** *to be wearied or spent with labor, faint from weariness, to labor hard*

a. Paul was a tent-maker on the side. He worked at making tents with Aquila while he ministered at Corinth. [Acts 18:3](#) Paul also worked with his own hands in Ephesus. [Act 20:34-35](#) Paul did the same at Thesslonica. [1Th 2:9](#)

b. Often the ministry will not be able to provide fully for a minister and they will need to get a side job. When the ministry can support you full time then you still work hard. Full time ministry is not playing golf and taking naps every day. The ministry is spelled W-O-R-K!

c. A full time minister is to labor in the Word and doctrine. [1 Tim. 5:17](#) He is seen as a workman. [2 Tim. 2:15](#)

B. working with our own hands

1. **working-** Gr. **ergazomai**

2. **own hands-** Gr. **idios cheir**

a. We need to work with our own hands, not have people do the work for us.

C. Being reviled,

1. **reviled-** Gr. **loidereo-** *to reproach, rail at, revile, heap abuse upon*

a. You would think everyone would appreciate you in the ministry if you are fulfilling God's will. That simply is not the case. The enemy uses people to revile you to make you get offended and stop working for the Lord.

D. we bless,

1. **bless-** Gr. **eulogeo-** *to speak well of*

a. We can't do this in the strength of our flesh. We can only do this by the power of the Spirit.

E. being persecuted,

1. **persecuted-** Gr. **dioko**

a. Here we see the reason Paul faced hunger, thirst,

nakedness, beating, and homelessness. It was because of persecution. We are redeemed from sin, sickness, and poverty, but we are not redeemed from persecution. Persecution is promised to us if we want to live godly in this life. [2 Tim. 3:12](#)

F. we endure

1. **endure**- Gr. **anechomai**- *to hold up oneself against, to put up with*
 - a. It is amazing what we can put up with when the joy of the Lord is our strength!

13. being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

A. being defamed,

1. **defamed**- Gr. **blasphemeo**
 - a. In the ministry you will be blasphemed. Some people will judge your motives and actions in a negative light. They will slander you and tell lies about you. We need to always take the highroad in these situations. God is our defender. We are not called to defend ourselves.

B. we entreat,

1. **entreat**- Gr. **parakaleo**- *to exhort, encourage, entreat*

C. We have been made as the filth of the world,

1. **filth**- Gr. **perikatharma**- *something cleaned off all around, that is, refuse, what was thrown away after sweepings around the home; the Greeks used to apply the term "katharmata" to victims sacrificed to make expiation for the people, and even to criminals who were maintained at the public expense, that on the outbreak of a pestilence or other calamity they might be offered as sacrifices to make expiation for the state*

2. **world**- Gr. **kosmos**

D. the offscouring of all things until now

1. **offscouring**-Gr. **peripsoma**- *to scour or scrub off from around, to remove scum from a tub after many bathings and the dirty water was poured out*

- a. Ministry is not always so glamorous!

- b. Some see ministers as the scum of the earth.
- c. This verse comes from [Lam. 3:45](#).

14. I do not write these things to shame you, but as my beloved children I warn you.

A. I do not write these things to shame you,

1. write- Gr. **grapho**

a. The main way God's disciplines His children is by His Word. [2 Tim. 3:16](#), [2 Cor. 7:8](#)

2. shame- Gr. **entrepo-** *to turn away in shame*

B. but as my beloved children I warn you

1. beloved- Gr. **agapetos**

2. children- Gr. **teknon**

a. This is a term of endearment that often proceeds correction in the NT.

3. warn- Gr. **noutheteo-** *to place in the mind*

a. We warn believers of the dangers of sin and the world by putting the Word of God in their minds. Reminding believers of what the Word says is safe for them. [Phil. 3:1](#)

15. For though you might have ten thousand instructors in Christ, yet *you do not have* many fathers; for in Christ Jesus I have begotten you through the gospel.

A. For though you might have ten thousand instructors in Christ,

1. ten thousand- Gr. **murioi-** *indefinitely, a great number; specifically, [μύριοι](#), a myriad, ten thousand*

a. We have a myriad of teachers in the body of Christ in whom we can receive from, but there are few fathers that will mentor us in our faith and life. You can heap teachers to yourself but if do not have a father [mentor] in your life you can get off base easily. [2Ti 4:3](#)

b. As a minister you are not only called to minister to people but to also raise up sons. To raise up a son there is more time spent with them as they can ask questions and learn intimately from their mentor. As a minister you do not have time to

mentor everyone, but you have time to mentor some. God will evaluate our ministries not so much on the size and scope of our ministry, but if we raised up sons.

c. Who was a more effective leader- Moses or Joshua? Many would say Joshua because Moses did not go into the Promised Land. However, Moses was because he raised up a son to take over after him. When Joshua died they all went into idolatry.

2. instructors- Gr. **paidagogos**-*a pedagogue, childtender, a person, usually a slave or freedman, to whom the care of the boys of a family was committed, whose duty it was to attend them at their play, lead them to and from the public school, and exercise a constant superintendence over their conduct and safety; in NT an ordinary director or minister contrasted with an Apostle, as a pedagogue occupies an inferior position to a parent*

a. A pedagogue would be set over a child to instruct them but did not have necessarily an affection and love for the child like a father would.

3. in Christ

a. This refers to Christian teachers in the body of Christ.

B. yet you do not have many fathers,

1. fathers- Gr. **pater**

a. A father plants but teachers water what is planted.

C. for in Christ Jesus I have begotten you through the gospel.

1. begotten- Gr. **gennao**

a. The Corinthians were born again under Paul's ministry.

