

When I Come - - -

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**a commentary on
1 Corinthians**

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taught at Cades Church of Christ
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Introduction

In the class for children I am teaching on Sunday night there is a slide for First Corinthians. It is the core of an apple dressed in Indian attire (Core Indian = Corinthians) This “Core Indian” is using a large paddle. He is spanking a Christian. The theme of the first letter to Corinth is spanking them for several moral and doctrinal errors.

Speaking personally, I have preached for a “Corinth” - that is a church with some severe moral and doctrinal issues that caused all kinds of problems. I had a teacher in college say that every preacher will, in his lifetime, preach for a Corinth (church with problems) and for a Philippi (church at peace). I have had the fortune to preach for several Philippi type churches. I also spent 8 years working with a Corinth.

Paul wanted to make the corrections in person, but felt it necessary to write this letter because the issues and problems could not wait. The title of this commentary comes from the words in 11:34. The idea behind this title is discussed in 4:14-21.

I am using the New King James Version in this commentary. This is the text I use in my preaching and teaching.

Author

The authorship of this letter is easy. Paul the Apostle identifies himself as the author. He also identifies Sosthenes as the scribe. A scribe was often used because they were more precise in the making of letters. Personally, if I did not have a computer, I would use a scribe, because my handwriting is horrible. If I wrote this commentary by hand it would be in print rather than longhand. And you still would not be able to read parts of it. (See 1:1; 16:21)

To Whom

The letter is addressed the church at Corinth. (See 1:2) The term “church of God at Corinth” was not the official name of the church. It was one of several descriptive terms for the church that Jesus built (Matthew 16:18), was purchased with his blood (Acts 20:28), and over which he is the head (Ephesians 1:22-23).

Where Written

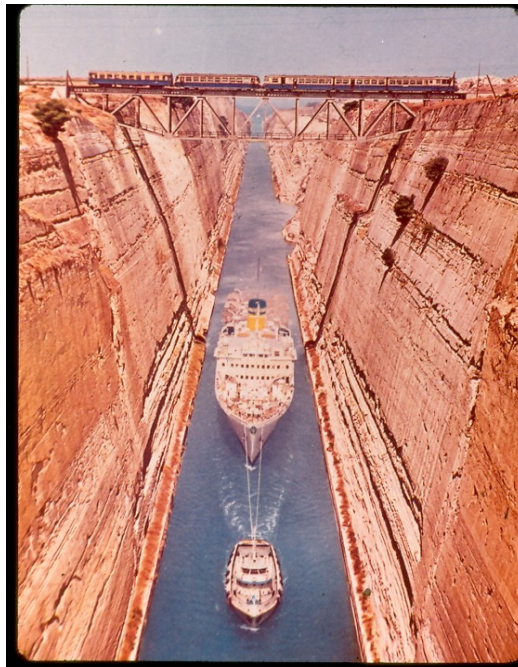
He authored this letter while he was in Ephesus. Paul often started a church and when he was ready to leave, he would leave one or two of those traveling with him would remain behind to help get the church better established. (See 16:8-9,19)

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Paul wrote First Corinthians during his third journey of preaching the gospel to the Gentiles. He wrote this before his 3 years in Ephesus had concluded. This would mean that the letter to Corinth was written about 54 or 55. (See 16:8-10; cf. Acts 19:1-10,21-23; 20:1)

City of Corinth



Corinth has an interesting history. It also has an interesting location. The city is located at the narrowest place in Greece. There was a canal cut through the rock to allow ships to go from Italy to the area of Asia Minor (now Turkey) and Israel. There is an 1800 foot rock behind the city that protected it from invasion.

Corinth hosted their own version of the Olympic games every 2 years.

The city was destroyed by the Romans in 146 BC (Julius Caesar) and was rebuilt by the Romans in 46 BC. It became an important Roman colony.

At the time of Paul the Greek and Jewish populations in Corinth were larger than the number of Romans.

Beginning of Corinth church

Paul began the church in Corinth during his second journey to the Gentiles. This is about 51 or 52. (Acts 18:1-18).

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History of Corinth church

Paul spent a year and half in Corinth during his second missionary journey. Paul preached in the synagogue. (Acts 18:11, 18) Then Timothy and Silas joined him.

When the Jews rejected Paul, he began to preach to the Gentiles. He lived in the house of Justus. (Acts 18:6-7) Paul did convert the ruler of the synagogue and many important Jews.

Apollos came to Corinth and had continued to teach and preach. (Acts 18:24 - 19:1; 1 Corinthians 3:6) Later Apollos left for Ephesus (16:12), and told Paul about the condition of the church.

Paul wrote a letter to Corinth before this one. (See 5:9) Also Paul received a letter from the church with several questions. (See 7:1)

Purpose of this letter

Paul's purposes for writing the Corinthians were several.

1. His first purpose was to deal with several moral problems and the divisions that had formed as people had divided into fan-clubs and were proclaiming themselves followers of Paul, Apollos, Peter or Christ (1:10).
2. His second reason was to deal with several questions that had been asked in a letter the Corinthians had sent to him (7:1).
3. A third purpose that appears throughout the book is Paul's defense of his apostolic authority.

The thread that runs through many of the issues and problems at Corinth was – PRIDE. The key passage that sets the tone for the letter and becomes the theme of the book - - -

27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; 28 and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, 29 that no flesh should glory in His presence. **1 Corinthians 1:27-29**

Problems in the Church in Corinth

Here is a list of problems in the church in Corinth:

1. division (1:10-13)
2. carnality (3:1-4)
3. love of human wisdom (3:18-20)
4. glorying in men (3:21; 4:6)
5. pride (4:7-10)

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6. harboring sexually immoral (chapter 5; 6:15-20)
7. lack of discipline (chapter 5)
8. going to law with each other (6:1-8)
9. various forms of immorality (6:9-11; 2 Corinthians 12:21)
10. marriage problems (chapter 7)
11. abuse of liberty (chapter 8)
12. sharing in idol worship (10:14-22; 2 Corinthians 6:14 - 7:1)
13. lack of subjection of women (11:2-16)
14. abuse of Lord's Supper (11:17-34)
15. misuse of spiritual gifts (chapters 12 - 14)
16. lack of love (13:1-7)
17. denial of general resurrection (15:12)
18. acceptance of false apostles (2 Corinthians 11:3-4, 19-20)
19. church squabbles (2 Corinthians 12:2)

Outline of the Book

I. Introduction 1:1-9

II. Reproof of Their Sin

- A. Divisions in the Church 1:10-4:21
 1. *The Problem Stated 1:10-17*
 2. *Reasons for the Problem 1:18-2:16*
 3. Results of the Problem
 - a. *Immaturity 3:1-9*
 - b. *Loss of Rewards 3:10-23*
 - c. *Judging of Others 4:3*
 4. The Solution to the Problem 4:1-21
- B. Lack of Discipline in the Church 5:1-13
- C. Litigation in the Body 6:1-8
- D. Lack of Purity 6:9-20

III. Reply to Their Questions

- A. Concerning Marriage 7:1-40
 1. *Celibacy 7:1-9, 25-40*
 2. *Divorce 7:10-24*
- B. Concerning Meat Sacrificed to Idols 8:1-11:1
- C. Concerning Public Worship 11:2-34
 1. *The Role of Women 11:2-16*

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2. *The Lord's Supper* 11:17-34

3. *The Use of Spiritual Gifts* 12:1-14:40

a. *Spiritual Gifts* 12:

b. *Love* 13:

c. *Tongues and Prophecy* 14:

D. *Concerning the Resurrection* 15:1-58

IV. Conclusion 16:1-24

A. *Giving* 16:1-4

B. *Paul's Visit* 16:5-9

C. *Treatment of Timothy and Apollos* 16:10-12

D. *Greetings and Benediction* 16:13-24

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Chapter 1 – Greetings, Division, Human Wisdom

1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

1. He is introduced to us as Saul (Hebrew name) and becomes known as Paul (Gentile name).
2. He was called to be an apostle. Much of the book of 2 Corinthians deals with those who rejected his claim to being an apostle.
3. His scribe is Sosthenes, who was the chief of the synagogue in Corinth. (Acts 18:17)

2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called *to be* saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:

1. Church of God is not a title, name on the sign out front. It is one of many descriptive terms for the church in the New Testament.
2. Paul is not writing to a building or a street address. He writing to the Christians – saints, those who call on the name of Jesus, and recognize Him as Lord.
3. **In every place** – There is more to the church Jesus built than just Corinth. The church exists in all places where people call on the name of Jesus.
4. **Call on the name** – This phrase is often used to “depend on, rely upon, seek support or comfort from.” If you were in serious trouble – who would you call? (See Matthew 7:21; Luke 6:46; Acts 2:21)

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

1. In most letters by Paul there is a similar greeting. Grace and peace were part of a standard greeting. Like we might say, “Hi. How are you?”
2. In Russia, the normal greeting is Dras-vich-yeh which means “Be healthy.”

4 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,

5 that you were enriched in everything by Him in all utterance and all knowledge,

6 even as the testimony of Christ was confirmed in you,

7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,

8 who will also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ.

1. Paul follows his greeting with a short prayer for them.
2. Paul is thankful for them –
 1. They heard and obeyed the gospel.
 2. They grew in understanding and knowledge.
 3. That Christ is shown in their lives and others see that testimony.
 4. That that are not less or behind Christians in other places.
 5. They are anxious for the coming of Christ.

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6. They might be blameless in the day that Christ returns.

9 God *is* faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1. God is good. These people were lost until Paul arrived and taught them.
2. Now they are in the fellowship of Christ.

10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment.

1. Enough of the formalities. Paul has serious business to discuss. He is not going to waste any time getting down to business.
2. Paul urges the Christians at Corinth to:
 1. **Speak the same thing** – Not be clones of each other, but speak of the same faith, same goals, same aims for the church, same desire to obey God, same hope of eternal life. Let's talk souls, salvation, Jesus.
 2. **No divisions** – The opposite of speaking the same thing is – division. God hates division. (Proverbs 6:19) Not all division is wrong. Make sure that the division is over a matter of doctrine, not just opinion.
 3. **Joined together** – Like the bones of our body, we must work together. All the bones in our leg, ankle and foot must work in unison.
 4. **Same mind** – We should have the mind of Christ. (Philippians 2:5) Together we should have the mind of souls, the mind of love, the mind of peace, the mind of compassion, the mind of hope.
 5. **Same judgment** – Christians must reach the same conclusions, make the same judgments. I know some will quote Matthew 7:1 and say that we must not judge. But John 7:24 commands us to make righteous judgments. There are two different judgments in these passages.
 1. **Matthew 7:1** – Do not judge motives. Do not judge intent. Do not judge eternal destiny. These are areas where we are not qualified to make judgments.
 2. **John 7:24** – We are to judge right and wrong. We are to judge the guilty. We are to judge the immoral. We are to judge those teaching error.

11 For it has been declared to me concerning you, my brethren, by those of Chloe's *household*, that there are contentions among you.

1. What do you do when you hear a rumor? We really have only two choices – reject it as not true; or seek to confirm the truthfulness of it.
2. Paul considers the source. We all know a “gossip” who will spread things about others. We must dismiss their tales because we consider the source.
3. Paul not only considered the source – He actually named the source.
4. On the subject of gossip – There is one easy way to stop it. When someone begins to tell you some juicy news – tell them, “This might get into gossip.” Yes, use the word – GOSSIP and they will quickly change the subject or leave.
5. Watch for - “They say” “Don't tell anyone I told you.” “Isn't it a shame about - -?” “You

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know what they say about - -."

6. One elder carried a small notebook and would ask them to write down what they want known and sign their name. He carried the book for years. It is still blank.

12 Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

1. Some were claiming to follow one man as opposed to another. I am of _____. It may be that some were claiming the name of one who taught or baptized them.
2. Paul and Apollos were the first preachers there. Many were baptized by them or at least taught by them.
3. Cephas – all names for the same apostle we usually call Peter. Cephas is a Syriac word, meaning the same as Peter, a stone or pebble. Jesus gave him this name. (John 1:42)

13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

1. Often during a class or sermon the teacher will ask rhetorical questions. These are not asked seeking information. They are not asked to get the class to answer out loud.
2. These questions are self-answering. To ask them is to answer them.
3. Is Christ divided? Of course not. The application should also be clear. Christ is not divided so the Christians at Corinth should not be divided.
4. Baptized in the name – Many are confused about this phrase. It simply means, by the authority of. As a policeman might say, "Open in the name of the law." That means he has the authority of the law enter our home. This verse is not about a formula of words that must be spoken at the time of baptism. Baptism is not an incantation, a ritual. In the name means that we baptize by the authority of Jesus. I don't have any authority, of my own, to baptize anyone and promise them forgiveness and eternal life. Jesus is the authority.
5. The same principle applies to prayer. We must pray in Jesus name, by His authority. This does not require that we say any certain words or phrases at the beginning or end of our prayer. It does require us to realize the without Jesus' blood, we would not have the right to approach the throne of grace with boldness.

14 I thank God that I baptized none of you except Crispus and Gaius,

15 lest anyone should say that I had baptized in my own name.

16 Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

1. Verse 14 is often misunderstood. Paul is not glad he had no converts. He is not happy that few came seeking to be baptized.
2. He is glad that he, personally, baptized only a few.
3. Often a preacher holding a meeting will ask the preacher at the local congregation to baptize those who respond.
4. Some preachers keep detailed records of baptisms, funerals, weddings, and other information about their work. I am not one of them. I do keep a record of sermons preached. The purpose is for my own use when I do my annual review of my work, I

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can see if there is balance in my preaching – OT, NT; meat, milk; moral; doctrine; family and home, etc.

5. Paul did not keep detailed records. He could not remember exactly who he had personally baptized into Christ.
 1. Crispus – the chief ruler of the synagogue – Acts 18:8
 2. Gaius – Mentioned by Paul in Romans 16:23. He may be the one addressed in 3 John 1:1.
 3. Household of Stephanas – This family was among the first converts in Corinth. (See 16:15)
6. In verse 15 Paul explains why he did not personally baptize many. He did not want their salvation tied to his name. The preacher (Paul or any gospel preacher today) does not have the power to save. The power to save is in the blood of Christ.
7. Baptism does NOT depend on who baptizes, what is said, where it is done, the time of day, or how many witnessed it. Baptism DOES depend on the mind, heart, faith, repentance, attitude of the one being baptized.

17 For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

1. Here is another verse often taken out of context. Paul is not saying that baptism is unimportant. He is not trying to downplay the value of baptism.
2. Paul is saying that he was sent to preach the gospel to the lost. When they believe and accept what Paul is teaching and want to become Christians – Anyone can baptize them. The emphasis in this verse is not on the act of baptism. Paul is saying that the one who does the baptizing is not crucial.
3. We think our job is to baptize the world. (Mark 16:15-16) We teach – They obey.

18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

1. Always at the center – the death, burial, and resurrection of Christ. Paul was sent to preach the message of the cross.
2. I believe many preachers need to take a look at the content of their sermons. How many focus on the gospel (death, burial, resurrection)?
3. Paul is now dealing with the issue that was often discussed among the Greeks – Wisdom and Philosophy. The Greeks enjoyed sitting around discussing the great Greek philosophers and their view of life.
4. To the highly educated and those who think in terms of human wisdom, the cross, the message of the gospel, seems to foolishness.
5. To the saved, to those who believed the message of the cross, and obeyed the simple commands, there is great wisdom in the gospel.

19 For it is written: *"I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent."*

1. Isaiah 29:14 is quoted here. Some people get too smart for their own good. They become so filled with knowledge that they lack common sense.

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2. Book learning is good. Learn, study, ask questions, gain greater understanding. But don't let all that learning go to your head. For some, a little learning makes us feel that we "know it all."

20 Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world?

1. The wise in this world and not the ones with wisdom from God.
2. God can take simple, foolish things to do great work. Moses with a rod, a small boy with a sack lunch can feed 5,000, a slingshot can kill a giant, a battle can be won with clay pots and trumpets, a woman with measure of oil and meal – These are examples in the Bible of how God can take the simple and make great use of it.
3. God can expose the worldly wisdom for how foolish it really is.

21 For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

1. Man can get so "smart" and so "wise" that they think they no longer need God.
2. The world gets so intelligent that it overlooks the simplicity of the gospel.
3. God often choose the simple things to do His work. God choose the simple act of preaching to save those who believe.
4. Not entertainment. Not ability to tell jokes. No the skill of fancy speech. Not the attainment of college degrees.
5. Just share what you know about God, Jesus, the plan of salvation.

22 For Jews request a sign, and Greeks seek after wisdom;

1. Each culture has its own way of seeking to find proof and assurance of what is right and wrong.
2. The Jews witnessed the miracles of the plagues in Egypt, Red Sea, Wilderness, Jordan, defeat of Jericho, a slingshot can kill a giant, a great battle was won with pots and trumpets, and many more. They were looking for another miracle. Just one more sign from God.
3. The Greeks were looking for the next Plato, Aristotle, or Socrates. They think that if one is going to save the world, he must come with an new grand approach to wisdom.

23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,

1. But Paul is non of the above. He is not coming with great signs. Even though he has the power to work miracles, heal the sick, raise the dead, speak in tongues, he message is not about the miracles, but about the cross.
2. The Jews, looking for a sign, stumble over the cross.
3. NOTE: The Greek word translated "stumbling block" refers to the plate in a jaw trap that holds the jaws open and on which the bait is places. When an animal touches that "stumbling block" it is caught in the trap. We think of stumble as trip and fall. But this word describes the act of baiting a trap in which someone is caught.
4. The Greeks, looking for the next philosopher, see the cross as foolishness.

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24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1. Christians are the “called out ones.” We have been called out sin. We are called out of the world. We are called out of the wisdom of men. We are called out of darkness.
2. We have called to come to Christ in simple obedience – faith that moves us to repent and be baptized.
3. The message is simple – but it is very powerful. It is the power of an Almighty God.

25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

1. That which the world views as wise, smart, and intelligent, is weakness when contrasted with the wisdom of God.
2. This verse is not saying that God is foolish. There is a contrast here.
3. In a dark room, a match gives some light. But when you turn on all the electric lights in the room, the match becomes insignificant.
4. Adam Clarke comments: “The meaning of these strong expressions is, that the things of God’s appointment, which seem to men foolishness, are infinitely beyond the highest degree of human wisdom; and those works of God, which appear to superficial observers weak and contemptible, surpass all the efforts of human power.”

26 For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*.

1. Albert Barnes makes this observation: “You know the general character and condition of those who are Christians among you, that they have not been generally taken from the wise, the rich, and the learned, but from humble life. The design of the apostle here is, to show that the gospel did not depend for its success on human wisdom.”
2. Some churches, preachers and elders, try to cater to the rich and powerful in the community. They believe that converting a doctor or wealthy business man would help the church.
3. Not many of them obey the gospel. Some do. A few mighty men of wisdom and education are obedient to the gospel. But look at the big picture. More often than not, the famous, powerful, rich that are converted often do more harm than good for the cause of Christ.

27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;

1. God, on purpose, choose the things that appear to be weak and foolish to the world.
2. While the world is mocking the weakness of the church – God's people are out turning the world upside down with the gospel of Christ.

28 and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,

1. Base things – People of lowly birth. They were not born with a silver spoon in their

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mouth. Peter, a fisherman. Matthew, a tax collector. James and John were skilled at mending nets.

2. The Greek word here is literally – without kin. That is, one with no royalty in their bloodline.

29 that no flesh should glory in His presence.

1. There is a reason God choose the simple things and the people without a pedigree.
2. There is nothing related to our salvation about which we can boast.
3. We must not think we can save ourselves.

30 But of Him you are in Christ Jesus, who became for us wisdom from God--and righteousness and sanctification and redemption--

1. All I can boast about - - I am in Christ. Christ is my wisdom.
2. God has taken our weakness and turned it into wisdom and redemption.

31 that, as it is written, *"He who glories, let him glory in the LORD."*

1. The chapter ends with a quote from Jeremiah 9:23.
2. We must not glory in – self, power, money, wisdom, education
3. We should glory in – God, Jesus, Holy Spirit, Bible, church

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Chapter 2 – Wisdom from God, Inspiration

1 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.

1. Paul never claimed to be the greatest orator. He was not always a powerful speaker with the ability to entertain.
2. He was bringing an important message. The message was more important than the skill of the speaker.
3. Many churches today would not hire a Paul because they are looking for a skilled speaker who can entertain, rather than one who can teach the truth.

2 For I determined not to know anything among you except Jesus Christ and Him crucified.

1. Preachers (and elders) would do well to heed the advice.
2. Know Christ. Know the gospel. Know the Bible. Know the will of God.
3. Pay no attention to all the “gossip”, all the bickering, all the mud slinging, all the fussing and fighting that goes on.
4. Paul decided to pay attention and keep his focus on the gospel. All the rest is not going to help him keep on track toward the goal.
5. Paul decided to remain ignorant about their past sins, problems, issues, conflicts

3 I was with you in weakness, in fear, and in much trembling.

1. Rather than being a great orator, Paul admits his weakness, his fear, and his trembling.
2. Some have used this verse to say that Paul's “thorn” in his flesh was a physical weakness, perhaps a limp.
3. In the context of these verses, the weakness is not a weakness in his legs, but a weakness in his preaching, his public speaking ability. He admits that he was not the best public speaker.

4 And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

1. Paul continues with his weakness. He was weak in speech. He did not have the vocabulary of persuasive words.
2. He did not use the “tricks” of a high pressure salesman. He was not trying to sell himself.
3. His preaching was in the spirit and with power.
4. B. W. Johnson's Notes: “Not with the eloquent arts of a Grecian orator, or the speculations of a Greek philosopher; things highly esteemed at Corinth and among all the Greeks.”

5 that your faith should not be in the wisdom of men but in the power of God.

1. Paul was not out trying to “sell” himself, but the message of the gospel.

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2. Our faith should not be based on the wisdom, the power of the orator, or the pitch of the salesman.
3. Our faith should be in the power of God.

6 However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.

1. Paul does not admit that his preaching is foolishness. What Paul was teaching was wisdom.
2. In the KJV is the word "perfect." In the New Testament this word never means without flaw, absolute perfection. This word is from a Greek word which means, mature, complete, finished, the end of a process. This is the word Jesus used on the cross when He said, "It is finished." Jesus had completed the work He was sent here to do.
3. While men who were wise in this world might think Paul's preaching was weak and foolish, to the true converts to Christianity his message was powerful, saving, and offered eternal life.

7 But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory,

1. Preachers have a job to do. Reveal what is the mystery of God.
2. Mystery – a hidden thing, a secret, not obvious to understanding
3. God had a plan to save man. The task of the preacher is to part the curtain and reveal what God has planned.

8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

1. Christians know something that the wise and highly educated of this world do not know.
2. Often in life we say, "If I had known then, what I know now."
3. Don't tip your hand. If the enemies had known the plan of God, they would not have crucified Christ in an attempt to thwart the plan of God.

9 But as it is written: *"Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."*

1. Paul quotes from Isaiah 64:4.
2. Man can not dream, imagine, conceive of the wonderful things that God has planned.

10 But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

1. God has parted the curtain. He is allowing us to see what He was thinking and planning before He created the world. (Ephesians 1:4)
2. The Spirit of God knows all the deep, secret, not yet revealed thoughts in the mind of God.

11 For what man knows the things of a man except the spirit of the man which is in him? Even

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so no one knows the things of God except the Spirit of God.

1. Some people have trouble hiding their feelings. You can tell by looking at them, that they are happy, sad, angry, hurt, sick, or other emotions.
2. But in all of us there are deep feelings, that are hidden deep inside. We know about them, but others don't. We have not told anyone what we thought or felt. We keep it all deep inside.
3. Deep inside the mind of God are things that have not been expressed. But the Spirit of God knows them.

12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

1. In the past it was hidden deep in the mind of God. NOW it is revealed.
2. God has given us the wisdom of His plans.
3. The Bible is the mind of God – revealed.

13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

1. What Paul is preaching is what has been revealed by the Spirit of God.
2. The words Paul used to express these ideas are not from his training, his education, his human wisdom.
3. The words Paul used were the words given by the Holy Spirit. This is called verbal inspiration. God not only revealed the ideas, the concepts, the plans; but He also gave the inspired writers of the Bible the very words He wanted them to use to express His ideas.
4. See Luke 21:15 – Jesus promised the apostles that they would be given “a mouth and wisdom.” A mouth – the words to use. Wisdom – the ideas, the concepts to be taught.
5. Inspiration of the Bible is NOT:
 1. **Mechanical** – Where the writer was just a dictation machine.
 2. **Thought, Idea** – Where God gives the human an idea or concept, which they write in their own words and phrases.
 3. **Natural** – Some believe the Bible writers were inspired like Milton or Shakespear were inspired to write their famous works of literature.
6. Inspiration of the Bible IS: **Verbal, Plenary** – God revealed the idea and gave the author the very words to express that idea. Man lives by EVERY WORD that proceeds from the mouth of God. (Matthew 4:4)

14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

1. Without inspiration, man does not know the mind and Spirit of God. The natural man will think they are silly and foolish.
2. Paul explains that they are not in tune with God. They are not spiritual. God's thinking can only be spiritually discerned.
3. The natural (fleshly) and spiritual part of man are often in conflict.

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15 But he who is spiritual judges all things, yet he himself is *rightly* judged by no one.

1. Those who are enlightened by the Holy Spirit are able to discern (judge).
2. The word “judge” in this verse and “discern” in the previous verse are the same word in the Greek text. This word means to “to investigate, examine, inquire into, scrutinize, sift, question” (Thayer's Greek Lexicon)
3. Man must judge and make decisions about morals, values in life, directions, obedience to God, worship. The natural man (flesh) can't make any of these decisions.

16 For *"who has known the mind of the LORD that he may instruct Him?"* But we have the mind of Christ.

1. Christians have the mind of Christ. (Philippians 2:5)
2. We do not teach and instruct God. He instructs us.
3. We can understand because we are thinking like Christ thought.

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Chapter 3 – Carnal vs. Spiritual

1 And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ.

1. Some people think only in worldly, fleshly, carnal terms.
2. Thayer says of the word translated “carnal” - “Having the nature of flesh, i.e. under the control of the animal appetites”
3. Like a newborn baby, they need constant attention; they can't eat meat; they can't make spiritual decisions.

2 I fed you with milk and not with solid food; for until now you were not able *to receive it*, and even now you are still not able;

1. Milk = easy to digest, nutritious
2. Meat = harder to digest, less nutrition, need other food groups
3. Some babies are able to move to table food quicker than others.
4. Paul is addressing some who STILL can't handle the meat.

3 for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men?

4 For when one says, “I am of Paul,” and another, “I *am* of Apollos,” are you not carnal?

1. How can you tell if one is carnal? Envy, strife, divisions, walk (act) like men of the world – all these are clues.
2. Attachment to the preacher is another sign of a carnal Christian.

5 Who then is Paul, and who *is* Apollos, but ministers through whom you believed, as the Lord gave to each one?

1. Who is the preacher? Just a man who taught and preached.
2. Who is the preacher? A person through whom you gained your faith.
3. You could be a preacher too. It does not take a special calling or vision from God. It takes a desire to study, share, work, teach, encourage and motivate others to serve God.

6 I planted, Apollos watered, but God gave the increase.

1. Church growth is a process – planting, watering, germination, growth, maturity.
2. Paul planted the seed. Apollos watered the ground that Paul planted.
3. Only God can make the seed germinate, grow and mature.
4. In my garden I can plant seeds, water the garden, and pull the weeds. But I can't make a seed become a plant that grows green beans.

7 So then neither he who plants is anything, nor he who waters, but God who gives the increase.

1. Seed planters, the one who tills, the one who waters, the one pulls weeds – each of

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them have no power.

2. God is the only one who has the power to grow the seed.
3. Don't follow and hold your loyalty to the planter or one who waters. Our allegiance should be to the God with the power to produce.

8 Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

1. Paul and Apollos are one. Not that they are one and the same person. They are two distinct and separate people. But they are one in their purpose, their goal.
2. Study Genesis 11:6 "the people are one"; Genesis 2:24 "they shall be one flesh"; John 10:10 "I and my Father are one"; Galatians 3:28 "all are one in Christ Jesus."
3. We must understand this concept to get a handle on the trinity (3 persons comprising one God). Are there 3 Gods? Is there only 1 God? How can there be three in one? (See 1 John 5:7)

9 For we are God's fellow workers; you are God's field, *you are* God's building.

1. Who's the boss? We work for God? We work under God. We work with God.
2. We are His field (husbandry, KJV). The word means a tilled or cultivated field.
3. We are God's building. Adam Clarke states, "Ye are not only the field which God cultivates, but ye are the house which God builds, and in which he intends to dwell."

