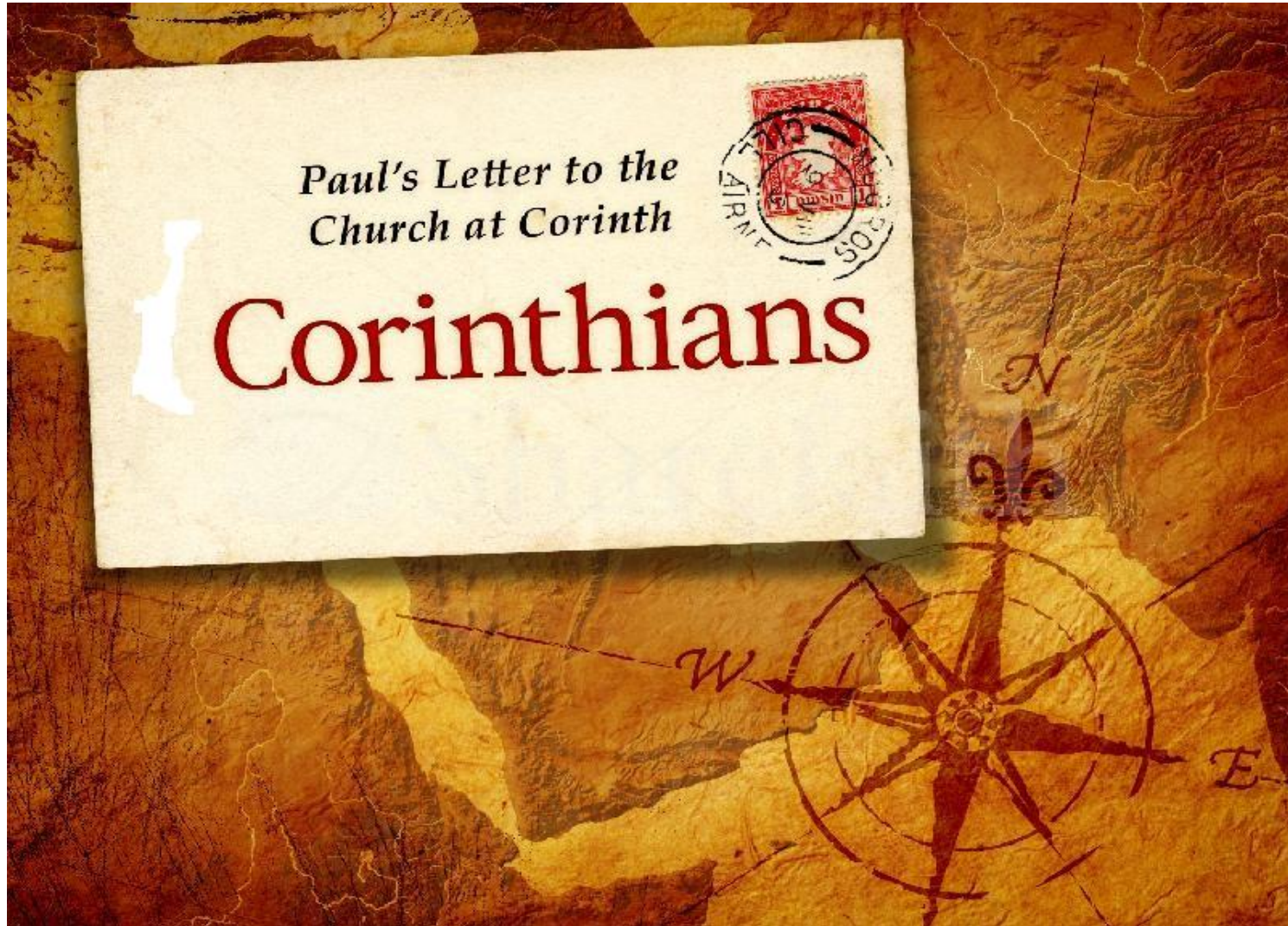


1 Cor. 4:18-21 Paul's Anticipated Visit to Corinth



Today's Outline*



The Problem of Division Addressed 1:13 to 4:21

Unity by Considering the Nature of Christian Service 3:5-4:21

a. The Worker Is Only a Servant in the Hands of God 3:5-9

b. Service Will Be Rewarded in Accordance with Its Quality 3:10-17

c. The Worker Assessed by God's Standards, Not Man's 3:18-23

d. The Basic Issue in Service Is Faithfulness 4:1-5

e. Pride Has No Place in Service to the Lord 4:6-8

f. Worker Must Realize Suffering Is Involved in His Ministry 4:9-21

Paul's Example vs Corinthian Mindset 4:9-13

Paul's Fatherly Admonishment 4:14-17

Paul's Anticipated Visit to Corinth 4:18-21



ROME

ITALY

THESSALONICA

PHILIPPI

BEREA

TROAS

GALATIA

ANTIOCH

ATHENS

CORINTH

CILICIA

US

ANTIOCH

SYRIA

MALTA

CRETE

BEREA

SEA OF GALILEE

JERUSALEM

DEAD SEA

PAUL'S SECOND MISSIONARY JOURNEY

EGYPT

Last Week's Verses



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

¹⁵ For if you were to have countless tutors in Christ, yet *you would not have* many fathers, for in Christ Jesus I became your father through the gospel.

¹⁶ Therefore I exhort you, be imitators of me.

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

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



I do not write these things to shame you (Corinthians)

shame - *entrepō* - to put to shame or chiding

- so Paul does not want his writing in this chapter to put the Corinthians to shame!

but to admonish you

admonish - *noutheteō* – made up of a verb meaning to *put or place* and a noun meaning *mind*;

literally, it means “to place in the mind” McCalley

Preaching is not intended to create a guilt complex among believers; preaching is intended to edify and build up believers.

McCalley

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



as my beloved children

as my children, beloved ones (Wuest)

1st – Paul considers the Corinthians as his spiritual children.

2nd – They are Paul's beloved ones.

beloved - *agapētos* - the word used of divine love from
agapaō (to love), very much loved

- It is used of Christ as loved by God - Matt 3:17b "This is My beloved Son, in whom I am well-pleased." – unique love!
- It is used of believers by the Apostle John - 1 John 4:7a Beloved, let us love one another, for love is from God.

