First Corinthians

Introduction

 The word Corinth literally means an ornament that would adorn a place. The city of Corinth was considered as an adornment to all the other cities around it for all its beauty.

 The book of First Corinthians was written around 57-59 A.D. by the Apostle Paul (the Apostle of the Gentiles) formerly known as Saul of Tarsus. Romans 11:13.

 In order to understand this epistle more fully, you should first read Acts 18 to get the correct setting for this epistle.

Chapter One

Division in the Church

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

Called to be an apostle of Jesus Christ: Apostle means a sent one. Paul was sent by Jesus Christ to be the apostle of the Gentiles. 1st Timothy 2:7 & 2nd Timothy 1:11.

*Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:*

Through the will of God: Today there are many apostles appointed by men, and by denominations, but there are none called of Jesus Christ.

 Christ gave unto the church first apostles, and prophets, while the church still saw through a glass darkly, but after the church age epistles were completed, they could then see face to face (clearly). 1st Corinthians 13:1-8.

 The offices of apostle and prophet were no longer needed, and they were done away with along with the sign gifts that accompanied its message, and its messengers.

 The two offices, and their accompanying gifts, ceased to operate when blindness in part happened to Israel sometime prior to the destruction of the temple in 70 AD.

Sosthenes our brother: The former Rabbi in Corinth who eventually got saved and helped the Apostle Paul there.

*Acts 18:17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.*

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

The church of God: This is the church that Paul started at Corinth, not a church started by members of the little flock. The church of God is a generic term used interchangeably with the church of Christ, or churches of Christ.

Sanctified in Christ Jesus: Paul says to them that are sanctified (set apart) in Christ Jesus that they are called to be saints, he does not say that they are called to be saved.

Called to be saints: This is not in the future tense, but rather in the present tense. Saved people are elected to be conformed into his image and we are called to be saints.

 This speaks of the saved person’s duty, it does not speak about an unconditional election or calling to be saved as some teach.

Both theirs and ours: Just who the word "theirs" is speaking about is determined by the context of what came before the word itself in the preceding verse and a half.

 The word "theirs" is referring to the church of God at Corinth, and the “all everywhere that call upon the name of the Lord Jesus Christ.”

 This is not speaking about the little flock of kingdom saints since Paul does not mention them at all in the first two verses, or anywhere else in this whole epistle for that matter.

 The word "ours" is also defined by the context of the same preceding verse and a half. The only people that the word "ours" can possibly be referring to is Paul and Sosthenes.

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

Grace be unto you, and peace: Grace and peace are the two very familiar words that Paul opens all of his epistles with in one form or another.

 Grace is mentioned because we are now in the dispensation of grace instead of being in the dispensation of the law as Israel was previously. Peace is mentioned by Paul because that is where we now find ourselves with God.

 We were at enmity with God before the cross because of our sin, but God's Son has made peace for us through his death on the cross which paid the wages of our sin. Romans 6:23.

The grace of God which is given you: Paul is speaking about how God is dispensing grace in this present dispensation that the believers in Corinth were recipients of.

 The apostle Paul who is our pattern today was grateful to God on the Corinthian's behalf as he was for himself because while under the law, Paul was God's number one enemy as the chief of sinners.

 It was for that reason that he became the first person under the gospel of the grace of God (Acts 20:24) to receive the long suffering of God's love as a pattern to all who would believe on Christ after him.

*1 Timothy 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

In all utterance: Speaking to others.

In all knowledge: The manifold wisdom of God that was given to Paul to give to us today.

 It is Paul's desire as well as God's that every believer become enriched in all the knowledge that God has given to Paul to give to us so that we will not come behind other believers in any gift as we serve him and wait for his coming.

 We have no excuse if other churches understand Christ's heavenly ministry through the apostle of the Gentiles better than we do because he has given it to all believers equally.

 He wants the same things for us today as he wanted for the Corinthians back then, which is to understand the mystery truth for us today.

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Confirm you unto the end: Paul tells them that Christ will confirm them unto the end, as he will us. We will be blameless because we are in Christ.

 Confirmation is not a church ritual, or rite that can be conferred by a man or organization, but rather it originates from the God of heaven.

That ye may be blameless in the day of our Lord Jesus Christ: The day of his appearing.

The fellowship of his Son Jesus Christ: Saved people called to be saints, and they are called unto the fellowship of his Son. Ephesians 3:8-9.

 The preaching of Jesus Christ according to the revelation of the mystery is all about fellowshipping in the mysteries revealed to Paul to give to us concerning his Son. Romans 16:25-26.

 Paul takes parts of the first four chapters of this epistle to correct those who would be followers of men, before he deals with the immorality in the church, and its many doctrinal errors.

 There are those today that are repeating the same mistakes as during Paul's day by attributing things to Paul that he himself never did, totally ignoring his opening remarks in the epistle to the Corinthians.

 Many churches today place way too little emphasis on the doctrine and ministry of the apostle Paul.

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

Ye all speak the same thing: They were supposed to think the same thing about this subject of division in the church, and they were supposed to have the same understanding as how to solve the problem.

 They could solve the problem by taking heed to what Paul had to say on the subject and then they had to be willing to submit to what his judgment was.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

Is Christ divided: No, of course not.

Was Paul crucified for you: No again.

Were ye baptized in the name of Paul: Was anyone, anywhere, baptized in Paul's name? No.

 The Corinthians were all baptized in the name of Jesus Christ. Do you think that the division in this church that followed Cephas (Peter) didn't favor water baptism for the remission of sins?

 They most certainly did, as he was the leader of the twelve apostles, and they were constantly telling Israel to repent and to be baptized in Jesus’ name, for the remission of sins, but Peter's program to the circumcision was not the same as Paul's to the body of Christ.

 What about those twelve that followed Apollos that were re-baptized by Paul in Acts 19:5. He didn’t baptize them in his name. The problem in this church was one of personalities, and of whose doctrine to follow.

 Some wanted to follow Peter, and the eleven, with their gospel of the kingdom message, while others wanted to stick with Paul and the mystery program that he received later.

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

I thank God that I baptized none of you: Many people will parrot what others say on this verse, and they turn around and attack Paul's own word, (our pattern), by taking this whole passage out of its context.

 They start off only quoting the first part of the verse, "I thank God that I baptized none of you." They partially quote this verse to imply that Paul never baptized anyone in Corinth, he did (Crispus and Gaius).

 Paul baptized between four to ten people there depending on how big Stephanas' household was)?

Crispus and Gaius: Crispus was the chief ruler of the synagogue in Corinth. Acts 18:8 above. The same Gaius is mentioned in Acts 19:29.

 There is another Gaius' in the Bible as well. Why did Paul say that he thanked God that he baptized no more than he did in Corinth? Paul answers the question himself:

15 Lest any should say that I had baptized in mine own name.

 Paul was thankful that others could not say that he baptized anyone in his own name, and thus contributing to the division in the church.

 Paul gives us the only answer that we need. Remember that “many” in Corinth were baptized (Acts 18:8), they were just not baptized by Paul.

 Paul was the leader, and he established the church in Corinth, and "the many" that believed and were baptized by Paul and his companions were not wrong in what they were doing.

 Paul had not been told not to baptize anyone. The apostle Paul is careful to express here that Christ is not divided, and that his followers should not divide over personalities.

 Today, a billion people have divided Christ and have gone after another gospel. These are followers of Peter (Cephas) today who preached the baptism of repentance for the remission of sins to Israel.

 We must not repeat the same mistake by elevating Paul today above what scriptures say concerning him, but rather follow his teachings as the apostle of the Gentiles. Romans 11:13.

 It is Paul’s office that is magnified in scripture, and not the person of Paul during this dispensation of grace.

 Large denominational churches have grown by following Peter and the twelve apostles with their kingdom message which was set aside when Israel went into blindness, and they have neglected Paul's epistles, and his message for us today.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

And I baptized also the household of Stephanas: Stephanas is mentioned three other times in this epistle: 1st Corinthians 16:15, 17 & 24.

 His household became the first fruits (first believers) in the region of Achaia (a region north of Corinth). When John was sent by God, he was sent to Israel, to baptize them as a nation for the remission of their sins.

 When Christ called his disciples and sent them in Matthew 10:1-7, he sent them also to the lost sheep of the house of Israel.

 He told them to preach the gospel of the kingdom to none but unto the Jew only because it was to the Jew that the kingdom was promised. Matthew 4:17 & 23.

 They preached, as did John, that they needed to repent and be baptized. Baptism has no part in anyone’s salvation today in the dispensation of grace as Paul taught in his word.

 The apostles after Christ’s resurrection tarried in Jerusalem and were baptized with the Holy Ghost as promised by Christ. Acts 1:5 below.

 It was Christ who baptized them with the Holy Ghost. The Holy Ghost was what they were baptized with not by. For example:

*Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

 Sadly, it is in this very same portion of scripture that my friends totally ignore the plea (the beseeching) by the apostle Paul to speak the same things.

 They immediately go off and take the passage out of context and apply Ephesians 4:5 to it when 1 Corinthians 12:13 explains what is meant in Ephesians 4:5.

 The one baptism referred to in Ephesians four and 1 Corinthians 12:13 was the baptism “by” the holy Spirit.

 There was a former baptism with the holy Spirit that was practiced in the early acts period when the gospel of the kingdom was still going to the Jew only by the 12.

 Christ baptized his Jewish disciples with the Holy Ghost as was promised earlier by John the Baptist. Christ was the baptizer, and he was baptizing Israel “with” the Holy Ghost.

 Today we are baptized “by” the Holy Ghost (1 Corinthians 12:13) into one body, not “with” Him! The Holy Ghost is the baptizer.

 John the Baptist did not say that the Holy Ghost would come and baptize them, but rather that Jesus would baptize them with the Holy Ghost (Those Jewish kingdom saints).

 1st Corinthians 12:13 sheds more light on the meaning of Ephesians 4:5, and remember Paul and his companions were baptizing with water well after 1 Corinthians 12 was uttered.

 Paul himself was not baptized with Israel's baptism of repentance, nor did he baptize others with it. That would be great confusion as he is the pattern for us today.

*1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

 When Paul uttered Ephesians 4:5 he was telling people that the baptism “with” the holy Spirit was no longer in operation because in this new dispensation of grace there is no more Jew or Gentile, but one new man.

 The problem returns when they get to verse seventeen as well, but again they only like to partially quote the verse to keep it saying what they want to make it say regardless of what Paul, our pattern, intended it to say:

Christ sent me not to baptize: Verse seventeen doesn't end there, because there is a comma and not a period. It goes on to say, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

 Paul emphasizes "that he was sent to preach the gospel not with wisdom of words, lest the cross of Christ should be of none effect."

 Paul's baptizing wasn't making the cross of none effect, because he kept doing it right up until the time he was locked up in prison at almost the end of his ministry.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

The preaching of the cross: That the sinless Son of God died on the cross for our sins, and he was buried, and he rose from the dead the third day according to the scriptures. 1st Corinthians 15:1-4.

The power of God: This is the gospel (good news) of Christ:

*Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.*

 The preaching of the cross is the gospel of Christ, and it was not preached until after it was revealed to the apostle Paul, and he has given it to us in his epistles.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. *Isaiah 29:14.*

 Satan should have paid attention to that verse, for in it God himself prophesies the destruction of Israel's wisdom, and the world's wisdom which is from Satan himself.

 Satan's wisdom could not understand the implications of a risen Saviour, and therefore it was doomed to fail.

 The cross was foolishness to Satan because he didn't understand the outcome of it, and how it sealed his doom and all who would fall for his worldly wisdom.

 The best Satan can offer is the wisdom of this world, while we have all the wisdom of God at our fingertips. Amen!

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

 At the resurrection God did indeed make completely foolish the wisdom of this world by defeating death and hell for us.

 He made Satan to look like the fool he really is by announcing to the world that a new man had been created because of the resurrection.

 That new man is you and I today in the body of Christ, who will one day dwell in the heavens where Satan's minions have temporarily usurped thrones and dominions for Satan’s purposes.

 Those thrones will be vacated at the mid-point of the tribulation period when there is a war in heaven and Satan and his angels are cast out of the heavens for good. Revelation 12.

 Satan doesn’t want this mystery to be made known unto the church, which is what we are called to do. Make all men see what is the fellowship of the mystery which was kept secret since the foundation of the world. Ephesians 3:8-9.

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom:

In the wisdom of God: The world by its own wisdom does not know or seek after God, so God uses the foolishness of preaching to save them that will believe the wisdom of God by faith.

The Jews require a sign: Israel became a nation while in Egypt with signs being shown to them from God by Moses.

 The signs themselves do not produce faith, for faith comes by hearing the word of God, they were for the Jew to verify that the messenger, and the message were from God.

 Israel required a sign from Christ, and he gave them one, the sign of Jonah the prophet who spent three days and three nights in the heart of the earth.

The Greeks seek after wisdom: The Greeks are Gentiles.

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

We preach Christ crucified: Literally, Christ’s death as foretold in the Jewish scriptures. Psalm 22, Isaiah 53 & Daniel 9:24-27.

Unto the Jews a stumblingblock: They have to believe their own scriptures concerning Christ’s crucifixion in Psalm 22.