10 According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.

1. In the construction of a building, each worker has a job to do. Foundation, floor, walls, roof, electric, plumbing, cabinets, carpet, etc. Each is a job that requires special skill and training.
2. Each must work in their area of skill to make the building complete.
3. As you live your life, you are adding to the building of your life. What does the building look like?
4. Here is the warning: Take heed how you build.

11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

1. Jesus must be the foundation. No other foundation will work.
2. In the sermon on the mount Jesus talks about houses built on rock and sand. The sand could not support the house in time of storm. The house on the rock stood firm.
3. Is Jesus the foundation on which your life is being built?

12 Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw,

1. When a building is built there will be tests – wind, rain, heat, storm, summer, winter.
2. Paul lists six materials – 3 weak, easily harmed; 3 strong and long lasting
 1. Weak – Wood, hay, stubble
 2. Strong – Gold, silver, precious stones

13 each one's work will become clear; for the Day will declare it, because it will be revealed

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by fire; and the fire will test each one's work, of what sort it is.

1. The "acid" test is fire. Can it stand the fire?
2. NOTE: Wood, hay, stubble – quickly burn and are destroyed
3. NOTE: Gold, silver, precious stones – fire makes them better, stronger, more pure
4. Iron becomes tempered steel. Gold and silver are made more pure by fire.
5. The fire will tell what kind of work you did.

14 If anyone's work which he has built on *it* endures, he will receive a reward.

15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

1. Here is the spiritual application. Does the work you do for God survive?
2. What if I teach someone the gospel, they are baptized, but later fall away? Is that my fault? Paul explains that I will suffer loss. I will may regret that I did not do a better job of teaching them. Perhaps there is something else I could have done. I may feel that I wasted my energy and effort.
3. BUT – That loss will not affect my salvation. I will feel the loss, but I will still be saved. Once a person makes the decision to obey the gospel and be a follower of Jesus, they must remain faithful to that choice. I will be saved because I did the work Jesus wanted me to do.

16 Do you not know that you are the temple of God and *that* the Spirit of God dwells in you?

1. We are the temple of God. The temple represent the dwelling place of God. God is dwelling in me. I am the temple.
2. In the Old Testament, the temple was a physical building. God chose to accept the temple built by Solomon as His dwelling place.
3. Study these passages: 1 Corinthians 6:19; Ephesians 2:21; 2 Corinthians 6:16.
4. The Spirit of God dwells in us – Romans 8:9, 11; Ephesians 1:13-14.

17 If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.

1. Do not defile the temple. Thayer explains this word – "to corrupt, to destroy; in the opinion of the Jews, the temple was corrupted or "destroyed" when anyone defiled or in the slightest degree damaged anything in it, or if its guardians neglected their duties."
2. What can we do to defile this temple? We can defile this temple by improper diet, lack of exercise, not getting enough rest, smoking, drugs, worry, stress – and many more.
3. Never forget – You are the temple of God.
4. The temple of God is holy. Holy = Separate from the world, called to work and serve God, suited for His work. (2 Timothy 2:21)

18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.

1. Do not be deceived. Most are self-deceived.
2. When we think we are smart and know it all, we are fools. When we figure out that we don't know much at all, then we become wise.

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19 For the wisdom of this world is foolishness with God. For it is written, "*He catches the wise in their own craftiness*";

1. What man considers wisdom is really foolishness. The one who thinks he is wise gets caught in his own trap.
2. This is a quote from Job 5:13.

20 and again, "*The LORD knows the thoughts of the wise, that they are futile.*"

1. Psalm 94:11 is quoted here.
2. God knows our thoughts. God knows the intent of our heart.

21 Therefore let no one boast in men. For all things are yours:

1. Don't boast in men. Don't boast in elders, preachers, Bible teachers. As good, upright and honest as they might be – they are still men.
2. Many try to get things or favors by praising men. They pat on the back, praise them highly and hope to get something in return.
3. You do not need to do these things. You already have it all. ALL things are yours.

22 whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come--all are yours.

23 And you *are* Christ's, and Christ *is* God's.

1. The child of God already has it all.
 1. Paul, Apollos, Cephas (Peter) – men, preachers, elders are yours.
 2. The world, life, and death are yours.
 3. The present and the future are yours.
2. While you have it all – remember that you belong to Christ. God has not given you all these things for your selfish and personal use. You are to use them for the work of Christ and His church.
3. Christ is God's. Christ came to do the will of His Father.
 1. Here is the principle of stewardship. God owns it all. We have it. We use it. We may even abuse it. But there will be a day when we must give an account to God for all that we had of His.
 2. Did we use it to build the Kingdom of God? Did we bury it in the ground? Did we use it wisely? Did we waste it foolishly?

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Chapter 4 – Faithful or Faithless, Apostleship

- 1 Let a man so consider us, as servants of Christ and stewards of the mysteries of God.
 1. Stewards – When many here this word they think a sermon on giving is coming. The word means one who manages the estate, house or affairs of another.
 2. Two examples of stewards – 1) The bank to whom you deposit money and expect them to manage it, so when you need to pay a bill, the money will be there. 2) The executor of a will is to manage the money and property of the person who died and see that their wishes are carried out.
 3. Have you ever gotten one of those dreaded letters from the IRS? They want you to come in because your tax return is being audited. There will come a time when God will call each of us in for an audit.
- 2 Moreover it is required in stewards that one be found faithful.
 1. The key word here is “faithful.” There have been many discussions about this word in the New Testament.
 2. Thayer's Lexicon - “1) trusty, faithful, of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties, one who kept his plighted faith, worthy of trust, that can be relied on; 2) easily persuaded, believing, confiding, trusting, in the NT one who trusts in God's promises, one who is convinced that Jesus has been raised from the dead, one who has become convinced that Jesus is the Messiah and author of salvation”
 3. Notice the two parts to this word. **First – dependable**, like the mailman or paper boy. We want someone who is faithful. I can count on the mail being in my mailbox every day about 10 to 10:30. He is faithful. I am not talking about his religious faith in God. But he is reliable, one that can be trusted, can be relied on to do their duty. **Second – Believing**, one who is persuaded in the fact of the existence of God, death, burial and resurrection of Christ.
 4. I believe that is required that we be both dependable, regular, one who can be counted on; AND one who is full of faith, trust and dependence on God. We must be people who can be depended on and people of deep conviction.
 5. Have you ever been asked about someone at your home congregation? Some will ask is _____ faithful? What do we mean by that question? We mean – Are the dependable, reliable, able to counted on to be present at worship? AND Are they continuing in the faith and trust in God?
 6. There is more to being a Christian than showing up on time for worship. Are they helping in the work? Do they live a life that trusts in God? Will they pitch in when there is work to be done?
 7. **Colossians 1:2a** - “To the saints and faithful brethren in Christ which are at Colosse:” Here two groups are addressed – **Saints** – those who have been baptized, are part of the Kingdom of God, members of the Lord's church; **Faithful brethren** – These are the brothers and sisters that are active, can be counted on, dependable workers.

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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.

1. Paul did not pay attention to the popular opinion polls. He considered it a “small thing” that others might speak against him or judge him.
2. Many preachers seem to be driven by the sway of opinion in the brotherhood. The Word of God does not change. What the world thinks about homosexuality or same sex marriage does not change what the Bible teaches.

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

1. Paul says that he knows three things:
 1. I don't know it all.
 2. I do know that I am justified, saved, forgiven.
 3. I know that I will be judged by Christ.

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.

1. Judge nothing before the time – The word prejudice comes from Pre – before and judicial – to judge. Paul is saying do not be prejudiced. This is not a statement about race or color. It is a statement about humans making judgments before all the facts are known.
2. We must not be guilty of jumping to conclusions. Don't judge me today. I am not finished growing, developing, maturing. As the small boy said, “God isn't finished with me yet.”
3. Don't judge Saul the persecutor. Wait. He will become Paul the Apostle, missionary, preacher and teacher of the gospel. Don't judge David the little boy tending sheep. He will become the great King David of Israel. Do not judge Moses the murderer of an Egyptian. Wait. He will become the great leader of Israel and the law giver.
4. How long must I wait? “Until the Lord comes.”
5. Why should we learn to wait?
 1. Many things will be brought to light. Things that were hidden to us.
 2. Things will be made clear through the heart.
 3. When Christ comes you will understand. We will understand it all by and by.
 4. When all the information is brought out, we will agree with God's judgment.

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.

1. Figuratively – With the use of computers the typewriter has gone out of common use. The word (in a figure – KJV) is from a Greek word meaning “to change the figure of, to transform.”
2. B. W. Johnson writes - “I have used the names of Paul and Apollos to illustrate lessons that I wished to impress upon; especially the lesson not to think of men too highly.”

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3. Do not go beyond what is written. In a legal contract – all the terms must be within the four corners of the paper. Some other side agreement which changes the terms on the paper is not accepted in a court. Do not go beyond the written contract.
4. When it comes to the Bible, many want to go “beyond what is written” by adding, changing, removing from the commands of God.

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*?

1. What makes you special? Do you think that God has a different rule for you than he has for everyone else?
2. You heard the same gospel as everyone else. You were baptized for the same reason as all the other Christians.

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!

1. How do you see yourself? Full? Rich? Powerful as a king? No longer need Paul and Apollos?
2. Paul says, I wish it were true. It is not true.

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.

1. The apostles are LAST, bottom of the ladder. The apostles are last in time. After the Law of Moses. After the prophets. After John the Forerunner. After Christ.
2. The apostles are also last in the sense of least, lowest. Being an apostle is not a position of honor and prestige. It is a place of work, service, sacrifice, and even death.
3. Apostles are not high in the view of the world. The apostles are laughed at, made a spectacle to the world. The Greek word translated “spectacle” means like the freaks in the side show at a circus. “Come and see the bearded lady. Come in and see what it is like to be an apostle of Christ.”

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!

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

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

1. “For Christ's sake they chose a path of sorrow that made the world call them fools.” (B. W. Johnson)
2. You think you are wise and the apostles are fools.
3. You think the apostles are weak and you are strong.
4. You think you are important and the apostles are held in dishonor.
5. You are well fed and the apostles are hungry and thirsty.
6. You see the apostles as naked and you as well clothed.
7. You think the apostles are beaten and homeless.

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8. The apostles work with their hands.
9. When reviled the apostles bless; when persecuted they endure.

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

1. While the apostles are being reproached and blasphemed, they exhort and comfort.
2. All the filth of the world has been thrown at the apostles.
3. They have become, in the eyes of many, the offscouring (all the dirt, grease and grime that is washed off a dirty cooking pot).

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

1. The purpose of the preceding verses (10-13) is not to shame them or discourage them.
2. The purpose was to warn them of the influence that the world might have to alter their thinking about the apostles. Without realizing it, the thinking and mindset of the world can creep into our thinking, attitude and action.

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.

1. Over the long life of a Christian, they will have many teachers of Bible class, many preachers, speakers in gospel meetings, lectureships, etc. the number of ten thousand is a figure of speech where an exaggeration is given to make a point. Like a parent who says, "I told you a thousand times." This is a classic example of hyperbole.
2. You may have listened to many different teachers – but you only have one father. Paul identifies himself as their spiritual father. Paul labored with them and brought them to the new birth. He was there as they were born again.

16 Therefore I urge you, imitate me.

1. The Greek word translated "imitate" or "follower" in the KJV, is *mimic*. Today, *mimic* is used in a sense of a copycat. But the word here is used in a good sense of imitate, copy, follow the example.
2. Parents often tell their children, "Do as I say, not as I do." That advice does not work. Children will follow your example.
3. Ralph Waldo Emerson, "How can I hear what you are saying, when what you are in ringing in my ears"?
4. Paul makes a similar statement in 11:1.

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.

1. Paul has just identified himself as their father. Now he reminds them that Timothy is his spiritual son, their spiritual brother.
2. Timothy is being sent to them so they can see in him the work and life of Paul.
3. Paul is the same everywhere he goes. He is not a politician that changes with every new poll or change in political wind.
4. What Paul taught in one place, he taught in all places. (See 16:1)

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

1. Puffed up – Some are filled with pride because Paul is not coming back.
2. Paul is coming back – first in the person of Timothy; second, he is planning a return to this church.

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.

1. Paul plans to return. He is coming shortly.
2. If the Lord wills – We don't know what is ahead for each of us. We dream, we plan, we save, we anticipate. But all of our hopes and dreams can disappear in an instant.
3. James 4:15 reminds us to say, "If the Lord wills." Paul follows that advice here. Too often we forget to include God in our plans.

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

1. The kingdom of God does not exist in words – sermons, classes, bulletin articles, religious periodicals, radio and TV programs, websites, text messages.
2. The kingdom of God exists in the POWER of the gospel, apostolic authority, the Holy Spirit.

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

1. How do you want Paul to come?
 1. He can come in love, kindness, compassion, gentleness.
 2. He can come with a rod of correction, in anger, in frustration, seeking to correct the abuses at Corinth with punishment.
2. The same question can be asked of us. How do you want Christ to come? In love and gentleness OR in anger and a rod of punishment?
3. The choice is yours.

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Chapter 5 – Fornication, Church Discipline

1 It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even named among the Gentiles--that a man has his father's wife!

1. It is so widely known, it is general knowledge everywhere.
2. Albert Barnes says, "It is so public that it cannot be concealed; and so certain that it cannot be denied."
3. Fornication – Sexual immorality. This word is the broad general term for all kinds and types of sexual sins. It includes premarital, homosexual, bestiality, rape, incest, adultery, pedophilia, necrophilia, and many others are included in this word.
4. The specifics at Corinth was a man was in a sexual relationship with his step mother.
5. 2 Corinthians 7:12 implies that the father is still alive. The son is either now married to his step-mother or is having illegal connections with her. It appears to be a step-mother because the term is not "with his mother" but with "his father's wife."
6. Deuteronomy 22:30; 27:20; Leviticus 18:18; 20:11. All of these passages use the same phrase. This specific sin here is incest.
7. We do not know if the father is divorced from her or still married to her.
8. It is assumed that the woman is not a Christian. If she were a member of the church, both of them would be dealt with, not just the man.

2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

1. Problem #1 – A man is living openly in fornication, involved in a sin that even the heathens would consider wrong.
2. Problem #2 – You don't care. You are puffed up with pride about it. The church should be embarrassed. They should be deeply depressed. They should be weeping. But they are not sad that such a heinous sin is going on. Not only is it going on, but everyone in the city knows about it. It should have brought them to a deep shame.
3. This deed should be taken away. It should be dealt with. It must be confronted. Many times leaders in the church just hope it will go away. It never does.

3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

1. Even though Paul is not there in person, he urges them to deal with this sin in the same way he would handle it, if he were present.
2. This man needs to be dealt with. This deed must stop.

4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,

1. Paul sets down several important criteria for dealing with this sin:
 1. In the name of Jesus – by His authority and direction
 2. Gather together – this must be done by the entire church, not a couple of men

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3. With Paul – Pretend that Paul is present and helping with this issue
4. With power – Don't be timid. This is no time for weakness, mealy mouthed statements. The church must be firm, strong, with power in their dealing with this man and the fornication he is involved with.

5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

1. Deliver them to Satan – See 1 Timothy 1:20. This term is parallel to the phrase in verse 2 - “taken away from among you.”
2. The fleshly lust involved in this sin needs to be destroyed.
3. The ultimate purpose is not to “kick him out”, but that he might be saved.
4. Jesus is coming and will judge him by the deeds done in his body, good or bad. (2 Corinthians 5:10)

6 Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump?

1. This is not a time to be proud. There is no glory here, only shame.
2. Albert Barnes comments, “A small quantity of leaven or yeast will pervade the entire mass of flour, or dough, and diffuse itself through it all. This is evidently a proverbial saying.
3. It occurs also in Galatians 5:9. Study the parable of leaven in Matthew 13:33.
4. A common expression is “One rotten apple spoils the bushel.” The principle is the same. A little bad will penetrate and infect and destroy the good.

7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

1. Purge out – Clean thoroughly, clean house. This must not be swept under the rug. It must be cleaned out and removed.
2. The purpose – The rest of the church (the lump of dough) must not be infected with this sin.
3. Christ is our Passover – At the time of Passover all leaven was removed and thrown away. The bread at Passover was unleavened.

8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

1. In a parallel way, we must keep the church clean and pure from any defilement. We must remove the old level.
2. In the church there must be no malice or wickedness.
 1. Malice – ill will, the desire to injure
 2. Wickedness – depravity, evil purposes and desires
3. In the church there must be sincerity and truth.
 1. Sincerity – purity, clearness
 2. Truth – what is certain, correct, proper, valid

9 I wrote to you in my epistle not to keep company with sexually immoral people.

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1. Before this letter, there was another message from Paul to the church at Corinth. In this letter Paul tells them not to associate with fornicators.
2. Some have argued that the epistle here is this letter. They try to say Paul was saying that he told them earlier in this letter. However, there is no such statement earlier in this letter. I believe that it was in a short former letter sent to them. It was not saved, copied, or shared with others because it was short, brief and for the church at Corinth only.
3. There is also much discussion about how we should or should not associate with one who is guilty of this sin.
 1. This does not cut off all connection or association with them or we would never be able to reach them, encourage them to repent and return. 2 Thessalonians 3:15 says that we should admonish him as a brother.
 2. This command does not apply to all guilt of this sin in the world. We could not convert any sinner from the world if we did not associate with them. This passage is talking about one who is a brother in Christ, a Christian, who is living in sin.
4. I believe the phrase “keep company” includes any words or actions that encourage or support the sinner while in his sin. If we associate with him as if everything is OK, we are telling him there is no need to repent. If we, in word or action, encourage and support him, we violate this command.

10 Yet I certainly *did* not *mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

1. We can not cut ourselves off from all the immoral in the world. We would have to move to the moon to avoid all sinners. This is not possible. It is not desirable. God wants us to go into the world, teach them, disciple them, baptize them, and bring them to Christ.
2. Paul also expands the discussion. There are other sins that must be dealt with in the same way.
 1. **Covetous** – Greedy of gain, How do we treat the one who is greedy? This sin would include the gambler. It would include the selfish, stingy giver.
 2. **Extortioners** – Robber, one who takes from another, by force or by deception. This includes the cheater, the swindler. Some will take from another “by hook or by crook.”
 3. **Idolaters** – setting up any one or anything in a place above God, makes that person or thing an idol. We must not allow anyone or anything to take a higher place in our life than God.

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner--not even to eat with such a person.

1. If the person is a brother or sister in Christ, there should be a special bond of fellowship. We share the like precious faith. We share the worship of God. We share around the Lord's table. We share the hope of eternal life.
2. If a brother or sister in Christ is guilty of these gross sins, they must be dealt with. Do not support or encourage them in their sin.

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3. Paul now adds some other sins to the list.
 1. Fornication, Covetousness, Idolater, Extortioner – these are already discussed
 2. **Reviler** – Albert Barnes explains, “A reproachful man; a man of coarse, harsh, and bitter words; a man whose characteristic it was to abuse others; to vilify their character, and wound their feelings.”
 3. **Drunkard** – Again Albert Barnes makes a good observation. “Perhaps there might have been some then in the church, as there are now, who were addicted to this vice. It has been the source of incalculable evils to the church; and the apostle, therefore, solemnly enjoins on Christians to have no fellowship with a man who is intemperate.” Some have tried to make a distinction between drinking and drunk. But the Bible does not make such a difference. It is not the 10th drink when the man passes out that makes it sin. It is not the slurred speech that is sinful. It is not the stagger or stumble that is a sin. It is the loss of ability to know right and wrong. It is the loss of clear judgment. This begins with the first drink.

12 For what *have I to do* with judging those also who are outside? Do you not judge those who are inside?

1. Judging those in the world is not our job. God will deal with them.
2. But when a Christian sins, we must act swiftly or the church will be destroyed.
3. We must not judge motive or eternal destiny. That is not our job.
4. But we must judge the wrong. We must deal with the sinner to bring them back.

13 But those who are outside God judges. Therefore *"put away from yourselves the evil person."*

1. In the end of this world there will be a day of judgement. God will judge all men.
2. But in the church the wicked, the sinful, those who refuse to repent – must be corrected so they will repent and can be restored to the fellowship.

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Chapter 6 – Going to Law against a Brother

NOTE: At the end of the notes for chapter 6 I have inserted some additional material on the matter of Lawsuits among Brethren. These notes are added on pages 37-38.

1 Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

1. Who would dare expose the world to a dispute among brothers? Why would Christians seek the advice and counsel of sinners?
2. Clearly this passage is about going to law, using the civil court system.
3. Instead of using the civil courts, why not allow your brethren to make a judgment?
 1. They will be fair and just.
 2. They will be loving and caring.

2 Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?

1. Christians will be involved with Christ in judgment on the world. Why use the world to judge, when you will judge them?
2. If we can judge the world, we should be able to judge the small disputes that arise among brothers in the church.

3 Do you not know that we shall judge angels? How much more, things that pertain to this life?

1. This is a difficult verse in this chapter. In what sense will we judge angels?
2. Christians will not only judge the lost world, we will judge the angels.
3. How will we do that? What role will we have in this judgment?
4. 2 Peter 2:4 and Jude 1:6 speak of the angels that sinned. Both passages teach that they will be judged on the day of judgment.
5. I believe these (the wicked angels that sinned) are the angels that we will judge.
6. Wayne Jackson writes on this question - "What did Paul mean in 1 Corinthians 6:2-3, in suggesting that Christians will 'judge the world' and also 'angels'?"

The sense likely is the same as that conveyed in Hebrews 11:7, wherein Noah is said to have "condemned [katakrito, "pronounce a sentence on"] the world." That is, by his obedient example he stood in bold contrast to the disobedient world, hence, effectually condemned those people.

Perhaps similarly, in his Corinthian epistle, Paul is suggesting that those who remain faithful to Christ, by their precedent will condemn evil angels (who did not maintain their integrity – Matthew 25:41; 2 Peter 2:4; Jude 6), as well as the ungodly world. His ultimate point is this: if the church is to be employed by God in "judging" on such a grand scale, surely wise Christian people ought to be able to judge between brethren who are in conflict, rather than permitting such dissensions to proceed to litigation, and thus mar the church's influence in society."

<http://www.christiancourier.com/articles/1029-what-about-judging-angels-godfathers->

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[and-ezekiels-temple](#)

7. The point being made: If we will judge angels, can't we judge the issues in this life?

4 If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge?

1. Paul now offers a way to handle disputes within the church. Option #1 is:
 1. Appoint judges from the congregation
 2. They should be equally esteemed by all – impartial.
 3. They should be faithful, sound, knowledgeable in the Bible.

5 I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren?

1. Now Paul supposes their objection. Don't tell me the church does not have anyone that could do this.
2. Is there not one person in the congregation that could help in this way?

6 But brother goes to law against brother, and that before unbelievers!

1. A brother who takes his brother to court is bad enough.
2. Taking the matter before heathen judges is worse.
3. Many civil courts are overseen by honorable men, who know the law. But many of them are unbelievers. They do not trust in God. They do not worship God.

7 Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather *let yourselves* be cheated?

1. Taking these matters to a civil court makes the church an utter failure. It is a defeat for the church.
2. Here is Option # 2: Just accept the wrong, eat the loss, let it go. Paul is not saying that the one who did wrong should not be held accountable.
3. Paul is saying – rather than go to a heathen court with an unbelieving judge to expose this strife in the church, it would be better to just let it go.
4. The one who did wrong will be dealt with, by God on judgment day.

8 No, you yourselves do wrong and cheat, and *you do* these things *to your* brethren!

1. By going to a public forum in the courts:
 1. You do wrong.
 2. You defraud the other person.
 3. You harm your brother.
 4. (Implied) You hurt the reputation of the church and the cause of Christ.

9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, **10** nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

1. Paul continues with Option #2 – Let it go.

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2. The one guilty of harming you will not inherit the kingdom of God.
3. Paul now begins another list of sins that will prevent entrance in to heaven.
 1. **Unrighteous** – This general term just means “one who deals fraudulently with others, deceitful” (Thayer) The opposite of doing what is right.
 2. **Fornicators** – This broad term includes ALL forms of sexual conduct outside of marriage. It includes pre-marital sex, extra-marital sex, homosexual, bestiality, rape, pedophilia, necrophilia, and many more.
 3. **Idolaters** – Either literal or figuratively, if one places anyone or anything in a higher place in their priority, they are an idolater.
 4. **Adulterers** – The specific sin of sexual activity with someone other than your spouse.
 5. **Homosexuals** (Effeminate – KJV) – Those “who submit to unnatural lusts.” This word means soft and refers to a man who acts, dresses or tries to become feminine in their behavior, dress or mannerisms.
 6. **Sodomites** (Abusers of themselves with mankind – KJV) – This term and the one just before it are closely connected in meaning and application. Men with men or women with women. See Romans 1:27.
 7. **Thieves** – One who takes, physically or by fraud, the property of another.
 8. **Covetous** – One “eager to have more, greedy of gain.” (Thayer)
 9. **Drunkards** – A person in some state of intoxication. Drunk is a matter of degree.
 10. **Revilers** – John Gill says, “who are free with other men's characters, load them with reproaches, and take away their good names; either openly or secretly, either by tale bearing, whispering, and backbiting, or by raising and spreading scandalous reports in a public manner.”
 11. **Extortioners** – This list includes those who are “plunderers of men's substance in an open and forcible way; or who extort unlawful gain.” (John Gill)
4. All of the above listed sins will prevent inheritance of heaven.

11 And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

1. Christians, Saints, Brethren – **Don't forget where you came from!**
2. Over the years of being Christians, we fail to remember what we were like before we repented from the sin in our lives.
3. Paul mentions three things that happened to bring about the change:
 1. **You were washed** – In your baptism, your sins were washed away. (See Acts 22:16)
 2. **You were sanctified** – This word means to be set apart for a special purpose. The lamb chosen for Passover was set apart for this special service. We have been sanctified, taken out of the world and set apart from it.
 3. **You were justified** – Thayer says this word means “to declare, pronounce, one to be just, righteous, or such as he ought to be.”

12 All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.

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1. There are many things that may be permitted by the law but not always the best choice or decision.
2. Driving my car, I come to an intersection where the cross street has to stop and I have the right to travel through. But when I see a car coming fast and not stopping, I may choose to let that car go through. I have the lawful right to proceed. But it would not be expedient for me to do so.
3. The church may put an ad for a coming event – Gospel Meeting, youth rally, or a ladies day. If the church is in Tennessee, it would be lawful to put the ad in a newspaper in Miami, Florida. But it would not be expedient. Expedience would suggest that the ad be in a paper read by people close enough to attend the event.
4. Clearly Paul is not saying that ALL things are lawful. He has just given us a long list of sinful things that will prevent us from going to heaven.
5. **Luscombe's translation** – “All the things that are lawful may not all be expedient.”
6. Thayer says that this word means “to help, be profitable, be expedient.”

13 Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body.

1. This issue here is one that applies to most sins in our life.
2. Who is the “master” and who is the “servant”?
3. **Food** – Is food the master, who controls your life? Or are you the master who used food for the purpose of being alive and healthy? Does chocolate control your life or are you in control of the chocolate candy in the dish?
4. **Fornication** – Is your body under the control of fornication? Are you in control of your body? Is the body in charge, or are you in charge of your body?

14 And God both raised up the Lord and will also raise us up by His power.

1. What is the source of your power? Is your power from food? No. Is your power from fornication? No.
2. God is the source of our strength and power.
3. God raised Jesus from the dead. He will raise us up by that same power.

15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not!

1. When you became a Christian, it was not just your spirit that was added to Christ. It was also your body. We belong to God – all of us. Soul, spirit, and body.
2. Your body belongs to Christ. Remember that. When you are tempted to sin – over eat food or engage in fornication, remember that your body belongs to God.
3. I have had people say, “It is my body. I can do with it what I want.” This is exactly the idea that Paul is here rejecting.

16 Or do you not know that he who is joined to a harlot is one body *with her*? For “*the two*,” He says, “*shall become one flesh*.”

1. Don't you understand? When one goes to a prostitute, they are using the body that belongs to God.

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2. Sexual activity outside of marriage (fornication) is an unlawful marriage. The sexual action causes the two to become one flesh.

17 But he who is joined to the Lord is one spirit *with Him*.

1. Are you married to a prostitute or to God? You are married, joined body and soul, with God.
2. Just as you try to be one spirit with God, also be one body with God.