¹⁵ For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel.



for if you may be having ten thousand tutors in Christ

If you may be having – hypothetical case

ten thousand - *muríos* - an indefinite, large number

tutors - *paidagōgos* - a guide or guardian; lit: a child-leader

yet you would not have many fathers (in Christ)

for in Christ Jesus through the gospel, as for myself, I begot you

(Wuest)

begot - *gennaō* - of one who by means of preaching the gospel becomes the human instrument in the impartation of spiritual life [Christ life] (past point fact)

¹⁵ For if you were to have countless tutors in Christ, yet *you would not have* many fathers, for in Christ Jesus I became your father through the gospel.



for in Christ Jesus

for in my living union with Christ I was God's instrument in bringing you spiritual life

through the gospel

through – dia – by means of

gospel – as given in 1 Cor 15:3-4

Christ died - Christ was buried - Christ was raised

- Christ died for our sins (on behalf of our sins) – our substitute
- Christ was buried - you only bury a dead man
- Christ was raised - God raised Him up again, --- since it was impossible for Him to be held in its power.



¹⁶ Therefore I exhort you, be imitators of me.

therefore – based on what I told you about my spiritual fatherhood

I exhort you - I beg of you

be imitators of me

be - *ginomai* - become (become what you already are)

imitators – *mimatai* – the idea here is centered in our faith in Christ not in our ability to copy or do what another believer or God has done

- we are to imitate Paul - I Cor 11:1
- we are to imitate other churches in their faith I Thess 2:13
- we are to imitate God - Eph 5:1
- we are to imitate stable believers - Heb 6:12

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

For (because of) **this reason I have sent to you Timothy**

1st - who is my beloved and faithful child in the Lord

Timothy has two qualities from this verse:

- my beloved - strongest word for affection
- faithful child - notice it is “in the Lord”

2nd - he will remind you of my ways which are in Christ

will remind - *anamimnēskō* - to remind, call to one's mind

the ways of me in Christ

Interlinear

examples: we are fools for Christ's sake, we are weak (in ourselves), we have become a spectacle (for Christ)

Today's verses



¹⁸ Now some have become arrogant, as though I were not coming to you.