Unto the Greeks foolishness: They spend their time in nothing else but to tell or to hear some new thing. Acts 17:21.

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Christ the power of God: The resurrection is the power of God over death.

The wisdom of God: This is how God defeated Satan by the resurrection of Christ.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

Your calling: Notice that there are not many wise called, this implies they are wise first, and then they are not later because their worldly wisdom blinds them to the truth.

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 29 That no flesh should glory in his presence.

The foolish things of the world: People preaching the gospel. The very purpose God does what he does is to bring glory to himself. Your worldly wisdom brings you glory, and he will not share his glory with another.

 God is not opposed to wisdom, but the wisdom which exalts itself against God is foolishness and the whole world sees it in the end. Satan is exposed as the father of lies that he is.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord. *Jeremiah 9:4.*

 God indeed is wise. Glory in that, instead of your accomplishments, and it will empower God's ministry in your life.

Chapter Two

The Hidden Wisdom

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

 There are many preachers who allow their worldly wisdom to take the power away from their messages by exalting the method of delivery over the content of the message.

 Paul cast aside all his training as a Pharisee and just preached the simplicity of the gospel as he heard it from Christ, and it alone had the power to change people’s lives and he saw that on a continual basis.

I determine not to know any thing among you, but Jesus Christ, and him crucified: Some use verse two as their excuse not to study the rest of the scriptures when we are told over and over again that we should study. 2nd Timothy 2:15.

3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God.

In demonstration of the Spirit and of power: When Paul was with the Corinthians, he was able to demonstrate the power of the Holy Spirit operating in his ministry to them. Acts 18.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

We speak wisdom among them that are perfect: The word “perfect” used by Paul here means to be spiritually mature, or complete.

We speak the wisdom of God in a mystery: The wisdom of God is a way of preaching that few preachers understand. It has to do with rightly dividing the word of truth, which is the gospel of our salvation.

 Almost all false doctrines begin by someone who doesn't understand how to rightly divide scripture.

 If someone takes aspects of Israel's prophecy program and blends them together with the Church's mystery program, they will almost always end up in confusion and we know who the author of that is. Satan is. 1st Corinthians 14:33.

 They will read verses six through eight above and think they understand them all the while they are taking them totally out of context, and they really have no clue what they mean.

Even the hidden wisdom which God ordained before the world unto our glory: We as believers in the dispensation of grace are a part of the mystery program that was in God's mind before the world began.

 We are neither Jew nor Greek in Christ, but we are become the one new man spoken of in the book of Ephesians by the resurrection of Christ. Galatians 3:28.

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

The princes of this world: Satan and his minions (princes of this world) would have never crucified Christ if they would have understood the wisdom of God.

 Since the scripture forbids princes and kings from being priests that rules out Caiaphas from being a prince. Paul was speaking about something else that was not human but angelic in nature. He was speaking of the fallen angels who are often referred to as princes. Daniel 10:13 & 20.

 It is the resurrection of Christ that made it possible for believers to become that one new man whose destiny is in the heavenlies.

 We will one day be there with Christ when he casts Satan and his angels out of heaven at the mid-point of the tribulation period.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *Isaiah 64:4.*

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

God hath revealed them unto us by his Spirit: These are the things that God hath prepared for them that love him. I.E., spiritual blessings in heavenly places. Ephesians 1:3.

 The Spirit of God gave Paul this wisdom that had been hid in God for a little over four thousand years to give to us who love him.

 This wisdom was kept hid from Satan so that he would go ahead with his plan to crucify Christ.

 Satan did not understand the wisdom of God because he is only a created being and didn't realize that he was sealing his own doom by putting Christ on the cross.

 The book of Ephesians informs us Christians about all of our spiritual blessings in heavenly places.

 It also teaches us about the wisdom of God in chapter three where Paul tells us about the revelation of the mystery which was kept hid in God from before the foundation of the world.

 Satan, because of his worldly wisdom, thought he could forever keep his thrones and dominions in the heavenlies that he usurped when he fell but God had a plan to deal with him even before he ever created him, and we are a part of that plan.

 He created the nation of Israel to rule and reign here on earth one day when the devil is defeated, which is his prophecy program.

 God also created the one new man (us) to rule and reign with him in heaven, which is his mystery program.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

The spirit of the world: This is sensual and devilish, and it teaches man’s wisdom. We like to compare physical things with our physical minds.

The Holy Ghost teacheth; comparing spiritual things with spiritual: God asks us as believers to compare what he says in one portion of scripture with other scriptures in the word of God and then just believe them.

 Once we do, we will begin to know the wisdom of God and we will only then begin to understand the whole picture of what God has had planned throughout the ages.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

The natural man: A lost person.

The things of the Spirit of God: They are spiritually discerned by comparing spiritual things with spiritual things. This only a saved person can do.

We have the mind of Christ: We see with the eye of faith. The natural person will not believe the supernatural because they have not seen it for themselves.

 They cannot compare spiritual things with spiritual things and are easily misled by the wisdom of this world because they still are in Adam as natural men.

Chapter Three

Babes in Christ

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

Spiritual: A spiritually mature believer who understands the mysteries revealed unto the apostle Paul. The mysteries are the meat of the word of God.

Carnal: Those who only understand the basic historical and practical teachings of the bible are feeding on the milk of God’s word.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

 Divisions come because there is a devil who is our adversary. He divides us with doctrinal errors that come about when we don’t understand the mystery. The name Satan literally means, the adversary. 1st Peter 5:8.

 He is the author of confusion, and he is the one who divides the body by causing them to blend the mystery and prophecy programs together.

 By our inability to not rightly divide our own scriptures Satan divides us to conquer us. One group takes one of Israel's eternal earthly promises and claims it as their own while another group takes two or three others.

 Others try to take all of Israel's promises and the result is that everyone thinks that they are right, and envy starts, then strife, and then ultimately division happens because of their carnal approach.

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

I am of Paul: While Paul is the apostle of the Gentiles, we only follow him as he followed Christ in accordance with the mystery program which Christ gave to him from heaven. 1st Corinthians 4:16, 11:1 & Philippians 3:17.

 Paul did not follow Christ while he ministered to the nation of Israel under the prophecy program, he followed him according to the new program that was given to him by Christ which is for the body of Christ.

I am of Apollos: An eloquent Jew from Alexandria who eventually taught in the church in Corinth. Acts 18:24.

Are ye not carnal: Again, Paul gives the reader another rhetorical question where the answer of course is yes. It is carnal to follow a man.

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

 The Lord has given to every man ministers who are to bring people to Christ today under the mystery program. God came up with the mystery program before the world was ever created, and he hid that plan in himself, until after the resurrection of his Son. Ephesians 3:9.

I have planted: God gave Paul the revelation of the mystery after he saved him on the Damascus Road and gave him his commission to take to the Gentile world.

Apollos watered: Apollos came along behind Paul and discipled people in Corinth.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

Ye are God’s husbandry: This has to do with the work of farming. God is cultivating us to build his body, the church.

Ye are God’s building: The church which is Christ’s body. Colossians 1:24.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

According to the grace of God which is given unto me: Romans 15:15, Galatians 2:9, & Ephesians 3:2, 7-8.

As a wise masterbuilder, I have laid the foundation, and another buildeth thereon: Paul laid the foundation for the church there in Corinth, and then Apollos came by and built upon that foundation.

Let every man take heed how he buildeth thereon: We are to take heed not to build our churches on prophecy truths for Israel mixed in with mystery truth for the body of Christ.

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

 The preaching of Jesus Christ according to the revelation of the mystery is the foundation that Paul, the wise master builder, laid that we are to build upon. Ephesians 2:20.

*Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*

 We are not to build upon the foundation of Jesus Christ according to the prophecy program as the twelve did to Israel during those early years.

 They preached Christ according to the prophecies found in the word of God while we are too show them that there is a new program that we are to preach which was given to us by Paul as he received it from Christ (the mystery program).

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Gold, silver, precious stones: This is talking about building on the revelation of the mystery that Paul received from God which is the preaching of Jesus Christ according to the revelation of the mystery.

Wood, hay, and stubble: If we build upon the prophecy program, we are building on the wrong foundation and the building will crumble when it is tried by the fire.

 While it is okay to teach people about the prophecy program to educate them about it, the program for today must be the primary thing that we are to teach to our people and not to confuse the two.

 Many good Christians confuse the two programs because they don't see that they are to rightly divide the word of God as Paul teaches us in 2nd Timothy 2:15.

 Once some of them are shown the two programs from the scriptures, they will come to understand how to rightly divide the word of truth.

 For a person to build gold upon the foundation that was laid by Paul (the mystery program) they must be about making all men see the fellowship of the mystery. Ephesians 3:8-9.

Of what sort it is: Our service will be tried by fire one day.

 If you are building upon the prophecy program and you do not understand the revelation of the mystery, then some of your work will not abide and you will not receive the rewards you think you have coming to you.

 Notice three times the word fire is used as something that will be used to try our works of what sort they are. Notice that it says twice that it is by fire that our works will be judged.

 We are never put in the fire as believers (either purgatory or hell), our works are judged by fire, and whatever does not burn away because it was done for the wrong reason, or it was simply not something that was for today, will remain, and we shall receive a reward for what is left.

Yet so as by fire: Our works are purged (judged) not us.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Ye are the temple of God: Our bodies are temples of the holy Spirit. 1st Corinthians 6:15-20.

If any man defile the temple of God, him shall God destroy: God will destroy those who try to defile our temples. We have eternal life, and God promises not to destroy us.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. *Job 5:13.*

20 And again, The Lord knoweth the thoughts of the wise, that they are vain. *Psalm 94:11.*

 Paul reminds us not to deceive ourselves but to become as a fool (humble ourselves in our way of thinking on this subject) so that he might make us wise.

 All we have is the wisdom that Satan wants us to have if we fail to humble ourselves (the wisdom of this world).

 The prophecy program concerns this world, and God's plan for it and Israel's place in that program, while the mystery program concerns the body of Christ and the spiritual blessings we have in heavenly places.

21 Therefore let no man glory in men. For 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 ye are Christ's; and Christ is God's.

Let no man glory in men: Don’t be a follower of men.

All things are yours: It doesn't matter if Paul, Apollos, or Cephas gave you something because they have nothing that originated from themselves, everything they have ever received came from God.

Chapter Four

Stewards of the Mystery

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful.

Let a man so account of us, as of the ministers of Christ: When people had seen Paul, and his helpers, he wanted them to see them as servants of Christ.

Stewards of the mysteries of God: Stewards are governors over a household, like the old British governesses that were often hired by wealthy European families to care for every aspect of the home and family.

 We as stewards are to take care of every aspect of the mysteries that God has entrusted to us concerning the age of grace that we now live in.

It is required in stewards, that a man be found faithful: If a person does not understand the mystery program, he cannot be a faithful steward over it, but that is what is required.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

It is a very small thing that I should be judged of you, or of man’s judgment: It’s not a big deal to Paul what men say about him personally.

 They liked Apollos preaching better because he was a better orator than Paul. Paul didn’t care about this carnal judging by the Corinthians.

I judge not mine own self: Paul did not worry about their carnal judging.

I know nothing by myself: Paul received the revelation of the mystery from the risen Christ. There is coming a day when the Judge of all the universe will judge us according to Paul's gospel. Romans 2:16.

Yet am I not hereby justified: This is not speaking of salvation here, but God is justifying Paul’s actions as a steward.

 Paul was specifically speaking about his stewardship of the mysteries that he received from God, and he was not worried about his day of judgment in those areas because he was faithful.

He that judgeth me is the Lord: We should not worry about what others say about us. We should be concerned about being good stewards of the mysteries of God.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Until the Lord come: This is referring to the rapture and the judgment seat of Christ for the body of Christ. Romans 2:16.

The hidden things of darkness: Christ will judge the hidden things of darkness people’s judging one another at the judgment seat of Christ.

And then shall every man have praise of God: People were praising one man over another, and Paul was saying we are all just servants ministering the mysteries and not worried about personalities.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. 7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

 By watching and listening and obeying Paul and Apollos as examples of faithful stewards of the mysteries of God the Corinthians should have learned not to exalt themselves above others, because they (Paul and Apollos) didn't.

 Whatever knowledge Paul, Apollos, or any of them had they got it from God in the first place where all truth emanates from, they didn't get it from their own intellect.

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

Ye have reigned as kings without us: The Corinthians had the apostle Paul as their founding Pastor and Apollos as their minister afterwards.

 They should have been full of the truth, and they were and for a while they reigned in that, but they started to become complacent.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

God hath set forth us apostles last: The apostles had a very hard time compared to the average believer who worked a regular job.

 They were constantly on the frontlines with the enemy and because of that they had many more opportunities to run into opposition, which they did.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: 13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

 While the one in the secular world is paid handsomely, the other makes little to nothing for doing the most important job in the world.

14 I write not these things to shame you, but as my beloved sons I warn you. 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I beseech you, be ye followers of me.

In Christ Jesus I have begotten you through the gospel: Again, Paul wants those whom he led to the Lord to continue to follow him as he follows Christ.

 Paul wants what is best for them and he warns them to flee from those divisive ones in the church.