18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

1. Flee. Turn and run the other direction.
2. We must “escape safely out of danger.” (Thayer)
3. Most sins are external – what I do to someone else.
 1. Physical – murder, steal, lie, anger, gossip
 2. Mental – bitterness, malice, hate, covet
4. Fornication is a sin that goes to the very core of my body. This sin destroys self. Not only with disease (AIDS, STDs) but also our relationship with God.
5. Paul reminds us that these sins dishonor our own body. (Romans 1:24)

19 Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

1. Our body is the temple (dwelling place) of God. The Holy Spirit of God lives in the Christian.
2. We are not our own. It is not MY body to do with it what I want.
3. We often think that it is my body, my money, my time.
4. This body belongs to God. How are you treating it? Food, Drink, Rest, Drugs, Exercise, Proper care for disease and illness. There is more in this passage than smoking.

20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

1. God purchased you with a price. A high price. The price? His Son. (Acts 20:28)
2. You belong to God.
3. Everything you do – eat, drink, exercise, care – for this body must glorify God.
4. This also means we must not do those things that bring harm or destroy this body. Drugs, Alcohol, Abuse of prescriptions, lack of rest, too much food – all are ways we can harm this body.

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Lawsuits in Light of 1 Corinthians 6

1. Paul forbids lawsuits between Christians on the general grounds that to so behave is to confess before the world that there is no one among us who we respect as a fair judge. (vss. 1-8)
2. The general rule laid down is – When trouble arises between Christians, keep it between Christians and do not parade it before the world. (v.1)
3. Paul outlines several courses of possible action when wrong occurs:
 1. Have the matter judged by some (or one) in the church, even if they are less qualified (v. 9).
 2. Suffer wrong (v. 7) - - This is Christian and is always right.
 3. Go to law before the heathen (v. 1, 6) - - This is wrong because it shames Christianity.
 4. Submit to arbitration by a wise brother (v. 5) - - This is right and desirable. (v. 1b)

Arguments to Support Lawsuits between Christians

There are some things in this passage which we do not fully understand (“we shall judge angels”). Therefore, we cannot know that a lawsuit between Christians is wrong.

1. If we cannot know it is wrong because we cannot understand the passage, we cannot know it is right, and for the same reason.
2. If we cannot understand the passage, nor gain a principle from it, it can serve no purpose but to confuse. This is a serious reflection on the Word of God.
3. Because we do not understand every detail in the passage does not mean that we cannot understand the general thrust of it.

The Corinthians were suing over “the smallest (superlative of mikros, little) matters.” This means that they were trivial unimportant matters. (v. 2)

1. The “smallest matters” of verse 2 is fully explained in verse 3 - - “things that pertain to this life.” ANYTHING that pertains to this life is a “smallest matter.”
2. If the first point is not true, then “smallest matters” is nowhere defined by inspiration and is left entirely to human judgment. This makes the prohibition illogical and hopeless, since that which is prohibited is unknown.
3. If these “smallest matters” were absolutely unimportant, then why were there suits over them in the first place? They were RELATIVELY unimportant in relation to the judging with which Christians should be mutually concerned.

Christian individuals may not sue Christian individuals, but Elders, acting as Elders, may sue anyone.

1. Elders, acting as Elders, are still Christians. This is simply saying that individual Christians cannot sue each other, but groups of Christians can sue anyone.

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2. What possible difference in effect upon unbelievers would there be in a suit between individual Christians and a suit between a church and a Christian?

A lawsuit is simply an appeal to Caesar and therefore allowed in SOME cases.

1. If in “some” cases, who determines which cases?
2. Why did Paul forbid lawsuits and practice “appeal to Caesar” if he thought they were the same thing?
3. Paul’s appeal to Caesar involved a **CRIMINAL** matter (stopped an assault and battery and prevented a murder). The state had an inherent obligation to preserve life in this case. (Romans 13:1ff) Lawsuits involve **CIVIL** actions in which the state is disinterested but acts as an arbitrator when called upon to do so.

Any lawsuit in which a Christian sues another Christian is a public confession that Christianity has, in their case, FAILED.

1 Corinthians 6 has not been tried and found wanting. It has been found difficult and therefore not tried.

Ed Sanders, Nov. 1967

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Chapter 7 – Questions about Marriage

1 Now concerning the things of which you wrote to me: *It is good for a man not to touch a woman.*

1. With chapter 7 we begin the second section of this letter. The first 6 chapters discuss the problems and issues that needed correction. From chapter 7 through 15 Paul answers some questions they had asked him in a letter.
2. We do not know the specific questions they asked. We must play “Jeopardy”. We have the answers. We must come up with the questions. I believe Paul answers 7 specific questions in this chapter on marriage.

Question 1 – Is marriage permitted before God? (Answered in 1-7)

2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

1. It is “good” (allowed, permitted) for a man to remain unmarried. Paul is not forbidding marriage. He is just saying that it is OK to remain single.
2. However do not engage in sexual immorality (fornication – KJV).
3. To avoid fornication each man should have his own wife.
4. Not all men are strong enough to resist the fornication.
5. To avoid this sin, God always allow marriage.

3 Let the husband render to his wife the affection due her, and likewise also the wife to her husband.

4 The wife does not have authority over her own body, but the husband *does*. And likewise the husband does not have authority over his own body, but the wife *does*.

1. Under all circumstances husbands and wives must:
 1. Render to each other their services and kindnesses.
 2. They must mutually share themselves with each other.
2. In the home – treat each other with respect and honor.

5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

1. Some problems in a marriage are made worse by one withholding from the other.
2. The command here is clear – Do not deprive one another.
3. There is an exception to this rule. The exception requires:
 1. **Mutual consent** – not one just walking out on their mate.
 2. **Limited time** – not for the rest of their lives. It must be a short, agreed upon time.
 3. **Fasting and prayer** – Separation is not a time to look for a new spouse. This is not the time to change your Facebook status to “single.” This is a time to reflect, meditate, pray, fast and do some serious self-examination.

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4. Come together – End the separation and see what you have learned. If you don't follow this last step, Satan can tempt us to sin.

6 But I say this as a concession, not as a commandment.

1. In this letter and in many other ways, we must learn to separate Commands from God and sound advice.
2. Listen to a sermon. You will hear some commands from God. Scripture will be read. There will also be some applications made to that command. We must be cautious that we do not make our advice have the force of a command from God.
3. I have advice about how to spend (or not spend) money. This advice, as sound as it may be, is not a command from God.
4. Watch throughout this chapter as Paul explains – this is a command from God, or this is my advice and I think it is good advice for you to heed.

7 For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.

1. Not all men are as strong as Paul. Some have the ability to remain single and resist temptation.
2. Others are not that strong. This is not a weakness of faith or dedication. It has to do with hormones, strength of will, power to control temptations.
3. **SUMMARY:** It would be better to remain single because of the current hardships. (See v. 26) However, it is not a sin to marry.

Question 2 – Should widows and widowers remain unmarried? (Answered in 8-9)

8 But I say to the unmarried and to the widows: It is good for them if they remain even as I am;

9 but if they cannot exercise self-control, let them marry. For it is better to marry than to burn *with passion*.

1. Because of the severe persecution and the other dangers of being a Christian during this time, Paul gives the same advice to the widow and widower that he gave to the singles in answering the first question.
2. It is good (sound advice, good suggestion) that they remain unmarried.
3. Again, Paul says if the temptation is too strong, they should marry.
4. The “burn” in verse 9 is not a reference to hell, but to desire and passion.
5. If they can not resist the lusts and sexual desires, it would be better for them to marry (and satisfy those desires) than live a life consumed by lust and desires that they can not fulfill.
6. For some the choice is either to marry or to live their life burning with desire that can not be fulfilled outside of marriage.
7. **SUMMARY:** It is best to remain single. It is better to marry than to give in to fleshly desire and fornication.

Question 3 – Should the married remain married? (Answered in 10-11)

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10 Now to the married I command, *yet* not I but the Lord: A wife is not to depart from *her* husband.

11 But even if she does depart, let her remain unmarried or be reconciled to *her* husband. And a husband is not to divorce *his* wife.

1. Notice the shift. In the first two questions, Paul offers sound advice, but allows for either choice.
2. In matters of choice – One might be better than another, but neither choice is wrong or sinful. Remain single or marry. Both are right. Neither is wrong.
3. But because of the dangers at that time, one choice is better than another.
4. Now Paul changes. To the married there is a command from God. This is not open to opinion or choice.
5. Wives should not depart (leave or divorce) their husbands.
 1. NOTE: In Roman law a woman had the right to file for a divorce.
 2. See Mark 10:11-12. Mark is writing to a Roman world and gives the same command for men and for women.
 3. In other cultures and territories only men could file for divorce. The only choice for women in these areas was to depart.
6. If life together (because she became a Christian) is not tolerable or safe, she can depart (separate or divorce).
7. If she leaves (or gets a divorce) she has only two options:
 1. **Remain unmarried** – Because there is no scriptural ground for ending the marriage, she is not allow to marry again.
 2. **Reconcile** – She can seek to restore the marriage, go back to her husband and reconcile their differences and go on with the marriage.
8. The door swings both ways. The rules apply to men and women.

Question 4 – Should a Christian leave the non-Christian? (Answered in 12-17)

12 But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.

13 And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.

1. Now Paul moves back into the advice column. This is Paul speaking. There is no command from God here.
2. If a Christian is married to one who does not believe – remain with them. Because they are not a believer is not a valid reason to end the marriage.
3. Do not divorce because you disagree about matters of faith.
4. The advice is the same for a Christian man whose wife is not a believer.
5. In both cases Paul ends with the statement – Do not divorce.
6. Even though they are not a Christian, God recognizes this union as a proper marriage.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.

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1. The word “sanctified” means “set apart.” While we often use this word in a conversation about our salvation, it is also used in other ways.
2. Here the word means that the marriage is accepted by God a proper, and the children born in this marriage are legitimate.
3. The children born in a proper marriage are legitimate – if both are Christians, only one is a Christian, or of neither are believers.
4. If God did not recognize the marriage, the children would be unholy (illegitimate, born out of wedlock) in the sight of God.

15 But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace.

1. Some think this verse allows for a second exception for divorce.
2. Jesus states in Matthew 19:9 and Matthew 5:32 the exception which allows for divorce - “for the cause of fornication.”
3. This verse is often called the Pauline Privilege.
4. This verse is NOT a second exception for divorce.
5. Study the word “bondage” in this passage.
 1. The marriage “bond” is mentioned in 27 and 39. It is the Greek word “deo” and means a binding contract, a chain or shackle that restricts and binds, to tie.
 2. However, in this verse the word “bound” is not the same Greek word. Here the word is “doolo” and is the word translated slave or servant.
 3. Verse 15 is not discussing the marriage bond.
6. This verse teaches that the one left behind is not “enslaved” to maintain the marital duties.
7. If the unbeliever departs – What are the choices of the one left? The same choices as given above in verse 11. Remain unmarried or be reconciled to their spouse.

16 For how do you know, O wife, whether you will save *your* husband? Or how do you know, O husband, whether you will save *your* wife?

1. Rather than abandon the unbeliever, Paul points out the potential is there to convert them to Christ.
2. How do you know but what your Christian example will have an impact on them?
3. It is not a sin to marry, or remain married to a non-Christian.
 1. While all preachers will tell young people that this is not good. It would be far better to marry a Christian who shares your faith and moral values.
 2. But once married, their lack of faith is not a ground for ending the marriage.
4. Study 1 Peter 3:1-2. Peter says that the unbelieving spouse might be won by the conduct and holy living as seen as an example before them every day.

17 But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches.

1. God has given to each of us talents, skills, personality, character, values, morals, and determination.
2. We can use them for the cause of Christ. We can use them in the world, with our

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friends, and with our family.

Question 5 – Does becoming a Christian change our social or temporal situation? (Answered in 17-24)

18 Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.

1. If you own a house payment before you are baptized, you still own the monthly payment after baptism.
2. If you are in jail for a crime when you are converted, you are still in jail after your baptism.
3. Slave? Free? Under contract to a company? Married? Single? Divorced? Baptism does not change your circumstances.
4. Here Paul deals with circumcision (the sign of a covenant with God under the Law of Moses).

19 Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God *is what matters*.

1. Once you are baptized into Christ – circumcision becomes nothing of value or importance.
2. Under the Law of Moses, the uncircumcised were not in covenant with God and, thus, looked down on or even despised. But now, in Christ, it does not matter.
3. Obey God. This is what matters now that you are a Christian.

20 Let each one remain in the same calling in which he was called.

1. Keep doing the job you were doing before baptism. Farmer? Keep farming. Carpenter? Keep building. School teacher? Keep teaching.
2. The “calling” is our vocation, or career, our line of work. This assumes, of course, that the line of work is legal and moral.

21 Were you called *while* a slave? Do not be concerned about it; but if you can be made free, rather use *it*.

1. If you were a slave when you were baptized, you are still a slave.
2. Baptism washes away sins. (Acts 22:16) Baptism saves us. (1 Peter 3:21) But baptism does not free us from our situation in life.
3. But you now have the opportunity to use your faith and knowledge to be a better servant than before and to encourage others to obey the gospel.

22 For he who is called in the Lord *while* a slave is the Lord's freedman. Likewise he who is called *while* free is Christ's slave.

1. Paul uses a play on words here.
2. If a slave is baptized into Christ – they are now free in Christ. They are not free from their physical situation, but free from sin.
3. If a free man is baptized into Christ – they are now the slave of Christ. See Romans 6:16-18.

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4. **WARNING:** This section is not talking about messing up ones life with previous marriages, divorces and remarriages. Just as baptism does not make a slave free from their slavery, so baptism does not make an immoral situation into a moral one.
5. If one is living in adultery, baptism does not change that into something acceptable.
6. Some have thought that this passage allows them to keep the marriage that was wrong before their baptism. They believe they can keep living with the same mate because this is where they were when they were baptized.

23 You were bought at a price; do not become slaves of men.

24 Brethren, let each one remain with God in that *state* in which he was called.

1. Christ bought you with the price of his life and blood. Do not sell yourselves into slavery with men.
2. Baptism changes you spiritual state. It does not change your physical state.

Question 6 – Should the unmarried remain so? (Answered in 25-38)

25 Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy *has made* trustworthy.

1. In today's society, virgins are scoffed at and ridiculed. But in most this passage, the term virgin means one who has not been married.
2. Paul is going to give some advice because there is no commandment from God on this matter. Paul has already stated that it is OK to marry.
3. It is OK to marry, but should they marry or remain single?
4. As Paul gives this advice, he believes the Lord will concur with his advice.

26 I suppose therefore that this is good because of the present distress--that *it is* good for a man to remain as he is:

1. This is an important statement that permeates this entire chapter. Why would Paul urge people not to marry? Because of the present distress.
2. Persecution can take many forms – prison, death, hardship, loss of friends, loss of income, unable to do business, ruined reputation.
3. We do not know the extent of the hardship or persecution. But it was serious enough that it could cause hardship if one needed to hide and seek safety.

27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

1. Are you married? Persecution is not a valid reason to get a divorce.
2. Are you unmarried? It is better to remain single. You don't know when you will need to flee for safety. Having to travel with others will hinder your escape. See Luke 21:20-23 where Jesus talks about the destruction of Jerusalem.

28 But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.

1. Understand. Paul is giving advice in verse 27. He is not giving commands.

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2. If you marry – it is not a sin. Marriage is not a sinful choice. It may not be the best choice in times of persecution.
3. If an unmarried chooses to marry, they have not sinned.
4. But there might be some consequences and costs involved.
5. Paul is not commanding. He is just trying to save them some added pain.

29 But this I say, brethren, the time *is* short, so that from now on even those who have wives should be as though they had none,

1. The distress was growing and becoming more intense. The time is short. It is not a long way off. It is here and now.
2. Paul says it is bad and it will get worse. Men who are married will act as if they are not married. This may mean they will abandon their wife and children and flee on their own. They will leave the wife and family to fend for themselves.

30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,

1. When persecution comes – everything changes. Weeping and grieving for a recent death in the family might have to be put on hold.
2. The joy of planning a big wedding might be canceled until the persecution is over.
3. Birthday presents might have to wait.
4. The message is clear – when persecution comes:
 1. Our priorities quickly change. Important things become unimportant.
 2. Our plans change. Weddings, parties, sports and suddenly put on hold.
 3. Our faith changes. All of a sudden our faith is confronted with a challenge. We either meet the challenge or we cave in to the persecutors.

31 and those who use this world as not misusing *it*. For the form of this world is passing away.

1. Those who are using the things of this material and physical world, quickly realize that they are not important at all.
2. The call went out on the Titanic that women and children must get their valuables and get to the lifeboats. A wealthy woman with jewelry and gowns for all the planned events went to her cabin and ran toward the lifeboats with 2 apples and an orange. How quickly her priorities changed. The gowns, the jewels – not worth anything. What is of great value now? Apples and an orange.

32 But I want you to be without care. He who is unmarried cares for the things of the Lord--how he may please the Lord.

33 But he who is married cares about the things of the world--how he may please *his* wife.

1. A married man now has to care for, consider, and provide for his wife as well as himself.
2. This verse is quoted by those who teach that the priests in that religious group must remain celibate. They argue that one who is married can not devote their full attention to the spiritual matters of the church.
3. Paul is not applying this to preachers, elders, deacons or other church officers.
4. The point being made is that marriage adds to the burden during a time of distress and

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persecution.

34 There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world--how she may please *her* husband.

1. The same argument is made about women. A married woman must also seek to care about the things of her husband. In a time of persecution she can not abandon the rest of her family and just fend for herself.
2. The unmarried can focus more on the spiritual matters of faith.

35 And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.

1. Paul is not wanting to put a leash (snare – KJV) on us.
2. Thayer says of the Greek word here - “a noose, slip-knot, by which any person or thing is caught, or fastened, or suspended.”
3. Paul is trying to help with this advice, not bind them and hold them back.
4. If they would heed his advice they will be able to better serve the Lord and not be distracted. They will be in a better position when the hardship comes.

36 But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.

1. Paul now discusses a specific situation.
2. A father is not allowing his daughter to marry.
 1. **Getting older** – If she is getting past the age to marry and have children. He must take this into consideration.
 2. **Without support** – In Corinth, a woman needed male support – husband or family. If this father dies and she is not married – What would she do to support herself and survive?
3. Paul addressed the church. Let him do what he thinks is best. The general advice is remain single because of the present distress.
4. But if a father feels that he is not being fair to his daughter, he can allow the marriage. It is not a sin.

37 Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well.

38 So then he who gives *her* in marriage does well, but he who does not give *her* in marriage does better.

1. Paul ends this section with a summary.
2. If this father is free to decide what is best for his daughter, he can make up his own mind.
3. If he decides to prevent her from marrying, he has done well.
4. If he decides to allow his daughter to marry, he does well.
5. Finally, not giving her in marriage is better.
6. Neither is wrong. One choice is better. Both are permitted without sin.

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Question 7 – Are there restrictions that apply to the remarriage of widows? (Answered in 39-40)

39 A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.

1. Marriage is for life. As long as her husband is alive she remains under the vow of being faithful to him.
2. When the husband dies:
 1. She is free from the marriage bond. She has fulfilled the covenant and vow. She is now free from the contract she made to be faithful to him until death.
 2. She is not at liberty. She is free to choose. She is not obligated to marry. She is not forbidden to marry.
 3. If she wants to marry again, she can choose to marry a person she chooses.
 1. Many first marriages were family arranged. The bride was not given a choice in the matter.
 2. But now she may chose whom she wishes to marry.
4. Only in the Lord – this phrase is of ten discussed and even debated. There are two views taken on this phrase.
 1. One position is that the widow must marry a member of the church, a faithful Christian, if she she remarries at all.
 2. The other view is that she must marry in accordance with the marriage law of God, that is, she must marry someone who is free to marry her.
5. The issue here is on the phrase “only in the Lord.”
 1. **IN THE LORD** – has two uses in the New Testament:
 1. It may mean a Christian, one who is a baptized believer, baptized into Christ, a faithful member of the church of our Lord.
 2. It may mean in keeping with the will and law of God.
 2. **MODIFIER** – What does this phrase modify?
 1. Does the phrase modify the verb – “Marry”
 2. Does the phrase modify the noun – “Whom”
 3. If this phrase modifies the verb – the marriage must be in keeping with the Lords teaching.
 4. If this phrase modifies the noun – then the phrase describes the person she is to marry, a Christian.
3. At the end of this chapter I have added some additional notes.
4. It is my view that this phrase modifies the word “marry” and says that she must marry in keeping with the law of God. She can not marry one who is already married. She can not marry someone who was divorced for the cause of fornication.

40 But she is happier if she remains as she is, according to my judgment--and I think I also have the Spirit of God.

1. The same advice given earlier in this chapter is given at the close.
2. She is free to marry – but would be better to remain single.

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3. Some closing observations on advice.
 1. It is not always necessary to do the “best” thing. Sometimes it is permissible under the law of God, to take a course other than the most advisable direction.
 2. Paul allows marriage even though it is not advisable under the present distress.
 3. We often have “good advice” to give others. However, we must understand that God has not bound this good advice and we must not bind it.

ADDITIONAL NOTES ON THE PHRASE

“ONLY IN THE LORD”

1. There are three theories on the meaning of “in the Lord” in this passage.
 1. The widow only has one option – marry a Christian.
 2. This was a temporary rule because of the present distress.
 3. The marriage must be in harmony with God’s will. God does not bend the rules for widows. The same rules apply to second marriages as to first marriages.
2. “In the Lord” - may modify the noun or the verb.
 1. Revelation 14:13 - “who die in the Lord” - apply to the noun
 2. Ephesians 6:1 - “obey parents in the Lord” - apply to the verb
3. The major issue – Does this phrase apply to the noun or the verb?
4. Here is a chart that will show some of the uses of this phrase

Scripture	Verb	Noun
Philippians 2:29	Receive	Whom
Revelation 14:13	Die	Dead
Ephesians 6:1	Obey	Parents
Colossians 3:18	Submit	Husband
1 Corinthians 7:39	Marry	Whom

5. Another passage often used in this discussion – 2 Corinthians 6:14-18
 1. Does this apply to marriage?
 2. Must ALL present marriages to non-Christians be dissolved?
 3. Explain - “Come out” “Be separate” “Do not touch”
 4. Real message here - “Avoid heathen worship”
6. Questions to discuss:
 1. What about first marriages?
 2. Does this passage apply to the widower (males) or just to females?
 3. If this rule is violated – What must be done?
 1. Divorce them?

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2. Continue the marriage?
3. Can one repent and not change?
4. Can a thing be permitted and not be advisable or best?
7. Quotes to notice
 1. "The marriage has a much better chance of success if the partners are believers. This cannot be overstressed. However, we must understand that God has not bound this good advice and we therefore must not bind it."
 2. "The rule that Paul lays down for the remarriage of widows clearly shows the respect God demands of us with reference to the marriage law of the new covenant. She must marry according to the marriage law of God. She may not marry a person who is bound to another and thereby commit adultery."
Firm Foundation, "Problem Passages", April 8, 1987, H. A. (Buster) Dobbs
 3. "'Only in the Lord' means that the marriage is to be in keeping with Scriptures. In conclusion, I would recommend and urge that all Christians marry faithful Christians. This is the wise course to pursue. Marrying unbelievers can cause a lot of heartaches and may cause one to leave the Lord and lose his soul."
 4. "Thayer says, 'in the Lord' means, 'the Christian aim, nature, quality of any action or virtue.'" (p. 211) Hence, marriage should be according Thayer, in harmony with Christian principles." Searching the Scriptures, "What Saith the Scripture?", Weldon E. Warnock

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Chapter 8 – Meat Offered to Idols

1 Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies.

1. Paul now moves to another topic. Another question asked by the church at Corinth.
2. This one is harder for us to understand because, here in the USA we don't have a struggle with idol worship.
3. Should a Christian eat meat that was once offered to an idol and then offered for sale in the market?
4. Paul begins with the words – Knowledge and Love.
 1. **Knowledge** – We may know the facts. We may listen to a sermon or class and have the correct information. If all we have are the facts – we can be filled with pride.
 2. **Love** – The second word examines the emotion involved. If our knowledge is combined with a caring, loving compassion, we will be able to help others.
 3. There are many topics where we struggle to blend what we know with the emotions. Marriage and divorce is such an issue. When we are struggling to overcome a sin or addiction there is a struggle between knowing that we should stop and the mental and emotional attachment to that sin.
 4. Paul is making reference to those gentiles who, for most of their lives, worshipped idols. Now they are Christians. They have learned (knowledge) that idols are nothing. But there is a deeply ingrained emotional attachment. This is more difficult to overcome.

2 And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.

1. Just when we think that we “know it all” we learn that we don't know much at all.
2. We read, study, discuss and gain information. And just when we think we have it all figured out – we are thrown a curve. We find out how little we really understand.
3. There are many educated fools in the world. They have the degree, but lack the understanding of common sense and decency.

3 But if anyone loves God, this one is known by Him.

1. This rule (the one in verse 2) does not apply to love. Knowledge is one thing. Love is another.
2. Knowing that we love God does not make us fools. We can know God (knowledge) and we can love God (emotion).
3. Some may love God without all the knowledge about God.

4 Therefore concerning the eating of things offered to idols, we know that an idol *is* nothing in the world, and that *there is* no other God but one.

1. For the Christian, it is easy to know that an idol is just a carved piece of wood or stone. We know it is not alive, active, able to answer prayer or to provide for us.

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2. An idol to the Christian is nothing. We know that there is only one true God.

5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),

1. There are many things, images, and men that are called gods.
2. I am reminded of Abraham Lincoln's question – How many legs does a dog have if you call his tail a leg? Most would answer 5. Lincoln would say, “No. A dog has four legs. Calling the tail a leg does not make it one.”
3. Calling this statue a god does not make it a god.
4. As for the number – It is very difficult to count all of them. In many nations there were hundreds of gods. There were families of gods. If there is a noun, there was a god for it. The whole system became more complex and each so-called god had limited power in one area.
5. Remember the people coming against Israel and losing the battle. They decided the Israel's god was one of the hills. They thought that we can fight them in the flat plains we can win. They have a god of the hills and not of the valleys. (1 Kings 20:28)

6 yet for us *there is* one God, the Father, of whom *are* all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*.

1. Christians understand that there is only one true and living God.
 1. God the Father – All things we have are part of His creation.
 2. We live for Him.
 3. Jesus Christ – There is only one Christ through Whom we have forgiveness, salvation and eternal life. It is through His that we live.
2. We have this knowledge and live by it. However, there are millions in our world who worship idols. They do not have the understanding that we have.

7 However, *there is* not in everyone that knowledge; for some, with consciousness of the idol, until now eat *it* as a thing offered to an idol; and their conscience, being weak, is defiled.

1. Many believe that the idol is sacred. They are taught that this idol is their god. They worship it. They pray to it. They seek help and healing from it.
2. I was in college with Henry Tan from Singapore. He was preparing to go back to Singapore and preach the gospel. His mother was not converted, yet. She believed in Buddha. While Henry was in college he got a letter from his mother. She had left the worship of Buddha and was baptized into Christ. He read the letter from his mother in chapel. She called the preacher to meet her and baptize her into Christ. Then she went to the Buddhist temple to tell Buddha goodbye. She looked the idol in the face and said that she no longer believed that he was god. She told the idol that he was not a real and living god. She told the idol that she would not be back because she was a believer in the living God and was going to be baptized into Christ.
3. Question: If she did not believe in Buddha, why was she talking to him? She knows the he is not alive or real. Her knowledge told her that Buddha was just stone. But emotionally she felt the need to cut the tie, say goodbye and explain why she would not be back.

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8 But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.

1. All of us have our likes and dislikes. There are some foods that other people eat and enjoy that I do not eat. I don't eat potatoes.
2. Eating them – or not eating them – does not change or alter our relationship with God. We can go to heaven eating them or not eating them.
3. Paul makes this point about meat that had been offered to an idol
 1. A large roast might be offered to at pagan idol. It would be prayed over. It would be offered as a sacrifice to that idol. Then the meat is taken to a market place and sold.
 2. If you have the knowledge of the one true God and that the idols are false, you could buy this meat, cook and eat with no hesitation. It is just a good cut of meat.
 3. But – imagine that you invite Mrs. Tan (see number 2 under verse 7) to your home for dinner. She is still learning how to cut the emotional ties to the idol and you are serving her meat dedicated to that idol.
4. In particular this passage is about meat offered to idols. In many areas the only meat available was idol dedicated meat. Many Christians decided to become vegetarians and not eat meat to avoid any conflict.