¹⁹ But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power.

²⁰ For the kingdom of God does not consist in words but in power.

²¹ What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?



¹⁸ Now some have become arrogant, as though I were not coming to you.

Now some have become arrogant

Now - *de* – or but; Paul has a final item to discuss

some – Corinthians

have become arrogant - *physio* - to puff up, blow up;
is used metaphorically in the NT, in the
sense of being "puffed" up with pride
(past point fact, passive voice)

- note being “puffed up” is not part of Christ’s love -
1 Cor 13:4 Love is patient, love is kind and is not jealous;
love does not brag and is not arrogant [puffed up].



¹⁸ Now some have become arrogant, as though I were not coming to you.

as though I were not coming to you

as though [as if] I were not

on the supposition that I am not Wuest

coming - *erchomai* - denoting either "to come, or to go,"
signifies the act

to you (Corinthians)

- Some Corinthians apparently had become “puffed up” thinking that Paul would not return in person.
- Paul will now address this in the next verse.

¹⁹ But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power.



But I will come to you soon, if the Lord wills

But – in contrast to what the some Corinthians think

I will come to you soon

soon – *tacheōs* – shortly; Phil 2:24 and I trust in the Lord that I myself also will be coming shortly.

If the Lord wills

In this statement in Greek we have a conditional clause where “the fulfillment is uncertain, but still likely” D. Wallace



¹⁹ But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but *their* power.

I shall find out - *ginōskō* - to come to know, recognize, understand - (future tense)

1st - of those who are arrogant *in their words*

2nd – [of those who are arrogant] *but have no power*

- The Corinthians were puffed up in their words:

Verse 8: - already filled - already rich – become kings

- The Corinthians were puffed up but had no power:

Verse 10: - are strong in their own strength and held in honor by men [not God]

19 But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but *their* power.



More on their words and power:

- Paul declares that he will give arrogant words no attention because they contain no power. McCalley
- The apostle returned to his earlier contrast between words and real power (2:1-5). Real power is the power of the Holy Spirit working through humble messengers.

Constable

God's word and God's power are in the plan of salvation.

1 Thess 1:5a for our gospel did not come to you in word only, but also in power and in the Holy Spirit

20 For the kingdom of God does not consist in words but in power.

For the kingdom of God

What is the kingdom of God?

- The kingdom of God here does not refer to the future millennial kingdom but to God's present rule over His people in the church. Constable
- Entrance into the kingdom of God is by being born again.
- John 3:3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."



20 For the kingdom of God does not consist in words but in power.



does not *consist* in word

- Therefore in the kingdom of God, we see God's power of being born again being displayed.
- Also the riches of God's grace are the display of God's power in the life on every believer.

but in power

1 Cor 2:4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power.

- The word of God alone is not used to accomplish man's salvation – God the Holy Spirit is involved in convincing men of their need of Christ.

21 What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?



What do you desire?

desire - *thelō* - to will, to wish, to have in mind

Shall I come to you (assuming the Lord wills)

option 1: with a rod

rod - *rhabdos* - a "rod" for chastisement (figuratively)

The mention of the rod introduces the subject of discipline which becomes the theme of I Cor 5 - McCalley

option 2: with love and a spirit of gentleness

Matt 11:29 Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS.

Final Thoughts



Paul's teaching now concludes by leaving the Corinthians with a choice to make. He leaves them with the option to go either way—they know his desire; they know his preference; but the choice is theirs, and that is where Paul concludes the issue.

McCalley