I beseech you, be ye followers of me: Paul begs the Corinthians to follow him as he followed the risen, ascended Christ in the mystery doctrines that Jesus gave to him from heaven. 1st Corinthians 11:1 & Philippians 3:17.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

For this cause have I sent unto Timotheus: Timothy was to teach them to remember Paul's ways of instruction in the mysteries which he received from Christ.

Who is my beloved son: Paul led Timotheus to the Lord, thus the title of son. This is Timothy.

18 Now some are puffed up, as though I would not come to you. 19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

Some are puffed up: This is speaking about their arrogance. Chapter 5:1-2.

But the power: The power of God would be demonstrated if some in Corinth didn’t repent before Paul returned to them.

The kingdom of God is not in word, but in power: Paul says he will come to Corinth if the Lord wills and that he will not listen to those who are puffed up.

 He also says that he will come with the power of God which is as a rod to those who oppose the kingdom of God.

Chapter Five

Fornication in the Church

1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

 What a terrible thing to be said about a church that had been started by the apostle Paul that it was commonly reported that there was fornication in the church.

 Not just the wicked case of incest, but amongst others was it also well known that they had an attitude that where sin abounds grace does much more abound. Grace does not promote sinful living.

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

Taken away from among you: Removed from the church.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

To deliver such an one unto Satan for the destruction of the flesh: Paul is talking about church discipline here.

 When the sign gifts were in operation during the book of Acts this type of thing could happen to a member of the church, but this is no longer possible today since the sign gifts ceased at the close of the book of Acts.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passoveris sacrificed for us:

A little leaven leaveneth the whole lump: Leaven is typified as sin in scripture, and allowing the open sin to remain in their assembly could cause the whole church to be affected by it.

 We should not tolerate sin in our life, or in our church. As the children of Israel had to make a quick departure out of the Egypt (a type of the world) even so we should get rid of sin in our own life as well.

Christ our passover: As thousands of innocent lambs had to be sacrificed for Israel before they were to leave Egypt (the world), so was Christ (our passover) offered up for us in the body of Christ.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Let us keep the feast: Paul here admonishes the Corinthians to keep themselves, and their church, pure with the sinless word of God and not to return to the sinful practices of the heathen.

9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

I wrote unto you in an epistle not to company with fornicators: This previous epistle addressed fornicators outside the church (lost people). 1st Thessalonians 4:3.

 This epistle was not considered as inspired and that is why it is not in our bible. If the fornicator were someone inside the church, then the believers were to not have fellowship with that individual unless he repented.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

But now I have written unto you: In this epistle Paul had to address dealing with sin in the church.

12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Do not ye judge them that are within: The church was not following Paul’s previous instructions and Paul put them on the spot in this epistle.

 Paul tells them that God will judge those outside of the church in His time, but we are to judge those inside the church by the words He has given us to judge them by.

Chapter Six

Making Proper Judgments

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

 Paul was telling them that the church has the authority from God himself and his word to give sound judgment on any issue that may come the way of its members.

 The problem today is that when one person doesn't like the ruling of the church they leave because God does not have the preeminence in their life.

The saints shall judge the world: Paul further elaborates to the body of Christ (saints) that they shall have the responsibility to judge the world.

 We know that the twelve apostles will sit on twelve literal thrones judging the twelve tribes of Israel in the kingdom reign of Christ on earth. Matthew 19:28.

 Since we are to judge the world, we will most likely judge the lost in the dispensation of grace, as well as the angels.

3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

We shall judge angels: We shall judge the fallen angels, and since that is a sure thing for us in the future, we ought to do that today amongst ourselves in the body of Christ.

Set them to judge who are least esteemed in the church: Paul warns us not to choose a judge from amongst your midst based on their popularity, or their connections, but based on principals found in the word of God.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers. 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? 8 Nay, ye do wrong, and defraud, and that your brethren.

Go to law: Going to court against another believer from your own Church.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Inherit the kingdom of God: Paul is not speaking about the earthly reign of Christ during the kingdom, he is referring to the heavenly kingdom.

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

Ye are washed: We were sinners before salvation, but now we have become saints, so we should act accordingly. We should have higher standards than that of the heathen.

Ye are justified: We are declared righteous before God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them.

All things are lawful unto me: but all things are not expedient: I could sue my brother at the court of law and get restitution, but it could do more harm than good when the lost seeing me act this way towards another believer in my assembly.

I will not be brought under the power of any: I will not be controlled by the desire for revenge to the point of hurting the local assembly for financial gain, or brought under the power of anything other than God.

Meats for the belly, and the belly for meats: They go together, but God never meant for man to fornicate, or to be a drunkard.

Now the body is not for fornication, but for the Lord; and the Lord for the body. 14 And God hath both raised up the Lord, and will also raise up us by his own power. 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. *Genesis 2:24.*

Your bodies are the members of Christ: Our bodies are for the Lord's work, and not for fornication. Our bodies (temples) will one day be raised, and all are members of the body of Christ, and he is our head.

He which is joined to an harlot is one body: This is that same act of sexual union that takes place between a man and a woman that makes them one flesh (or married).

17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

He that is joined unto the Lord is one spirit: We are to be likeminded with the Lord on these things. Philippians 1:27.

 We should flee such things so as not to the grieve the holy Spirit of God who dwells in our temples (bodies).

He that committeth fornication sinneth against his own body: To fornicate with an harlot is to sin against the union of the husband and wife bond as one flesh.

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

The temple of the Holy Ghost: The dwelling place of the Holy Ghost. We can glorify God by not defiling his temple.

Ye are bought with a price: Jesus Christ purchased us with the blood he shed in our behalf. 1st Peter 1:18-19.

Chapter Seven

Marriage

1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. 2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

The things whereof ye wrote unto me: Some in the church at Corinth wrote unto Paul for guidelines concerning marriage.

It is good for a man not to touch a woman: This is referring to unmarried men and women, because touching can lead to fornication.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

Due benevolence: The husband and wife owe mutual sexual intimacy to one another.

Defraud ye not one the other: To deprive, take away, or withhold.

That Satan tempt you not for your incontinency: Incontinency means to be unconnected with your spouse intimately.

6 But I speak this by permission, and not of commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.

I speak this by permission, and not of commandment: Compare this statement with verse 10 below. God did not command Paul to say this, he was permitted to add it because it is a biblical principle.

I would that all men were even as I myself: Paul could contain himself, and he instructs us if that is not possible then the obvious choice is marriage.

For it is better to marry than to burn: To burn in your lust. This is not teaching that Pastors should be single, as other verses plainly refute this.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

I command, yet not I, but the Lord: God, not Paul, commands the wife that she should stay with her husband, but if she cannot because of safety reasons, or he refuses to provide for her she may depart, but she is to remain unmarried.

 During this time of separation, she is to remain in a state of prayer for the other spouse that God would change their heart and save them if necessary, or bring them to repentance.

Be reconciled to her husband: This is if she left him for the wrong reasons. A woman is never commanded to be reconciled to an adulterous husband in the scripture.

 Some cheating spouses will intentionally use the book of Hosea here to try to force their faithful spouse to return to them.

 The book of Hosea is a picture Israel cheating on God, and God taking them back. A person can do this, but they are not obligated to do so.

Put away: To divorce.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

To the rest speak I, not the Lord: Paul’s words here are in line with what God expects of us as believers.

 God never intended for a child of God to marry a lost person in the first place, and it is not permitted in his word, which is why it is not mentioned in the law what to do in this situation.

 If the lost person is pleased to dwell with you then you are to stay with them, and hopefully pray and demonstrate Christ in you to them and they may one day get saved.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

The unbelieving husband is sanctified by the wife: It does not say that the unbelieving husband or wife is saved from the wages of their sin because of their spouse.

 The word sanctify has two meanings in scripture, one has to do with the cleaning of oneself for service while the other has to do with God sanctifying us through His Son.

 Since God is not in the picture here sanctifying them through the faith of Christ, then the first type of sanctification is in view here.

 For example, when someone, some group, or the whole nation of Israel were to do something for the Lord, he would often tell them to get up and sanctify themselves for what He would have them to do.

 He was not telling them to save themselves, just to cleanse their camp from any idols for instance.

Else were your children unclean: The unbelieving person can live in the blessings of a sanctified home by the humility and servitude of the saved spouses’ actions.

 If the believing husband for instance were to leave the unbelieving wife with their children, what chance would they have of being saved? A far less chance.

 Their house would be directed towards the things of this world, and it would not have anyone in it to direct it towards God's ways thus producing an un-sanctified home environment for the children to live in.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

So ordain I in all churches: Paul, through God, has ordained (ordered) that we are to remain (walk) in the marriage we are in within the guidelines laid out for us here and elsewhere in scripture.

 We are not to be looking for reasons or ways to get out of a bad situation, but how to make it a better one.

 While old testament ordinances of the law were nailed to the cross, God, through Paul gave the body of Christ many orders such as these. Colossians 2:14.

 Obedience to these ordinances does not produce salvation, only faith in the finished work of Christ can save us.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Is any man called being circumcised: A person cannot literally become uncircumcised once he has undergone that procedure, but what God is trying to teach us here is that we are to keep God's word concerning marriage and not try to be like the selfish lost world.

 The lost run away whenever there are tough times. When you say your vows “In good times and in bad” it is stated clearly that there are not always going to be good times.

20 Let every man abide in the same calling wherein he was called.

 A kingdom saint under the preaching of the gospel of the kingdom could not become a member of the body of Christ, they remained in the program they were saved under.

 The gifts and calling of God are without repentance. Peter and the eleven did not join the body of Christ once it started with Paul, they remained heirs of the promises made to their fathers. Romans 11:29.

 A saint in the body of Christ today should not try to be Israel (the circumcision), but sadly this is rampant today, with people trying to put believers today back under the law given to Israel which ended soon after the cross.

21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. 22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

The Lord’s freeman: While we do not have the situation of global slavery today, like they had in Paul’s day, the slave could be free spiritually speaking.

 The employer and employee can both gain valuable insights into how they are to work side by side as brothers while one has a position of authority over the other.

 A saved employee can go a long way in bringing his coworkers to Christ, or even his employer if he uses his position in a godly fashion by doing whatever he does as unto the Lord.

23 Ye are bought with a price; be not ye the servants of men. 24 Brethren, let every man, wherein he is called, therein abide with God.

Ye are bought with a price: You belong to God as his servant, not some group of men, or a follower of a man. 1st Peter 1:18.

Let every man, wherein he is called, therein abide with God: While this has other applications it is primarily focused on marriage and serving God in whatever position you currently are in.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

I have no commandment of the Lord: Paul is qualified to give his judgment on this matter because he had obtained mercy of the Lord. 1st Timothy 1:14-16.

   Many young people take off after school and do great things for the Lord while they are single, but the moment they are married some of them are soon prevented from serving as they did in the past.

I suppose therefore that this is good for the present distress: Paul, and the world, at that time were under Roman oppression, with wicked leaders in power.

 The great apostle Paul himself would not be allowed to serve today as a missionary with many of the mission boards in existence because of his being single.

 Paul said that it is good for a man to be a virgin so that he may serve the Lord if he is able to contain himself, of course Paul travel as part of a team that aided one another in this area.

 Many are not able to contain themselves and they end up in a mess, often with another member of their church and have to step down from their position due to fornication.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

Such shall have trouble in the flesh: Whenever two people become one flesh there will be trouble in the flesh.

 It is important that they are working together for the Lord, especially in tough times like “the present distress” that the world was in at that time.

But I spare you: I exempt you.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

The time is short: Paul, and the members of the body of Christ knew that Christ could return at any moment. 1st Thessalonians 4:13-17.

 Peter’s group knew the Lord would return and set up his kingdom on the earth and every eye would see Christ after the seventieth week of Daniel had run its course. Daniel 9:24-27 and Revelation 1:7.

They that use this world, as not abusing it: We are not to try to get all that we can out of this present evil world. Galatians 1:4.

The fashion of this world passeth away: This present evil world as we know it is passing away, only those things which we do for Christ will last.

 We are not to abuse our time spent here in this evil world, but we are to be ever looking for opportunities to serve the Lord and others so as to be redeeming the time for the days are indeed evil. Ephesians 5:16.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 But he that is married careth for the things that are of the world, how he may please his wife. 34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

The things that belong to the Lord: A single person is free to care/devote more to the things of the Lord because they don’t have the same responsibilities as a married person does to their spouse and any children.

The things of the world: The married person has a commitment to care for their spouse’s needs and it will detract from their time serving the Lord.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

For that which is comely: The word “comely” comes from the same Greek word as the English word “honourable.” That which is fit or proper.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

Uncomely: In an unfit or unproper way. Not honorably.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

He that standeth stedfast in his heart, having no necessity, but hath power over his own will: A father that is stedfast in his heart, who allows his daughter to serve the Lord over his own will for her to have grandchildren does well.

He that giveth her in marriage doeth well: A family that has protected their daughter’s virginity, and then gives her away as a chase bride unto her husband does well.

He that giveth her not in marriage doeth better: The father that does not give her away because she has decided for the time being to spend a time solely serving the Lord has done even better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. Romans 7:2.

Only in the Lord: She is only allowed to marry a fellow believer.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

She is happier if she so abide, after my judgment: Paul again reiterates that there can be great happiness for someone who remains single for the purpose of devoting themselves full time to God.