9 But beware lest somehow this liberty of yours become a stumbling block to those who are weak.

1. Even if you have the knowledge and are not bothered in your conscience about eating meat offered to an idol – We must be aware that others might be led astray by our actions.
2. While I have the liberty to eat this meat because I know the idol is nothing and the meat is not harmed – Others may be caused to stumble and be led back into idol worship by our actions.
3. Your liberty might become a “stumbling block” to others.
4. The Greek word here refers to the plate in the middle of a jaw trap that holds the bait.
5. We must be very cautious that we do not “bait the trap” by which another is led into sin.

10 For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?

1. Paul also addresses eating at the cafe connected with the idol temple. Everyone who sees you there knows that you are eating meat dedicated to the idol.
2. Even though your conscience is clear – the weaker Christian may not have the knowledge and understanding that you do.
3. He sees you eating at Buddha's Restaurant. His conscience is weak. He sees you do it, so it must be OK. He is encouraged to violate his conscience.
4. “Weak” does not mean:
 1. Weak in physical strength
 2. Weak does not mean weak in Bible knowledge.
5. Weak refers to those who have a weak conscience. Like Mrs. Tan, they have the

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knowledge. But they lack the conscience training to overcome their past training.

11 And because of your knowledge shall the weak brother perish, for whom Christ died?

1. Do you want the weak brother to be lost because of your actions?
2. Remember Christ died for them, too. They are also important to the kingdom of God.

12 But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.

1. When you bait the trap by which a brother is led into sin, you do four things:
 1. You cause a brother to sin
 2. You wound their weak conscience
 3. You sin against the church (brethren)
 4. You sin against Christ.

13 Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

1. If food (meat) makes my brother stumble – I will not eat meat again.
2. If my liberty causes another to sin – I must decide – even though I have the right and the liberty to do it – I will forgo that liberty for the sake of the weak brother.
3. Here is the conclusion:
 1. Eating meat offered to idols causes a brother to sin and violate his conscience. See Romans 14:23.
 2. I will forgo my liberty. I will not eat meat, even though it is permitted for me.
 3. I choose to not eat the meat because my brother is in danger of sin.

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Chapter 9 – Paul's Apostleship, Paying Preachers

1. When someone does not like the message, they kill the messenger.
2. When a preacher condemns sin and evil in the lives of members, it is often true that the listeners will condemn the preacher instead of repenting of the evil.
3. Have you every been criticized? When you try to do what is right, others will criticize. We must learn to respond with calm logic to the critics.
4. In this chapter Paul is criticized for:
 1. Not being qualified to be an apostle.
 2. He is not doing the same work as the apostles.
 3. He does not have a wife.
 4. He supports himself, working with his hands.

1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?

1. If Paul is not an apostle, then he does not speak with any authority. We don't have to do what he tells us if he is not speaking with the authority of apostleship.
2. Paul reminds them of his qualifications.
 1. He is free from sin, saved by the blood of Jesus. He sins were washed away when he obeyed Jesus in baptism. (Acts 22:16)
 2. He is a witness to the resurrection of Jesus. One of the requirements for Mathias to be appointed an apostle was being a witness to the resurrected Christ. (Acts 1:22)
 3. He is doing the work of the Lord. The Christians at Corinth are the very proof of his work to build the Kingdom of Christ in many places.

2 If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

1. Paul now argues that in some places he might not be recognized as an apostle. Paul has not been in every place there is a congregation of the church.
2. But in Corinth, his work, his faith, his dedication, his love for the lost, his desire to carry out the great commission – all are clear proofs of his being an apostle in Corinth.

3 My defense to those who examine me is this:

1. Paul has been criticized.
2. What should he do?
 1. Get angry? That would not help improve his reputation.
 2. Shout at them for criticizing him? That will only make them angry at him.
3. Paul takes the logic approach. Paul says – OK you have questioned my claim to be an apostle. Let's examine the facts.

4 Do we have no right to eat and drink?

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1. Remember the criticism of Christ. John did not eat and drink in social gatherings and was criticized for it. Jesus attended weddings, ate dinner at social occasions – and he was criticized for it. Some times you can't do anything right.
2. Paul asks – Don't I have the right to eat and drink? I need food just like the farmer or school teacher. I need to drink fluids to live just like the factory worker or the carpenter.

5 Do we have no right to take along a believing wife, as *do* also the other apostles, the brothers of the Lord, and Cephas?

1. Marriage is choice. See chapter 7. It is OK to marry. It is OK to remain single.
2. This has nothing to do with being an apostle.
3. Paul argues in this rhetorical question – Marriage is not a requirement of apostleship.
4. Other apostles were married. Named specifically are the brothers of the Lord (James, for example, who wrote the book of James) and Cephas (Peter).

6 Or *is it* only Barnabas and I *who* have no right to refrain from working?

1. Now we get to the real issue – MONEY. Many disputes and disagreements in the church are about money. How is collected. How it is spent. What it can or can't be use for.
2. Paul is dedicating his life to preaching. He is willing to work. He did when he arrived in Corinth. But he is not required to hold a full time job and preach on the side.
3. Many do this. Across this nation there are many small congregations that can not support a full time minister. There are men who work full time and also serve as preacher in these churches.
4. There are also preachers who are fully supported by the church. They do not work at some secular job to earn a living. They are able to spend all their time in the work of the church.

7 Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

1. Does the soldier in battle also work at some job to support himself and his family?
2. Can you find a farmer or gardener who does not eat and enjoy the fruit of his labors?
3. Why cattleman would raise cattle or sheep and not eat the meat or drink the milk from his herd?
4. All of these questions are self-answering. The point of these questions make it clear that Paul could receive support for the work he is doing.

8 Do I say these things as a *mere* man? Or does not the law say the same also?

9 For it is written in the law of Moses, "*You shall not muzzle an ox while it treads out the grain.*" Is it oxen God is concerned about?

1. Paul appeals to the Old Testament and the Law of Moses. The law says in Deuteronomy 25:4 that you don't prevent the animals that do the work from eating the grain.
2. God cares for the oxen that is doing physical work. The implication is clear – Let the minister of the gospel be supported by those he is teaching.

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10 Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

1. When a man tills his garden, plants seed, waters them, and works to keep the weeds out, he does so in the hope of enjoying the crop when it is grown.
2. As he works the ground and plants the seed – he plows in the hope of eating the crop when it matures.
3. His hope should become reality. We can not tell the gardener that he is forbidden to eat the tomato, beans, or corn that he has cared for all summer.

11 If we have sown spiritual things for you, *is it* a great thing if we reap your material things?

1. Application: Paul worked in a spiritual garden. He plowed the way for their faith to begin and grow. He planted the seed of faith that grew in them.
2. Should he not enjoy the fruit of support from those who are now Christians?

12 If others are partakers of *this* right over you, *are* we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

1. There are others being supported by Christians to do the work of an evangelist.
2. Why should Paul not also be supported in his work?
3. Paul adds that this was demanded. His agenda was not to get rich. Preaching the gospel is not a “get rich quick” scheme. Paul did not make his support a major part of his teaching.

13 Do you not know that those who minister the holy things eat *of the things* of the temple, and those who serve at the altar partake of *the offerings* of the altar?

1. Again Paul goes to the Law of Moses and reminds them that the priests who offered the sacrifices were allowed to eat part of the lamb that was being offered.
2. They were rewarded in a material way for the spiritual work they were doing.

14 Even so the Lord has commanded that those who preach the gospel should live from the gospel.

1. His argument becomes even stronger. Jesus commanded that those who preach should be supported. See Matthew 9-10:10.
2. B. W. Johnson wrote, “It was the Lord's ordinance, even if Paul did not exercise the power, that those who preach the gospel should be sustained by the church.”

15 But I have used none of these things, nor have I written these things that it should be done so to me; for it *would be* better for me to die than that anyone should make my boasting void.

1. Paul has asserted, shown from the Old Testament, from the Law of Moses, and from the commandment of Christ, that it is right to support the preacher.
2. Then Paul says that he has not asked for that support for himself, but for those that follow him. Paul does not want to appear to be raking in money and getting rich off the contributions of the new Christians.

16 For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes,

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woe is me if I do not preach the gospel!

1. Paul is not doing this work for the money. No minister expects to be a millionaire by preaching the gospel.
2. Just help me pay my bills, raise my family, put food on the table, and live so I can continue to serve the church.
3. There is no boasting here. I know of many who quit preaching and went into some other line of work because they were not getting rich.
4. N. B. Hardeman, co-founder of Freed-Hardeman University, often told preacher students at the college, "If you can do any else than preach, do it."
5. Preaching requires a dedication to the work. If one would rather sell used cars, he should quit preaching and sell used cars.
6. Paul felt a compulsion to preach the gospel. The drive, desire and will to preach overshadowed any other desire.
7. So strong was this desire that it would have been a curse on him (woe is me) if he did not continue to preach the gospel.

17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.

1. Paul says that if he does this work for free (willingly) the reward will be the result of the work, the people I teach, the souls saved.
2. Albert Barnes writes, "If I preach so as to show that my heart is in it; that I am not compelled, If I pursue such a course as to show that I prefer it to all other employments. If Paul took a compensation for his services, he could not well do this; if he did not, he showed that his heart was in it, and that he preferred the work to all others."
3. B. W. Johnson says, "He had no earthly wages. What then? That he should have the satisfaction of knowing that, for the sake of the gospel, he gave up his right, and preached freely. If he was accused of mercenary motives it might interpose a hindrance."
4. Paul was given a gift – stewardship – and he will be accountable for how that gift was used for the glory of God. Paul felt responsible to God.

18 What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.

1. Paul wanted to avoid any criticism. He did not want people to say he has an ulterior motive. He just wants to get rich off our hard earned money.
2. Paul does not want to abuse the power and right that he has. He avoided any appearance of trying "charge" people for the gospel.
3. In my work in Russia, many were surprised that we came to give with no charges for any thing that we did. We gave away Bibles and New Testaments. We give away tracts. We offer Bible study courses at no charge. All money collected by the local church stayed there.

19 For though I am free from all *men*, I have made myself a servant to all, that I might win the

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more;

20 and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law;

21 to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law;

22 to the weak I became as weak, that I might win the weak. I have become all things to all *men*, that I might by all means save some.

1. Adam Clarke makes this comment, "I assumed every shape and form consistent with innocency and perfect integrity; giving up my own will, my own way, my own ease, my own pleasure, and my own profit, that I might save the souls of all."
2. Paul was a servant to convert servants / slaves.
3. Paul was a Jew, entering the synagogues to concert Jews.
4. Paul quoted the Law to convert those who lived by the Law of Moses.
5. Paul preached about poets, and used human logic to win those that were not under the Law of Moses.
6. Paul was weak to convert the weak.
7. ALL THINGS TO ALL MEN – Paul's motto was to be all things (legal and moral, of course) so that he could win them.
8. In college I was taught that a preacher must know the Bible. But he must also know a little about many things to talk to men where they are are lead them to Christ.
9. Preachers need to be able to talk farming to farmers, gardening to gardeners. Factory work, running a business, weather, sports, cooking, house cleaning – all are important subjects to show your know where they are coming from. Only then can you lead them to where the need to be – in Christ.

23 Now this I do for the gospel's sake, that I may be partaker of it with *you*.

1. This was Paul's purpose is all that he did.
2. He wanted to be their partner in the gospel.

24 Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain *it*.

1. Let's talk sports for a minute. There are 10 men lined up for a race. Only one wins the prize.
2. Remember, every two years there was an Olympic event at Corinth. So all at Corinth are very familiar with running a race in the contests.
3. The Greek word translated "in a race" is literally "in the stadium" (Greek word – stadio)
4. Albert Barnes makes some good comments here. "So run in the Christian race, that you may obtain the prize of glory, the crown incorruptible. So live; so deny yourselves; so make constant exertion, that you may not fail of that prize, the crown of glory, which awaits the righteous in heaven; compare Heb_12:1. Christians may do this when:
 1. They give themselves wholly to God, and make this the grand business of life;
 2. "When they lay aside every weight" Heb_12:1; and renounce all sin and all improper attachments;
 3. When they do not allow themselves to be "diverted" from the object, but keep the

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goal constantly in view;

4. When they do not flag, or grow weary in their course;
5. When they deny themselves; and,
6. When they keep their eye fully fixed on Christ Heb_12:2 as their example and their strength, and on heaven as the end of their race, and on the crown of glory as their reward."

25 And everyone who competes *for the prize* is temperate in all things. Now they *do it* to obtain a perishable crown, but we *for* an imperishable *crown*.

1. In order to be good at any sport, there are some things you must give up.
2. One must be temperate in how they eat to maintain their weight and strength. They must get proper rest. They must exercise to remain in good physical condition.
3. If we are going to win the ultimate prize of eternal life – we must make some sacrifices and maintain self-control.
4. The difference – In the Olympic games, the prize is a ring of flowers that fade and die in a few days. In running the Christian race, the prize is a crown that does not perish.

26 Therefore I run thus: not with uncertainty. Thus I fight: not as *one who* beats the air.

1. I am not running the Christian race to enjoy the view. I am not running just to join the crowd of runners.
2. I am running so I can win. I train. I eat right. I get my rest. I do all that I can so I can win the race and receive the crown.
3. A boxer in training may punch a bag or shadow box – just punch in the air. When it is time for the contest, he can not just punch the air. He must fight to win.

27 But I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified.

1. The word for discipline (keep under – KJV) is a word that literally means to beat till black and blue.
2. Thayer - "to beat black and blue, to smite so as to cause bruises and livid spots"
3. To prepare for the fight, our body must be used to taking the blows.
4. Paul is implying that he is ready to take the blows. Criticize him. Speak against his teaching. Object to how he did things. Paul can take it on the chin.
5. While Paul is preaching to others and preparing them for running the race of a Christian, he must also be ready so he is not rejected or disqualified.

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Chapter 10 – Fellowship with Error, How to get Along

In chapter 10 there are several topics discussed. Paul helps them to learn:

1. From the example of Israel in the wilderness (1-11)
2. The security of salvation (12)
3. How to survive temptation (13)
4. The dangers of fellowship with error (14-22)
5. How to get along with fellow Christians (23-33)

1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

1. We must remember the events of Israel, their slavery in Egypt, their escape by the Red Sea, their wandering in the wilderness, and the sins for which they were punished.
2. Those events apply to us today because we often do the same things they did.
3. Someone has said that insanity is doing the same thing over and over expecting different results. If we keep doing what they did, we will get the same results.
4. As God led the children of Israel out of Egypt they were passing through a tunnel with a wall of water on each side of them and a cloud overhead.

2 all were baptized into Moses in the cloud and in the sea,

1. The children of Israel were baptized. The word “baptized” means to be surrounded, immersed, submerged, buried.
2. The New Testament defines the word this way in Romans 6:3-4 and Colossians 2:12.
3. Baptism is a burial. It is an immersion. It is being surrounded or submerged.
4. All were baptized. If they were to escape the slavery of Egypt they had to be baptized in the Red Sea. If we want to escape the slavery of sin we must be baptized.

3 all ate the same spiritual food,

4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

1. Once they were free from slavery in Egypt they needed help to survive. God sent manna. God sent them quail.
2. Bitter water was made sweet at Marah. Water was provided from a rock. Some picture this as a drinking fountain with a squirt of water coming from a rock. There were about 3 million people, along with their animals. They did not need a drinking fountain. They needed a river with millions of gallons of water.
3. Here is one of many examples of Christ being active in the Old Testament. We think of Christ involved in the creation. We know about his birth and life recorded in the New Testament. But there are many examples of Christ active after creation and before Bethlehem.
 1. That Rock was Christ. Christ was involved in leading and feeding Israel.
 2. Other examples include:
 1. The Fiery Furnace - “one like the Son of God”

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2. Abraham visited by 3 men – 2 angels went to warn Lot and Abraham stood before the Lord.
3. You may want to study the many passages that mention the “Angel of the Lord.”

5 But with most of them God was not well pleased, for *their bodies* were scattered in the wilderness.

1. After all that God had done and was doing for Israel, they still sinned.
2. They died in the wilderness just a short distance from the promised land.
3. Even Moses could see the land but not enter it.
4. Of the more that 600,000 men over age 20 and able bodied that left Egypt, only 2, Joshua and Caleb, entered the land promised to Abraham.

6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

1. All of this is not just a history lesson. They are an example for us.
2. We must learn from their example.
3. They lusted for things that were forbidden and suffered because of their lust.
4. In today's “sex crazed” world, there is a lot of lusting going on. Movies, TV, the internet, music, books and magazines, and even the ads are filled with lust enticing images.

7 And do not become idolaters as *were* some of them. As it is written, “*The people sat down to eat and drink, and rose up to play.*”

1. They were confronted with idolatry in Egypt. God helped them escape the slavery, but their minds were still filled with the images, ideas and concepts of idolatry.
2. As you study the rest of Israel's history in the Bible – they number one problem they faced was idolatry. It was not until their return from Babylonian captivity that idolatry was finally removed from them.
3. Connected with idol worship were immoral acts of prostitution, drinking, dancing, and sexual orgies. Many pagan festivals were immorality gone to seed.
4. Exodus 32:1-6 records the events of their immoral acts of idolatry.

8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell;

1. Fornication was a common problem. It was connected with the idolatry. It was also a matter of immoral lives.
2. In particular Paul mentions the events recorded in Numbers 25:1-9.
3. This is some discussion about the difference in the numbers.
 1. 24,000 died in one day – Numbers 25:9.
 2. Here Paul says 23,000 fell in one day.
 3. There were two causes of these deaths – a plague that God sent and Phinehas and the priests went among the people and killed the guilty.
 4. Most believe that 23,000 died in the plague from God and 1,000 died at the hands of Phinehas and the priests. This makes a total of 24,000 who died that day.
4. What is God came to our city or state and sent a plague on all who are today living in

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fornication? How would it impact the world? How would it impact the church?

9 nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;

1. In addition to idolatry and fornication that were other sins that prevented their entry into the land of promise.
2. They tempted God. The word “temp” has two meanings – to entice to do evil, and to test. They were putting God to the test to see if He means what He says.
3. Children will often test their parents to see if they can push the limits. Parents will tell their children to do something or else – and give them some serious threat of punishment. What will the parent do when the child ignores the command?
4. Israel was pushing God to the limit of His patience.
5. Here is another occasion where Christ is mentioned before He came to Bethlehem. How could they tempt (test) Christ? Because Christ was leading and feeding them.
6. The incident mentioned here is recorded in Numbers 21:6.

10 nor complain, as some of them also complained, and were destroyed by the destroyer.

1. The most constant sin of Israel in the wilderness was their continual gripping and complaining. At every turn they complained.
2. This word means - “to murmur, mutter, grumble, say anything against in a low tone” (Thayer).
3. Listen to yourself (and the conversation of others) and see how much of what we say is in the form of a gripe or complaint. Tell someone it is a nice day and they will respond, “Yes but it is going to rain tomorrow.” Tell someone they did a good job and they will say, “I had a hard time getting it done.”
4. We live in a Burger King world – “Have it your way, right away.” In our microwave life we want everything done just the way we want them and we want it fast.
5. We want rain, but not when we are outside. We want it to snow – but not on the roads.

11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

1. Paul reminds us of the sins of Israel and the consequences of their sins.
2. They should serve as an example to us. They were recorded in the Old Testament so we could learn from their mistakes.
3. **Admonition** – Strong defines this word, “calling *attention* to, that is, (by implication) mild *rebuke* or *warning*.” There are several terms that mean about the same thing, but vary in the intensity of the warning. We may just show them a better way. We may ask them to do it another way. We tell them they must do it the way we told them. We might threaten them if they don't do it the right way. Teach, Warn, Admonish, Reprove, Rebuke, Exhort – all of these terms are at different magnitudes of strength.
4. **End of the age** (world – KJV) – This phrase can have several uses in the New Testament.
 1. Thayer - “1) for ever, an unbroken age, perpetuity of time, eternity; 2) the worlds, universe; 3) period of time, age”
 2. It is used of the end of a dispensation – the end of the Law of Moses, for example.

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3. It is used of the final and complete end and destruction of the world.
4. **NOTE:** Many fail to study the Old Testament because what happened to them 4,000 years ago does not have any bearing on my life. Paul tells us that it is important to know what they did and the consequences of their sins. God is the same God. He still hates sin and every false way. He will punish still punish sin.

12 Therefore let him who thinks he stands take heed lest he fall.

1. As a conclusion to the previous section – and to stand alone as a warning to us – Paul states that “once saved, always saved” is a false doctrine.
2. Israel, saved from Egypt and headed to the promised land, died in the wilderness because of their sins.
3. **WARNING:** If you think your ticket to heaven is punched; If you think you never do anything wrong; If you think that once you are baptized heaven is assured – this verse is speaking a clear message.
4. Jesus talked about the self-righteous in Luke 18:9.
5. Solomon warned about those who trust in their own way – Proverbs 28:26.
6. Peter said he would never forsake Christ or deny Him (Matthew 26:33) but within hours he had done both.
7. Take heed – Thayer points out the meaning of this word. 1) to see, discern, of the bodily eye; 1a) with the bodily eye: to be possessed of sight, have the power of seeing; 1b) perceive by the use of the eyes: to see, look descry; 1c) to turn the eyes to anything: to look at, look upon, gaze at; 1d) to perceive by the senses, to feel; 1e) to discover by use, to know by experience
2) metaphorically to see with the mind's eye; 2a) to have (the power of) understanding; 2b) to discern mentally, observe, perceive, discover, understand; 2c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine.”
8. Why would a Christian, a believer in Christ, baptized for the remission of sins, living in the hope of heaven – fall away? There are several causes of falling away.
 1. Absence of spiritual leaders – Exodus 32:1, 8
 2. Evil company – 1 Kings 11:4
 3. Success – 2 Chronicles 25:2, 14
 4. Shallowness – Luke 8:13
 5. Empty life – Luke 11:24-26
 6. Lack of study – John 6:63-66
 7. Love of the world – 2 Timothy 4:10
9. What are the results of falling away? Some believe it is just a temporary glitch.
 1. Follow self – Proverbs 14:14
 2. Unfit for the kingdom – Luke 9:62
 3. Indifference – Matthew 24:12
 4. Bondage to forms – Galatians 4:9
 5. Loss of love – Revelation 2:4
 6. Bound by iniquity – Acts 8:23

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13 No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.

1. As mentioned in verse 9 – There are two ways the word “temptation” is used.
 1. **A trial or test** – God tempted Abraham by testing his faith. Paul mentions temptation in this way in Galatians 4:14. There are many things that happen in our lives that put our faith to the test.
 2. **Entice to do evil** – We are tempted to sin because Satan makes it look appealing, pretty, attractive, fun, enticing. James 1:13-15 shows what happens when temptation is not resisted. It becomes an active sin which leads to spiritual death.
2. All of us face temptation in both of these ways. We have our share of troubles, setbacks, sorrows, defeats and discouragements. Each of these will put our faith to the test. We will come out weaker or stronger, depending on our faith. We also face the many temptations to sin.
3. I do not know what you are facing right now. I don't know the trials in your life. I don't know what enticements to sin you struggle with. However, I know four things about the temptations you are facing:
 1. **Common to man** – When we are dealing with temptation, we begin to feel all alone. We get to thinking that no one understands. The truth is temptation is common to all men. You are not alone. Others have faced the same things you are dealing with and they have overcome. You can overcome this struggle.
 2. **Taylor made for you** – God promises that it will not get bigger than you can handle. We often think, “If one more thing happens, I can't take it.” But one more thing happens and we deal with it.
This is what I call “The Popeye Syndrome.” Popeye would be punched and thrown around by the bully, Brutis. At some point Popeye would say, “That's all I can stand, and I can't stand no more.” All of us reach a point where – this is all we can handle. We can't take any more.
 3. **There is an escape** – Once we find ourselves in a situation of temptation – either a trial or tempted to sin – we often feel trapped. There seems to be no way out. We are assured in this verse – there is a way of escape. We think this is it. There is no way out. Suddenly, there is a light at the end of the tunnel. There is a way out.
 4. **You can bear it** – You can endure. You can survive. You can pass the test. You can resist the enticement to sin. You can say “No” to sin.

14 Therefore, my beloved, flee from idolatry.

1. With this verse, Paul begins another topic of discussion. What fellowship should Christians have with error – moral or doctrinal?
2. Here is the rule – Flee. Facing idolatry? Flee. Facing fornication? Flee, like Joseph did. Facing lust? Flee. Facing raging anger? Flee.

15 I speak as to wise men; judge for yourselves what I say.

1. You are smart enough to know this. You are sharp. You know this is the truth.
2. You can make the judgment for yourself. Paul is speaking the truth here.

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16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1. Communion, also called the Lord's Supper, should be a special privilege of Christians to remember the death, burial and resurrection of Christ.
2. When we partake of communion we bless the bread and the cup. This bread represents the body of Christ. This cup (Fruit of the vine) represents the blood of Jesus shed on the cross.
3. The word "communion" and the word "fellowship" are translated from the same Greek word. Thayer says, "fellowship, association, community, communion, joint participation, intercourse; the share which one has in anything, participation."
4. When we partake of communion, we are sharing in a joint participation with Christ and with other Christians.

17 For we, *though* many, are one bread *and* one body; for we all partake of that one bread.

1. Even though many may be partaking of the bread – We are partaking of one body, the body of Christ.
2. Each individual who partakes of that unleavened bread is in fellowship with Christ.

18 Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?

1. Notice the example of Israel. The priest was permitted to take part of the meat of a sacrifice. When that meat is cooked and eaten with his family – he becomes part of the sacrifice.
2. The priest is a partaker with those who brought the offering for sacrifice.

19 What am I saying then? That an idol is anything, or what is offered to idols is anything?

20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.

1. All of this discussion about communion has a point.
2. The point is this:
 1. An idol is nothing. It is dead. It is stone or wood. It is not alive.
 2. What is offered to nothing = nothing.
3. The Corinthian Christians already knew this. See 8:4.
4. Albert Barnes explains the meaning and importance of this verse. "Am I in this reasoning to be understood as affirming that an idol is anything, or that the meat there offered differs from other meat? No; you know, says Paul, that this is not my meaning. I admit that an idol in itself is nothing; but I do not admit, therefore, that it is right for you to attend in their temples; for though the "idol" itself - the block of wood or stone - is nothing, yet the offerings are really made to devils; and I would not have you engage in such a service."
5. Ephesians 5:11 commands us to have no fellowship with works of darkness.
6. John 15:19 reminds us that we are not of this world.

21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the

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Lord's table and of the table of demons.

1. Jesus said we can not serve two masters. (Matthew 6:24)
2. We, as Christians, can not participate in communion with the Lord and also eat at the table of demons.
3. The idol (stone or wood) is nothing. The sacrifices belong to Satan.

22 Or do we provoke the Lord to jealousy? Are we stronger than He?

1. You are "engaged" to the Lord. (2 Corinthians 11:2) Why are you flirting with Satan?
2. Are you trying to make God jealous? (Exodus 20:5)
3. Do you think you can take on God in a battle, and win? (Amos 4:12) Are you ready to meet God in battle? Are you smarter, wiser, stronger than God?
4. You are not stronger than God. This is a battle that you will not win.

23 All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.

1. We should understand the difference in lawful and expedient.
 1. **Lawful** – What God commands. What is required to please God. Strong says, "It is right."
 2. **Expedient** – Governed by situation, room for adjustment. Strong explains this word, "be better for, bring together, be expedient (for), be good, (be) profit (-able for)."
2. Paul is not teaching "situation ethics." What is wrong is wrong. Period.
3. Lawful, in this passage refers to all the positive things that God commands. Prayer is lawful. Worship is lawful. Love your neighbor is lawful.
4. But not all things we choose to do will be expedient. It is lawful to walk to another city to preach the gospel. It is not expedient to walk to Russia to preach the gospel. An airplane is expedient for this trip. To travel next door to teach your neighbor, an airplane is not expedient. A short walk is better.

24 Let no one seek his own, but each one the other's *well*-being.

1. As you choose what is the best way (expedient) to do what is lawful, you choose what is best for you. Don't make your choice a law for others.
2. In keeping with the discussion of eating meat offered to idols, B. W. Johnson says, "All meats are especially referred to. But things that are lawful, *i. e.*, not sinful in themselves, are often not expedient."
3. In asserting your rights, consider the interests of others.

25 Eat whatever is sold in the meat market, asking no questions for conscience' sake;

1. Meat market – (Shambles – KJV) – This is the place that food and meat are sold.
2. To keep your conscience clear – do not ask if this meat was offered to an idol.
3. Paul is giving a way to eat with a clear mind.
4. NOTE: I learned in my work in Russia, don't ask because you don't want to know."

26 for *"the earth is the LORD'S, and all its fullness."*

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1. All the meat in the market is from God. (James 1:17)
2. All the cattle on earth belong to God. (Psalm 50:10)
3. Eat what God have provided and give God thanks for it.