2. gospel- Gr. **euaggelion**

a. The gospel of grace is the only message that can bring forth new birth. The Law could not do this.

b. We are born again by the incorruptible Word of God. [1 Peter 1:23](#)

16. Therefore I urge you, imitate me.

A. Therefore I urge you,

1. urge- Gr. **parakaleo-** *to encourage, beseech, exhort*

a. This word is mainly used in the NT instead of giving sharp commands. Grace beseeches but the Law commands.

B. imitate me

1. imitate- Gr. **mimetes**- *to mimic, to copy*

a. Usually being mimicked is annoying, but to mimic Christ or a godly leader is a beautiful thing!

b. It is a solemn thing for a minister to say, "Copy me, do what I do". Can you say that to those around you right now? The key to this is for them to follow you AS you follow Christ. [1 Cor. 11:1](#)

c. Paul was not shy about saying this. [Php 3:17](#); [1Th 1:6](#); [2Th 3:9](#)

17. For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.

A. For this reason I have sent Timothy to you,

1. sent- Gr. **pempo**

a. Paul increased his effectiveness by delegating work to others. He trained them and then sent them.

2. Timothy- *means one who honors God*

a. Paul sent Timothy to remind the Corinthians of the ways of Paul because he was the most intimate with Paul.

b. What set Timothy apart from most of Paul's ministry staff was that he had a Father/son relationship with him. Timothy got the DNA of Paul and Paul could trust Timothy to convey his heart in all situations.

c. When Paul looked at his staff on who to send to Philippi and who would generally care for them, Paul found no one except Timothy. All others had private ambitions and motives for ministry. [Phil. 2:20](#)

d. Timothy stayed faithful to Paul through his life until the end.

B. who is my beloved and faithful son in the Lord,

1. beloved- Gr. **agapetos**

a. I wish every pastor and minister had a family first model of ministry like Paul had. Unfortunately many leaders see those under them as mere resources to use, workers to employee, or soldiers to command. [Phil. 2:25](#)

2. **faithful**- Gr. **pistos**

3. **son**- Gr. **teknon**

a. Timothy was born again under Paul's ministry in Galatia.

C. who will remind you of my ways in Christ,

1. **remind**- Gr. **anamimensko**

a. Christian failure comes from either ignorance of the things of God or forgetting them.

2. **ways**- Gr. **hodos**

a. There are **ways** in Christ not just **a way** in Christ. There are keys to the kingdom, not a key to the kingdom. You cannot rely on one formula to navigate the Christian life, you need to trust in the leading of the Holy Spirit and all of the Word of God to navigate it successfully. Our flesh would like just one key and one way because then we could master the Christian life and control God in a sense.

3. **in Christ**

a. This is referring to spiritual ways not natural ones.

D. as I teach everywhere in every church

1. **teach**- Gr. **didasko**

a. Paul's focus was on first living the truth and then teaching it. He modeled the Word before he taught it. [Acts 20:20](#)

2. **every**

a. Every church needs the same thing. They need the Word modeled and taught.

3. **church**- Gr. **ekklesia**- *called out ones*

18. Now some are puffed up, as though I were not coming to you.

A. Now some are puffed up,

1. **puffed up**- Gr. **phusioo**- *to inflate, to blow up*

a. Those in pride are full of hot air.

B. as though I were not coming to you.

1. coming- Gr. **erchomai**

- a. Many are big shots when you are not face to face with them, but shrink back down to size when confronted face to face.
- b. It is amazing how bold people get in emails, Facebook, and Twitter. They say things they never would to someone face to face.

19. But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power.

A. But I will come to you shortly,

1. come- Gr. **erchomai**

- a. Overall, Paul will visit the Corinthians three times. [2 Cor. 13:1](#)

2. shortly- Gr. **tacheos**

- a. We find in 2 Corinthians Paul was delayed from coming to them as soon as he had expected due to circumstances.

B. if the Lord wills,

1. wills- Gr. **thelo**

- a. This should be our attitude in regards to our future plans. [James 4:13](#)

C. and I will know,

1. know- Gr. **ginosko-** *to know by experience*

- a. Only a mature person can determine maturity levels.

D. not the word of those who are puffed up,

1. word- Gr. **logos**

2. puffed up- Gr. **phusioo**

E. but the power

1. power- Gr. **dunamis-** *force, power, might*

- a. It takes spiritual power to bear Christian fruit- [Gal. 5:22-23](#). If you have no fruit then all that is left is words.
- b. Our maturity can be seen not heard. We are children of the light and are to walk in the light. Light is seen not heard.

20. **For the kingdom of God *is* not in word but in power.**

A. **kingdom of God**- Gr. basileia theos

B. **word**- Gr. logos

C. **power**- Gr. dunamis

1. The world has words, but they lack the power of God that only comes from the Holy Spirit.

2. Paul's ministry was not based on enticing words but a demonstration of God's power. [1Co 2:4](#)

3. The gospel is the power of God unto salvation. [Rom 1:16](#)

21. **What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?**

A. **What do you want?**

1. **want**- Gr. thelo

B. **Shall I come to you with a rod,**

1. **rod**- Gr. rhabados- *a stick or cane*

a. Basically, Paul is taking off his belt and saying, "Do you want this, or do you want to straighten up and fly right?"

b. Paul was not going to physically beat the Corinthians. The rod of correction God uses on his children is the Word of God. [2 Tim. 3:16](#)

c. This letter was quite corrective in itself. They were made sorry by this letter and it produced godly sorrow. [2 Cor. 7:8-9](#)

C. **or in love and a spirit of gentleness?**

1. **love**- Gr. agape

2. **spirit**- Gr. pneuma- *wind, spirit, attitude*

3. **gentleness**- Gr. praotes

a. We always prefer to be gentle and mild with our children. It is never fun to have to correct your child but if you love him or her then you need to if they get out of line. God is the same. [Rev. 3:19](#)