Chapter Eight

Offending Weaker Brothers

 It used to be the practice of many of those who sacrificed animals to idols to take the remaining meat and sell it to the public so as not to let good meat go to waste.

 They would sell it for a higher price in these pagan communities by advertising it as special meat that had been blessed by their pagan priests for sacrifice.

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 3 But if any man love God, the same is known of him. Galatians 4:9.

We know that we all have knowledge: The Corinthians knew that there was a God, and they knew that the world had many gods, and they had idols of their god’s.

Knowledge puffeth up: It produces pride, and it doesn’t help others who also have knowledge of the same things.

But Charity edifieth: Charity is love in action, and it doesn’t seek exaltation of self, but meeting the needs of others. See chapter thirteen.

The same is known of him: Someone who is saved. Galatians 4:9.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

We know that an idol is nothing in the world: In the story of Rachel stealing Laban’s idols, he accuses Jacob of stealing his gods. Genesis 31:30.

For there is none other God but one: *Deuteronomy 6:4.*

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,): The use of the small case “g” in the word “gods” usually denotes in scripture a fallen angel masquerading as God to Gentiles. Genesis 3:2.

 There is only one God over all who is creator and sustainer, therefore any meat that has been sacrificed to a god is a foolish waste of time and of a perfectly good animal.

   Satan however wants these sacrifices to be made, because any sacrifice that ever was made that was not made unto the God of scripture was really made to him.

 Today sacrifices are not to be made to God because the ultimate sacrifice was already made two thousand years ago as the lamb of God was sacrificed to take away the sins of the world once and for all.

By whom are all things: *Colossians 1:17.*

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

There is not in every man that knowledge: Paul says that the weaker brother has less knowledge than his more mature brother and that weaker brother may not yet know that he can eat such meat without it displeasing God.

 If the weaker brother were to eat the meat while he thought it was wrong to eat, then to him it would be sin, but God tells us through Paul that there is only one God and there is no curse put upon a believer for eating such meat.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

Meat commendeth us not to God: Meat does not make us holy or unholy to God today.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

This liberty of yours: Just because you can eat something doesn’t mean that you always should.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

Thee which hast knowledge: The believer who has knowledge of this issue is considered a stronger believer than the weak one who does not have the same knowledge.

To sit at meat: Means to be eating at that temple or to be buying meat from it. The answer of course is yes, but it can also have another effect on the weaker brother, it can cause him to be judgmental of you.

 It may lead to his departing from you in a divisive fashion causing an unnecessary division in the local body of believers in that area.

11 And through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

 One thing we can learn from this chapter is that while all meat is fine to eat if it is sanctified with prayer, it is not always expedient for me to partake especially if it will cause my weaker brother to be offended. 1st Timothy 4:3-4.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Chapter Nine

Am I not an Apostle?

 After Paul finishes teaching the Corinthians about eating meat that has been sacrificed to idols, he begins a lecture on his apostleship.

 There is almost no debate today as to whether Paul was an apostle or not. He was pretty clear on the subject as was God when He called him on the Damascus road.

 The only question we still have to settle today with some is that after two thousand years just what kind of apostle was he?

 He was not an apostle to the twelve tribes of Israel because there were only twelve of them and they are all named in the scriptures with Matthias being the twelfth.

 If you don't believe Matthias is the twelfth Apostle, then cut the last half of Acts chapter one out of the scriptures and any other portion you choose not to believe.

 No writer of any scripture ever said Matthias was not one of the twelve in fact all eleven of the apostles agreed that Matthias was the replacement for Judas.

 Did Luke, the writer of the book of Acts say the eleven made a mistake and then write a retraction for their hasty decision?

 No, nothing is mentioned by Luke who was the apostle Paul's traveling companion for a good while. Acts 1:26 & 2:14.

 Paul had to defend his apostleship often as he does in this chapter, but he never claims to be one of the twelve apostles to the twelve tribes of Israel because they all met a particular requirement that Paul could never meet.

 They were all to have followed Christ since the baptism of John and they had to have seen the risen Christ.

 Paul eventually did see the risen Christ, but he never followed Christ during his earthly ministry which was a requirement that Christ alone put upon the office of an apostle to the nation of Israel.

   No one today has seen the risen Christ and they have definitely not followed Christ during his earthly ministry.

*Matthew 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

 Those who have followed Christ in his earthly ministry as Apostles will in the kingdom (the regeneration) sit on twelve thrones judging the literal twelve tribes of Israel.

 Matthias was one of only two people there that day when the eleven chose Judas' replacement which met the Christ's requirements. Also, Paul never saw Christ during the forty days after he was resurrected as Acts 1:21-22 required:

*Acts 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*

 Peter didn't just make up those requirements as some suggest. He and the other apostles had just spent forty days with Christ learning about things pertaining unto the kingdom, not the church. Acts 1:3-5.

 They acted in a timely fashion to the Lord's command and critics have been wrongly blaming him and them for two millenniums.

 Paul is a unique apostle as he says so himself. He alone is the apostle of the Gentiles. No one else can claim such a thing! No one!

 He makes this clear that it is his office that is unique. He is the apostle for the body of Christ today. It is through his writings that the body of Christ gets its doctrine.

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

Am I not an apostle: A sent one. Paul is an apostle. Acts 13:1-4.

Am I not free: Free from the bondage of Pharisaical Judaism.

Have I not seen Jesus Christ our Lord: One of the requirements to be an apostle, a sent one, was that you had to have seen Jesus Christ, and be sent by him. 1st Corinthians 15:8.

Are not ye my work in the Lord: Paul started the church in Corinth on his second missionary journey. Acts 18:1.

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

The seal of mine apostleship are ye: A seal was something recognized by its owner and all who may see it as being a legitimate form of identification.

 The Corinthians were identified with Paul because unlike Philippi, Thessalonica, Berea, and Athens where he only spent a very short time at (usually 3 or 4 weeks) Paul spent 18 months establishing this church.

   The very same people that Paul had led to the Lord now had divisive groups in their midst that would cut his missions support and he had the right and the authority by God to call them out for it, and to also lay the biblical defense for his position.

3 Mine answer to them that do examine me is this, 4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

Mine answer to them that do examine me: Paul’s apostleship was called into question by at least one faction in the Church in Corinth, most likely those that followed Cephas (Simon Peter).

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord: Since they all needed support to conduct the mission God had given them to reach the lost sheep of the house of Israel, then Paul and his companions had authority to do the same. Matthew 10:1-7.

And Cephas: Simon Peter. Paul uses these well-known facts to plead his case that they as well should be supported by the churches which they themselves have started, by the freewill offerings of the church.

6 Or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Or I only and Barnabas, have not we power to forbear working: Barnabas and Paul had the power given to them by God to forbear working at the churches expense. Acts 13:1-3.

 The answers to the three rhetorical questions in verse seven are all the same, no one does those things and expects nothing in return.

8 Say I these things as a man? or saith not the law the same also? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? *Deuteronomy 25:4.*

Saith not the law the same also: The law of Moses. Paul here goes to the law of Moses to make his appeal to the church in Corinth which if you remember had its start in a synagogue and was made up of many Jews, especially in its early days.

 It was not because they were still under the law that Paul went to Moses' words but because there are principles found therein that transcend any dispensation.

 The principle that if an ox was working for you to give you physical bounty you were not to deny him the physical needs, he had to produce them for you.

 The same principles applied to Paul and Barnabas being taken care of by those that they were laboring or had labored for.

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 2nd Timothy 2:6.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

If we have sown unto you spiritual things: Paul had the right to be a partaker of the Corinthian's carnal things (material or financial), because he had ministered unto them spiritual things.

Nevertheless we have not used this power; but suffer all things: Paul said he didn't exercise his right to receive support from the Corinthian church so that no one would say that Paul was in it for the money.

13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

They which wait at the altar are partakers with the altar: Paul again uses an old testament example under the law to show a principle that carries over during the dispensation of grace.

 Even so hath the Lord ordained that those who minister today under grace and preach the gospel should live (be supported) of the gospel, not by the tithe but by the free will offerings of the church’s members.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

Make my glorying void: Paul would allow no man to say he was in it for the money.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

For necessity is laid upon me yea, woe is unto me, if I preach not the gospel: God called Paul not to follow the 12 apostles in their message, but to be the apostle of the Gentiles.

If I do this thing willingly, I have a reward: Paul never said no, he just said, What wilt thou have me to do. Acts 9:6.

If against my will, a dispensation of the gospel is committed unto me: Paul didn’t volunteer to be the apostle of the Gentiles, he was drafted.

 He was given the revelation of the mystery concerning the dispensation of the grace of God. Romans 11:13, 16:25-26 & Ephesians 3:1-10.

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

I may make the gospel of Christ without charge: Paul wanted people to hear the gospel clearly, and not be focused on his abilities, or short comings.

That I abuse not my power in the gospel: We that preach the gospel are to preach it so that the heathen will have no excuse to point fingers at us as charlatans, but as sincere ministers of the grace of God.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

Unto the Jews I became as a Jew, that I might gain the Jews: Paul went to the Jewish Synagogues and risked his life to win his kinsman to Christ.

To them that are under the law, as under the law: Paul would live like a Pharisee to reach his fellow Pharisees. Jews under the law.

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

Them that are without law, as without law: Paul went to the lost Gentiles in faraway lands, and he reached them in the way that Gentiles could relate to.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you.

To the weak became I as weak, that I might gain the weak: What liberties I may have in Christ, I surrender when I am trying to win a person to Christ who thinks it is a sin.

 We may have to shave our heads to reach a tribe with the gospel, while in another part of the world we may have to grow a beard.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incourruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

Every man that striveth for the mastery is temperate in all things: This is speaking things being done in moderation. A perfect balance.

An incorruptible: An incorruptible crown. An eternal reward that fadeth not away. 2nd Timothy 4:8.

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

I keep under my body: Not giving into fleshly desires, and letting Christ live through us through the Spirit.

I myself should be a castaway: Paul is saying that he is not able to be used by God to win the race if he does not take off the weights he is carrying.

 What good is a father to his daughter if he is stranded on an island (a castaway). We become castaways when we consume ourselves in worldly things that keep us from the spiritual things that we should be doing.

Chapter Ten

Ensamples for our Admonition

 Remember that chapter ten is a continuation of the thoughts in chapter nine concerning our attitude for service.

 Paul now takes his mostly Hebrew audience back to the stories of their ancestors to remind them of their successes and failures.

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea;

I would not that ye should be ignorant: Paul was reminding the Corinthian Jews that their forefathers were all there with Moses, Joshua, and Caleb in the Church in the wilderness (Acts 7:38) and had a good start.

All our fathers were under the cloud: Paul is speaking here specifically about his and others Jewish heritage to educate all the believers in the church in Corinth, both Jew and Gentile. 1st Corinthians 12:2.

 Paul is pointing out that they (their Jewish fathers) all had the same experience, and that they all had a good start when they began following Moses, but they sinned in spite of their good beginnings.

Baptized unto Moses: This meant that they identified with Moses. They followed him because he was God's messenger.

 This was a dry baptism, where none of God’s people got wet, just His enemies who all drowned in the Sea. Exodus 14:16-22. Both Romans 6:2-5 and 1st Corinthians 12:13 are also both dry baptisms (no water at all) only the Spirit.

3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

The same spiritual meat: The manna in the wilderness, Exodus 16:5.

The same spiritual drink: The water from a rock. Exodus 17:6.

That spiritual Rock: That Rock was Christ. Deuteronomy 32: 4 & 15.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

They were overthrown in the wilderness: Because of their unbelief in God’s promises, and their desire for things they had back in Egypt as slaves, they didn’t want to enter the promise land, so God let them die in the wilderness.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. *Exodus 32:6.*

 While they all experienced the same miracles together, they did not all respond the same way. Many of them, not all, ended up displeasing God by their actions and were destroyed for it.

 Paul serves as a pattern for who believe today in the body of Christ, not just in salvation by grace through faith, but in service.

 The Corinthians were lusting, satisfying their flesh like before they were saved, just like Israel lusting after the food they once had as slaves.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

In one day three and twenty thousand: In Numbers 25:9 it says that 24,000 died. That is because 1,000 more died in the day/s following the plague. It is not a contradiction.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. *Numbers 21:6.*

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. *Numbers 14:27-28.*

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

All these things happened unto them for ensamples: The them here is Israel.

They are written for our admonition: The “our” here is the Church, which is Christ’s body, made up of Jews and Gentiles. We should study the old testament scriptures for our admonition.

Upon whom the ends of the world are come: The word “world” sometimes means the same thing as the word “ages,” but only when the context allows it. 2nd Peter 2:6.

 The same world “globe or earth” is still here, but those on it in that previous age all perished. Another example: “It’s the end of the world as we know it.” meaning things are different now than in a past age.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

Standeth: Someone who thinks he cannot be tempted. Proverbs 16:18.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 14 Wherefore, my dearly beloved, flee from idolatry.

As is common to man: Our temptations are the same ones all of mankind have had to face.

A way to escape: *Ephesians 4:21-27.*

Flee from idolatry: Do not hang around idolatry, but flee from it like Joseph did from Potiphar’s wife, or you will be caught up in it.