27 If any of those who do not believe invites you *to dinner*, and you desire to go, eat whatever is set before you, asking no question for conscience' sake.

1. I am invited to a meal with a person known to worship idols. Should I refuse to go?
2. Paul suggests that we should go and eat with a clear conscience.
3. Again, Paul repeats the statement – Ask no questions.

28 But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake; for *"the earth is the LORD'S, and all its fullness."*

1. What if you go to dinner and the host explains that this meat was offered to idols?
2. To keep your conscience clear – do not eat.
3. The phrase about the earth being the Lord's is repeated. There is a good reason for this repetition.
 1. If you do not know the source – you can eat, enjoy, thank God for your food.
 2. If you do know the source – you do not eat because it would violate the teaching of verse 21.

29 "Conscience," I say, not your own, but that of the other. For why is my liberty judged by another *man's* conscience?

1. **Conscience** – Thayer defines this word as "the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other."
2. Conscience is a trained reflex. We must make sure that our conscience is properly taught what is right and what is wrong.
3. We must also consider the fact that others do not have the training that we have.
4. "I have a clear conscience. I can eat this if I want to." This attitude fails to consider others who do not have their conscience trained as you do.
5. Consider the weak in faith. Consider those that are just working themselves out of this error, still struggling to retrain their conscience.
6. My liberty is limited by others. My free speech is limited. I can not yell "Fire" in a crowded theater. My freedom to swing my arm ends where your nose begins.

30 But if I partake with thanks, why am I evil spoken of for *the food* over which I give thanks?

31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

1. We should give thanks for the food we eat. God has provided it. Give Him the glory.
2. Albert Barnes asks - "Why should I lay myself open to be blamed on the subject of eating, when there are so many bounties of Providence for which I may be thankful, and which I may partake of without doing injury, or exposing myself in any manner to be blamed?"
3. Why would I want to do things that would harm others? Why would I go ahead and eat this meat, knowing that my brother will be injured when I do?

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4. **What ever you do** - “in a natural, civil, or religious respect, in preaching, hearing, praying, fasting, giving of alms, &c. whatever in the closet, in the family, in the church, or in the world, in private, or in public.” (John Gill)
5. **Do all to the glory of God** - “The glory of God should be the end of all our actions: besides, without this no action can be truly called a good one; if a man seeks himself, his own glory, and popular applause, or has any sinister and selfish end in view in what he does, it cannot be said, nor will it be accounted by God to be a good action.’ (John Gill)

32 Give no offense, either to the Jews or to the Greeks or to the church of God,

1. Do not cause anyone to be led into sin.
2. All are included – Christians or unbelievers; Jews or Greeks (Gentiles); to the church or world.
3. Study Romans 14:13.

33 just as I also please all *men* in all *things*, not seeking my own profit, but the *profit* of many, that they may be saved.

1. Adam Clarke says, “Act as I do: forgetting myself, my own interests, convenience, ease, and comfort, I labor for the welfare of others; and particularly that they may be saved. How blessed and amiable was the spirit and conduct of this holy man!”
2. The very next words from Paul are - “Imitate me, just as I also *imitate* Christ.” (11:1)
3. Paul sets himself as an example of seeking to not harm others or seek personal profit. He was only interested in them being saved.

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Chapter 11 – Women (Veil & Hair), Communion

1 Imitate me, just as I also imitate Christ.

1. The original letter from Paul was not divided into chapters and verses. This was done much later as a convenient way to locate a particular statement.
2. Sometimes the thought from one chapter is carried over into the next. There are some passages which, I believe, should go with the previous chapter.
3. I believe this verse would fit better as the last verse of the the previous chapter. In 10:33 Paul uses himself as an example. In 11:1 he says imitate me as I imitate Christ.
4. The Greek word translated “imitate” or “followers” (KJV) is the origin of our English word mimic. The Greek word “mimetes” means to be an imitator.

SUMMARY: This chapter answers two questions or issues. Verses 2-16 discuss women, their hair, the wearing of a veil when the pray or worship. Verses 17-34 treat the abuses and misunderstanding about communion.

2 Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered *them* to you.

1. **Traditions** – That which is handed down, passed down. More often this word is used in a bad sense of holding to a tradition that violates the will of God. The word is used in a good sense of keeping what was spoken before there was an inspired written record.
2. Here the traditions are the teachings of Paul, given orally and repeated to others. Paul is glad that they remembered what he taught them and that they are sharing that information with others.

3 But I want you to know that the head of every man is Christ, the head of woman *is* man, and the head of Christ *is* God.

1. In everything there must be order. Paul in this verse gives the order of authority.
2. Head – This word means “anything supreme, chief, prominent: of persons, master, lord” (Thayer)
3. This is illustrated in this simple chart.

God	Christ	Man
IS THE HEAD OF:		
Christ	Man	Woman

4 Every man praying or prophesying, having *his* head covered, dishonors his head.

1. This section of chapter 11 is NOT about:
 1. Women wearing veils or scarfs to the church assembly. There are too many essentials missing.
 1. The acts of worship are missing

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2. The modern hat or veil is missing
3. The assembly is not under discussion
2. This section IS about:
 1. Authority or Headship
 2. How that headship is recognized
 3. How that headship is demonstrated at Corinth.
 4. Both men and women are to demonstrate their subordination.
3. It was clear in Corinth in the first century that a man was NOT to wear a veil.
4. It was also clear that a woman, wearing a veil, shows her subordination.

5 But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved.

6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

1. Paul is not commanding the wearing of a head covering. He is saying, in Corinth, where women wearing a covering on their head shows her subordination – She should not remove the covering.
2. In every culture there are signs of subordination. A married person wears a wedding band on the third finger of their left hand. This is a sign of their vow. Paul is not commanding that we wear a ring. He is teaching that we should not take it off.
3. In Corinth, a woman guilty of adultery was punished by shaving her head. For a Christian woman to shave her head was telling the community that she was guilty of adultery. Women if that is what a shaved head means, don't shave your head.
4. **Covering (veil)** – The Greek word is “kata-kalupto.”
 1. **Kata** = a preposition showing motion, direction from higher to lower, to hang down, down from, down.
 2. **Kalupto** = to cover, to veil oneself, to be covered
 3. This word is specific. It means a “hanging down from the head and covering the face.” It was a hanging down from the higher to the lower, to fully cover the head, esp. the face.
 4. This word is not specific in color, cloth, or composition.
 5. But it must hang down and fully cover the face. Moses wore a veil so Israel could not look at his face. (2 Corinthians 3:13-14)

7 For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man.

1. A man should not wear a veil. If a man wears a veil, it is a sign of femininity.
2. If a woman does not wear a veil, it indicates that she is masculine.

8 For man is not from woman, but woman from man.

9 Nor was man created for the woman, but woman for the man.

1. In a similar passage in 1 Timothy 2, Paul explains that man is the head of woman.
2. Not because he is better, smarter, wiser, stronger or more skilled at leading.
3. It is a matter of seniority. Man was made first. Woman was made for the man.

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4. Woman was taken from the side of man.
5. I realize that this passage is strongly opposed by the modern movement of the feminists and those trying to be "politically correct."

10 For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels.

1. John Gill explains, "The generality of interpreters, by power, understand the veil, or covering on the woman's head, as a sign of the man's power over her, and her subjection to him."
2. On the phrase "because of angels" B. W. Johnson writes, "This clause has puzzled the critics. The idea probably is: "There should be no violation of decorum, such as a bareheaded woman in a public assembly would be, lest it offend the ministering angels which are always present, though unseen."

11 Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord.

1. "The man and the woman were formed for union and society. They are not in any respect independent of each other. One is necessary to the comfort of the other; and this fact should be recognized in all their contact." (Albert Barnes)
2. Woman was made as a helper suited for the man. Each fulfills a need which is lacking in the other. We need each other.
3. We are not made to be completely independent.

12 For as woman *came* from man, even so man also *comes* through woman; but all things are from God.

1. Paul points out the balance here.
 1. Woman came from man. She was created from a rib from man.
 2. Man came from woman. It is woman who gives birth.
 3. Both men and women are from God and must show proper respect.

13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?

1. You know the customs in Corinth and what they mean.
2. Paul says that we can make this judgment call.
3. Is it proper in Corinth in the first century? The answer is NO.

14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?

1. This does not require inspiration from God. Nature will teach this lesson.
2. We use the phrase "second nature." We mean that it has been so long standing a practice or understanding that it is natural for us to follow that custom.
3. Man, dressing like a woman, wearing woman's jewelry, is a violation of custom and the will of God. Hair styles change. Clothing styles change. But men must always be men and women must be women.
4. It is a dishonor for a man to try to look, dress or act like a woman.

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15 But if a woman has long hair, it is a glory to her; for *her* hair is given to her for a covering.

1. Woman was given long hair for a reason. It is her covering.
2. Discussions often digress into – How short is too short for a woman's hair? Short or long is not the issue or custom in America. It is the style. I have seen women with hair cut shorter than I wear my hair. But it was combed, curled, styled in a way that was feminine.

16 But if anyone seems to be contentious, we have no such custom, nor *do* the churches of God.

1. Finally, and in summary, This is a matter of local custom.
2. Christians do not set the customs. We follow them.
3. IF (and I emphasize the IF) it were a custom that prostitutes carried red purses – Then Christian women should put away their red purse and not allow themselves to be seen with it. There is nothing wrong with red purses. But if the custom indicated some immoral behavior in using a red purse, then godly women would not want to be classified as being a part of that immoral behavior.
4. **NOTE:** At the end of this chapter there are additional notes on this section.

17 Now in giving these instructions I do not praise *you*, since you come together not for the better but for the worse.

1. The next question for Paul to discuss was the proper way to observe communion.
2. The church at Corinth was meeting regularly. They were coming together.
3. But the result of their meeting together was not helping.

18 For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.

1. Here Paul shows the third way the word “church” is used in the New Testament.
 1. **Universal** – The church Jesus built. (Matthew 16:18); the church He purchased with the price of His blood (Acts 20:28).
 2. **Local / Congregational** – The word “church” is used to address a local congregation, at Ephesus, Corinth, etc. The book of Revelation is addressed to the seven churches of Asia. (Revelation 1:4)
 3. **Assembled** – The word “church” is also used in the sense of the local body of believers assembled together. “When you come together as a church” means the local body together for spiritual worship.
2. The divisions mentioned here are different than those discussed in chapter 1. The division in chapter 1 were about the person they followed or the one who baptized them.
3. Here the division is, apparently, along social or financial lines. See verse 21.

19 For there must also be factions among you, that those who are approved may be recognized among you.

1. There were factions (heresies – KJV) in the assembly. This word is also translated “sect” (Acts 5:17) In 2 Peter 2:1 they are called destructive heresies.

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2. Who are “those who are approved”? John Gill says, “Who sincerely believe in Christ, are sound in the faith, and have a well grounded experience of it; who have themselves tried things that differ, and approve of them that are excellent, and have been tried by others, and found to be sincere, upright, and faithful, and are approved of God and good men.”
3. The phrase “recognized among you” has caused some difficulty. Adam Clarke wrote, “Not a common consent of the members of the Church, either in the doctrines of the Gospel, or in the ceremonies of the Christian religion. Their difference in religious opinion led to a difference in their religious practice, and thus the Church of God, that should have been one body, was split into sects and parties.”

20 Therefore when you come together in one place, it is not to eat the Lord's Supper.

1. They were coming together. They were meeting together for worship.
2. But the purpose did not include the Lord's Supper. The Lord's Supper is also called:
 1. **Lord's table** – 1 Corinthians 10:21
 2. **Communion** – 1 Corinthians 10:16
 3. **Breaking of bread** – Acts 2:42; Acts 20:7
3. This part of worship is NOT called:
 1. **Sacrament** – This word means a oath or a vow
 2. **Eucharist** – While there is the giving of thanks for the bread and fruit of the vine, the way to identify this act of worship is to focus on the Lord and our fellowship with Him.

21 For in eating, each one takes his own supper ahead of *others*; and one is hungry and another is drunk.

1. Here is the problem that was occurring at Corinth.
2. Each was bringing their own supper.
3. Gary Hampton explains the situation. “Perhaps because the Lord ate the passover feast with his disciples before instituting the Lord's supper, the church at Corinth ate a feast, often called a love feast, before partaking of the Lord's Supper. The Corinthians were each bringing their own meals and partaking of it in party groups. They did not wait on each other and while the poor went hungry, the rich drank to excess. Thus, the love feast was not a true communion at a common table where each could receive alike. The poor were shamed instead of being fed.”
4. While the wealthy were bringing an abundance of food, the poor were hungry. The purpose of the Lord's Supper was not to feed the stomach, but to feed the spirit.

22 What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise *you*.

1. The church assembly is not the time or place for a feast.
2. Some have used this verse to object to using the place of meeting as a place to eat a common meal (fellowship meal). The common objection is to eating in the church building.

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3. The problem with this is two-fold.
 1. The church was meeting in houses. In these houses lived a family that ate their common meals there. See 1 Corinthians 16:19 and Romans 16:5.
 2. The church did not own separate property and have a building set aside for these assemblies for another 300 years.
4. The problem was not the location of the meal. The problem included the distortion of the purpose of the assembly and their being unwilling to share their food.
5. They were bringing shame and harm to the church and embarrassment to those who could not afford such food.

23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread;

1. They need to be reminded of the origin and purpose of the communion.
2. Paul cites his source of authority and information – the Lord.
 1. Galatians 1:15-19 – Paul states that he did not learn these things by talking with and hearing from the apostles. He spent 3 years alone, in Arabia, learning from Jesus.
 2. Paul was not present in the upper room. But the information provided in the next few verses is identical to that recorded by Matthew, who was present.
3. The night of his betrayal – the eve of the Jewish feast of Passover. In preparation for Passover all leaven was disposed and the house was cleaned to be sure that leaven could not be in the bread, even by accident. See Exodus 12:8 and Matthew 26:17.

24 and when He had given thanks, He broke *it* and said, "**Take, eat; this is My body which is broken for you; do this in remembrance of Me.**"

1. Jesus gave thanks. NOTE: I often hear men serving the communion in a church assembly offer a prayer and talk about several things, but fail to offer thanks for this bread and what it represents.
2. Jesus broke it. Many now begin to impose every detail as a requirement. Some believe the bread must remain in one piece until after the prayer of thanks. Then it must be broken and divided into the trays for serving to the congregation.
3. There are other details that are not made into requirements. It was at night. It was in an upper room. The only other example of a church taking communion (Acts 20:7) was also at night and in an upper room. Can we partake of communion in the daytime? Must it be in an upper room?
4. Thomas B. Warren wrote a book about when an example is binding. The premise of the book is that an example is binding when it illustrates what is required.
 1. Communion is required. The church assembly is required. Communion is required when the church comes together.
 2. At night is not required. The upper room is not required.
5. There have been disputes about the word "broken" in this verse. Psalm 34:20 said no bone would be broken. John confirms this in John 19:36. No bone was broken. But his body (the flesh) was broken – by the beating, by the crown of thorns, by the spear in his side. His body was broken, but no bones were broken.

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25 In the same manner *He* also *took* the cup after supper, saying, "**This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.**"

1. Jesus then too the cup (container with the fruit of the vine).
2. Years ago there were some who insisted that communion be taken from a single cup. They opposed the use of a tray with individual cups.
3. This dispute caused churches to be divided. The dispute quickly faded away with learning that some dreaded disease (polio, TB) could be spread by drinking after one who was infected.
4. Jesus commanded the partaking of this cup. He also gave the purpose in doing so.
5. Communion is a memorial. It was instituted to help us be reminded of the sacrifice Jesus made on the cross.
6. Communion is part of the new covenant (testament – KJV). Communion was not part of the Law of Moses. Passover was part of the Law of Moses. That law was taken away at the cross. We are now under the New Testament – the new covenant of Christ.

26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

1. Paul now explains that this memorial was to be done on a regular basis. The term “as often” implies that it will be repeated and with some frequency.
2. When we partake, each time we partake, we remember His death.
3. Communion will continue to be observed until the second coming of Christ.

27 Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

1. Many have been confused about who should or should not partake of communion.
2. I have had some say that they could not partake because they are not worthy. Who can say they are worthy? Worthy to partake is not the issue.
3. In a worthy manner - “Unworthily” in the KJV is the source of this confusion.
4. An English grammar lesson will help here. Most words that end in “ly” are an adverb, meaning they are describing the action of the verb. This word does not describe WHO is to partake. This word describes HOW we are to partake. The NKJV helps here by using the words “unworthy manner.” Paul is not talking about who should partake. He is telling us that how we partake is important.
5. Some partake in a way that does not remember or bring honor and praise to Jesus for his sacrifice on the cross. They become guilty of the death of Christ.

28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

1. Some denominations practice “closed communion.” They only allow those who are considered faithful members to partake. There must be someone who makes a judgment about who is allowed and who is forbidden.
2. Paul says that we must:
 1. Know the purpose of communion.
 2. Examine ourselves. This is not a time to look around and question the reason

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others are partaking or not partaking.

3. Then partake of communion after the examination.

29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

1. We are not given a severe warning about any abuse.
2. If we partake without the focus on Christ and His death for us, we are doing it in a manner that is unworthy.
3. **Judgment to himself** - "Damnation to himself" - KJV – This is serious. Do not do this lightly. Don't do it out of habit. Don't just go through the motions. Partaking of communion requires – thought, memory, examination, doing it in the manner that Jesus instructed.
4. **Discerning the Lord's body** – Thayer says this word means "to separate, make a distinction, discriminate, to prefer."

30 For this reason many *are* weak and sick among you, and many sleep.

1. On this verse there are two interpretations – physical or spiritual. B. W. Johnson writes, "Some have held that this means that the improper observance of the supper has made many weak and sickly Christians, and some had even died spiritually. Others hold that physical judgments had been sent, and some sickened and others died. The last view is most generally held."
 1. **Physical** – Many commentaries say that because of their abuses and failure to partake in the proper manner, many were physically sick.
 2. **Spiritual** – I believe the sickness and death mentioned here is not physical, but spiritual. We fail to properly observe the death of Christ and fail to remember His sacrifice. When we do this, we are not going to be blessed and strengthened by the communion and fellowship with Christ.

31 For if we would judge ourselves, we would not be judged.

1. Returning to the command in verse 28, Paul says that we must be a critical judge of ourselves.
2. If we fail to examine our own lives, there will be others who judge and condemn us for our participation in the Lord's Supper.

32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

1. Proper, deep and critical examination will keep us corrected. When we see our flaws, sins, errors in life, we will seek to correct them.
2. God uses our examination as a way of correcting us. God is chastening and reproofing us.

33 Therefore, my brethren, when you come together to eat, wait for one another.

1. Paul is concluding this section with a final instruction.
2. Keep coming together. Keep being the church assembled for worship.

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3. Communion is not a fast food drive thru. Come early eat and hit the golf course or day at the fishing hole.
4. Wait for one another. Wait for the church to whole church is assembled. Some came a long distance and could not all arrive in a two minute period. It took time for all to arrive. Be patient. Wait for one another.

34 But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

1. Paul now returns to the comments in verse 22. There is a time and place to eat and enjoy the fellowship of family and friends. There is a time and place to enjoy a meal together.
2. When the church assembles for worship is not that time or place.
3. Paul realizes that he has only been able to hit the main points. He asks that they follow the instructions in this letter. The rest can be corrected "When I Come."

ADDITIONAL NOTES

Below are additional notes on the two issues in chapter 11.

Women, Veils, and Hair

What was the situation at Corinth?

1. The veil was the customary sign of the woman's subordination to man. This was the custom of that day and in that society.
 1. Judge in yourselves – (13)
 2. Is it comely – (13)
 3. Does nature teach you – (14)
 4. We have no custom – (16)
2. The same with other customs
 1. Foot washing
 2. The holy kiss
 3. Today – We have different customs for similar purposes
3. The veil was not required for the sake of the veil. But for the sake of what it meant in that society. "Paul appeals to the sense of propriety among the Christians."
(Robertson's Word Pictures)
4. Paul was appealing to them on the basis of national custom, not specific Biblical legislation.
2. Some of the women in the church at Corinth had mistakenly removed their veils while praying or prophesying.
 1. The point was not that they should PUT ON a veil to pray or prophesy.
 2. They were to KEEP it on, not remove it.
 3. The gift of inspiration gave them no right to remove it.
 4. Inspiration was the reason for them to put on a veil, but the Corinthian women had used it as an excuse to take it off.

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3. A woman with a shaved head indicated that she was convicted of prostitution or adultery.
4. A woman without a veil indicated that she was not in subjection to man.

Do the artificial veil regulations apply today?

1. Yes! If these conditions are met:
 1. It hangs down from the head
 2. It covers the face
 3. It has the same significance in society.
2. To modify the covering is the change the regulation of it. In America we have no such custom. Women go bare headed anywhere without casting any reflection on their morality or character.
3. Long hair is her glory, her covering. (15)
 1. Hair is a covering.
 2. Given by God.
 3. Is a natural covering.
4. The Point Made Is: In the absence of a custom requiring women to wear an artificial veil as a sign of subordination to man, a woman's long hair is given her for a covering.

Is the text dealing with custom?

1. Yes.
2. Custom has always required a symbol of subjection.
3. It has not always been wrong for a man to prophesy with a veil upon him. Moses wore a veil. (2 Corinthians 3:13; Exodus 34:33, 35)
4. What does this prove?
 1. Woman has always been in subjection to man.
 2. The method of showing it changes with cultures and customs.
 3. Humility has always been required, but not foot washing.
 4. Friendliness has always been required, but not the holy kiss.

SUMMARY

1. What I admit:
 1. There are two coverings – veil and hair
 2. The veil was a sign of subordination in Corinth.
2. What I object to:
 1. Binding a custom from a different century, society or culture.
 2. Substitution or modification of the text.
 3. “Reading into” the text what is not there.
3. What I have not said:
 1. That headship is a matter of opinion.
 2. That roles are matters of custom.
 3. Ruled out the possibility of this passage being applicable today.
 4. It is wrong for a woman to wear a hat to worship assembly.
4. Principles taught in this section
 1. Woman is subordinate to man.

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2. Man is subordinate to Christ.
3. Both must show their subordination.
4. Christians must fit themselves into the society where they are. The only exception would be where the custom violates divine principles.
5. Everyone must recognize his or her place in society.
6. Sex identity: The distinction between the sexes must be kept clear in dress, behavior, jewelry, hair styles, etc.

The Lord's Supper

1. Names for:

- | | |
|---------------------------------|---------------------|
| A. The Lord's Supper | 1 Corinthians 11:20 |
| B. Lord's table | 1 Corinthians 10:21 |
| C. Communion | 1 Corinthians 10:16 |
| D. Breaking of bread | Acts 2:42; 20:7 |
| E. NOT CALLED: | |
| 1] Sacrament = oath or vow | |
| 2] Eucharist = giving of thanks | |

2. When should we partake?

Early writings (file #58)

Acts 20:7 Upon the first day of the week

An example is binding when it illustrates a requirement.

1. First day assembly is required. 1 Corinthians 16:2
2. Assembly is required. Hebrews 10:25
3. Communion is required in the assembly. 1 Corinthians 11:18

Can we observe communion on Saturday night?

1. NEB Acts 20:7 "On Saturday night, in our assembly for the breaking of bread, Paul, who was to leave the next day, addressed them, and went on speaking until midnight."
2. See other uses of same phrase, "first day of week"
Matthew 28:1; Luke 24:1; John 20:1, 19
1 Corinthians 16:2
Greek - "main tou sabbaton" - "first of seven"

Two problems:

1. Is this Roman time – midnight to midnight?
 - a. They met on Sunday evening.
 - b. They had communion that evening.
 - c. Paul preached till midnight.
 - d. Talked till Monday morning.
2. Is this Jewish time - 6 PM to 6 PM – Sunset to Sunrise?
 - a. They met on (what we call Saturday) night.
 - b. Remember, to them it was Sunday, not Sat.
 - c. Paul preached till midnight.
 - d. Talked till Sunday morning.

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3. **NOTE:** Either view - the facts are the same. The Lord's Supper was part of their regular worship. They met on the first day of the week.

F. Calendars change, leap year, skip days.

1. George Washington was born on Feb. 18, now Feb. 22.

G. International Date Line - lose or repeat a day.

H. What about Sunday night?

1. We offer it on Sunday night to those who were not able to be present Sunday morning. (Stay with one who is sick, Working, etc.)

2. NOT FOR:

a. Those who want to take a trip, visit someone, sleep, go fishing, or other activities of pleasure.

b. Planned absence.

c. What is the difference?

IF - One comes Sunday AM to take communion and stays home Sunday night to watch TV.

OR IF - One fishes Sunday AM and takes communion that evening.

3. Who should partake?

- | | |
|---------------------------------|------------------------|
| A. Citizens of the Kingdom | Luke 22:30 |
| B. Those who remember his death | 1 Corinthians 11:24-25 |
| C. Those who respect his blood | 1 Corinthians 11:29 |
| D. The self-examined | 1 Corinthians 11:28 |

4. What are the elements?

A. **Unleavened bread.** On the eve of Passover, all leaven was thrown away. This was the original "spring house cleaning." They swept, cleaned out the cupboards, and removed everything that might contain leaven.

B. **NOTE:** Leaven does not mean anything that rises. It had to do with yeast. Yeast is old, fermenting and decaying. There was to be nothing rotten, decaying or putrid in their home for Passover.

C. **Fruit of the Vine.** In every reference, this phrase is used. Grape juice is the most common.

5. How are we to partake?

- | | |
|----------------------------------|-------------------------|
| A. When assembled together. | 1 Corinthians 11:33 |
| B. Worthily. | 1 Corinthians 11:27, 29 |
| C. Remembering. | 1 Corinthians 11:24-25 |
| D. Anticipate the second coming. | 1 Corinthians 11:26 |
| E. Giving thanks. | Matthew 26:26-27 |
| F. Discerning the Lord's body. | 1 Corinthians 11:29 |

6. Should communion be "open" or "closed?"

A. "Closed" communion refers to restricting the participants to those we know to be in fellowship with God. It involves judgment. It is not Biblical.

B. "Open" communion teaches self-examination. We should teach what communion is, who should partake, how they should partake - then, let each individual make the choice for themselves. 1 Corinthians 11:28

7. What was going on at Corinth? 1 Corinthians 11:18-22

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MacKnight's running commentary on this passage.

18 For first indeed I hear, that when ye assemble together in the church there are divisions among you; and I believe it with respect to part of you. 19 For there must even be heresies among you, that the approved may be made manifest among you. 20 But your coming together into one place is not to eat the Lord's supper. 21 For in eating it, every one taketh first his own supper, and one is hungry, and another is filled. 22 What! Have ye not houses to eat and to drink in? or do you think amiss of the church of God, and put to shame those who have not a supper? What shall I say to you? Shall I praise you for this? I praise you not.

NOTE: What was changed?

1. Changed communion into a common meal.
2. Changed fellowship into a display of wealth.
3. Changed fellowship into selfishness.
4. Changed coming together into division.
5. Changed serious worship into a party.
6. Changed "love feast" into segregation.

NOTE: The early church often had "love feasts" (see Jude 12) before their worship began. Corinth had allowed the dinner to degenerate from a pot-luck, sharing, fellowship into a rich vs. poor exhibition. The dinner had overshadowed the communion.

8. Difficult texts examined.

A. Eat in the church building. (v. 22)

1. They were meeting in homes.
2. They did not have "church buildings."
3. Study - Acts 20:7-12.

B. "Another is drunken" (v. 21)

1. The word "signifies to be drunk with wine, of being intoxicated." (Vine, pg. 343)
2. They were literally "drunk" when they came to worship. Their mind was not clear enough to partake of communion and discern the Lord's body.

C. "This is my body." (v. 24)

1. This is **NOT** Transubstantiation. It is still "bread" in verse 26 and 28.
2. This is a figure of speech, metonymy. "Using one name in place of another."
 - a. She set a good table (good food).
 - b. Ranch has 300 head (cattle).
 - c. He is a hired hand (worker).
 - d. I'll have another cup (coffee).
 - e. God so loved the world (human race).
3. The prayer offered is one of thanksgiving.
 - a. This does not involve a miracle.
 - b. There is no power in who leads the prayer.

D. "Unworthily" (v. 29)

1. An adverb describes HOW the action is done.
2. Not describing the person, but the action.
3. "In a worthy, proper, fitting manner."

(See number 5 - How are we to partake?)

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E. "Many are weak and sickly" (v. 31)

1. Does communion have physical benefits?

2. I believe the "weak and sickly" are those weak in faith and sick in spirit. The benefits of communion are spiritual, not physical.