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

I speak as to wise men; judge ye what I say: Paul had previously asked them if there was not a wise man among them. 1st Corinthians 6:5. A wise man is someone who understands the scriptures rightly divided.

The communion

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

The cup of blessing which we bless: When Christ was with his disciples in the upper room, he took the cup with the wine (non-fermented) and blessed it. Matthew 26:27.

The communion of the blood of Christ: We are recipients of the shed blood of Christ when we place our faith in Christ’s finished work on our behalf.

The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread.

The bread which we break: The bread which they break goes along with the cup which they bless. It is broken to symbolize Christ’s body being broken for us.

The communion of the body of Christ: If we (the church) are his body, then we are the bread which was broken.

 We have communion together over the bread remembering what he did in his physical body for us the spiritual body of Christ. John 19:36 quotes Psalm 34:20 and it refers to his flesh, not his bones.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

Israel after the flesh: Jews who are circumcised. Romans 4:1, 2 & 12. The priests in Israel did eat from the sacrifices brought to them by the children of Israel. Exodus 29:32-33.

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

I would not that ye should have fellowship with devils: By knowingly partaking of meat sacrificed to devils they would be fellowshipping with devils. Paul gives the Corinthian believers advice concerning this issue in the next verses.

22 Do we provoke the Lord to jealousy? are we stronger than he? 23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. 24 Let no man seek his own, but every man another's wealth. 25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: 26 For the earth is the Lord's, and the fulness thereof. Exodus 9:29 & Psalm 24:1.

In the shambles: The markets. Can I eat that meat today? Sure, I am physically able, and God will not strike me dead for it, but it would not be expedient to eat it around those who may become weak because of the liberality I have.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Exodus 9:29 & Psalm 24:1.

Asking no questions: They could eat it if they didn’t ask if it was offered to an idol. They were not to eat it if it was made known to them that it was sacrificed to an idol to be a witness.

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

That which I give thanks: All food is to be received and consumed with (prayer) thanksgiving by a believer.

 We are to ask God to bless the food He has given us, because it is sanctified by the word of God and prayer. 1st Timothy 4:3-5.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Give none offense, neither to the Jews, nor to the Gentiles: There were two classifications of lost people before the middle wall of partition came down between them, Jews, and Gentiles. Ephesians 2:14.

Nor to the church of God: This is a reference to the body of Christ. It is a reference specifically to the church of God in Corinth. 1st Corinthians 1:2. The save person was in a class all to himself.

That they may be saved: Paul is instructing them to look for ways to help someone see Christ in them. We are not to hinder people from knowing Christ by our deeds.

Chapter Eleven

Following Paul

1 Be ye followers of me, even as I also am of Christ. 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

Be ye followers of me, even as I also am of Christ: How did Paul follow Christ? Christ was Paul’s spiritual authority over him.

 Paul did not follow Christ as the twelve followed him according to the prophecy program, he followed Christ, according to the mystery program which was revealed unto him. Paul preached Jesus Christ according to the mystery:

*Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*

Now I praise you, brethren: See verses 11 and 17 of this same chapter where Paul says that “he praises them not” for how they were partaking of the Lord’s supper.

Remember me in all things: This simply means that we are to remember what he said, or what he did in similar circumstances, and we in the body of Christ are to do likewise. Paul is our pattern today. 1st Timothy 1:15-16.

Keep the ordinances as I delivered them unto you: There are at least two ordinances that the Corinthians were to keep according to Paul, because he used the plural form of the word, not the singular.

 He also said to keep them as he delivered them unto them. which meant they had been previously kept another way by others (the kingdom saints).

 Paul immediately begins to talk about head coverings, and the length of hair on both men and women, not baptism here, so let's stay in context.

 Baptism is not even hinted at here. What ordinances did Paul give to Churches early on that are identified in the book of Acts as ordinances? There were four of them. Acts 15 & 16 which occurs just before Paul goes to Corinth. Acts 18:1.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

The head of every man is Christ: This not speaking of his physical head, but the spiritual authority over him.

The head of the woman is the man: *Ephesians 5:23.*

The head of Christ is God: *John 8:29.*

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

Every man praying or prophesying, having his head covered: This first part of verse four is speaking of a man’s literal head.

Dishonoureth his head: This last part of verse four is speaking about Man’s spiritual authority over him, which is Christ.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

 A woman’s head (spiritual authority over her) is the man (this means man she is married to).

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

 Why do the Jews today pray with their heads covered? Tradition. That doesn't make it right to deliberately disobey God's word. When we as men pray with our heads covered today, we dishonor our head which is Christ.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels.

Power on her head: This is in reference to her hair as a covering.

Because of the angels: There are no female angels, and they serve as helpers when people pray. An angel needed to be able to identify who was a male and who was a female to properly help them.

 For a woman to pray uncovered means that she does not want to be under the covering of her husband and the angels were not able to help her as they could if she were submissive to her head.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

The woman is of the man: Every woman is from Adam (man).

Even so is the man also by the woman: Every man is born of a woman, but each one is from God and each one needs the other. No man or woman is an island.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Is it comely that a woman to pray unto God uncovered: Is it proper. A woman's hair is given to her for a covering for her prayer unto God.

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

Now in this that I declare unto you I praise you not: This is in sharp contrast to verse two above where Paul praised the Corinthian Church for remembering him in all things, and for keeping the ordinances as he delivered them unto them.

That ye come together not for the better, but for the worse: It would have been better for them not to have had the Lord’s supper in the manner they were.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you.

I hear that there be divisions among you: Factions, clicks, people followers, I am of Paul, I am of Apollos, I am of Cephas).

I partly believe it: These were not just personalities that people were dividing themselves from others over. There were doctrinal differences amongst them in the church in Corinth.

There must be also heresies among you: The word heresies here is related to the doctrines that were divided people in this church around personalities.

That they which are approved among you may be made manifest: Those approved of God to be teachers in Corinth.

 If some claimed, they were of Cephas (Peter) then they would be pledging allegiance to Jerusalem and Israel's kingdom program given to the twelve apostles, they would have been in opposition to Paul and the mysteries revealed unto him by the risen Christ.

 Paul dealt with the personality issue earlier in this book, and now he would deal with some of the doctrinal issues that would naturally follow by choosing either to follow Paul, or to follow Peter's teaching, because they were different.

 Neither Peter, nor Paul's teaching were heresies in their day, but to teach some of Peter's teachings today in the dispensation of grace would be heresy for today.

The Lord's Supper

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

When ye come together therefore into one place: In the Church, not a building, but in an assembly together.

This is not to eat the Lord’s supper: What they were doing was not a good depiction of what the Lord’s supper was.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

Every one taketh before other his own supper: When the Corinthians were meeting claiming to observe the Lord's supper, they were not commemorating it at all, they were corrupting it with their leaven, their sinful and heretical behavior.

 The Pastor of that Church had let things slip to the point of heresies getting in unchallenged, that were leavening the whole lump, so to speak.

 Because Christ was in the upper room observing the passover meal with his disciples when he instituted the Lord's supper, many have confused them, and they have blended the two together. They are not the same thing!

 However, many have the Lord's supper on this date every year because it is the anniversary of it, which is also why some churches only do the Lord's Supper once a year.

 Neither Christ, nor Paul commanded us to observe it only once a year. Is a church sinning because it only observes it once a year or because it observes it every week? No!

 Our only requirement was that as often as we do it, we do shew forth the Lord's death until he returns.

 The problem with some of the Corinthians was that it was not a memorial meal reminding them of Christ's death anymore but had become a time of feasting and even drunkenness instead of a solemn occasion for reflection.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

For I received of the Lord that which also I delivered unto you: Paul now refers back to verse two of this chapter when he said to keep the ordinances as he delivered them unto them when he reminds them that he received them from the Lord.

 The bread Christ tells us here represents his physical body not the spiritual body which is the church.

 The church was not broken for him. His body was broken for the church. It is a miracle that through all the beating that Christ took on that day that not a bone of him was broken.

 When Christ had the first Lord's supper, he did not break bread like you and I in the western world think of breaking a wafer.

 He did not have a wafer, but a piece of unleavened bread that would be torn and passed around. Each of the disciples would tear off a piece of bread and would pass it on to the next person.

 Christ ends the breaking and eating of the bread with the statement that we are to do this in remembrance of him. It should never be just a quiet ritual with no explanation of why we observe it today.

 It should always be used to instruct the lost that Christ died for them and to remind the saint of how he has benefited from that terrible yet wonderful event which happened two thousand years ago.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

 The statement about the cup of Christ being the new testament in his blood is not shocking to us as it was to those who heard him say it.

 When Jesus spoke, he often said things that his disciples did not comprehend at the time he said it.

 To say that that cup was the new testament in his blood had to bring each of his Jewish listeners on that day back to the comments made by Moses as he gave them the first covenant and sprinkled blood on them.

 Did Jesus think he was greater than Moses? Yes, he did, and yes, he was. Here Paul tells us that however often we have the Lord's supper we are to observe it in remembrance of him until he returns.

 There will be people observing the Lord's supper during the tribulation period, but it will no longer be necessary during the kingdom.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Whosoever shall eat this bread, and drink this cup of the Lord, unworthily: The question is who is worthy to eat the bread and to drink the cup?

 Believers have been made worthy by the blood Christ shed for them. A believer has been forgiven of his guilt while a non-believer remains guilty.

 People should always be warned of the qualification of faith before they are offered the opportunity to partake of the Lord's supper.

 The individual has the responsibility to examine themselves to see if they should partake of the Lord's Supper.

Eateth and drinketh damnation to himself: A lost person does not discern the significance of the Lord's body because they do not have spiritual discernment.

30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

For this cause many are weak and sickly among you, and many sleep: Because people did not examine themselves, and they partook of the Lord's supper unworthily, they became weak, and sick, and many slept (died).

 Is this still happening today? Are church members dying because they are taking the Lord's supper unworthily?

 No, but it was definitely happening while the body of Christ was in its infancy stages, but when the church became mature and put away childish things, (the miraculous sign gifts this form of chastening was no longer used.

 No more Jewish signs were necessary for the maturing church with the completed word of God.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

 Paul was not finished with the Corinthian church, but God was finished with this epistle for the body of Christ. Paul could have continued on but was led of the Lord to stop writing here.

 He was moved to write, and he was moved to stop. That is how the holy Spirit worked with the writers of the old testament as well as the new.

New Wine vs Wine

 The term "new wine" is mentioned in the Bible in 22 times in 18 verses. It is mentioned at the first as a part of an offering commanded by God.

*Proverbs 3:10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*

 You press grapes and grape juice burst out, which the bible calls new wine.

*Isaiah 65:8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.*

 Grape juice is described as the blood of the grape:

*Deuteronomy 32:14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.*

Chapter Twelve

Spiritual Gifts

1 Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Spiritual gifts: While the church at Corinth had a very Jewish beginning in Acts chapter eighteen in the synagogue, and eventually in the house that connected to the synagogue.

 The church had now become predominately Gentile, and Paul here seeks to educate them about spiritual gifts.

 Just as they were once led by men to follow the spirits that were behind the dumb idols of Corinth because of their ignorance of the truth they could now be led astray by abusing the gifts that the holy Spirit had given unto the churches.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

 It is the holy Spirit of God that administers or dispenses spiritual gifts as He sees fit in the body of Christ today and if someone had claimed to be endowed with a spiritual gift there was a way that they could be tried to see if it was true.

 If a person speaking of Jesus Christ claimed that he was accursed, then that was another spirit impersonating the holy Spirit of God and it was not to be believed.

 Today the title of Lord means very little as compared to when Israel was back under the law. To say that Jesus is Lord meant he was God in the flesh. Demon spirits did not want to admit this.

4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all.

There are diversities of gifts, but the same Spirit: God the Holy Spirit is the same Spirit in verse four.

 Not everyone in the Corinthian church had the same gifts. Individuals has been equipped with different spiritual gifts for the purpose of profiting the body of Christ.

There are diversities of administrations, but the same Lord: God the Son is referred to here as the same Lord in verse five.

There are diversities of operations, but it is the same God: God the Father is referred to here as the same God in verse six.

7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The manifestation of the Spirit: In early Acts the Holy Spirit would manifest himself in believers through a variety of spiritual gifts necessary for these churches in their infancy.

 This continued until the word of God (that which is perfect is come) was completed at the end of the book of Acts. 1st Corinthians 13:1-8.

To one is given by the Spirit: All of these gifts were not all given to all believers in Corinth. They were divided up individually. Notice the words “to one” and “to another” are both singular.

 Each meant that only one person in that body had that gift, not all in that body. These sign gifts were given at the onset of a new message of grace to validate the message, and its messenger as coming from God.

 Israel required a sign, and after Israel received their initial signs from God then God would gradually begin to take the signs away as the nation matured and were able to walk by faith and not by sight (seeing miracles). 1st Corinthians 1:22.

 Moses was indeed God's spokesman to Israel but the signs he was given began to diminish and by the time Joshua was the leader of Israel the miraculous signs were no longer necessary, and they began to be taken away by God.

 When Israel became mature God took away the childish signs needed by a nation in its infancy. God had also given to the new church miraculous sign gifts during its infancy until that which was perfect was come.

Spiritual gifts

The word of wisdom: The holy Spirit would impart godly wisdom to an individual on a subject related to the body of Christ that was not written about yet in the scriptures.

The word of knowledge: Some received a word of knowledge from the Spirit.

To another faith: The supernatural gift of faith believing that God was going to do something to encourage others who were doubting.

To another the gifts of healing: Paul was able to heal many right up until he arrived in Rome. Acts 281-8.

 Paul would later have to leave Trophimus sick in Miletum, and he could not help Epaphroditus who was nigh unto death after this time because the sign gifts had vanished at that time.

To another the working of miracles: The supernatural ability to raise people from the dead.

To another prophecy: The supernatural gift of a message from God.

To another the discerning of spirits: The supernatural ability to discern if a prophesy was from God or if it was a seducing spirit with a doctrine of devils. 1st Timothy 4:1.

To another divers kinds of tongues: This was a language.

To another the interpretation of tongues: One would be able to interpret the language being spoken.

 It would always be used in conjunction with the gift of tongues. Each of these gifts was given out in the past as the holy Spirit willed.

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

So also is Christ: He is one with the Father and the Spirit.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For by one Spirit are we all baptized into one body: There is no water in this verse!

 Notice that we are baptized into one body by the one Spirit, the holy Spirit is the one doing the baptizing, and He is not using any water anywhere here.

 We were “placed into” the body of Christ the moment we trusted the gospel of 1st Corinthians 15:1-4.

14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

 The church is not one person, neither can a member of the body divorce themselves from their responsibility to the body because the body is all the members working together.

18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body.

 God is the one that gifted these members to fulfill a specific function in the body (the local church).

 Today we still have many members in each local church, we just do not have the sign gifts in operation to help us today because we have the perfect word of God to do that.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be feebler, are necessary: 23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 25 That there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Our uncomely parts have more abundant comeliness: Pleasant to look at, attractive.

 God is the mortar (temper) that holds the body together, and it is his responsibility to ensure that no one part of the body has the preeminence over another.

 It is when the individual exalts himself or another over others that God has to humble them to restore unity in the body.

27 Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Ye are the body of Christ, and members in particular: The church is the body of Christ. He is our head, we are his body. Ephesians 5:23 & Colossians 1:18-24.

 God allowed miraculous gifts and offices that helped as the word of God was being completed and they served to verify the message as being from God and the messenger as being God's servant.

First apostles: Paul, Barnabas, and Silas. Acts 14:1-4.

Secondarily prophets: These offices are listed in the order of their importance in the infancy of the body of Christ. The first two offices ceased after the signs ceased in Acts 28.

Thirdly teachers: Those who teach what they have been taught from Paul’s teachings given to him for us from the risen Christ by revelation. A Pastor/Bishop is the primary teacher in the church (the body of Christ) today.

After that miracles: Notice where the miracles placed on the list. Fourth, behind three offices that communicated the word of God to people.

Helps: Those who assist the leaders.

Governments: They help the steer the church in the correct direction, they are ministers to come alongside the Bishops/Pastors.

 Both titles Bishop, and Pastor, are used interchangeably as the name for the same office. Ephesians 4:11, 1st Timothy 3:1-2 & Titus 1:7.

Diversity of tongues: Notice where tongues are mentioned, last, and there are different tongues. Why? Different languages.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

 Paul asks seven rhetorical questions to the Corinthians and us. The answer to each is no! So why do some even today claim to have all of these gifts? They are lying and people are not calling them out on it.

Chapter Thirteen

A more excellent way

 1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

The tongues of men and of angels: The tongues of men are languages spoken by other men. Paul could speak both Greek and Hebrew.

Of angels: The tongues of angels are a reference to the supernatural gift of tongues that required an interpreter who had the gift of interpreting tongues. 1st Corinthians 15:1-4.

Charity: The word charity is translated from the Greek word Agape (often translated as love). 1st Corinthians 8:1.

 Charity is found in the middle of three chapters on spiritual gifts that were in operation in the Acts period before the word of God was completed.

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, and have not charity, I am nothing.

The gift of prophecy: A supernatural gift given to a person for a short period of time. 1st Timothy 4:14.

And understand all mysteries: This is speaking about the mysteries revealed to the apostle Paul by the resurrected Christ. Romans 16:25-26 & Ephesians 3:8-9.

And all knowledge: The manifold wisdom of God concerning his plan for this dispensation of grace. Ephesians 3:8-10.

I have all faith, so that I could remove mountains: Paul never removed any literal mountains, nor did anyone. *Matthew 17:20.*

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

 People have and will continue to feed the hungry because of their emotions but a true heart filled with love will give them the gospel as well, and that will last for eternity.

I give my body to be burned: Rome would burn bodies on crosses to show its citizens what would happen to them if they defied Roman.

 Paul gave himself to a cause that could have ended with him being burned alive for his preaching. This practice continued on for hundreds and hundreds of years.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.

 True charity comes from the heart of God, for God is love personified. If we are having a troubled relationship with someone, we can fix it by exhibiting charity in our life towards these people and allow God to deal with their heart.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

 Charity passes from one dispensation to another, it never fails, or ceases to exist, because God is love.

Prophecies, they shall fail: The gift of prophecies, God’s word says will fail (cease to happen), in this new dispensation of grace when that which is perfect is come. Verse 10 below.

 The gift of prophecy was given to some in the early stage of the church's development while the apostle Paul was filling full (fulfil) the word of God concerning the dispensation given unto him. Colossians 1:25.

Tongues, they shall cease: Tongues are said to cease in and of themselves without the requirement of “that which is perfect coming” according to verses nine and ten.

 The Corinthian church had its start in a synagogue, and later in the house attached to the synagogue as Paul went to the Jew first at that time. The gift of tongues were for a sign to unbelieving Jews. The Jews required a sign. 1st Corinthians 1:22.

Knowledge, it shall vanish away: This is referring to the supernatural sign gift of knowledge vanishing once it is no longer needed when everything God wanted written down was completed. Verse 10 below.

In part

9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.

We know in part: The word of knowledge was a temporary sign gift for the body of Christ in its infancy stage while the word of God was incomplete.

 When the rest of God's revelations for the dispensation of grace were given to Paul to fulfil (complete) the word of God then the supernatural sign gifts would vanish. Colossians 1:25.

 We do not “know in part” anymore, nor do we “prophesy in part” anymore because “that which is perfect (complete) is come” in God's revelations to the body of Christ in Romans through Philemon.

We prophesy in part: When 1st Corinthians was written the body of Christ did not have a complete set of instructions about how they were to conduct themselves as believers in this new dispensation.

 Israel as a whole has been blinded “in part” and they will remain that way until after the rapture ends this dispensation, when God’s focus will once again return to the nation of Israel. Romans 11:25.

That which is perfect is come: That which is complete. The completed revelation of the mystery, God’s word for us today.

Then that which is in part shall be done away: That which is only partial at the time. The sign gifts in verse nine.

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

When I became a man, I put away childish things: We today have that which is perfect (the epistles of Romans-Philemon), so we no longer require the childish sign gifts. We have moved into spiritual maturity.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Now we see through a glass darkly: At the time of Paul's writing of 1st Corinthians, he had not as of yet received all the revelations that God was going to give to him, and so the sign gifts were initially necessary.

But then face to face: We can now see clearly exactly what God wants for us in the body of Christ today because God’s revelation to us is perfect (complete). Colossians 1:25.

 Many epistles would not be given to Paul for us for another twenty years until after Paul was arrested the final time where he spent some of his last years writing Ephesians, Philippians, Colossians, and Philemon.

 Upon his brief release before his death, he penned the pastoral epistles of first Timothy and Titus and when re-imprisoned he wrote second Timothy.

 These all teach the body of Christ how we are to behave ourselves in the church of God, and how the man of God is to do the work of the ministry in the church, which is Christ’s body.

 Paul was told by God that he would receive latter revelations, and he was waiting for them himself, so that he too would no longer know only in part. 2nd Corinthians 12:1 & 7.

 Notice in verse twelve that Paul was sure that he would know God's word completely when that which is perfect was come.

 He was anticipating God's further revelation to him, and he did receive it, and he was faithful to give it out to us. We don't have to be confused because we only see through a glass darkly because God's word is complete for us today, and we can see as it were face to face.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

 Paul concludes this great chapter with its original subject of charity, the key to helping others receive the truth.

Chapter Fourteen

An Unknown Tongue

1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

Prophesy: Speaking to the church things that edify, exhort and comfort. Verse 3.

An unknown tongue: The word “unknown” is mentioned six times in this chapter, and it is always paired with the word tongue.

 When someone in Paul's day spoke in an unknown tongue Paul said they were speaking mysteries to the rest of the church because what he was saying was unknown to them, there needed to be an interpreter.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

 In verse three we see someone prophesying and people being edified by it because they could understand it.

 Notice how in verse four the word unknown is mentioned in italics which means it isn't in the original Greek, but it is put there for our admonition to help us understand the context of the passage.

 The language was unknown by the speaker. An interpreter was often necessary for the others in the crowd who did not speak the same language as the speaker at that moment.

For greater is he that prophesieth than he that speaketh with tongues: It is better for the church to be edified by a message they can understand than an alleged message that they cannot.

Except he interpret: Without interpretation no one would be edified by the message in the church. Paul forbad speaking in tongues without an interpreter.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

By revelation: When Paul received a revelation from Christ, he shared it with the church in their own language. 2nd Corinthians 12:1-7.

 If someone received a word of knowledge in those days, they were to share it in their native tongue so that all could be blessed.

 The same was true for prophesying and sharing doctrine with the church. It would make no sense to receive a message from God and then speak that message in tongues and then the same person interprets it for them.

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

An uncertain sound: Speaking into the air was when people gave messages in tongues without an interpreter that could not be understood by the hearers.

 Then the hearer had to trust the message givers interpretation. God did not put all the gifts in one person in the church so they could be the final authority in everything.

 These sign gifts are not in operation today, nor has they been since the word of God was completed after Paul’s epistles were written.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret. 14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

Pray that he may interpret: The word "unknown" means that language is unknown to the speaker. This does not mean it is an unknowable language.

 Someone who had the gift of interpretation of tongues could come alongside and edify the church by interpreting the tongue spoken.

 Why would God do this in this fashion and not just give the person a revelation in a tongue all could hear and understand?

 Because the Jew required a sign that God was speaking to them, these are called sign gifts. This was important for a church which began in a Jewish Synagogue in Corinth. 1st Corinthians 1:22 & 14:22.

 This speaking in an unknown tongue differed from what occurred on Pentecost. On the day of Pentecost those that heard them speak recognized their native languages (tongues). Acts 2:4-11.

If I pray in an unknown tongue, my spirit prayeth: Praying, singing, and blessing with the spirit were all gifts in the early church only.

 These gifts ceased when that which is perfect was come (the completed word of God). 1st Corinthians 13:10. God put away the childish things of miraculous signs when the church had the word of God completely revealed to them.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

 When we pray, or sing, or whatever we do in the church, it should all be done to edify the hearers.

17 For thou verily givest thanks well, but the other is not edified 18 I thank my God, I speak with tongues more than ye all: 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an [unknown] tongue.

I speak with tongues more than ye all: Paul spoke with tongues more than anyone, not because he was spiritually more important.

 When Paul spoke to churches, he would have had someone who could interpret any unknown tongue that was given to him.

 We do not have any message that Paul spoke to any congregation that the writer tells us that he received that message by an unknown tongue and then it was interpreted.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. 21 In the law it is written, With [men of] other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. *Isaiah 28:11-12.*

Be not children in understanding: Spiritual babies.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

Tongues are for a sign: It makes perfect sense here that God uses other languages as a sign to the unbelieving Jews first, and then the Gentiles as well, to help them understand the gospel in their own language.

 The Jews in those days got a double dose of conviction, first from the gospel message itself, and secondly from an added conviction found in Isaiah 28:11-12 which is quoted back in verse twenty-one of this chapter.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in [those that are] unlearned, or unbelievers, will they not say that ye are mad?

 Because even a lost person knows there is no need for these gifts in this situation.

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. 26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

 This is what goes on in carnal churches today just like it was in Corinth in Paul's day. This book was a condemnation and a correction of a very messed up church.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

 Tongues were not allowed to be spoken in the church without an interpreter. Period! The same would apply today if tongues were for today, but they are not.

 They were gifts for the church in its infancy, but when the church matured those childish gifts vanished as is testified by the 1,900 years of silence in those areas.

29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

Ye may all prophesy one by one: All three could take their turn giving their prophecy, while the others would judge what the prophet was saying whether it was from God or not.

32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.

Let the prophets speak two or three: God is the God of order, but the Corinthian church had become totally out of order with different schisms in that body and each competing with the other for preeminence.

Let the other judge: A prophet who could discern spirits in those days would judge whether the message was from God, or from a seducing spirit. These sign gifts are not in operation still today.

The spirits of the prophets are subject to the prophets: Remember the gift of discerning of spirits.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Let the women keep silence in the churches: What is the context of these three chapters? Gifts, and their operation in the church. Men have the role as the spiritual leader in the churches. Women are not to be teaching men in the church.

 Deborah criticized the men of Israel and told them that a woman would get the credit for doing what was supposed to be a man's job to do, and that that would bring shame to their nation. Judges 4-5.

36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. 38 But if any man be ignorant, let him be ignorant. 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in order.