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Chapter 12 – Spiritual Gifts

1 Now concerning spiritual *gifts*, brethren, I do not want you to be ignorant:

1. The next question that Paul will discuss will occupy the next three chapters.
2. Spiritual gifts – This term means:
 1. Miracles performed by first century Christians.
 2. Miracles, supernatural events.
 3. The power was received through the laying on of an apostle's hands.
 4. Given by the Holy Spirit according to the person's ability to use the gift.

2 You know that you were Gentiles, carried away to these dumb idols, however you were led.

1. Previous to your conversion to Christianity, you were heathens.
2. You would worship idols, that were not alive, and could not speak.
3. But your life was guided and led by your believe in them.

3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

1. Pagans, and many Jews, spoke against Jesus or anyone who have faith in Jesus.
2. Albert Barnes commented that this verse was “intended simply as a general rule; meaning that “if anyone,” whoever he might be, should blaspheme the name of Jesus, whatever were his pretensions, whether professing to be under the influence of the Holy Spirit among the Jews, or to be inspired among the Gentiles, it was full proof that he was an impostor. The argument is, that the Holy Spirit in all instances would do honor to Jesus Christ, and would prompt all who were under his influence to love and reverence his name.”
3. The Holy Spirit will not speak against Jesus. If one is claiming to speak by the Spirit of God, and they do not honor Christ, they are false teachers.

4 There are diversities of gifts, but the same Spirit.

5 There are differences of ministries, but the same Lord.

6 And there are diversities of activities, but it is the same God who works all in all.

1. Paul will now list the various gifts that were given to first century Christians.
2. While there are different gifts, they are all from the same Holy Spirit.
3. It would appear that there was some feeling of superiority by those who had one gift as opposed to another. “I am better than you are. I can speak in tongues. All you can do is heal the sick.”
4. Some have more opportunity to use one gift. Some would be better suited for a different gift. All the various gifts are given to bring honor to the same Lord Jesus Christ.
5. Each gift is seen in different settings and degrees of magnificence. But they are all from the same God.

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6. NOTE: This passage refers to all three persons in the Godhead. The Holy Spirit (4), Christ, the Son of God (5) and God the Father (6).

7 But the manifestation of the Spirit is given to each one for the profit *of all*:

1. All gifts are given for one purpose.
2. These gifts were given to aid in the spread of the gospel message.
3. When others saw these miracles they would realize that this work is beyond human ability. The miracles demonstrated that the worker is speaking with the authority and approval of God.

8 for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

1. Paul now lists the nine spiritual gifts. They fall into three groups of three.
2. **TEACHING GIFTS:**
 1. **Word of wisdom** – Inspired wisdom, advice from God. They helped answer questions about the best way for the church to function.
 2. **Word of knowledge** – Inspired teaching and doctrine. They could teach the will of God in matters of doctrine. They could expose false doctrines.
 3. **Faith** – Today faith comes by hearing (reading) the Bible. (Romans 10:17). Before the Word of God was fully revealed, it was necessary to have a demonstration of active faith.

9 to another faith by the same Spirit, to another gifts of healings by the same Spirit,

1. The next three are the **HELPING GIFTS:**
 1. **Healing** – The instant cure from illness, infirmity or death. The purpose of this miracle was not to put hospitals out of business. It was not done out of compassion for the sick. Healing was done to confirm the words of the speaker and prove the teaching was from God.
 2. **Miracles** – This gift includes all non-healing miracles. Stilling storms, catching fish, feeding 5,000, and turning water into wine are examples of miracles.
 3. **Discerning spirits** – There were many frauds in the first century, as there are today. God gave some the special gift of discerning the spirits to distinguish the fakes from the genuine. Today we are to “test the spirits.” (1 John 4:1)

10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues.

1. The third group of three spiritual gifts are the **EVANGELISTIC GIFTS:**
 1. **Prophecy** – We usually think of a prophet as one who was able to predict the future. Prophets are more of a “forth-teller” than a “fore-teller.” They were able to speak for God. A prophet is a teacher. One who explains, illustrates, teaches, preaches the will God. NOTE: One with the gift of knowledge could state the teaching of God. The prophet could explain it, expounds on it and make application of it.
 2. **Tongues** – Tongues are languages. The gift of tongues was the ability to speak in a

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language the speaker had never studied. If we could speak to a Russian in his native language without ever studying that language, we would have the gift of tongues.

3. **Interpretation of tongues** – This gift gave one the ability to translate a foreign language (spoken or written) into their mother tongue without having studied the foreign language. If we could listen to someone speak Russian and interpret that speech into English, we would have the gift of interpretation of tongues.
2. Notice that the first three in this list were more subtle and useful or practical, but were not as visible in their demonstration. The middle three gifts were the more showy, visible, and would attract attention. The last three gifts were more useful for teaching the gospel.

11 But one and the same Spirit works all these things, distributing to each one individually as He wills.

1. It seems that some at Corinth had one gift but wished they had some other gift that would attract more attention.
2. Paul makes two points here.
 1. From the same Spirit – While the gifts differ, the source is the same. All nine of these gifts are from the Holy Spirit of God.
 2. The Spirit decided which gift would be better for which Christian. When Paul laid hands on a Christian at Corinth, the Spirit would determine that this person could use one gift more or better than some other gift.
3. This was not a class, wealth, education, length of membership in the church, or many other factors.
4. For example, a person at Corinth who worked at the loading dock, would have the opportunity to speak to many people, from many nations, about the gospel. The gift of tongues or interpretation of tongues would be very useful for them. A woman who is busy each day visiting the sick, assisting the grieving, aiding the hungry and helping the lonely, they are more likely to use the gift of wisdom or healing.

12 For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ.

1. Think about the human body. There are many parts – many bones, many different organs, many muscles, many different kinds of cells in the body. Each is important.
2. We need red blood cells. We also need white blood cells. There were Christians at Corinth that were white cells, but they wanted to be red cells.
3. Paul is showing that all are important. We can not live without both types of blood cells.
4. All these organs, all these different bones, all these different types of cells – are one body.
5. The parallel is clear – Each of us has different skills, abilities, opportunities. But together we are one body. Some can preach. Some can lead singing. Some can teach small children. Some can teach teens. The body needs all of them.

13 For by one Spirit we were all baptized into one body--whether Jews or Greeks, whether

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slaves or free--and have all been made to drink into one Spirit.

1. B. W. Johnson makes this comment. "Moved by one spirit acting through the apostles and evangelists, we were all baptized into one body, whether Jews or Gentiles, bond or free. The idea is that, though diverse in race and condition, all have been made parts of one body by baptism, and that this had all been done under the direction of one spirit. All, too, receiving it as a gift, drank of the same spirit. Hence, if special and extraordinary spiritual gifts were imparted to the members of this body, these would be due to one spirit."
2. When you were baptized you were added to the same body (church) to which I was added when I was baptized. There is one body. We may have different skills, but we are all part of the same body.
3. Here is our challenge.
 1. **Find out how you fit in the body.** What is your job? What is your function that contributes to the growth and purpose of the body?
 2. **Serve there.** Find a place that you can serve and work there. Blood is good in the veins and arteries. Blood is not good in the stomach or lungs. Air is good in the lungs, but not good in the bloodstream. Find your place and serve there.

14 For in fact the body is not one member but many.

15 If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body?

1. Your body is more than a brain, or a heart, or an eye, or a foot. It is all of them.
2. Some might be thinking, or actually saying, "I want to be a hand. If I can't be a hand then I will just quit the body."
3. Feet can't be hands. Hands are not feet. Both are important to the function of the body.

16 And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body?

1. The ear is not the eye. They have different functions and abilities. Each is important.
2. Tough question: Which would you rather be – deaf or blind? Both are very great handicaps. I don't want either one.
3. How would you feel if:
 1. The eye rejected the hand as useless?
 2. The head refused to talk to the feet?

17 If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling?

1. Can you imagine if your body was just one large 180 pound eye ball?
2. What if your whole body was one large ear? Boy, could you hear? But what about walking, talking, seeing, smelling or eating?
3. When we talk about our physical body, we understand this message.
4. Paul will not make application to the spiritual body, the church.

18 But now God has set the members, each one of them, in the body just as He pleased.

1. When we preach the gospel, all kinds of people may respond. Black or white.

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Educated or uneducated. Wealthy or poor. Healthy or sick. Young or old.

2. God accepted YOU into the body. We must learn to accept others into the body.

19 And if they *were* all one member, where *would* the body *be*?

1. Here is a parallel to the body being one large eye or ear. What if all were one member?
2. Where would the body be? There would not be a body, just one organ by itself.

20 But now indeed *there are* many members, yet one body.

1. Our body, and the body of Christ, has many members.
2. YET BUT ONE BODY. This phrase says there is one and there is not more than one.

21 And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."

1. **THE CHURCH IS A THOUGHTLESS BODY.** The church is a body. Christ is the head. We get into a lot of trouble when we try to think for the head.
2. **WHAT IF** – each part of your body thought for itself? In the morning your right leg thinks, "I will get up for for a walk." Your left leg thinks, "I will just stay in bed until noon."
3. How would you feel if the rest of your body rejected you as part of the body?

22 No, much rather, those members of the body which seem to be weaker are necessary.

1. Some parts of our body are prettier or more attractive.
2. Some parts of our body are hidden, not pretty, not attractive, but still needed.
3. The parts that we think are less honorable, more ugly, are in fact still vital.

23 And those *members* of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable *parts* have greater modesty,

1. There are parts of our body which are taken for granted. We don't think about our pancreas – until it becomes diseased.
2. Some try to hide what they consider ugly parts of their body. But even hidden, they are still important to us.

24 but our presentable *parts* have no need. But God composed the body, having given greater honor to that *part* which lacks it,

1. God designed the body so that the parts that we think about less or think are less attractive, are really the most vital to our survival.
2. God has given the greater power and importance to some parts that we seem to care about the least.
3. We spend time and money to keep the outside of our body looking healthy, young and fit. Plastic surgeons remove lines and wrinkles and re-shape parts of our body.
4. The parts that we take the most care to make presentable are the parts we could do with out and live a full life.
5. We fix, cut, comb, brush, curl, style, part our hair. But if your hair comes out, we can still live a long full life.

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25 that there should be no schism in the body, but *that* the members should have the same care for one another.

1. **Schism** – This word means a split, tear, rent, gap.
2. There should not be missing parts. Are you a missing part? Get back in the body where you belong.
3. There ought to be care for one another.
4. Think about when you hit your thumb with a hammer or stub your little toe in the dark. The whole body jumps, dances, hurts in sympathy, and tries to comfort that hurting part. I don't know what good it does to suck your thumb after being hit with the hammer. But the body wants to hold, caress, comfort and help heal the hurting thumb.

26 And if one member suffers, all the members suffer with *it*; or if one member is honored, all the members rejoice with *it*.

1. In the church, when one member of the congregation is suffering, hurting, in pain, we are all in pain. When they are rejoicing, we jump for joy with them.
2. We do that for a hurt thumb. We should do that for a hurt brother or sister.

27 Now you are the body of Christ, and members individually.

1. **Collectively** – we are the body of Christ, the church.
2. **Individually** – we are members of the body of Christ.

28 And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

1. Paul has gone to great lengths to show that all parts of the body are important, vital, and have a role to fill in the body.
2. Now he states that there are some more important or vital than others. We know that we can lose a finger and live a normal life. We can not live without a heart or brain.
3. God set these in the church. God established the rank and priority.
4. Paul makes a list and gives each a priority.
 1. First – apostles.
 2. Second – prophets
 3. Third – teachers
 4. Fourth – miracles
 5. Fifth – gift of healing
 6. Sixth – helps
 7. Seventh – administrations
 8. Eighth – a variety of tongues
5. Notice that today tongues are often placed a FIRST in importance. Paul placed them dead last. Out of the eight items on the list – tongues is last, not first.

29 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

1. Remember when Paul talked about the body is more than a 180 pound eye or ear.
2. We are not all apostles. We are not all prophets. We are not all teachers.
3. If everyone was a teacher, who would be the students?

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4. The emphasis is clear. We do not all have the same skills, gifts, or talents.

30 Do all have gifts of healings? Do all speak with tongues? Do all interpret?

1. The same logic applies to various spiritual gifts.
2. Healing, tongues and interpret tongues – different gifts for different uses.
3. No Christian had all of these gifts. Some had one. Others had another. Each was given a gift as the Spirit saw their ability to use it.

31 But earnestly desire the best gifts. And yet I show you a more excellent way.

1. Paul concludes this discussion about these spiritual gifts, where they came from, why one got one gift and another got a different gift.
2. There is something better. Better than healing? Yes. Better than speaking in tongues? Yes. Better than being an apostle, or a worker of miracles? Yes.
3. With this introduction Paul begins to speak about the “more excellent way.”

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Chapter 13 – Love is Better

1 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

1. This thought is a continuation of the last verse in chapter 12. There is a more excellent way. There is something better than possessing one of the nine spiritual gifts.
2. If I have the ability to speak a language I have not learned, but I am not motivated by love for those to whom I speak in that language – It is just noise.
3. The spiritual gift of speaking in tongues, as useful as it might be, if used correctly, is just a lot of clangs (loud noise) and tinkling (of a small bell).

2 And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

1. Paul now adds a few more of the spiritual gifts – prophecy, knowledge, and faith.
2. Paul also compounds them. Not just one gift, but Paul supposes that one could have four of the spiritual gifts. Prophecy, wisdom, knowledge, and faith to remove mountains are combined.
3. They become empty, hollow, nothing, without being driven by love.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, but have not love, it profits me nothing.

1. Now for those Christians who did not possess any of the spiritual gifts, Paul adds this comment about helping the needy with food or even being a martyr for the cause of Christ.
2. There is no value to these actions if there is not love as the force prompting them.

4 Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up;

1. Love is **long suffering**. Patience is the idea.
 1. God is very patient. Study 2 Peter 3:9 and 1 Peter 3:20.
 2. Thayer says, “to be patient in bearing the offenses and injuries of others.”
2. Love is **kind**. After being patient with them, long continues to be kind.
3. Love does **not envy**.
 1. Envy is from a Greek word including the idea of being hot, heated, boiling.
 2. This word also includes an earnest desire, to pursue.
 3. We must not envy the temporal joy or happiness of others.
 4. B. W. Johnson notes, “How miserable is that envy which is made unhappy by the good fortune of another. Cain is an example. Love excludes it. A mother does not envy her child.”
4. Love does **not parade itself**.
 1. Thayer defines this word as meaning “1) to boast one’s self; 2) a self display, employing rhetorical embellishments in extolling one’s self excessively”
 2. Love does not boast of self and seek to belittle others.

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5. Love is **not puffed up**.

1. John Gill writes that we must not be “swelled with pride, and elated with a vain conceit of himself, of his parts and abilities, of his learning, eloquence, wisdom, and knowledge, as the false teachers in this church were.”
2. Thayer says, “to inflate, blow up, to cause to swell up; 2a) to puff up, make proud; 2b) to be puffed up, to bear one’s self loftily, be proud.”

5 does not behave rudely, does not seek its own, is not provoked, thinks no evil;

1. Love is **not rude**.

1. “It means to conduct improperly, or disgracefully, or in a manner to deserve reproach. Love seeks that which is proper or becoming in the circumstances and relations of life in which we are placed.” (Albert Barnes)
2. This word has to do with our conduct, our behavior.

2. Love does **not seek it own**.

1. Thayer defines the word “seek” as “to seek a thing, to seek after, seek for, aim at, strive after.”
2. Love is not selfish. Love does not seek to elevate self above others.
3. Love, true love, agape love, seeks what is best for another even above our own personal feelings.

3. Love is **not provoked**.

1. Love does not fly into a rage but keeps the anger under control.
2. Adam Clarke makes a comment about the KJV adding the word “easily” in this verse. “Is not provoked, is not irritated, is not made sour or bitter. How the word easily got into our translation it is hard to say; but, however it got in, it is utterly improper, and has nothing in the original to countenance it.”

4. **Thinks no evil**.

1. Here is the comment of Adam Clarke, ““Believes no evil where no evil seems.” Never supposes that a good action may have a bad motive; gives every man credit for his profession of religion, uprightness, godly zeal, etc., while nothing is seen in his conduct or in his spirit inconsistent with this profession. His heart is so governed and influenced by the love of God, that he cannot think of evil but where it appears. The original implies that he does not invent or devise any evil; or, does not reason on any particular act or word so as to infer evil from it; for this would destroy his love to his brother; it would be ruinous to charity and benevolence.”
2. Some people see an ulterior motive in every action. They see sin where there was not wrong done.

6 does not rejoice in iniquity, but rejoices in the truth;

1. Love does **not rejoice in iniquity**.

1. **Rejoice** means to be happy, to be glad.
2. **Iniquity** includes more than sinful behavior. This word means “1) injustice, of a judge; unrighteousness of heart and life; 3) a deed violating law and justice, act of unrighteousness” (Thayer)

2. **Rejoice in truth**.

1. Albert Barnes notes, “The word “truth” here stands opposed to “iniquity,” and means

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virtue, piety, goodness. It does not rejoice in the “vices,” but in the “virtues” of others. It is pleased, it rejoices when they “do well.” It is pleased when those who differ from us conduct themselves in any manner in such a way as to please God, and to advance their own reputation and happiness.”

2. If one is living and acting in harmony with the will of God, we should rejoice.

7 bears all things, believes all things, hopes all things, endures all things.

1. Most of the previous phrases are expressed in the negative, what love does not do.
2. There are eight negative and only 3 positive phrases.
3. Here Paul sums up the positive side of love with four “all things.”
 1. **Bears** all things.
 1. We must love “in spite of” the faults and flaws of another.
 2. Bear is from a Greek word meaning to cover in silence, to keep secret, to conceal.
 3. The idea is not just to “put up with” but to bear in silence.
 4. If one has difficulty bearing with another – “Just remember you are not bargain to live with either.”
 2. **Believes** all things.
 1. Love must trust.
 2. Love must believe the best, not seek the worst.
 3. Love must not be suspicious.
 3. **Hopes** all things.
 1. Love is not despondent, but anticipates the best.
 2. Hope includes two important parts – Desire and Expectation
 1. Desire without expectation is just a wish, a pipe dream.
 2. Expectation without desire is fear and dread.
 3. Hope must include both the desire and the anticipation of it coming to pass.
 4. **Endures** all things.
 1. This word extends beyond the three phases above.
 2. Vincent's Word Studies makes this point. “An advance on *beareth*: patient acquiescence, holding its ground when it can no longer believe nor hope.”

8 Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.

1. **Love never fails.**
 1. **Never** – This is an absolute. There are no exceptions. If love seems to fail, it is because of a failure on our part, not because of the weakness of love.
 2. **Fails** – This word is used of a flower that fades and falls off the plant. In autumn the leaves on a tree change color then the fall to the ground.
 3. Love does not fall off. Love does not fade away and depart.
2. Now Paul returns to the point. There are spiritual gifts. They have a use. But there is something better. There is a more excellent way.
3. Love is better than any (or all) of the spiritual gifts. The reason is this: Love never fails, but the spiritual gifts will fail. They will cease. They will vanish away.

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4. Mentioned here are prophecy, tongues, and knowledge. These are given as examples of the entire group. It is not necessary to name all nine of these gifts.
5. Paul did not name all nine at the beginning of this chapter. But it is easy to see that all nine gifts need to be motivated by love. Without love they are empty and vain.
6. **Fail** – to be deprived of its force or power.
7. **Cease** – to cause to stop, to restrain, to leave off, to come to an end
8. **Vanish away** – this is the same word translated “fail”
9. NOTE: These terms indicate, not a sudden stop, but a decline, a fading way, a vanishing from view.
10. Because the spiritual gifts were given by the application of an apostle's hands, once the apostles all died, the distribution of these gifts stopped. As these Christians, on whom an apostle laid their hands, aged and passed away, the spiritual gifts slowly faded and disappeared.

9 For we know in part and we prophesy in part.

1. At the time this letter is written spiritual gifts were still important and needed.
2. But their knowledge was partial, incomplete. The knowledge at Corinth might be more complete on some matters while the understanding about some other issues might be more complete in another church in a distant city.
3. God was giving prophets the revelation as needed. But no one city or church had all the information.
4. Slowly, as these letters are received, copied and shared with others, the knowledge at one place became the general knowledge of many churches.

10 But when that which is perfect has come, then that which is in part will be done away.

1. **That which is perfect** – This phrase has become the core of most discussions about spiritual gifts.
 1. **Perfect** – The Greek word here does not mean – without flaw. In the New Testament the word perfect is always from the same Greek word.
 1. The Greek word “to teleon” - means the end of a process, a completed task, mature, full grown, finished.
 2. It describes the end of a long process. When you build a house and the last wall is painted, the last door is hung, the last flooring is installed, it is complete, finished. It is perfect – not flawless, but complete.
 3. This is the word Jesus used on the cross - “It is finished.”
 2. **Wrong view** – Many teach that this refers to the second coming of Christ. This is a wrong view for three reasons.
 1. The term here is neuter “That which” – not the masculine “He whom”. This is an attempt to make these gifts remain today.
 2. If these gifts were to last for all the ages of the church being on earth, there is no reason to discuss the issue of them being temporary.
 3. There must be a time for the gifts to end and faith and hope to remain. Faith and hope will end at the second coming. See notes on verse 13.
3. **Two correct views** – While the difference is not significant, there are two views on

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what is the “perfect” in this verse.

1. **The Bible.** The completed, inspired, written and confirmed Word of God, the Bible. This view says that once the New Testament was written, copied and distributed, the need for the spiritual gifts no longer existed. The word “perfect” refers to the process of writing, copying and passing along the various letters until most churches had copies of most, if not all, of the books to be included in the Bible.
2. **Mature church.** The second view is that the “perfect” is the mature, grown up, established, organized and functioning church. Study Ephesians 4:11-13.
4. My personal view leans toward the mature church as the intent of this passage. Corinth is an example of an immature church. Many churches were being started, but they needed a lot of growth and maturity to have elders and deacons. They needed to be able to function, grow, equip, evangelize and support themselves and spread the gospel into other areas. Paul saw these churches in their infancy. They have a lot of growing up to do. As they grow into adulthood, the need for these spiritual gifts faded away and vanished into oblivion.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

1. Here Paul expands the “grow up” view discussed above. A small child does not say things exactly right. They say “wa wa” instead of “water.” We understand. They will grow out of this.
2. If a full grown (perfect, mature) man still says, “wa wa,” we know they have not matured as they should.
3. As we mature, the childish and immature things are put away. A small child might sleep with his favorite stuffed animal. At some point they realize they do not need the support of the toy and are able to put it away.
4. The church at Corinth had a lot of growing up to do. They were not mature yet.

12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

1. B. W. Johnson explains, “The mirrors of the ancients were of polished metal, and were far inferior to ours. The images were indistinct in comparison. They were seen *darkly*, indistinctly, imperfectly. Thus in this state of our knowledge of divine things imperfect and incomplete.”
2. “**Dimly**” (darkly - KJV) is from a Greek word meaning obscure, a riddle.
3. There is a great difference in seeing the faint, unclear, indistinct images of the polished metal, as contrasted with a clear, face to face meeting.
4. **Know in part** – Knowledge was being given to each church as they needed that information. But their knowledge was not total, not complete. See verse 9.
5. **Know as I also am known** -
 1. Most believe this is a reference to the state of man after death.
 2. John Gill explains this phrase – “In the other world and state, he signifies that he should know God, Christ, angels, and glorified saints, and all truths in a perfect

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manner, even as he was known of God and Christ perfectly, allowing for the difference between the Creator and the creature; his sense is, that he should have as full and complete a knowledge of persons and things as he was capable of; it would be like, though not equal to, the knowledge which God had of him; and which would be attended with the strongest love and affection to the objects known, even as he was known and loved of God."

13 And now abide faith, hope, love, these three; but the greatest of these *is* love.

1. This verse ties all the preceding chapter together.
2. **Abide** – Thayer defines this word as "1) to remain, abide; 1a) in reference to place; to sojourn, tarry, not to depart, to continue to be present, to be held, kept, continually."
3. Faith, hope and love are lasting attributes. Contrast this with the spiritual gifts which will fail, fade away, vanish, and cease.
 1. Faith will end at the second coming. Our faith in Jesus is by faith, not by sight. See 2 Corinthians 5:7.
 2. Hope will end at the second coming of Christ. Hope ends when we receive what we have hoped for. See Romans 8:24.
 3. Love is eternal. Love never ends. In this life, after death, after we enter our eternal home in heaven.
 4. Abide is in contrast with the spiritual gifts that fail, cease, vanish away. The gifts will fail. Faith, hope and love will abide after the spiritual gifts have ceased.
4. The point of this verse is clear. There must be some time after the temporary has faded away and the "abiding" to remain. The vanishing away spiritual gifts and the abiding faith and hope can not all end at the same time. Faith and hope end at the second coming of Christ. The spiritual gifts can not end at the second coming of Christ.
5. Observe the contrasts made:

<u>TEMPORARY</u>	<u>ETERNAL</u>
Gifts will stop	Love never fails
Partial	Perfect (complete)
Child	Man
Dark (dim)	Clear (bright)
Ceases	Abides

6. Notice this simple chart:

SPIRITUAL GIFTS ARE TEMPORARY

Prophecy	Fail	Ends when perfection comes
Tongues	Cease	Ends when perfection comes
Knowledge	Vanish away	Ends when perfection comes

AND NOW ABIDES

Faith	Ends in sight – 2 Corinthians 5:7	Ends at 2 nd Coming
Hope	Ends in realization – Romans 8:24	Ends at 2 nd Coming
Love	Never fails	E T E R N A L

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Chapter 14 – Tongues and Prophecy

SUMMARY: Chapter 12 – List the gifts and shows their unity and origin
Chapter 13 – Love is better than any gift because it is eternal
All of the spiritual gifts are temporary
Chapter 14 – Contrast of tongues and prophecy in worship assemblies
Rules are give for these gifts in the assembly

NOTE: The first 22 verses must be studied together as they contrast the value and use of tongues and prophecy in the worship assembly of the church. Here is a chart that contrasts these two gifts.

Verse	Prophecy	Tongues
1	Rather prophesy	
2		Not to men
2		No understanding
2		Speaks mysteries
3	Speaks to men	
3	Edification	
3	Exhortation	
3	Comfort	
4		Edify self (only)
4	Edify church	
5	Greater	
6		No profit
7-9		Uncertain sound
12	Edify church	
13		Need an interpreter
14		No understanding by speaker
16		No one can say Amen
19		Better 5 words understood
20	LET'S ALL GROW UP!	
22		Sign to unbelievers
22	Sign to believers	

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This section is dealing with the “church assembled” for worship.

Verse 23 - “Whole church comes together in one place”

Verse 19 - “in the church”

Verse 24 - “convicted by all”

Verse 26 - “when you come together”

Verse 28 - “in church”

Verse 31 - “that all may learn”

Verse 34 - “in all the churches”

1 Pursue love, and desire spiritual *gifts*, but especially that you may prophesy.

1. After showing that love is the better gift because it is eternal and the spiritual gifts are temporary, Paul now discusses two issues:
 1. Which gift is better – tongues or prophecy – in the church assembly?
 2. How should these gifts be used when the church meets together?
2. He begins by saying that prophecy is the better of the two.

2 For he who speaks in a tongue does not speak to men but to God, for no one understands *him*; however, in the spirit he speaks mysteries.

1. If I were able to speak a foreign language which I had not studied, the church would not benefit. The only one who could understand what I was saying would be God.
2. If I stood up next Sunday and began to speak Chinese or Russian, those in the congregation would not understand. I would be speaking, but there would be not learning, no encouragement, no comfort or support.

3 But he who prophesies speaks edification and exhortation and comfort to men.

1. Contrast this with prophecy. All who are present are edified. All receive exhortation and comfort.
2. Tongues does not do these things. Prophecy does.

4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

1. The only person present that feels better for the tongue speaking is the speaker himself. He knows that God has empowered him with this gift. He is glad that he has this gift.
2. One who prophesies will give information and support to all in the church.

5 I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies *is* greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

1. All at Corinth would benefit by having the gift of tongues.
2. There would be greater benefit if all had the gift of prophecy.
3. The prophet is greater (more useful and beneficial) than the tongue speaker.
4. The prophet does not need to be interpreted.
5. The tongue speaker must have someone interpret from the foreign language back into the language of the audience so they can know and understand.

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6. Having worked with interpreters in Russia, I know that each message takes twice as long to preach a sermon or teach a class.

6 But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?

1. How is the church profited if one speaks in a language that they do not know?
2. Revelation (revealing the mind of God), Knowledge, prophesying and teaching are much greater aids for the church.