The things that I write unto you are the commandments of the Lord: God says through the apostle Paul that if they want to remain ignorant on this subject, let them. Did you see what Paul called these teachings? “The commandments of the Lord.”

Covet to prophesy, and forbid not to speak with tongues: When those gifts were in operation before the word of God was complete the people were to allow the gifts to operate as intended.

 Once “that which is perfect has come,” these gifts were no longer needed. Any alleged manifestations of these gifts being claimed today are from seducing spirits, they are not from God today.

Chapter Fifteen

The Gospel

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

I declare unto you the gospel which I have preached unto you: Paul here declares once again the gospel to the Corinthians as he did when he was with them originally, and they received it and stood for it. Acts 18.

By which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain: Not all that heard stood with the message because they either did not believe everything concerning Christ's death for them, which caused their belief to be in vain.

 Notice that Paul says that he delivered the gospel that he received, while the twelve delivered the gospel which they had heard from Christ, there is a difference.

 Paul says that Christ died for us according to the scriptures, so his death is not a mystery because it is recorded throughout the pages of prophecy, which makes it a part of Israel's prophecy program.

Christ died for our sins according to the scriptures: *Isaiah 53:1-11.*

4 And that he was buried, and that he rose again the third day according to the scriptures:

And that he was buried: There are three parts to the gospel found in this chapter, Christ's death, burial, and his resurrection. Daniel in chapter nine speaks of the Messiah being cut off (killed), Psalm 16:10 tells us about his burial.

 Peter addressed Jews from all over the world on the day of Pentecost, and he quotes a passage from king David found in the Psalms:

Psalm 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

 So even the resurrection of the dead was a part of Israel's prophecy program because we find it mentioned in prophecy.

 If Christ’s resurrection were something new it would not be found in the pages of prophecy, but it would have been hid in God from before the foundation of the world and would have been revealed by the apostle Paul.

 Paul here is relaying a fact that could be known from reading Israel's prophecy program.

And that he rose again the third day according to the scriptures: Psalm 16:10, and the story of Jonah.

5 And that he was seen of Cephas, then of the twelve:

 Notice that the gospel doesn't stop with the fact that he rose again the third day, but it goes on to add that he was seen alive afterwards.

 What good would a risen Christ be if no one ever saw the risen Christ? They would have gone their ways and Christianity would have died without his appearing unto his saints.

He was seen of Cephas: Christ, it says, appeared unto many, and here it records his appearance unto Cephas (Simon Peter) after his resurrection which is found in the gospel of Luke, and then he appears later unto the twelve:

*Luke 24:34 Saying, The Lord is risen indeed, and hath appeared to Simon.*

Then of the twelve: Judas was dead, so the only person that Paul could be referring to was Matthias.

 Matthias saw the risen Christ on a couple of occasions. See Acts 1:26 where Luke declares Matthias as being numbered with the eleven.

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

He was seen of above five hundred brethren at once: He appeared only to believers because faith cometh by hearing (not sight).

 They had the word of God in their hands, and they also had the Word of God in their midst (Jesus is the Word of God). John 1:1.

 They should have recognized him by checking out his words and deeds, and compared them with what the scriptures said the Messiah would do, but they did not.

 Besides, Jesus himself said that that people would not believe even if someone rose from the dead as he told the story of Lazarus and the rich man in Luke sixteen.

7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time.

After that, he was seen of James: His half-brother, who became the Pastor of the church in Jerusalem.

Then of all the apostles: All twelve of them.

And last of all he was seen of me also: This occurred in Acts 9 on the road to Damascus.

As one born out of due time: The only thing this could mean in the physical realm, was that he was actually born late, not early, but Paul has a spiritual meaning in mind here.

 The due time for Israel to be saved was when the Messiah came, and Paul didn't get saved until after the due time for Israel.

 Israel will however be born again in one day at the onset of the kingdom when they recognize their true Messiah. Psalm 53:6, Isaiah 2:3 and Romans 11:26.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

I am the least of the apostles that am not meet to be called an apostle: He deemed himself not fit to be called an apostle, because he was the chief (lead) sinner against the church of God. 1st Timothy 1:15-16.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

By the grace of God I am what I am: An apostle of the Gentiles. Romans 11:13.

His grace which was bestowed upon me: Romans 12:3, 15:15, 1st Corinthians 3:10, 2nd Corinthians 6:1 & Galatians 2:9.

11 Therefore whether it were I or they, so we preach, and so ye believed.

 Verse nine also goes with verse eight and helps us understand the context and meaning of Paul's comment.

 He says he doesn't deserve to be called an apostle because he persecuted the kingdom church that the apostles were building, but by grace Jesus saved the chief of sinners (out of due time).

 Paul would have rather been saved in due time, so that all the memories of his torturing and killing of those early believers would not be a part of his past, but he couldn't change the past, and neither can we.

 We are what we are as Paul is what he is. Has the grace that has been bestowed upon you been in vain? Paul's grace wasn't, he got busy serving the Lord.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen:

Some among you: Some Corinthians had a hard time with the idea of a resurrection of the body, while others were willing to accept that Christ arose bodily, and still others only believed he rose spiritually.

Resurrection of the dead: There is a resurrection of the just, and the unjust in the bible. Acts 24:15 & 2nd Peter 2:9.

 The just are resurrected to eternal life, while the unjust are resurrected to be judged and cast into the lake of fire for eternity.

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

Your faith is also vain: This is what Paul meant about some having believed in vain at the beginning of this chapter.

 It is an empty faith if one does not believe in an empty tomb! Christ is risen, and because he is risen as the first fruits, so we also will arise from the dead.

 If there was no resurrection of Christ then there is no forgiveness of sins because the wages of sin is death, and he paid our wages for us to take away our sin.

18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

They which are fallen asleep in Christ: Those who had believed in Christ and who had died would be in torment still unto this day if the resurrection were not true.

The firstfruits of them that slept: It says in verse twenty that Christ rose from the dead which means the others remained asleep or among the dead. Sleep is often used as a synonym for death in the scriptures. Deuteronomy 31:16.

21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

By man came death: By Adam's sin death came upon all men as we are all now born sinners.

By man came also the resurrection: The good news however is that Christ died for all mankind to make us alive one day if we are in Christ.

 It is available to all who will call upon him but unfortunately all do not. Jesus Christ is the second Adam (the God man) that could reverse what the first Adam messed up.

In Adam: Sin is passed down to each human being by our forefather.

In Christ: We are all in Adam, but only those who believe the gospel are in Christ when they die.

 The bible records that the graves were opened after Christ's resurrection and many bodies of the old testament saints that slept arose and appeared unto many in Jerusalem in Matthew 27:52-53.

 This does not fulfill what Paul is talking about here in verse twenty-three because he qualifies that group as those that are Christ's at his coming. He hasn't come yet so their bodies are not raised yet.

 What happened to the bodies of those old testament saints? Did all of the old testament saints rise because Christ was fulfilling a type of the firstfruit offering on the same day the priests were waving the firstfruit offering unto God?

 Not all the saints arose on that day; only many saints around Jerusalem arose on that day."

 These bodies then came to Jerusalem and appeared to many in Jerusalem, not all. So, the number was obviously small just like the wave offering was a small example of the amount fruit that was to soon be harvested.

 If we die before the rapture, then the bodies of those who are dead in Christ will rise first and then those that are alive at his coming will immediately follow and we shall all be changed. The dead (those that sleep) get a head start.

Every man in his own order: God is a God of order, and this statement has led some to conclude that Paul refers to both comings of Christ instead of just his coming in the clouds at the rapture.

Christ the firstfruits: This is the first order, it happened 2,000 years ago.

They that are Christ’s at his coming: This will happen at the rapture. 1st Thessalonians 4:13-17.

 The order is easy to understand as we in the body of Christ are made alive and go up in the clouds to meet the Lord in the air and then the world goes through the time of Jacob's trouble.

 After its completion believing Israel is resurrected in a one day when Christ appears and sets up his earthly kingdom. Isaiah 66:8.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death.

Then cometh the end: Christ must rule for a thousand years before he delivers up the kingdom to God the Father. Death will still exist throughout Christ's kingdom, but it will not reign anymore.

He must reign, till he hath put all enemies under his feet: *Psalm 110:1.*

The last enemy that shall be destroyed is death: Death not a created being as Satan is but it is a consequence for our sin.

 When a person dies at an hundred years of age for having rejected Christ's authority in the millennial kingdom he will be thought of as a mere child.

 Death will also have an end at the end of the kingdom after Satan has been cast into the lake of fire with those who have been raised to stand at the great white throne judgment and been found unworthy. Revelation 20:11.

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Then shall the Son also himself be subject unto him that put all things under him: Christ shall have his day very soon, and then he shall place himself back under subjection to his Father as in the past.

That God may be all in all: For four thousand years God the Father had the preeminence, then for three years the Son of God was recognized by only a handful as the Christ, but he never reigned.

 Then for the last two thousand years the Holy Spirit has lived inside all those who have believed the gospel of the grace of God, while Christ sat on the right hand of the Father in heaven.

 When Christ returns, he will finally reign for a thousand years before subjecting himself under God the Father that God may be all in all in eternity future.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 30 And why stand we in jeopardy every hour? 31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. 32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

Baptized for the dead: No scripture is of any private interpretation, which simply means you cannot take an obscure passage of scripture like this one and build a doctrine from it.

 For precept must be upon precept, precept upon precept; line upon line, line upon line, to establish any doctrine. Isaiah 28:10 & 13.

 An explanation is found when we relate it to the subject of baptism and resurrection, however. Who are baptized today? People who have died unto Christ! Romans 6:1-11.

 These are not corpses in a graveyard, but people who have died to themselves. Paul said that he dies daily.

 We were dead in our trespasses and sins, but we are made alive in Christ. Those of us who were baptized into Christ (not with water) are baptized into his death.

 Romans six is referring to spirit baptism not water just as verse twenty-nine refers to spirit baptism. 1st Corinthians 12:13.

I have fought with beasts at Ephesus: This is a reference to the uproar started by Demetrius the silversmith who gathered all of his workmen of like occupation and rioted against Paul. Acts 19:23-20:1.

What advantageth it me, if the dead rise not: Why should Paul have risked his life preaching to others if there was no resurrection and afterlife?

 He shouldn’t have if it were not true, but since it is, it was something he was willing to die for so that others may rescued from the darkness of Satan.

33 Be not deceived: evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

Awake to righteousness, and sin not: Wake up to who you are in Christ, someone who is dead to sin, and live righteously because of that. Romans 6:1-11.

35 But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38 But God giveth it a body as it hath pleased him, and to every seed his own body.

Quickened: To be made alive. Paul, as he often does, uses a farming illustration to prove his point. Paul relates our bodies to a seed which has been sowed in the earth.

 The seed must first die before it can be made alive again with the water, soil nutrients and the sunlight, just as we must die to put off our corruptible bodies and bring forth an incorruptible body that will be immortal in the heavens.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

Celestial bodies: Heavenly bodies.

Bodies terrestrial: Earthly bodies.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

It is sown in corruption: The resurrection of the dead will happen once a corruptible body of a believer has died because of sin and has been buried.

It is raised in incorruption: Then after its physical death it will put on incorruption at the rapture because the person who had inhabited that body had placed their trust in the faith of Christ while they were alive.

It is sown in dishonour: We all die because of the curse of sin.

It is raised in glory: We (believers) will all live because of Christ.

It is sown in weakness: Our bodies are deteriorating because of sin.

It is raised in power: Our bodies are raised by Jesus Christ who is eternal life.

It is sown a natural body: Dust goes back to dust.

It is raised a spiritual body: This mortal puts on immortality.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. *Genesis 2:7.*

The first man Adam was made a living soul: When God breathed into him the breath of life.

The last Adam was made a quickening spirit: This is speaking of the Lord from heaven, Jesus Christ. Romans 5:14.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

The Lord from heaven: Is speaking about Christ the last Adam. Adam was made a living soul when God breathed into Adam the breath of life. The first man is dirt, while the second man is the Lord.

 Christ on the other hand was made a quickening spirit. Adam was the natural man and Christ is the spiritual man that can make alive all who are in him by faith.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

We have born the image of the earthy: We already bear the image of our earthly father Adam.

We shall also bear the image of the heavenly: We shall soon bare the image of the second Adam, which is Christ, which is far better.

Flesh and blood cannot inherit the kingdom of God: The earthy image of our sinful ancestor Adam, which we now bare, cannot inherit the kingdom of God, so it must have a new image after Christ.

 It’s the sin (corruption) which brought death to us that must be done away with, and incorruption must be inherited through the death of the second Adam on our behalf.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Behold, I shew you a mystery: Paul shows the body of Christ here the mystery of the rapture of the church. The rapture is the last event of the mystery program that was revealed solely to the Apostle of the Gentiles. Romans 11:13.

The last trump: The last trump is not a trumpet, but a trump. This is not a person, nor an Archangel, but it is the noise that is made by the trumpet.

 It is the trump of God, not the trumpets of the seven angels found in the book of the Revelation. 1st Thessalonians 4:16.

 The very next thing that happens is the prophecy program starts back up with Israel once again as the main character, and the time of Jacob's trouble begins, otherwise known as the tribulation period. Jeremiah 30:7.