7 Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?

1. Just making a sound with a flute or harp – is not helpful – until it is played with some purpose, some skill, some melody or message.
2. I blew on a trumpet one time. I just make noise. The instrument must make clear sounds so those who hear it can know the melody being played.

8 For if the trumpet makes an uncertain sound, who will prepare himself for battle?

1. Trumpets were used to signal troops in time of battle.
2. If the trumpet is not clear and understood by all, the soldiers will not know what they are being asked to do. Charge or retreat?

9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

1. Unless we speak with words that are easy to understand, how can those in the assembly know and be informed?
2. Our speech would just be noise. We would just be speaking in the air, speaking to no one, because no one can understand.

10 There are, it may be, so many kinds of languages in the world, and none of them *is* without significance.

1. There are many languages.
2. All of them have a place where they are useful. Russian is useful in Russia. English is useful here in America.
3. All of them have a place and are important. Paul is not saying that these languages have no value or place. He is saying that in the church assembly, where everyone speaks the same language, tongues are not helpful.

11 Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks *will be* a foreigner to me.

1. Have you ever been in a foreign country where you don't know the language? I can't talk to them. They can't talk to me.
2. If one speaks with the gift of tongues, they become a foreigner because we can not understand what they are saying.

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12 Even so you, since you are zealous for spiritual *gifts*, *let it be* for the edification of the church *that* you seek to excel.

1. Since you are anxious to have and use a spiritual gift, make sure that it will edify, support and strengthen the brethren in the assembly.
2. Keep in mind, this chapter is about spiritual gifts in the church assembly.

14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

1. If one has the gift of tongues and begins to lead the church in prayer:
 1. The church is not edified because they do not understand.
 2. The spirit of the speaker is praying.
 3. Even the one speaking in tongues does not understand what they are saying.

15 What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

1. **When we pray** – We must pray with spirit and understanding.
2. **When we sing** – we must sing with spirit and understanding.
3. Worship is to be done with spirit.
 1. The word “spirit” means – “the spirit, i.e. the vital principal by which the body is animated; the rational spirit, the power by which the human being feels, thinks, decides.” (Thayer)
 2. Spirit refers to the excitement, joy, passion, animation, and enthusiasm involved in our worship.
 3. Understanding demands that we have realize the meaning of the words in the song or prayer that we offer. Without knowing the correct meaning of the words, we can not offer to God praise and worship.
4. **“Night with Ebon Pinion brooded o'er the veil”** –
 1. Does not mean the evening a dark bird can't fly.
 2. **Ebon** – black, very dark, like in a cave, can't see your hand in front of your face.
 3. **Pinion** – confinement, restricted, as when you clip the pinion feathers of a bird, it is confined so it can not escape.
 4. The title of this song describes a night so dark, restricted and confining that it is hanging over the valley like the shadow of death.
5. There are many words in our songbooks that we sing without knowing the meaning of the words.
6. The same is true with phrases we have heard in prayers. I was teaching some young men to participate in worship. We were practicing dismissal prayers. One boy said, “Lead us to our humble places of abode.” I asked him what an “abode” is. He did not know. I asked what “humble” means. He did not know. This was a phrase that he had heard and thought it belonged in a dismissal prayer.

16 Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say “Amen” at your giving of thanks, since he does not understand what you say?

1. If one speaks in tongues, others are not helped. They do not understand. They can not even say “Amen” to agree with the thoughts expressed.

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2. We can not agree with statements we don't understand. If the statement is in a language that we do not understand, agreeing with the statement becomes impossible.
3. The "uninformed" (unlearned – KJV) does not necessarily mean a person with no formal education. It means a person who has not learned the language being spoken.

17 For you indeed give thanks well, but the other is not edified.

1. The prayer may be very high in its praise and worship of God. The thoughts expressed may have been very well stated.
2. But no one at the church is able to appreciate, say Amen, or even be encouraged by these words.

18 I thank my God I speak with tongues more than you all;

19 yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

1. Paul, being an apostle, had all of the spiritual gifts, He could speak in tongues.
2. Paul was able to use this gift because of his extensive travels to many nations as he preached the gospel.
3. However, in the local church assembly this gift is not helpful.
4. It would be better to just say five simple words that instruct, inform, edify and encourage men to obey.
5. Ten thousand words, however eloquent they might be, are of no value if the church can not understand the statements being made.

20 Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

1. There are some ways we ought to be like little children. Holding grudges, emotions of malice, feelings of ill-will – in these ways we should be like little children.
2. There are other traits of maturity in which we should "grow up."
3. B. W. Johnson wrote, "Use manly good sense and judgment in the church. To babble in an unknown tongue is like a child."

21 In the law it is written: *"With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me,"* says the Lord.

1. This quotation is from Isaiah 28:11. Notice that this quotation is said to come from "the law." Not from any of the five books of the law (Genesis – Deuteronomy) but from the inspired writings from God. This makes it part of the will of God.
2. By the time of Christ and the spread of Christianity, the Jewish people were scattered all over the known world. They had intermarried. They now spoke many different languages. See Acts 2 for a list of nations from which Jews came to Jerusalem. Many of these Jews could not speak Hebrew. They were several generations separated from any exposure to the Hebrew scriptures.
3. This passage says that God will speak His will in other tongues, with people of other nations and different ethnic groups.
4. In Hebrew, in their mother tongue, it does not matter. They will not heed or obey.

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22 Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.

1. Paul took a brief “time out” to talk about growing up and stop being children.
2. Now he returns to the list of which gift is more useful on the church assembly.
3. **Tongues** are a gift from God. They have value.
 1. The value of tongues is not to believers in the church assembly.
 2. The value of tongues is to teach the gospel to unbelievers, the lost.
 3. This gift is more useful away from the church assembly. This gift is more useful in the market place, at the shipping docks, places where people from other nations and languages arrive in Corinth.
4. **Prophecy** is a gift from God. This gift has value.
 1. The value of prophecy is not to reach the heathen out in the world.
 2. The value of prophecy is to edify and strengthen the believers.
 3. This gift is more useful in the church assembly.

23 Therefore if the whole church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind?

1. On the first day of the week Christians assemble together to worship, sing, pray, and partake of communion.
2. When the church assembles, it is always open for the curious, the interested and the uninformed. We put up a sign announcing the time of services and we invite others to come.
3. They may not understand all the things we do. We sing, pray, baptize, partake of communion, give of our means and even parts of the sermon and the terms we use may not be familiar to them.
4. Can you imagine going to another part of the world and entering a temple of Buddha and being totally confused by what was going on. Now imagine a Buddhist entering our worship assembly.
5. They may even think this is foolishness. They might think, “These people have lost their mind.”

24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.

1. On the other hand, if one stands with the guidance of the Holy Spirit, and explains what we are doing, why we do it, and the meaning behind all that we do, there will be understanding.
2. The uninformed will be informed. The confused might be convinced. The cloud of doubt can be removed. It will be clear and understood.
3. He might even be convinced to leave the worship of idols and begin a life dedicated to serving the living God.
4. Every song, every prayer, every teaching will help lead this person to Christ.
5. In every worship service there are those who may be thinking about obeying the gospel. Our singing with joy or the lack of it will have an impact. Our fervent prayers or

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our prayers that are just hollow formalities will have an impact.

6. Our worship in spirit and truth (John 4:24) will encourage the uninformed to see the vitality and life of a Christian.

25 And thus the secrets of his heart are revealed; and so, falling down on *his* face, he will worship God and report that God is truly among you.

1. "He is made to feel that he is face to face with God, who knows his life, and he is brought to confession. It is still often the case that the hearer thinks that the preacher knows his life, and is laying it bare, when it is his own conscience that is stirred up." (B. W. Johnson)
2. Our task is not to drive them away, but to drive them to the Living God.
3. The visitor at our worship service must be able to see that the God we worship is alive in our lives. If we sing and pray without joy and excitement, they will conclude that our God is no better than the idol they are now serving.
4. If they can not see God alive in us, they may not see God at all. We are the only view of Jesus that many will ever see. If they can't see Jesus in us, they will not see Jesus at all.

26 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.

1. That has been a lot of confusion and misunderstanding about this verse. Some read this verse as an open "free for all." One doing one thing, another doing something different. Their view of this verse violates the command at the end of this chapter to do things in decency and in order.
2. When the church comes together there are several purposes.
 1. We assemble to **sing** psalms, hymns, and spiritual songs. (Ephesians 5:19; Colossians 3:16)
 2. We assemble to **hear from God**. Before the New Testament was completely revealed this required the message from prophets. Now it demands that we study and learn from the revealed will of God.
 3. We assemble to be edified in what ever way we can. **Tongues** and the **interpretation** of those tongues were also purposes for the church assembly.

27 If anyone speaks in a tongue, *let there be* two or at the most three, *each* in turn, and let one interpret.

1. Paul now give some rules. These are guidelines for how these gifts were to be used in the church assembly.
 1. At the most 2 or 3 in one assembly. Even if there are 10 that have this gift, not all of them are to speak at every assembly.
 2. Take turns. Not all at once. Each must wait their turn and speak in turn.
 3. What is spoken must be interpreted so those present can understand what what said in another language.

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28 But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

1. Paul adds to this last requirement. What if the only one in the church with the gift of interpretation of tongues is sick or out of town? What if there is no one able to interpret what was spoken in another language?
2. The tongue speaker is to remain silent. There is no value to speaking in a language that no one understands.

29 Let two or three prophets speak, and let the others judge.

1. Similar rules are given for the prophets in the church assembly.
 1. Let 2 or 3 speak. It is not necessary for everyone with this gift to speak at every assembly of the church.
 2. Others with the gift of prophecy will agree with the message. All are getting their message from God. See also comments on verse 37.
 3. Implied in this is – There could be “fakes” who claim to have a message from God. If one speaks and other prophets disagree there is proof that the speaker is not speaking from the inspiration of God. John said that we must “try the spirits” because there are false prophets out there. (1 John 4:1)

30 But if *anything* is revealed to another who sits by, let the first keep silent.

1. It may happen that during the speech of one prophet, another receives a more urgent message from God.
2. The one speaking should stop.
3. The new message is of greater importance.

31 For you can all prophesy one by one, that all may learn and all may be encouraged.

1. The third rule is “one by one.” Not all at once. Not competing for attention.
2. Each prophet should speak, one at a time.
3. This is the only way that all can be encouraged.

32 And the spirits of the prophets are subject to the prophets.

1. The fourth rule is the gift does not overpower the person. The person is in control
2. One may need to be quiet and wait their turn or allow a new message to be given.
3. The person is in control. The gift of prophecy is a gift, not a demon possession that comes in and takes over.

33 For God is not *the author* of confusion but of peace, as in all the churches of the saints.

1. In all of these gifts, including tongues and prophecy, God does not cause confusion.
2. This is the reason for speaking one at a time. This is the reason for keeping the person in control of the gift. The gift does not control the person.
3. The last phrase shows that this has a broader application than just at Corinth. All churches, all worship assemblies, in all cities, in all regions, in all nations. The rules are the same.
4. If there is confusion – it did not come from God.

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34 Let your women keep silent in the churches, for they are not permitted to speak; but *they are* to be submissive, as the law also says.

1. Now we move into another section that is often misunderstood.
2. **Your women** – In the Greek language there is no word for “wife”. It is always the term for a woman in the possessive case. In the qualifications for elders the statement is that an elder must be a man that has one woman. We understand that to mean he must be the husband of one wife. Here, I believe the term is the same. This is not spoken to women in general, but to the women that belong to (married to) an inspired prophet.
3. **Keep silent** – This word means – absolute silence, no sound. The wives of the prophets are not to speak out. I do not believe this forbids them from singing or participating in worship in other ways. The focus here is on their husband, the prophet.
4. **In the church** – When the church is assembled for instruction from God. Her husband is speaking a prophecy from God, and giving that message to the assembled church.
5. **Not permitted to speak** – They are not allowed to speak in the church assembly. By adding this phrase, Paul places extra emphasis on their remaining silent.
6. **Be submissive** (Under obedience – KJV) – A wife is to submit to her husband. (Ephesians 5:22; Colossians 3:18)
7. **As also the law says** – This is not just a New Testament command or principle. This principle goes back to the very beginning. (Genesis 3:16)
8. **SUMMARY:** This verse says that the wives of the inspired prophets should not disrupt the worship service. They should remain silent.

35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

1. Now we are given the reason for this command. If there is something the wife does not understand, she can wait until they are home and ask her questions then.
2. Again, this verse teaches the need for her to remain quiet in the church assembly.
3. This verse should not be applied to every woman in the church today. Many women think this applies to them. What if their husband is not a Christian? What if they are a widow and have no husband at home? **ANSWER:** This verse does not apply to all women in the church. It applies to the wives of the inspired prophets.

36 Or did the word of God come *originally* from you? Or *was it* you only that it reached?

1. The questions asked here point out that this is not just for Corinth.
2. These ideas did not originate in Corinth. They are not just for this church.
3. These rules are for all churches in all parts of the world.

37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.

1. This verse applies the principle discussed in verse 29.
2. Any truly inspired prophet at Corinth will agree that what Paul is teaching is the command of God.

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3. Paul is not giving his opinion. Paul is not expressing his bias against women. He is stating the command which came from God.

38 But if anyone is ignorant, let him be ignorant.

1. Paul uses a strong term here.
2. **Ignorant** – Thayer defines the word “1) to be ignorant, not to know; 2) not to understand, unknown; 3) to err or sin through mistake, to be wrong.”
3. There are some who don't know the will of God and are angry if you try to tell them. They want to remain ignorant.
4. Paul is not encouraging ignorance or condoning it.
5. He is simply saying that some will stop their ears and not learn. They want to remain ignorant. You can teach, but they must be willing to learn.
6. There is an old proverb - “You can lead a horse to water, but you can't make him drink.” This is the message that Paul is stating here.

39 Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.

1. Therefore – We are ready to close this subject. A rule of English grammar – When you see the word “therefore”, you must go back and see what it is there for.
2. Here is the summary of this chapter in one sentence
 1. **Desire to prophesy** – It serves a broader and more useful purpose.
 2. **Don't forbid tongues** – Just because they are less useful, does not mean they are useless.

40 Let all things be done decently and in order.

1. In all things, in all ways, in every worship assembly, in every activity of the Christian life – this rule should remain in force.
2. **Do things decently** – This word means “in an appropriate manner, doing what is seemly.”
3. **Do things in order** – Prophets and tongues speakers were to speak one at a time. All that we do must in orderly. This is the reason we have one to select songs and lead the congregation in singing. This is the reason we ask one to lead the church in prayer. This is the reason many churches print a sheet of work assignments – who will usher, who will serve communion, who will lock the building, who will teach the various classes, ect. Worship does not just “happen” without planning and thought.

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Chapter 15 – The Bodily Resurrection

1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,

1. The last few questions that Paul takes time to discuss with the church at Corinth concern the resurrection.
2. Like we did in chapter 7, we must play a game of Jeopardy. We have the answers but we must supply the questions.
3. Some of the questions which Paul answers in this chapter include:
 1. Is there proof of the resurrection of Christ? (1-11)
 2. How do we respond to those who reject the resurrection of Christ? (12-28)
 3. Why do some baptize for the dead? (29-34)
 4. How are the dead raised? What will our body look like? (35-49)
 5. In what way will we be changed? (50-58)
4. Paul preached the gospel (good news) about the living Christ. It was the gospel message that you believed and made a choice to support in your life.

2 by which also you are saved, if you hold fast that word which I preached to you--unless you believed in vain.

1. It is the gospel message that brings people out of sin and the world. The gospel will bring salvation.
2. There is a condition – Remain faithful. Don't abandon the principles and the faith by which you obeyed the gospel.
3. Paul hopes they have not believed in vain. Their faith was correct when they were baptized. Their faith was correct when they choose to become a citizen in the kingdom of Christ. Don't depart from that faith.

3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

4 and that He was buried, and that He rose again the third day according to the Scriptures,

1. The word gospel means – good news. The good news which was preached in Corinth included:
 1. Christ died for our sins.
 2. He was buried.
 3. He rose from the dead on the third day.
 4. All of this was taught in the Old Testament Scriptures.
2. The good news is often summarized with the “death, burial and resurrection.” There is more good news than these three events.
3. The angels sang the gospel (good news) about the birth of Christ.

5 and that He was seen by Cephas, then by the twelve.

1. Paul begins to build a case to prove the resurrection.
2. He was seen by Cephas (Peter).

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3. He was seen by the other apostles, on several different occasions.

6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

1. He was seen by many others. The accounts by Matthew, Mark, Luke and John mention several of these witnesses. Some of these who were a witness to the resurrected Christ include – Mary, two men on the road to Emmaus, the apostles with Thomas absent, the apostles with Thomas present, the eleven on the shore of Galilee, the eleven when he gave the Great Commission and ascended into heaven.
2. Then Paul mentions that he was seen by a large group of more than 500 disciples of Christ. This was all at one time, not 500 individual sightings.
3. Paul adds that many of that group remain alive to give testimony about their seeing Jesus alive after His crucifixion.

7 After that He was seen by James, then by all the apostles.

1. Paul also adds that Christ was seen by James. This is not James, the brother of John. James and his brother did see Jesus alive on several occasions.
2. This James is the brother of Jesus, author of the book of James. This is the James that was a “pillar of the church.” See Galatians 1:19. James and his brothers became believers and followers after the resurrection. See Acts 1:14 and John 7:5.
3. He was seen by all the apostles on several different occasions. See John 21:14.

8 Then last of all He was seen by me also, as by one born out of due time.

1. Later, after His ascension from earth, Jesus also appears to Paul.
2. Paul adds himself to the witness list.
3. All of the above sightings were during a 40 day period following the resurrection and before his ascension.
4. Paul is a late arrival. He describes it as one born out side the normal and expected time of birth.

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

1. Paul realized that he had a rare opportunity to see Jesus some years after His ascension.
2. Humility is a difficult trait to possess. Paul's humility is seen in this verse.
 1. **Least of the apostles** – Paul is not trying to elevate himself above Peter, John or any of the other apostles. He is lowest, least of all the apostles.
 2. **Not worthy** – While the other apostles were preaching the resurrection and being persecuted for it, Paul was leading that persecution. He called himself the chief of sinners. He remembers the great havoc and harm he caused.

10 But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was with me*.

1. **By the grace of God** – This phrase is often used by Paul because he realizes that it

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was only by the grace of God that he was allowed to be a witness of the resurrected Christ.

2. **I am what I am** – Paul changed from a persecutor who killed and put in prison those who preached Christ. Now Paul is one of those being persecuted and put in prison for preaching that same gospel.
3. **Labored more abundantly** – Paul had a lot of catching up to do. He was trying to demonstrate the change from persecutor to persecuted.

11 Therefore, whether *it was* I or they, so we preach and so you believed.

1. It does not matter who taught you the gospel. It does not matter if you heard the gospel from Paul or from one of the original apostles.
2. What is important – You heard the message and believed it.

12 Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

1. The second question is answered in the most detail. There are people who reject the idea of a resurrection. How do we answer these objections?
2. Today, like in the first century, some accept Jesus the good teacher, but reject His resurrection from the dead.
3. Paul takes a logical approach to discuss the importance and impact of the resurrection on our life and our eternity.

13 But if there is no resurrection of the dead, then Christ is not risen.

1. **Point One:** There was among the Jewish people a large group called the Sadducees. They rejected the concept of a resurrection, the soul or a life after death.
2. No resurrection? Then it is clear that Christ is not raised from the dead.

14 And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty.

1. **Point Two:** All who are preaching the resurrection of Christ are wasting their time and energy. Their preaching is vain.
2. **Point Three:** All who believed the preaching have a faith that is vain.

15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up--if in fact the dead do not rise.

1. **Point Four:** All who preach the resurrection of Christ are false teachers. If there is no resurrection, all who are claiming to have seen Christ alive after His death are liars.
2. Many, not just the apostles, have spread the message of the living Christ. If there is no resurrection, they are all false witnesses. All of them would be openly guilty of perjury.

16 For if *the* dead do not rise, then Christ is not risen.

1. For emphasis and summary Paul repeats Point One. Christ is not raised from the dead if there is no resurrection.

17 And if Christ is not risen, your faith *is* futile; you are still in your sins!

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1. He also restates Point Three. All who believed the message of a resurrection have an empty, vain, and hollow faith.
2. **Point Five:** Without the resurrection of Christ, we are not saved from our sins. We are still in sin.

18 Then also those who have fallen asleep in Christ have perished.

1. **Point Six:** Those Christians who believed in the resurrection and died (either from persecution or from natural causes) have died without any hope.
2. The phrase “asleep in Christ” does not mean that the dead are unconscious and unaware of their surroundings.
3. This is a euphemism (good speech, soft word to replace a harsher one).
4. When Lazarus died Jesus said that he is asleep. The apostles thought that meant he was resting comfortably. Jesus said plainly, “Lazarus is dead.” See John 11.
5. **Perished** – Thayer says this word means, “to perish, to be lost, ruined, destroyed.”

19 If in this life only we have hope in Christ, we are of all men the most pitiable.

1. **Point Seven:** For life to have significance, purpose and meaning, there must be something to hang on to, something in which to place our hope.
2. If one lives their life without having any aim, goal, purpose or meaning – Our existence becomes one to be pitied.
3. “If there is no life beyond, no hope of it, then Christians who deny themselves in this life and endure persecutions and sufferings for the sake of eternal life, are of all men the most miserable. They “lose life” and gain no eternal life. Such are the consequences of this false belief.” (B. W. Johnson)

20 But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.

1. Often the best defense is a good offense. Paul now begins to assert the resurrection.
2. Christ is raised from the dead. There are many witnesses. Paul is one of those witnesses. Now the ball is in the court of those who deny the resurrection.
3. Christ is the first to be raised from the dead and become immortal. All the rest of humanity will also be raised – to life or to destruction. (John 5:28-29)

21 For since by man *came* death, by Man also *came* the resurrection of the dead.

1. Some background reminders are important. Man was placed in a world that was paradise. But man brought sin into the world.
2. With sin comes death. God had said that if they eat of the forbidden tree they would surely die.

22 For as in Adam all die, even so in Christ all shall be made alive.

1. Contrast the first man, Adam, with Christ.
2. Adam brought death into the world.
3. Christ brought life, resurrected life and eternal life, into the world.

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23 But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

1. There is a natural sequence. Christ was the first to raised and not die again.
2. There are several in the Old Testament and many in the New Testament that died and were raised back to life. But they were not raised to immortality. Their death was just postponed and delayed.
3. Jesus is the first to be raised from the dead and not face death again.
4. At some point in the future there will be a resurrection of those who believed in Christ.
5. There are many passages that teach ALL will be raised. All will face the judgment. All will life for eternity in heaven or hell. Here the focus is on the believers. They have staked their lives on the resurrection. They will be rewarded with eternal life.

24 Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

1. There will be a resurrection of the dead. It is at this point that many things end.
 1. The world will end. It will melt with intense heat. Everything in it will burn up.
 2. The church (kingdom of God) will end. Jesus as King of the kingdom will turn over all the faithful obedient citizens of the kingdom to the Father.
 3. As King of kings, and Lord of lords, Jesus will put an end to all power. All civil governments will end.
2. The "kingdom of God" and "kingdom of heaven" in Matthew are references to the church. In Matthew 16:18-19 Jesus said that He would build His church. The next verse He explains that Peter would have the keys to the kingdom of heaven. The words "church" and "kingdom" are used interchangeably.

25 For He must reign till He has put all enemies under His feet.

26 The last enemy *that* will be destroyed *is* death.

1. Christ is now reigning. He began His reign when he ascended to heaven following His resurrection.
2. Daniel 7:13-14 says that when He returned to heaven He will be given a kingdom.
3. Jesus is now the king of that kingdom, the church.
4. He will continue to reign until the last enemy is defeated.
5. That last enemy is death. Death will be defeated in the resurrection.

27 For "*He has put all things under His feet.*" But when He says "all things are put under *Him*," *it is* evident that He who put all things under Him is excepted.

1. Ephesians 1:20-22 gives some detail to this statement.
2. Christ is over all. He is King over all kings. He is Lord over all other lords.
3. Psalm 8:6 is a prophecy about Christ having all things under his feet.
4. Adam Clarke makes this comment: "The Father, who hath put all things under him, the Son. This observation seems to be introduced by the apostle to show that he does not mean that the Divine nature shall be subjected to the human nature. Christ, as Messiah, and Mediator between God and man, must ever be considered inferior to the Father: and his human nature, however dignified in consequence of its union with the

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Divine nature, must ever be inferior to God. The whole of this verse should be read in a parenthesis."

28 Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

1. There has been much discussion about the rank, power and oversight of one person in the godhead over the others. The trinity is difficult for us to understand.
2. While Jesus was in human form on earth, He was in subjection to the Father, doing the will of the Father. But, at the same time Jesus and the Father were one.
3. In becoming human, there was an "emptying of himself" (Philippians 2:6-8) He was now mortal, subject to death. He was not limited to a body, no longer omnipresent. So there were some aspects of divinity that were limited or removed while Jesus was on earth.
4. John Wesley, in his commentary, states, "The Son also shall be subject - Shall deliver up the mediatorial kingdom. That the three - one God may be all in all - All things, (consequently all persons,) without any interruption, without the intervention of any creature, without the opposition of any enemy, shall be subordinate to God. All shall say, "My God, and my all." This is the end. Even an inspired apostle can see nothing beyond this."

29 Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?

1. There are some who believe this verse authorizes the baptism of a living person for the benefit of someone who has died.
2. The key to this verse is in the pronouns used. From the beginning of this chapter Paul talks in terms of – I, Us, We, You. Now Paul asks "What will THEY do who are baptized for the dead?"
3. Clearly, those baptizing for the dead did not include Paul or the Christians at Corinth.
4. The argument being made here is to show the inconsistency between their belief and their practice.
 1. In practice – they are baptizing on behalf of those who have died.
 2. In belief – they teach that the dead do not rise at all.
5. What is the value or purpose of baptizing for the dead if there is nothing after this life?
 1. If their belief was correct – they would not baptize for the dead.
 2. If they feel they must baptize for the dead, they need to change their teaching.

30 And why do we stand in jeopardy every hour?

1. Every Christian and every preacher of the gospel of Christ was in danger from the angry Jews and from the persecution of the Roman Empire.
2. B. W. Johnson says, "What motive, if there is no hope beyond, can we apostles have for placing ourselves in constant peril by preaching the resurrection?"
3. If we can baptize on behalf of those who have already died, we don't need to expose ourselves to the dangers, ridicule and persecutions being faced.

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31 I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.

1. Paul sees the dangers on a daily basis. He knows that in every city, in every synagogue, in every nation he preaches, there are those seeking to take his life.
2. He has been in prison. He has been driven out of town. He has been stoned. He has fought wild animals. He has had to escape over the city wall. There is the constant threat of danger and death.

32 If, in the manner of men, I have fought with beasts at Ephesus, what advantage *is it* to me? If *the* dead do not rise, "*Let us eat and drink, for tomorrow we die!*"

1. If death is the end and we do not live again, then why endure the hardships? Why tolerate all the persecution?
2. Why not just live it up? Paul mentions the view of the Epicureans in Athens when he suggests that we could just eat and drink. Their philosophy is common today. We often hear expressions like – Enjoy life. Grab all the gusto. You only go around once in life. Live it up. Eat, drink and be merry.

33 Do not be deceived: "Evil company corrupts good habits."

1. Do not allow these enticing statements to lead you astray. Don't abandon your faith in the resurrection.
2. If you hang around evil people, some of their thinking will rub off on you. David points out this danger in Psalm 1:1-2. Don't walk through, stand around, or sit down with the wicked.
3. While this verse has a very broad application to our lives, the context is about "they" who baptize for the dead.

34 Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak *this* to your shame.

1. Stay alert. You know what you believe. You know how you came to faith and obedience of the gospel.
2. Keep awake to the danger of those who would lead you astray.
3. There are some Christians who don't have the understanding and knowledge that they should possess. This statement applies to more today than at Corinth. Many Christians today have little knowledge of the Bible.
 1. Many do not know the books of the Bible or even if a book is in the Old Testament or the New Testament.
 2. Many Christians can't name the steps in the plan of salvation or the acts of worship.
 3. Many can not explain why they don't use an instrument in worship or why they partake of communion every Sunday.
4. I agree with Paul. This is said to their shame.

35 But someone will say, "How are the dead raised up? And with what body do they come?"

1. We now come to an often asked question. What will we look like? Will we have a body? Will it look like this body that I have now?
2. Paul mentions two questions that need to be discussed. How are the dead raised?

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With what body will we come out of the grave?