53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? *Isaiah 25:8 & Hosea 13:14.*

This corruption must put on incorruption: The body of Christ (the church) has a heavenly destiny.

 In order for us to dwell in the heavenlies our corruptible (decaying due to sin) bodies must be changed to incorruptible ones (immortal ones).

 Christ has accomplished that for us, and we will receive that new body one day, either upon death or at the rapture of the body of Christ.

 We will no longer be mortal beings, but we will put on immortality (eternal life), which we already possess as a member of the body of Christ.

 Then we will experience that when our bodies go through that necessary change for us to become immortal.

56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

The sting of death is sin: The law gives sin its strength to hold the sinner in death, but God has given us the victory through the resurrection of Christ approximately two thousand years ago.

The strength of sin is the law: The wages of sin is death. Ezekiel 18:4, 20 & Romans 6:23.

The victory through our Lord Jesus Christ: Death had no hold on Jesus Christ because he had no sin! It will not hold us in the grace either who have trusted in Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

 Because of what Paul has told us about what God has done for us we ought to be stedfast in the truth, in believing it as well as doing it (abounding in the work of the Lord). Our labor for Christ will not be in vain.

Chapter Sixteen

The Collection

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

The collection for the saints: Notice the apostolic authority Paul held as the apostle of the Gentiles. He gave orders to the Gentile churches of Galatia, and Corinth, to support the suffering Jewish church back in Jerusalem.

As I had given order to the churches: Paul had his authority given to him by God when he placed him in the office as the apostle to the Gentiles. That office had as its main responsibility the care of all the churches.

 This was an offering that the Gentiles were commanded to give because they had all been partakers of Israel's spiritual blessings, so they were to in turn minister to them in carnal things.

Upon the first day of the week: Sunday.

 This was a special offering that was to be taken by the apostle Paul to the needy saints back in Jerusalem who were suffering great persecution as well as financial hardships because of the great dearth that was in the land at that time.

 Paul wanted the money stored up each week when worshippers came to services so that he wouldn't have to spend unnecessary time gathering the offering once he arrived and he could expedite it to those in need easier.

As God hath prospered him: Notice Paul didn’t demand this church and those of Galatian to give him a tithe. We in the body of Christ were never commanded to tithe.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 4 And if it be meet that I go also, they shall go with me.

If it be meet that I go also: Paul wasn't sure if God would allow him to go up to Jerusalem with those that had given to the Jewish church, because whenever he showed up in Jerusalem there was always trouble there because of his zeal for his countryman.

 There was also trouble there because God wanted Paul reaching the Gentiles around the world and not focusing on his friends and associates back in Jerusalem.

 Paul gladly went where he did not want to go in the flesh. He would have rather stayed in Jerusalem trying to win his countryman, but that was not to be, and Paul had no problem with that. How about you?

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many adversaries.

 Paul was called to Macedonia in a vision in Acts chapter sixteen and he wanted to make full proof of his ministry there, but he needed to have the support of the churches.

 Paul as you will see gave many orders to the churches and expected them to do as he said as he was the apostle of the Gentiles.

 Today, we do not have any apostolic succession handed down to us from Paul (the apostle of the Gentiles) to his successor, and on and on to some modern-day apostle. Romans 11:13.

 The office however lives on through the writings of the apostle of the Gentiles until that last day of this age of grace is completed at the rapture of the church.

But I will tarry at Ephesus until Pentecost: Pentecost is the fourth of seven feasts of the Jews.

 The two most momentous days on which this feast occurred were when Moses received the law on Mount Sinai (3,000 died on this day), and 50 days after Jesus’ resurrection (3,000 were saved on this day). Acts 2:1 & 20:16.

For a great door and effectual is opened unto me: *2nd Corinthians 2:12 & Colossians 4:3.*

There are many adversaries: *2nd Timothy 3:11-13.*

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. 11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

See that he may be with you without fear: They were to take care of him physically, and financially.

Let no man therefore despise him: Timotheus was a young man and for that reason he had not been given the respect he should have received by many.

 This made Timotheus fearful of leading them and so Paul had to remind them of his calling and position as a servant of God. 1st Timothy 4:12.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

 Paul was not told by God to send Apollos to Corinth, and neither was Apollos instructed by God, or an Angel, to go to Corinth at that particular time.

 He did agree that he should go there eventually when what he was currently doing for the Lord was over.

13 Watch ye, stand fast in the faith, quit you like men, be strong. 14 Let all your things be done with charity.

Quit you like men: It means to be like men who stand fast in the faith and are strong. Paul offers a few parting words of encouragement to further direct the saints there in Corinth before his soon arrival. We ought to be encouragers as well.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

The firstfruits of Achaia: Stephanas or Stephen was the firstfruits of that region, he was the first person saved in the region of Achaian under Paul’s preaching.

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. 17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. 18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

Submit yourselves unto such, and to every one that helpeth with us: Paul reminds this church to be submissive to those that God has placed over them in the ministry.

19 The churches of Asia salute you. and Priscilla salute you much in the Lord, with the church that is in their house. 20 All the brethren greet you. Greet ye one another with an holy kiss. 21 The salutation of me Paul with mine own hand.

Aquila and Priscilla: Paul’s helpers who he met in Corinth. Acts 18:2, 18, 26 & Romans 16:3.

The salutation of me Paul with mine own hand: Paul had people write the majority of his epistles as the Lord dispensed them to him as mentioned in the following verses, but he always added his personal touch to the letters by writing a salutation to them.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 23 The grace of our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen.

Let him be Anathema Maranatha: If someone doesn't want to love the Lord after hearing the good news of his love towards mankind then let them be cursed.

 The word Anathema means to be accursed or damned. This is the only time that this word in not translated. Romans 9:3.

The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.

The End

1st Corinthians Tests 4.25 Credit hours

 To submit test for grading simply copy and paste the questions with the answers in bold font into the body of an email and send to:

 tests@dofgbi.org

Introduction Acts 18:

1. Who did Paul meet in Corinth and work with?

2. What did Paul do every Sabbath day in Corinth?

3. How long was Paul in Corinth?

4. What would Paul do if they would not listen to him?

5. Who did Paul say he would preach to if they would not listen to him?

6. Why did Paul shave his head and take a vow?

Chapter One:

1. What makes a person a saint according to Paul?

2. Who does Paul say grace and peace come from?

3. What two ways were the Corinthians enriched by God?

4. What does it mean to confirm you unto the end?

5. What is the big problem in chapter one at Corinth?

6. Why does Paul say that he thanks God that he baptized none of you, but Crispus and Gaius? V:15

7. Who else did Paul baptize in Corinth?

8. What was Paul sent to do by Christ?

9. Why did he say Christ sent him not to baptize but to preach the gospel?

10. What is the Power of God?

11. Where does the wisdom of this world come from?

12. What foolish thing does God use to save those who believe?

13. Who requires a sign?

14. What is the wisdom of God that the Greeks seek? V:24

15. What does God use to confound the wise?

16. Why?

Chapter Two:

1. What did Paul want the Corinthians faith to stand in?

2. What did Paul speak among them that are perfect (complete)?

3. When was that ordained?

4. What did Satan and his princes not know before the Cross?

5. How are the deep things of God revealed to us?

6. How does the Holy Ghost teach us things? V:13

Chapter Three:

1. What three traits will a carnal person exhibit? V:3

2. Was Paul or Apollos greater than the other?

3. What does Paul call himself in regard to God's building?

4. What does Paul tell all who build on his foundation?

5. What is the result of building the right things on the foundation?

6. What does it mean to be saved, yet so as by fire?

7. What is the penalty for defiling the temple of God?

Chapter Four:

1. What does it mean to be a steward of the mysteries of God?

2. What did Paul mean when he said he had begotten the Corinthians through the gospel?

3. What did Paul beseech the Corinthians to do?

4. Why did Paul send Timotheus to Corinth?

Chapter Five:

1. What were the Corinthians puffed up about?

2. What did Paul tell the Corinthians to do with the Fornicator?

3. What example did Paul give related to this subject?

4. What does Paul tell the Corinthians they are to do with those within that are in deep sin?

Chapter Six Test:

1. What does Paul tell us we should not do to other believers in our Congregation?

2. What will saints do concerning "the world" and angels in the afterlife?

3. Who does the bible say makes the best judges?

4. What should be the attitude of a believer if another sues us?

5. What does Paul mean when he uses the phrase "the kingdom of God"?

6. Who does the bible say our bodies belong to?

7. What does the scripture say our body is?

8. What are we to do with our bodies?

Chapter Seven:

1. What does it mean to "render due benevolence"?

2. Who has power over their body in a marriage?

3. When should married couples refrain from sex?

4. If someone cannot contain the flesh without fornication, what should they do?

5. What should a person do that has left their spouse?

6. What should a person do if they are married to an unbeliever?

7. What happens to the believer if the unbeliever departs from a marriage?

8. What are people who are married (bound) not to seek?

9. What are people who are loosed from their spouse not to seek?

10. What does Paul say the law teaches us about remarriage if our spouse dies?

Chapter Eight:

1. What does knowledge do?

2. What should we do if we have a weak friend, spiritually speaking, who invites us for lunch who thinks it is a sin to eat meat?

Chapter Nine:

1. Who does Paul say is the seal of his Apostleship?

2. Should ministers be paid?

3. What example from the Law of Moses does Paul use to illustrate his point?

4. What has the Lord ordained concerning ministers being paid?

5. What did Paul say was committed unto him?

6. Why did Paul make himself a servant unto all?

7. Why did Paul adapt when he was in different cultural settings?

8. Why did Paul bring his body into subjection?

Chapter Ten:

1. Is Paul talking to Jews mostly or Gentiles in verses 1-5?

2. What word does Paul use when describing the cloud and the sea?

3. What purpose does our learning about Israel's past serve according to verse 11?

4. Why should we take heed if we think we are okay spiritually speaking?

5. How is God faithful to us in delivering us from temptation?

6. Do we have liberty to eat things sacrificed to devils?

Chapter Eleven:

1. How are we to follow Paul?

2. What does Paul mean that we are to follow him in all things?

3. How are we to keep the ordinances today? V:2

4. Did Paul ever tell us to keep the ordinance of foot washing?

5. How did the ordinance of Baptism that the John and the 12 performed with the nation of Israel differ from that of Paul's and the Body of Christ?

6. Should a man pray with his head covered?

7. Should a woman pray with her head uncovered? (without long hair)? v:15

8. Was the man created for the woman?

9. What was happening to the ordinance of the Lord's Supper in Corinth that was wrong?

10. What does the Lord's Supper show people?

11. What does the Lord's Supper do to those who take it unworthily?

Chapter Twelve:

1. What does Paul compare spiritual gifts in verse 2 to?

2. What are the three diversities and differences that are mentioned as coming from the Holy Spirit, the Lord and God in verses 4-6?

3. What are the 9 gifts given by the Spirit in verses 8-10?

4. Do people get to choose what gifts they want? v:11

5. Does verse 13 have to do with Water Baptism?

6. Do people get to choose where they are placed in the Body? v:18

7. What should be our attitude towards other members of the Body concerning suffering?

8. Why does Paul mention Apostles and Prophets first at this time in his ministry?

9. Were believers supposed to covet the best gifts of the Spirit?

Chapter Thirteen:

1. What is better to have than all the spiritual gifts combined?

2. What does the bible say will fail? V:8

3. What does the bible say shall cease? V:8

4. What does the bible say should vanish away? V:8

5. What does it mean to know in part?

6. What is that which is perfect that is to come? V:10

7. What does the Bible compare spiritual gifts to? V:11

8. When did Paul no longer see through a glass darkly?

Chapter Fourteen:

1. Could any man understand someone speaking in an unknown tongue? Why or why not? v:2

2. What gifts did Paul say were greater than speaking in tongues? v:5

3. What would speaking in tongues cause someone to think about me if they couldn't understand the noises coming out of my mouth?

4. Did the person speaking in tongues know what they were saying?

5. What did Paul say he would rather speak than 10,000 words in and unknown tongue?

6. What is the difference that would happen if an unlearned man came in and everyone was speaking in tongue or if everyone was prophesying?

7. Are tongues and the other spiritual gifts still for today?

8. When did they cease?

9. How many were allowed to speak in tongues in a service?

10. What were they supposed to do if there was no one available to interpret?

11. Were women allowed to speak in tongues in the Churches?

Chapter Fifteen:

1. What three things make up the gospel for us today? V:3-5

2. Can we call the gospel of the Kingdom our gospel?

3. Was Paul the replacement for Judas as the twelfth Apostle?

4. What did Paul mean when he said he was born out of due time?

5. What are the consequences if Christ never arose from the dead?

6. How long must Christ reign? v:25

7. What is the last enemy that shall be destroyed? v:26

8. What does it mean to be baptized from the dead?

9. What must happen before a body can be quickened? v:36

10. What happens when you sow a natural body? v:44

11. Who is the last Adam?

12. What mystery does the bible teach in verses 51-54?

Chapter Sixteen:

1. What did Paul order the Church of Corinth to do concerning the saints in Jerusalem?

2. Are we supposed to keep the feast of Pentecost today?

3. What did Paul tell the Corinthians concerning Timotheus?