36 Foolish one, what you sow is not made alive unless it dies.

1. In nature, we understand that before a seed is viable to grow, it must first die.
2. Before we can be made alive, we must die.
3. The doctrine of the resurrection does not eliminate death. It makes death more important and necessary.

37 And what you sow, you do not sow that body that shall be, but mere grain--perhaps wheat or some other *grain*.

1. Think in terms of a farmer or raising a garden.
 1. You plant the seed. The seed is not the shape, size or color that it will be.
 2. Plant a small yellow, hard, dead kernel of corn.
 3. The body that comes from that dead seed is a 7 foot tall green stalk with long leaves, tassels on the top, and 3 or 4 ears of corn growing on that stalk.
2. The body (plant) raised from the dead is nothing like the seed sown. But there is a connection. When one plants the seed, they envision the body that will be raised.
3. This body we occupy now will die. It will be planted (buried) in the ground. There will come out of that seed a body that will be raised to life.
4. I can not draw a picture of the what that raised body will be like. But there will be a connection. John speaks to this question in 1 John 3:2.

38 But God gives it a body as He pleases, and to each seed its own body.

1. Every seed has its own body. God chooses to give each seed a body that differs from others.
2. From Genesis 1 we are told that each plant and animal will reproduce after their kind. The seed of the apple will produce apple trees. The seed of a tomato will grow tomato plants. This is a rule of nature.
3. There is a spiritual application. We will die and become the seed planted. There will also be a body raised.

39 All flesh *is* not the same flesh, but *there is one kind of* flesh of men, another flesh of animals, another of fish, *and* another of birds.

1. Paul now shifts to another example. He moves from the plant kingdom to the animal kingdom.
2. Not all animals are the alike. Men, animals, fish, and birds are all very different.
3. **NOTE:** Man is not an advanced form of animal. Man is a different kind of flesh and animals is another.

40 *There are* also celestial bodies and terrestrial bodies; but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

1. The third example is the universe. There is a difference in celestial bodies and terrestrial bodies.
2. **Celestial** – The stars, the sun, the moon. In the original Greek, this word can be used

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of the heavens – outer space, or the sky of clouds and atmosphere.

3. **Terrestrial** – Means the earth, material existing on the earth.

41 *There is* one glory of the sun, another glory of the moon, and another glory of the stars; for *one* star differs from *another* star in glory.

1. **Celestial bodies** – The sun and moon are different in their glory (brightness). Stars differ some each other in brightness.
2. **Glory** – This word is used of: “(3) splendor, brightness; 3a) of the moon, sun, stars; 3b) magnificence, excellence, preeminence, dignity, grace” (Thayer)

42 So also *is* the resurrection of the dead. *The body* is sown in corruption, it is raised in incorruption.

1. The application to all of these examples should be clear.
 1. Seeds die and are raised with a new body that differs from the seed planted.
 2. In the animal kingdom there is a different flesh of birds, fish, man and animals.
 3. Among the celestial bodies – there are differences in the sun, moon and stars.
2. Apply these principles from the natural realm to the eternal and spiritual realm.
3. Just as the seed dies before it is raised, so we die and are planted. We are then ready to be raised from the dead.
4. We will have a body as God determines. It will not look like the body (seed) planted. But there will be some relationship.

43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

1. Pay attention to the word “body” in these verses.
2. The resurrection is not a spiritual event. It is literal. It is a bodily resurrection.
3. Jesus was raised bodily. We will be raised in a bodily resurrection.
4. This body was buried with dishonor. This body becomes weak, frail, sickly. It wears out. We lose our hearing, our eyes go dim, our legs and arms become weaker.
5. When this body is raised – it will be raised in glory. On this point Thayer says, “(4) a most glorious condition, most exalted state; 4a) of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth; 4b) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour’s return from heaven.”
6. This body goes to the grave in a weak condition. We died from serious injury, disease or the weakness of old age.
7. When this body is raised – it will be raised in power. No longer limited, weak, and worn out. I believe this is teaching that the weakness of this body – hearing, eyesight, amputated leg or arm, etc. Whatever the weaknesses we have in this life, will be replaced with power and ability in the resurrected body.

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

1. This body is planted in the ground as a natural, physical body. We will be raised in a spiritual body. It will be a body. But it will not be this worn out body of flesh.

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2. Paul now adds – There is a natural body. This is the body we now have. There is also a spiritual body. This is the body that God has. God does not have flesh and bone like we do. His body is a spiritual body. God is spirit. (John 4:24)

45 And so it is written, "*The first man Adam became a living being.*" The last Adam *became* a life-giving spirit.

1. Adam was the first into whom was breathed the breath of life. Man became a living being.
2. It is in Christ, the last Adam, that we have the eternally living spirit.

46 However, the spiritual is not first, but the natural, and afterward the spiritual.

1. Again Paul points out the natural order of things.
2. We live physically first.
3. Our spiritual life comes after the physical life has ended.

47 The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven.

1. Another contrast of the two Adams is pointed out.
2. The first man was made from the dust from planet earth.
3. Christ, the second Adam, is from heaven. He existed before there was any dust of the earth.

48 As *was* the *man* of dust, so also *are* those *who are made* of dust; and as *is* the heavenly *Man*, so also *are* those *who are* heavenly.

1. We, living here on earth, are like the first Adam. We have also been made from the dust of the ground.
2. Also as Jesus is a spirit being, so we will be heavenly beings.

49 And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*.

1. We now bear the image and likeness of Adam.
2. In the resurrection we will bear the likeness of the spiritual Jesus.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

1. The final question about the resurrection is about how we are changed.
2. **Number One:** Our physical bodies, flesh and blood, will not be part of the spiritual body we have in heaven. As physical beings this is difficult for us to understand. In our resurrected bodies, we will be spiritual, not fleshly.

51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed--

1. Some will be alive on the earth when Jesus comes and the resurrection of the dead takes place. All men will not die. Those that are alive at the moment of the end of the world will not die.
2. But all, those alive at the time of the resurrection, and those who died years or

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millenniums ago, will be changed from the fleshly body to a spiritual one.

52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

1. This is not an evolutionary process that will take a long time.
2. This will occur in an instant. There are three phrases that point to the suddenness of this event. 1] In a moment. 2] As long as it takes to blink your eye. 3] When the sound of the trumpet is heard.
3. It is in that split second that:
 1. The dead will be raised. All the dead from Adam and Eve to yesterdays funerals. All the dead will hear his voice and come forth. (John 5:28-29)
 2. All – Those raised from the dead and those that remain alive at that moment will be changed from physical to spiritual. This body of flesh will become a spiritual body.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

1. The physical body is corruptible. It wears out. It will become injured, riddled with disease and show the impact of age.
2. The new spiritual body will be incorruptible. It will not wear out. It will not weaken with age. It will not be harmed by injury or disease.
3. Our present body is mortal. It began the process that leads to death at the moment of birth. This body will die. With medical science we can treat disease and heal many injuries. We can not keep this body from dying.
4. Our resurrected body will be immortal. This word means no death, undying, deathless.

54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "*Death is swallowed up in victory.*"

1. This is the moment of victory.
 1. The corruptible is replaced with an incorruptible body.
 2. The mortality of this body has become an immortal body.
2. When this occurs, we can sing the song of victory. Death is finally defeated.
3. Paul quotes Isaiah 25:8 and gives us the hope of eternal life.

55 "*O Death, where is your sting? O Hades, where is your victory?*"

1. This verse is a paraphrase of Hosea 13:14.
2. **NOTE:** The KJV uses the word "hell" here, as it does many other places. Our victory is not over hell (the place of eternal punishment). Our victory is over Hades, the place our spirit goes at death to await the resurrection. When we are raised with this new, changed and spiritual body, we have the final victory over death, over the grave, and over the realm of Hades.

56 The sting of death *is* sin, and the strength of sin *is* the law.

1. Death stings. Death hurts. We mourn, weep, are in a state of grief. We miss the presence of those who die. We grieve for our loss.
2. The real culprit is not death, but sin. It is sin that results in death. Sin is the cause of

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our grief, misery, and despair.

3. B. W. Johnson explains this verse. "The law, broken, is sin, and when this law is consciously broken the conscience is wounded. When a moral law is broken, moral death follows. If there was no law of any kind, there would be no sin, no wounded consciences, no moral death."

57 But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.

1. Albert Barnes comments, "Us who are Christians; all Christians. The victory over sin, death, and the grave. God alone is the author of this victory. He formed the plan; he executed it in the gift of his Son; and he gives it to us personally when we come to die."
2. **Thanks be to God** – Give God the glory, the praise, the honor.
3. **Victory** – Christians become the victors in the resurrection. We may lose the battle against sin and evil here. It may cost us our life. But then, in the resurrection, we will celebrate the final victory. An over-simplified commentary on the book of Revelation – "In the end, the faithful win."
4. **Through Jesus Christ** – Not our intelligence, our inventions, our discoveries, or our ingenuity.

58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

1. In view of all this discussion about the resurrection, Paul makes some final challenges to the church at Corinth, and to us.
 1. **Be steadfast** – Be firm, sure, and constant. "Be firm, strong, confident in the faith, in view of the truth that you will be raised up. Be not shaken or agitated with the strifes, the temptations, and the cares of life. Be fixed in the faith, and let not the power of sin, or the sophistry of pretended philosophy, or the arts of the enemy of the soul seduce you from the faith of the gospel." (Albert Barnes)
 2. **Immovable** – Thayer explains this word - 1) not to be moved from its place, unmoved; 2) metaphorically firmly persistent"
 3. **Always abounding** - "Always engaged in doing the will of God; in promoting his glory, and advancing his kingdom. The phrase means not only to be engaged in this, but to be engaged diligently, laboriously; excelling in this. The "work of the Lord" here means that which the Lord requires; all the appropriate duties of Christians. Paul exhorts them to practice every Christian virtue, and to do all that they could do to further the gospel among people." (Albert Barnes)
Don't give up. Don't stop because of danger or hardship. Keep doing the will of God. The "abounding" here is not in the sense of leaping, jumping or movement. This word says that, instead of abandoning our faith, we must excel in our faith.
NOTE: Some see a contradiction with immovable and abounding. We must be steadfast and immovable. We must not give in, give up, or abandon our faith in the resurrection. The word "abounding" does not describe movement, but excellence. This word means to exceed, to excel, to overflow.
 4. **Work of the Lord** – John Gill says the work of the Lord includes "all good works, which the Lord commands, requires, calls his people to, and strengthens them to

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perform: which when they do they may be said to abound, and to be fruitful in every good work.”

5. **Labor is not in vain** – What we do in the work of the Lord is never wasted energy. Adam Clarke comments, “And this labor cannot be in vain; you shall have a resurrection unto eternal life: not because you have labored, but because Christ died and gave you grace to be faithful.”

Additional Questions raised

Over the years of teaching the Searcher's Class (a class seeking Biblical answers to questions raised by members of the class) I have sought to find the answers to some difficult areas.

1. What about all the aborted babies?

Answer: Keep in mind that all humans are spirit beings. While on earth, we are housed in a body. But in the resurrection we will be “raised a spiritual body” (1 Corinthians 15:44) Each soul (spirit) will receive a new, immortal, spiritual body. This includes those who died before birth – abortion, miscarriage, death of the mother, or for any other reason.

The same would be true for the young infant who died before maturity. SIDS, accident, birth defects, etc. can cause death of the very young.

2. If all the poor aborted babies are raised, will they be taken care of by others as babies or will they be self-sufficient as adults?

Answer: This question assumes that the spiritual body will be the same age and maturity as the physical body at the time of death. The Bible also says that the body buried is “sown (buried) in weakness, it is raised in power.” (1 Corinthians 15:43) It would seem to me that the very young would be given the ability of a self-sufficient adult. The same is true at the other end of life. What if someone lived for years as an invalid, unable to walk? They will be given a body with the power (ability and strength) that their physical body was lacking.

3. Are the saints already risen?

Answer: No. There will come at day when ALL that are in the graves will come forth. Read John 5:28-29. There will be one resurrection at which time ALL will be raised. The good and the evil. All will be raised at one time.

4. What about all the bodies that were cremated?

Answer: Cremation is an emotional issue. We do not like to think about the complete burning of a body. Many object to cremation because of the emotional ties we have to the body of the person who has died. But there is no Biblical reason to object to cremation.

But the fact is many have died – at sea when a boat sank, in explosions, in other violent

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attacks (like at the World Trade Center on 9/11) and in times of war. Many bodies are cremated, destroyed, blown apart, never found or recovered.

This is not a problem for God. All bodies return to the dust from which they came. (Ecclesiastes 12:7) Our body was made from the dust of the earth. (Genesis 2:7) Our body will return to the dust of the earth after death. The process of cremation just speeds the process that will occur sooner or later.

I believe that God can raise the bodies of those who died on 9/11. I believe He can raise the bodies of those who died in fires, explosions, and other violent means. I believe that God will not have any trouble raising those who were cremated. He made them from dust. He can raise them again from dust.

5. I know that since God can do anything He can certainly create new bodies for those who need them. But will we need them?

Answer: The clearest passage on this is 1 Corinthians 15:42-44 and verses 52-54. This body is described as – corrupt, dishonorable, weak, natural. The raised body will be – without corruption, glorious, powerful, spiritual.

Here, on earth, our bodies wear out, age, become diseased, weak, and fail to function. Our new body in the resurrection will not wear out. It will be eternal, immortal. 1 Corinthians 15:52 says that “we shall all be changed.” We will be changed from corruptible to incorruptible. We will be changed from mortal to immortal. We will be changed from weak to powerful. We will be changed from natural to spiritual.

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Chapter 16 – Contribution, Plans, Greetings, Close

1 Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also:

1. There are just a few more matters to discuss as this letter comes to a close.
2. There is a need to help the Christians in Jerusalem.
3. The church will always need funds to do the work of the church.
4. Even though they did not own buildings or have property to repair or maintain, they did have need for money. There were missionaries that needed some support. There were many opportunities to help with physical needs of food, shelter, clothing and in many other benevolent acts.
5. Paul makes it clear this is not a command just for Corinth. He had already given this command to the churches in the region of Galatia.
6. This is not just a good idea. It is a command.

2 On the first *day* of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

1. Paul answers all the questions about our giving in this one sentence.
 1. **When** – On the first day of the week. Christians already assemble on this day to remember the death and resurrection of Christ in the communion. (Acts 20:7)
 2. **Who** – Each one of you. This command is not just for the wealthy. The support of the church and the work it is doing should involve every member.
 3. **What** – Lay by. Many come to worship without a thought about what to give. They just give some of whatever they have left over. God does not want our left-overs. He wants us to plan, decide in advance, and set that amount aside. The term means to reserve, set aside, for this purpose.
 4. **Where** – In store. Paul approves of the church having a common treasury. This fund will hold all the money from each member so the money can meet the needs as they arise.
 5. **How much** – As he may prosper. Many religious groups teach tithing from the Law of Moses. That law is not in force for Christians. It has been removed, done away in Christ, and nailed to the cross. Each individual Christian must look at how they have prospered and determine the amount to give.
 6. **Why** – No collections when I come. When Paul next came to Corinth he would be on his way back to Jerusalem and taking with him all the money collected from the various churches. The purpose of collection and storing the money in a church treasury was so the funds would be available and ready. In today's economy it is even more important. When the church receives a bill from the power company, the money to pay the bill must be available. It would not be practical to receive a bill and then call each member to help pay the bill.
2. In this verse Paul has given us the guidelines for giving. There are more details in other passages in the New Testament and a couple of chapters in 2 Corinthians discusses their giving. (2 Corinthians 8 & 9)

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3 And when I come, whomever you approve by *your* letters I will send to bear your gift to Jerusalem.

4 But if it is fitting that I go also, they will go with me.

1. Added to the general principles of giving are some specifics for this gift for Jerusalem.
 1. Paul will personally take the money collected.
 2. Those with Paul on this missionary journey will also travel along. The purpose is to have witnesses that Paul did not take any of this money or use it for personal pleasure.
 3. Corinth is asked to write a letter to tell the amount given, the purpose of the funds and other information so there will be no abuse of this collection.
2. These are some safeguards to assure them that the money will go where they intended.
3. It will protect Paul from any potential accusations of misuse of the funds.
4. These guidelines will protect the money from any abuse or misuse.

5 Now I will come to you when I pass through Macedonia (for I am passing through Macedonia).

1. Again they are assured that Paul will return to Corinth. There are messages he wants to present in person, rather than in a letter.
2. He wants to collect the funds for the Christians in Jerusalem.
3. There are other churches also collecting money. All of it will be taken to the church in Jerusalem.

6 And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go.

1. Paul may remain in Corinth for some time. It may depend on the time of year.
 1. He might spend a month or more in Corinth to continue teaching the issues discussed in this letter.
 2. He may spend the winter there. Travel by ship is much more dangerous in the winter. There are more severe storms and greater danger of being stranded, shipwrecked, or taken off course. Most ships would just find a safe harbor and wait until better weather to travel again.
2. When Paul leaves Corinth, he wants that departure to be on good, friendly terms. He wants them to send him on his way with good will.

7 For I do not wish to see you now on the way; but I hope to stay a while with you, if the Lord permits.

1. Paul is not coming right away. If he were coming right away he would not have written this letter, but would have discussed these matters in person.
2. He will come. He will stay for some time.
3. Paul adds, "If the Lord permits." Paul knows that God may have a different plan for him. He might be detained (in prison) or even killed. He also knows that he planned to go north to Bythinia and was prohibited. It was that night that he saw the vision to

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come over to Macedonia. (Acts 16:6-10)

4. James 4:15 also reminds us to include the will of God in our plans.

8 But I will tarry in Ephesus until Pentecost.

1. His plan is to remain at Ephesus until after the Jewish holiday of Pentecost.
2. NOTE: Paul is not keeping this as a “holy day”. He is identifying the time of year. We might do the same with some holiday. “I plan to move to a new city after Christmas.” This does not mean the Christmas has any special religious importance. It simply identifies the time of year that the move is planned.

9 For a great and effective door has opened to me, and *there are* many adversaries.

1. Paul has settled in at Ephesus. He is teaching in the school of Tyrannus. (Acts 19:9) This is the first “preacher training school”. Paul is teaching men and sending them out to other cities. In this way the work of Paul is being multiplied.
2. There is a great opportunity that Paul does not want to abandon. God has opened a door.
3. There are also many enemies. Remember, it was in Ephesus that thousands filled the theater in a riot seeking to kill Paul for preaching against the idol worship of Diana of the Ephesians.

10 Now if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also *do*.

1. If, for some reason, Paul is not able to come, Timothy might come in his place.
2. Timothy should be accepted just as they would accept Paul. They should not fear him.
3. Timothy is doing the same work of the Lord that Paul is doing.
4. Timothy is being taught and instructed by Paul. So whatever Timothy will tell them has the approval of Paul.

11 Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.

1. There is an interesting contrast here.
 1. Paul tells the church not to despise Timothy.
 2. Paul tells Timothy (1 Timothy 4:12) not to allow others to despise him because of his youth.
2. If Timothy comes send him on his way in peace.
3. Paul is trying to collect the contributions from many churches. It is a matter of logistics. Who will go where and when? How will they get to all the churches and collect all the funds intended for the saints in Jerusalem?
4. This is the reason the plans are not firm. Paul might come. Timothy might come. They might come together. They might stay a week or two. They might stay all winter.

12 Now concerning *our* brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.

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1. Another member of the team with Paul is Apollos.
2. Paul wanted him to go to Corinth, perhaps with the delivery of this letter. But Apollos was strongly against it at this time.
3. Adam Clarke observes, "As there had been a faction set up in the name of Apollos at Corinth, he probably thought it not prudent to go thither at this time, lest his presence might be the means of giving it either strength or countenance."
4. When the situation improves and conditions are better, Apollos would like to return.

13 Watch, stand fast in the faith, be brave, be strong.

1. Typical in the writing of Paul, there are some short encouragements and admonitions.
 1. **Watch** – Be on guard and alert. Thayer says, "1) to watch; 2) metaphorically give strict attention to, be cautious, active; 2a) to take heed lest through remission and indolence some destructive calamity suddenly overtake one"
 2. **Stand fast in the faith** – This phrase means to stand firm, to persevere, to persist. "Be firm in holding and defending the truths of the gospel. Do not yield to any foe, but maintain the truth, and adhere to your confidence in God and to the doctrines of the gospel with unwavering constancy." (Albert Barnes)
 3. **Be brave** (quit you like men – KJV) – This word means to act manly (Strong's); to show one's self a man, be brave. (Thayer)
 4. **Be strong** – Christians must be empowered, increase in strength, to increase in vigor.

14 Let all *that* you *do* be done with love.

1. All that is your doing, your action, your decision, your work, be done with the motivation of love.

15 I urge you, brethren--you know the household of Stephanas, that it is the firstfruits of Achaia, and *that* they have devoted themselves to the ministry of the saints--

1. There are fewer greetings and salutations in this letter than most of the other writings of Paul.
2. It may be, because of the matters discussed, the doctrinal errors that needed correcting, he did not want to leave the impression that this was just a friendly letter.
3. He did not want to weaken the message with personal greetings.
4. He does acknowledge the household of Stephanas. (See 1:16.) Stephanas was the first convert in Corinth.
5. This family has dedicated themselves to the work of the church. They care about the saints in Corinth and want them to be strong and faithful.

16 that you also submit to such, and to everyone who works and labors with *us*.

1. The saints are now urged to follow the leadership of men like Stephanas.
2. Paul adds that they should follow all who work with Paul. This would include Timothy, Apollos, Luke and others that were in this work together.

17 I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.

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1. Stephanas came to Paul. This personal visit helped Paul understand the issues and the problems at Corinth.
2. Adam Clarke states, "It was by these that the Corinthians had sent that letter to the apostle, to answer which was a main part of the design of St. Paul in this epistle."
3. **Fortunatus and Achaicus** - "Who very probably were those of the household of Chloe, mentioned in 1Cor. 1:11, who came either of their own accord, or were sent as messengers from the church at Corinth to the apostle; who was glad to see them, one of them being baptized by him, and perhaps all of them converted under his ministry: however, they were believers in Christ, if not ministers of the Gospel, which seems very probable." (John Gill)

18 For they refreshed my spirit and yours. Therefore acknowledge such men.

1. These same three men are now returning to Corinth. Paul does not want the church to be angry with them. They are not "tattle tales." They came with concern for the issues being faced at Corinth.
2. "These three doubtless brought to Paul the letter referred to in 1 Cor. 7:1, and probably carried back the present letter." (B. W. Johnson)
3. They were a help to Paul. They will be a great help to the church at Corinth.

19 The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.

1. Paul is now sending a greeting from all the churches he has established since leaving Corinth. It would appear that Paul helped establish some churches himself. Also the men he trained at the school of Tryannas were able to go out and start churches in other cities.
2. Aquila and Priscilla have a special place in Paul's heart. They were driven out of Rome and came to Corinth. They were skilled in the trade of tentmaking. Paul shared this skill with them. (Acts 18:3)
3. They also are important to the church at Corinth. Aquila and Priscilla send a strong friendly greeting to all at Corinth.
4. There is a church that meets in their house. The comment from Albert Barnes states, "This may mean either the church that was accustomed to assemble for worship at their hospitable mansion; or it may mean their own family with their guests, regarded as a "church." In those times Christians had no houses erected for public worship, and were therefore compelled to meet in their private dwellings."

20 All the brethren greet you. Greet one another with a holy kiss.

1. **All the brethren** – Paul is writing this letter from Ephesus. All the Christians at Ephesus send them greeting.
2. **Greet one another with a holy kiss** – We move to a subject of much discussion. Is this a firm command for all people who are Christians in all cultures? Or is this a matter of culture for that area?
 1. Adam Clarke comments on Romans 16:16 – "In those early times the kiss, as a token of peace, friendship, and brotherly love, was frequent among all people; and

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the Christians used it in their public assemblies, as well as in their occasional meetings. This was at last laid aside, not because it was abused, but because, the Church becoming very numerous, the thing was impossible. In some countries the kiss of friendship is still common; and in such countries it is scarcely ever abused, nor is it an incentive to evil, because it is customary and common. Shaking of hands is now substituted for it in almost all Christian congregations.”

2. In many cultures today, the kiss on each cheek is a common greeting. This is not a romantic, lip to lip, kiss. It is, rather, a touching of cheek to cheek. Today this is a common practice in many parts of the middle east and Europe.
3. In my work in Russia, I have been greeted by people I had never met. They would hug me and touch each cheek with their cheek. It was their way of greeting.
4. Albert Barnes also states, “The use of the word “holy” here serves to denote that Paul intended it as an expression of “Christian” affection; and to guard against all improper familiarity and scandal. It was common, according to Justin Martyr (*Apology*), for the early Christians to practice it in their religious assemblies.”
3. “I say, it is an allusion to this custom, for it is only an allusion; the apostle did not mean that any outward action should be made use of, only that their Christian salutations should not be mere complaisance, or expressed by bare words, and outward gestures and actions, either of the hand or mouth; but that they should spring from real love and true friendship, and be without dissimulation, hearty and sincere.” (John Gill)
4. I agree with John Gill. Certainly we must be friendly. Christians should greet each other in kindness and love. In some cultures that would include the cheek to cheek kiss. In other cultures it might be a bowing. In American culture it is common to extend the right hand and shake hands.
5. Remember that in chapter 11 of this letter Paul discusses the need to follow the customs and culture where the church meets. “When in Rome, do as the Romans do.” The church does not set or establish customs, but we follow them. (1 Cor. 11:16)

21 The salutation with my own hand--Paul's.

1. As was common with several of his letters, Paul would add a word or two in his own handwriting.
2. Charles Box makes this comment, “Paul wrote the salutation of this letter with his own hand. Many of his epistles were dictated to others. He personally signed them to show that they were genuine.”
3. B. W. Johnson agrees. “Paul's letters were written by an amanuensis (Romans 16:22), but he always added a salutation in his own hand as a proof of genuineness (2 Thessalonians 3:17). 2 Thessalonians 2:2, implies that spurious letters were circulated.”
4. Some have suggested that Paul's “thorn in the flesh” may have been arthritis in his hands which prevented him from doing a lot of writing. More common is the use of a scribe to assure the handwriting is clear and mistake free. It was very expensive to make mistakes and throw away pages of vellum or parchment.

22 If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

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1. Keep the focus on Christ. Love Jesus for his sacrifice for our sins. There were contentions among the saints at Corinth. But, this should not distract us from our love for Jesus.
2. **Accursed** – (Anathema – KJV) If one does not love the Lord, they will be accursed. Anathema is the transliteration of the Greek word meaning “a thing devoted to God without hope of being redeemed, and if an animal, to be slain; therefore a person or thing doomed to destruction; 2a) a curse; a man accursed, devoted to the direst of woes.” (Thayer)
3. **O, Lord come** - (Maranatha – KJV) – Is from “maran atha (Aramaic transliterated into Greek).” (Thayer) This word was often a one-word prayer of the first century Christians. The word translates roughly with - “Our Lord comes.” There was also a sense of urgency – come quickly, come right now. Because of the hardship, the danger, and the persecution, many were saying, “Lord come back now and take me home away from this sin, hardship and persecution.
4. Adam Clarke wrote, ““Let him be accursed; our Lord cometh.” I cannot see the reason why these words were left untranslated. The former is Greek, and has been already explained; the latter is Syriac maran-atha, our Lord is coming: i.e. to execute the judgment denounced.”

23 The grace of our Lord Jesus Christ *be* with you.

1. Paul ends the letter the way he started it. (See 1:3) After all the harsh rebuke and correction he has written, he ends with the hope that all will find the grace of Christ to keep them working together.
2. Charles Box said, “Paul's prayer for the Corinthians was that “the Lord Jesus will be kind to you.” He wished for them the favor, mercy, and salvation that is our though the Lord Jesus Christ.”

24 My love *be* with you all in Christ Jesus. Amen.

1. John Darby comments, “His heart flows out, and he comforts himself in being able to acknowledge them all in love.”
2. A final comment about the “end note” - In the KJV in many Bibles there this end note – “The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.”
3. “There is not the slightest internal evidence that it was written from Philippi; but everything in the Epistle concurs in the supposition that it was sent from Ephesus. See the introduction to that Epistle. There is, however, a considerable variety among the manuscripts in regard to the subscription; and they are evidently none of them of any authority, and as these subscriptions generally mislead the reader of the Bible, it would have been better had they been omitted.” (Albert Barnes)
4. We know that the letter was written by Sosthenes, the scribe. (1:1) This letter was probably carried from Ephesus to Corinth by Stephanas, Fortunatus, and Achaicus. We do not know if Timothy went along at this time. (See verse 10.)